A PARAPHRASE
AND
ANNOTATIONS
UPON THE
BOOKS OF THE PSALMS,
BRIEFLY EXPLAINING
THE DIFFICULTIES THEREOF.
BY
HENRY HAMMOND, D.D.

A NEW EDITION IN TWO VOLUMES,
BY
THE REV. THOMAS BRANCKER, M.A
RECTOR OF LIMINGTON, SOMERSET,
LATE FELLOW AND TUTOR OF WADHAM COLLEGE.

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ANNOTATIONS ON

THE BOOK OF PSALMS.

Annotation on the Title of the Psalms.

Book of Psalms] THE Hebrew נַעֲרֵי which in Piel signifies to praise, or celebrate, or predicate, doth import no more than hymns or lauds; accordingly the singing of them is, Matt. xxvi. 30, expressed by γεωργοντες, having sung an hymn. But being, as they generally were, set to be sung to musical instruments—see Psal. cl.—i.e. sung and played together, which is the notion of ψαλλειν—ψαλτης [Salmas. ψαλτης], καθαρωτης, saith Hesychius; and ψαλτηριον, a psaltery, was, we know, a musical instrument; and ψαλλοντες and ψαλλειν are in the ancient Glossaries rendered ψηλαφων and κινην, gently to touch and move, as the musician touches the lute or harp—therefore the LXXII have not unfitness rendered it ψαλμοι, and thence the Latin and we Psalmi, Psalms, and the Syriac, פְּלָשֹׁנָה מְלֹא from פָלַשׁ, to modulate either with voice or instrument, to sing or play; and this title is made use of by St. Luke in the New Testament, βιβλιον ψαλμων, the Book of Psalms. The LXXII now read not the word βιβλιον, book, but either simply ψαλωι, Psalms, or ψαλτηριον, Psaltery—which yet properly signifies the instrument to which the Psalms were sung, sometimes called הָנַל—from whence the Latin nabilium—sometimes אַטָּר, a decachord, or instrument of ten strings—but the Syriac as well as the Hebrew retaining that title, פְּלָשֹׁנָה מְלֹא, and פְּלָשֹׁנָה מְלֹא שְׁמָעָה נַעֲרֵי Book of Psalms, and St. Luke citing it in that style, there is little reason to doubt but this was the ancient Greek inscription of it. But this, without question, prefixed here by Eadras, or whosoever else it was that made this collection of divine hymns. For it is sure that all these Psalms are not the fruit or product of one inspired brain.


HAMMOND ANNOTT.
David indeed was the composer of many, if not most of them, who is therefore called the sweet psalmist of Israel, sweet in psalms—or the composer of such sweet melodies—by whom the Spirit of the Lord spake, and his word was in his tongue—that man very highly valued, and advanced by God, a king, and the source of the Jewish monarchy, as it was to spring from the tribe of Judah, and withal a prophet by God inspired—and accordingly, as these Psalms contain many signal predictions of the Messias, who was to spring from David’s loins, and so of God’s dealings under the gospel both with his faithful servants and obstinate enemies, so in the Syriac inscription of them, to the Hebrew title, the Book of Psalms, is added of David the king and prophet. Unto other his titles, d St. Austin, from the authority of 2 Sam. xxiii. 2, adds, Vir in canticis eruditus, qui harmoniam musicam non vulgari voluptate sed fidei voluntate dilexerat, “That he was eminently skilled in canticles, as one that loved musical harmony with the will of faith,” (thereby to glorify his Creator and Redeemer,) “and not from any sensual pleasure,” such as men vulgarly take in music. So e St. Hierome also, David Simonides noster, Pindarus, et Alcaeus, Flaccus quoque, Catullus, et Serenus, Christum lyra personat, et decachordo Psalterio ab inferis succitat resurgentem, “Simonides, Pindar, and Alcaeus among the Greeks, and Horace and Catullus and Serenus among the Latins, were famous for their odes or poetic songs, but David to us supplies abundantly the place of all them, sounds Christ upon the harp, and with the ten-stringed psaltery raiseth or celebrates his rising from hades.” But the most illustrious title of this Psalmist is, that he was the father of that line from whence our Saviour Christ sprang, and so was fitted above any other, by being the first king of that line, to be, in a signal manner, a type of him. But beside David, some other there were who composed some of these Psalms; of Moses there can be no question, the title as well as matter of the nineteenth Psalm assuring us it was written by him. For Asaph also there is some probability, when of Hezekiah we read, that he commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer, 2 Chron. xxix. 30, where Asaph is set down to be, as a prophet, so a psalmist also, and joined with David as such; and agreeably the fiftieth Psalm, inscribed יְנַשֵׁפָּה to Asaph, is by the Chaldee affirmed to be יְנַשֵׁפָה יִוֹדֵעַ by the hand of Asaph, and so some others also. And although יְנַשֵׁפָּה, being a note of the dative case, may possibly signify no more than that the Psalm was committed to him, as to a singer, or player on instruments, as Psalms are frequently inscribed יְנַשֵׁפָּה to the prefect of his music—and then the Chaldee יִוֹדֵעַ may also refer to that, according to that of 1 Chron. xvi. 7, where David delivered the hundred and fifth Psalm into the hand of Asaph and his brethren—and so it is evident the thirty-

c 2 Sam. xxiii. 1, 2.
d De Civ. Dei, l. 17. c. 14.
e Ad Paulin. tom. 3. p. 9. [Ed. Erasm.]
f [In the collected works this is printed praiseth by a manifest typographical error. Perhaps the passage was intended to stand raiseth him or celebrates his rising from hades.]
ninth Psalm, which is expressed to be David's, is yet inscribed לְֵָּדִיבִּית to Jeduthun, who, as well as Asaph, is called the king's seer, 2 Chron. xxxv. 15.—yet when it is remembered that this is the form of inscribing David's Psalms, יְדִיבָּית (י being there taken for of, not to,) and that of the several Psalms, cv. cvi. cv., which are in part recited 1 Chron. xvi. 8, &c. 23, &c. 34, 35, 36, 37, and said to have been delivered into the hand of Asaph, not one of them is now inscribed יְדִיבָּית; it still remains probable from the force of 2 Chron. xxix. 30, that יְדִיבָּית denotes Asaph the composer or author of those Psalms. As for the others, which are found named in the titles of the Psalms, the sons of כּוֹרֵך, Eman, Ethan, Jeduthun, it cannot be concluded, that those Psalms were composed by them, it being more probable that they were to be sung by them—as of the sons of Coreh seems clear—or that it is upon some other account that their names are there mentioned, of which something shall be said when we come to those Psalms. Of some other Psalms there is little doubt but they were composed long after David, some in time of the captivity, (particularly Psalm cxxxi., which mentions their sitting by the waters of Babylon,) and some at and after their return, (to which purpose the Syriac understands all the Psalms מֵתִּים of degrees, i. e. of ascending from Babylon,) the authors of which being not specified, there is no ground for any conjecture in that matter.

Of other men's various opinions concerning the authors of the Psalms, the reader may resort to Sixtus Senensis on the one side, who from the authority of Athanasius and Cyprian, &c. ascribes but seventy-three to David, those which have his name in their title, and the rest to Moses, Solomon, Asaph, Ethan, Eman, Jeduthun, and three sons of Coreh; and to Jacobus Peres, who, from Origen, Ambrose, Augustine, Hilary, Cassiodore, makes David the sole author of them all. Of which also see Ludovicus Vives on S. Augustine de Civit. Dei, l. xvii. c. 14. Between these two extremes, the middle opinion seems to me most probable, upon the grounds which are here premised, and upon several prejudices, which lie against each extreme, which I shall not here enlarge to insert, but only add, that if there were any—as St. Augustine saith there were—which would allow David to be the author of none of those Psalms which were inscribed ipsi David in the dative case, they of all others were most worthy refuting, there being no other form of mentioning David in any of the Psalms, but that of יְדִיבָּית which is by the Latin indifferently rendered sometimes Psalms David, sometimes ipsi David, who yet sure, if we will believe our Saviour, Luke xx. 42, was the author of some of them.

Of this יְדִיבָּית book of Psalms, there is, among some of the Hebrews, a division into five parts, every of which is called יְדִיבָּית also—יְדִיבָּית, the second book, beginning at Psal. xiii., יְדִיבָּית יְדִיבָּית, the third

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5 [The Hebrew punctuation of this word is יְדִיבָּית; the LXX render it Κοπέ.]  
1 [But he is also inclined to ascribe the anonymous Psalms to David, especially as seven of them are quoted as his in other parts of scripture, lib. C.]  
9 De Cle. Del., l. xvii. c. 14.
book, beginning at Psal. lxxiii., ἡ τέταρτος θεία, the fourth book, beginning at Psal. xc., ἡ έπτατη θεία, the fifth book, beginning at Psal. civ.—and every of these five solemnly concluding with some special form of praising God; Amen and Amen, the three former; Amen Hallelu-jah, the fourth; every thing that hath breath Hallelu-jah, praise the Lord, the last. How ancient this division is appears no otherwise than that it is observed in the Syriac translation ἰδοὺ πέμψαμεν τῷ λόγῳ τῷ πνεύματι, the second book follows—and so in the rest—but neither in the Chaldee nor LXXII. And the New Testament, which useth those other forms of citation, the book of Psalms, Luke xx. 42. Acts i. 10, the Psalms, Luke xxiv. 44, taking notice also of the more minute division into several Psalms, the second Psalm, Acts xiii. 33. and another Psalm, ib. 35, doth not acknowledge this partition. Of which also it is St. Hilary’s affirmation that it was received but of some of the Jewish writers: Aliqui Hebraorum eos in quinque libros divisos volunt esse, “Some of the Hebrews will have them divided into five books”; others, it seems, not so dividing them. Of these books, see note on Ps. xl. 6.

In that lesser division (introduced, saith m Hilary, by the LXXII, and owned by St. Luke in the New Testament) into the first, second, and other Psalms, some variety also there is, the ninth and tenth Psalms, which are several in the Hebrew and Chaldee and Syriac, being united and conjoined in the translation—at least the copies which we now have—of the LXXII, and so in the Latin and Arabic and Ethiopic, which follow the LXXII. And so, from that tenth Psalm forward, the numbers differ, the eleventh in the Hebrew being but the tenth in the Greek, &c.: and so in the rest to Psal. cxlvii. which being by the LXXII divided into two, their cxlvi. and cxlvii.—the latter of which begins at ver. 12, Praise the Lord, O Jerusalem, and is n now in our copies inscribed, as some others, ἈΛΛΗΛΟΥΙΑ ἈΓΓΑΙΟΥ καὶ ΖΑΧΑΡΙΟΥ, Hagge’s and Zachary’s Alleluja—by this means the number of one hundred and fifty is completed by the LXXII and those that follow them; as also by the Syriac, who, though they join not the tenth to the ninth Psalm, yet unite Ps. cxiv. and cxv. and so would come short of the number also, if they did not, with the LXXII, divide the hundred and forty-seventh. After the number of one hundred and fifty thus made up, some Greek copies have twelve more; but the Syriac sets this mark upon them, There are some who have added twelve others,

we want them not; yet sets down the first of them as being inscribed to David, and written as in his person, ἦς ἐγὼ μόνος ἐγὼ ἐγὼ ἐγὼ, when he entered the lists with Goliath: but this is acknowledged by the Greek inscription, ἦς ἐγὼ ἐγὼ ἐγὼ, to be without the number, not at all taken notice of by the Latin—probably the addition of some Greek—and so comes not into our present consideration.

Other divisions there are of the Psalms, as into penitential and eucharistical, but all will not be comprised under this or the like divi-

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1 Prol. in Psal. p. 332. [Ed. Basil. 1670.]
2 Prol. in Psal. p. 334.
The Syriac take notice, in their postscript to the Psalms, as of the number of the one hundred and fifty Psalms, and five books, so of the fifteen Psalms of degrees, and sixty lauds. Of which somewhat will be said in their proper places.

PSALM I.

1. [a] counsel] The Hebrew יֵכִל, from יָכַל, consuluit, advising, or asking counsel, vulgarly signifies the result of the consultation, the way, whether good or bad, which is taken up on that deliberation; and agreeably the Syriac renders it here [אֻנְשָׁא] the way, the Arabic, the sentence, or resolution, or determination, consequent to the consultation. In this notion we find it Psal. xiv. 6. the counsel of the poor, i.e. the way and course (viz. of piety) which he adheres to; and Psal. cvi. 13. God's counsel is to be interpreted by his works, preceding in that verse, viz. that which he purposed to do for them—as Psal. cvii. 11. it must receive its signification from the context, which mentions not works, but words there, and so notes the precepts or commands of God,—and accordingly this same word is once rendered ἤγρων, work, Job xxxi. 16. and once ἐν τῷ ἔγκλεμα, way, or course of life, which any man takes to, good or bad, Ps. lxxxi. 13. And so it must needs signify here, that ἁπτώ, walking, may agree with it, which noteth the following or going on in any course that others have traced before us.

[b] seat] Hebrew וֶשֹׁה, from וַשֹׁה, sedit, literally denotes sitting, and so must be rendered 1 Kings x. 5. and 2 Chron. ix. 4. the sitting of his servants, and Psal. cxxxix. 2. my down-sitting, and so Lam. iii. 63. where yet the Greek have καθίσα, seat, or chair, or place of sitting, as here, and in most other places. And if that be the acceptance of the word here, then it notes the quiet repose, and security, and presumption of the sinner, without any regrets or disturbances in his course; or yet further, as a chair is a seat of dignity in a school, or synagogue, or sanhedrin, a teaching or instructing of others in the course, as a doctor or professor of impiety. Beside this, it signifies also an assembly or consessus, so called, because many meeting together in consultation, the posture of sitting is there generally used, as most commodious. So Ps. cvii. 32. we fitly render it, the assembly of the elders. And thus the Interlinear here read in consessu, “in the assembly,” and the Chaldee Paraphrase יֵכִל in the society or congregation—for so that noun signifies among them, and is by some learned men thought to signify in that one place, where it is used in the Bible, Ps. lv. 9. יָכַל וְאֶל וּכְשַׁדְתָּא, ventus congregations, a whirlwind, or associated wind—and then it must note associating with this sort of atheistical scoffers; and so the Arabic evidently understood it, rendering it (without any mention of chair or seat), and hath not sat with the scoffers. These two senses of the word

© [The Interlinear version in Walton’s Polyglott.]

P-See Schindler Pentagl. p. 1025 c.

q [“Verbo וֶשֹׁה, sepe consessus familiaritas significatur, ut Ps. xxvi. 4. יָכַל, אֲנִי יֵכִל, non consedi cum viris vanitatis, non quidquam commercii habui cum mendacibus.”—Rosenmüller.]
having so reasonable pretensions to it, I have therefore retained both of them in the paraphrase, thereby to secure the reader of the full importance of it.

3. [c] _rivers_ ἐλεφασις, from ἁρπαξ _divisit_, literally signifies _divisions_, and may refer to the customs of conveying water to orchards or gardens. A mention of it we have in Deut. xi. 10, where of the land of Egypt it is said, _thou wateredst it with thy foot, as a garden of herbs_: where the Vulgar reads, by way of paraphrase, _in hortorum morem, aquae duxitur irrigue, after the manner of gardens_ (the Syriac adds, _which want watering_ _the waters are led or brought to water it_; or literally, _by thy foot_, i. e. _by diggint_ (the work of the foot) _thou broughtest water in trenches for the watering of it._ For thus in Egypt, where they wanted rain, they did to all quarters distribute the overflowings of Nilus, by cutting of trenches or ditches, called _commata_ and _diacopi_, (saith Ῥίερον. Μαγια, i. e. _cuts or divisions_ here. To this custom and use of the word ἐλεφασις we have a reference Prov. xxii. 1. _The king's heart is in the hands of the Lord, we read as the rivers of waters_, the Interlinear hath _pelagi_, the Hebrew יְלַח retained, (giving us farther to observe, that the Greek and Latin πλαγιας and pelagus, used for _the sea_, hath this origin.) the LXXII have _ὀποια_, _streams_, but the Vulgar literally _divisions, divisions of waters_, i. e. as the waters that the gardeners bring by cuts either from springs or rivers to their gardens are by them led at pleasure backward or forward, this way or that way, diverted, or stopped, or applied in a greater or less plenty to this or that tree as they direct it, so is the heart of the king in God's disposal; and accordingly it follows, _he turneth it whither he will._ And this acceptation of the word is most commodious for this place also, speaking of a fruit tree that flourisheth exceedingly; for such are said to be planted in a _watered garden_, Is. lviii. 11. and so are _fat_, as there it is said, likely to become very fruitful by that means. And to that incline the LXXII, reading δευτερο-, and the Arabic and Ethiopic and Vulgar Latin all to the same sense, _decur sums, the passages, or runnings along of the waters._

[d] _wither_ ἢνια, from ἢνια _arwit_, growing dry or withering, may literally thus be rendered: but almost all the ancient Interpreters and Paraphrasts render it by the notion of _falling_, the Targum (and so the Syriac) יָשָׁה נַפְשׁ shall not fall—and so Is. i. 30. xxxiv. 4. xl. 7—and the Interlinear _non decidet_, the Vulgar _non defluat_, the LXXII οκ δροπνυρεται, all so concordant in the same sense of _falling_, that learned men think they either read or had an eye to ἡνια, _cecidit._ But the decision is more clear from the vulgar etymology of the cause or antecedent being set to note the effect or consequent also; for by this figure the falling of leaves being naturally consequent to the withering or flagging of them, the verb ἢνια that signifies _withering_, may fitly signify that, and be used for _falling_ also; and so most probably here, where ἢνια, _shall not wither_, is set metaphorically to signify the continuance of all outward accomplishments to the pious man—their neither losing their sap and verdure, nor yet falling from him; the former notes his contentment, while he enjoys them, the latter, God's

* miscell. l i. c. 10.
defence to secure him in the quiet enjoyment of them; as when the 
meek have the promise to possess the earth, [Ps. xxxvii. 11. Matt. 
v. 5.] and they that honour their parents to have long life in a Canaan; 
[Exod. xx. 12. Deut. v. 16.] which though it must always be under-
stood cum mixtura crucis, especially now under the gospel—or else 
there could be no place left for martyrdom, or for the exercising the 
most eminent of Christ's precepts—yet in general speaking, the pro-
mise doth most fitly belong to and is frequently repeated for the 
encouragement of all godly men; that they shall have an antepast of 
the goodness of God, a comfortable enjoyment (which consists more in 
a competency than in the greatest load) of the good things of this life, 
whilst on the ungodly he rains smokes, fire, and brimstone, [Ps. xi. 6.] a 
sad portion for them to drink or enjoy here, though there were never 
an arrear behind of eternal hell.

[c] dōth] Of the word τῷ fecit, it may deserve to be noted, that as 
it belongs to several things, so particularly it is applied to trees pro-
ducing or bringing forth fruit—Isa. v. 4. I looked that it should bring 
forth (ῥίζων) grapes, and it brought forth (ψτιν) wild grapes. So Is. 
xxxvii. 31. and it shall bear (鳣廑) fruit upward: and so very often else-
where.—And accordingly in the New Testament the phrase is most 
frequent, καρπὸν πουῖτο, to make, or do, i.e. to bear, or bring forth fruit, 
Matt. iii. 8, 10. So that still the similitude is maintained in these 
last words of the verse, like a tree planted by the divisions of waters, 
yielding fruit in his season, not so much as his leaf withering; and what-
soever he bringeth forth, bud, blossom, or fruit, it shall prosper.

5. [c] congregation] That ἑσσ, from ἑσσομαι, convocavit, signifies an 
assemble, there is no question. All the difficulty is, who the just are here, 
of whom this assemble consists; whether they that are mentioned 
ver. 6. under the same title, the godly, that shall be rewarded in that 
judgment, or the δικαίων τετελεσμένοι Heb. xii. 23. the just made perfect, 
i.e. that have already received their crown, those saints, of whom the 
apostle pronounceth, that they shall judge the world, 1 Cor. vi. 2, taking 
in also the angels, those holy myriads, Jude 15, with whom God is there 
said to come to execute judgment upon all. To the latter of these 
we are inclined by the Septuagint, who render it ἐν βούλῃ δικαίων, and so 
the vulgar Latin, in concilio, “in the council of the just;” for then, as 
Matt. v. 22. we have mention of two judicatures—one by κρίνω, the 
judgment, the other by συνεδρίων, the sanhedrim or council (the great 
standing judicature at Jerusalem)—so we have here κρίνων and βούλην, 
judgment and council, most probably in the same sense; and so the word 
ἐσσ—once more rendered βούλην, council, Numb. xvi. 2, and frequently 
συνεκαγωγ, assembly—doth certainly signify that judicature among the 
Jews; and so the Chaldee הָטֵפ, here used, was before taken for a con-

a [So Luke xix. 18. ἡ μαθαῖου σου ἱππὸν ἔδωκας ἵππος: and probably the peculiar sense of 
προσευρυθμῶ, ib. 16, is derived from this use of ἕσσ.] 

b [This interpretation agrees with the Chaldee הָטֵפ, אֶלְכָּנֵא מַהֲלָנָא אִיגָרְגָא, and is also noticed by Aben Ezra, who compares the passage with Ez. xvii. 9 sqq. 
where ἕσσ is used to denote the flourishing of a plant. Rosenmüller objects to it as 
tautological after ver. 2; but it appears to preserve a greater consistency in the sense. 
And so French and Skinner, “Yes, all which it beareth doth flourish.”]
ances (as was said ver. 1 note [b]); and the Syriac and Arabic, and Ethiopic, all agree to it, the first rendering it assembly, the two other council. And then this is the clear meaning of it, that that last doom—or υψόν day, as the Chaldee here render judgment, from whence we have ὕψος, in the New Testament [Luke xvii. 24. 1 Cor. iv. 3. Heb. x. 5. 2 Pet. iii. 12.] signifying judgment—is transacted by a court of eminently just persons, God the just and righteous judge, (2 Tim. iv. 8.) assisted with a council of saints and holy angels, all of them just and crowned as such. And therefore there is no appearing for wicked men before that tribunal: they shall certainly be condemned by them. But the parallel betwixt fruit and chaff may not improbably incline to the former sense, that the ungodly shall not be able to abide the winnowing of the Divine judgment (the wind of God's vengeance, ver. 4), nor consequently remain in the company of the righteous, who, instead of receiving damage by the fury of the wind, are only purged and fixed by it.

PSALM II.

1. [a] rage] The notion of συνάνω in the Syriac and Chaldee is to convene or assemble to counsel: so Dan. vi. 7. the presidents and princes υπηρέτας we read consulted; consilium ierunt, saith the vulgar Latin; συνεβούλευσαντο, the Greek; and so the Arabic, also, and Syriac, they decreed—all agreeing that it signifies there an assembling and agreeing together in counsel; and so the context there enforces, the design of it being the making a decree, the result of a consultation. And thus it will best belong to the prophetic sense, and refer distinctively to the assembling of the sanhedrin of the Jews and Pilate, to the condemning and crucifying of Christ. The word also belongs to any assembling together, such as to the house of God; Ps. lv. 14. we walked unto the house of God υπηρετα in company—the LXXII read εἰς ὄνομα ἐν concord, and so the Syriac in concord; the Ethiopic and Arabic, with one or the same heart; but especially to a tumultuous assembly; and therefore the Interlinear so renders it even in that place of Daniel, tumultuarie conuenent, as here tumultuate sunt, and Ps. lv. 14. cum strepitu, “with a noise;” and the Targum to the same purpose there, תְּרוּנָּם, cum

u [The Chaldee calls it υπηρέτα, the great day, which terms are used in speaking of the day of judgment, Joel ii. 11, 31. Acts ii. 20. Jude 6. Almost all the Hebrew interpreters consider the passage as referring to the last judgment. Others are inclined to explain it of temporal judgments. See Pool's Synopsis, and Rosenmüller.]

x [The author has fallen into an error here, because the verses of the chapter are not numbered alike in all editions. In Walton's Polyglott the verse quoted stands as the sixth; whereas the translations given belong to the seventh verse of that edition, and are the various renderings of the Chaldee סֹפָּר. For תַּדְנִיב the LXX have ταραττέων, the Latin surripueunt, the Syriac סֹפוּ, approached.]

y [In Lee's Lexicon this passage is translated we walked in the house of God in (joyous) tumult, i.e. in the sacred processions; which he supposes to be alluded to Ps. xxvi. 7, so will I compass thine altar. The word certainly conveys the notion of noise or tumult; as the cognate Arabic رُقُص signifies to bellow vehemently and to thunder.]
Yet more particularly it belongs to such a tumultuous con-
sembling, as is in war, a going up to assault an enemy. So Josh. vii. 3, of
making the people go up against Ai to destroy it, the Targum reads

καὶ κοιτᾶροι, ὅταν ἐπομονῆς, “make not all the people go up” to
that service; where the LXXII μὴ ἀποκάλυπτη, lead not up, as a commander
his soldiers—unless perhaps it should rather be μὴ ἀποκάλυπτη, force them
not to go up. Once more the word is used Ps. lxiv. 2. hide me from
the gathering together (ὥστε) of the wicked—συναρπασίας, say the LXXII, a
seditious uproar of the people. The military notion of it is that which
more fitly pertains to David, in respect of the warlike assaults of the
Philistines, and especially of the conjunction of several of them, the
Syrians of Damascus with the king of Zobah, 2 Sam. viii. 5. But the
looser notion of it, for a conspiration and compplotting of wicked men is
most agreeable to the mystical and prophetical notion, that which is
fulfilled in the Jews' and Romans' conjunction against Christ; those
being the νασεία nations—so the word literally must be rendered, (see note
on Matt. xxiv. 2. and xxviii. 19.)—and in the same sense ὡστε to populi,
in the latter part of this verse—as nations and people are all one—which
conspired to put him to death.

2. [b set themselves] ἄρχονται indeed signifies to stand, but in the conju-
gation Hithpael, which here is used, it signifies to make himself to stand,
and that is certainly to rise up. Thus the Targum understood it, which
render it יַעַבֵּד, from יָעַבֵּד, which certainly signifies to rise up; and so
the Septuagint's παραβάσσων and the vulgar's astiterunt, which our old
translation imitates, reading stand up; so the Syriac surrexerunt, "arose,"
and the Arabic insurrexerunt, "made an insurrection," do all accord in the
rendering of it; and so it refers most fitly in the historical sense to the
warlike assaults of the Philistines &c., ordinarily expressed in the
sacred style by rising up against; and so, in the prophetical also, to the
rebellions of the enemies of Christ, insurrections against his spiritual
kingdom.

[c take counsel] ἀράχθησαν in Kal signifies fundavit, posuit, disposuit, "to
found, to set, to dispose;" and then in Niphal, the passive, wherein
here it is used, it regularly signifies posui or disponi, and sometimes
(when the context requires) to be founded or created. Here it seems
to be taken in the first and simplest sense, and being joined with ἄρα,
simul, it is no more than to be met or assembled together. Thus it is
twice interpreted by the LXXII—συναρθροῦν, they assembled, here, and
συναχθήσαν, Ps. xxxi. 13 [Heb. 14]; and as it there notes an hostile assem-
bly to take away his life, so it is here also. Accordingly a Jewish-Arabic
translation, in the possession of learned Mr. Pocock, renders it, All of
them assembled themselves in companies, confirming it from יַעַבֵּד יָעַבֵּד, Ps. xxxi. 13. and my soul enter not ὅπου, into their assembly, Gen. xlix. 6.
And so it evidently imports in the first and historical sense their
assaulting and invading David with their heathen armies; but in the
prophetical their assembling in the sanhedrin to put Christ to death.
This the Targum designed in rendering it, יַעַבֵּד יָעַבֵּד, which the
Vulgar translates exactly, convenerunt in unum, "they met together,"

2 [It is יַעַבֵּד. The in unum of the Vulgate is from the διαφωτὶ of the LXX;
though the Latin Translation of the Targum has the same phrase.]
or "joined," either as soldiers do in an army, or as senators in a council, in the former way against David, in the latter against Christ.

3. [d] cords] The סינא, ordinarily rendered cords, doth in all reason add somewhat to the bands in the beginning of the verse; and then it is probable that the LXXII. are in the right, which here, as Job xxxix. 10, have rendered it ₣וֹחֵל, yoke. Thus the Syriac and Arabic and Ethiopic and Vulgar all agree, reading it הָנֳיָּה jugum eorum, "their yoke," and thus the sense is perspicuous. Bands are useful to tie on yokes, and accordingly we find in the Septuagint ₣וֹחֵל יַדָּרִי, Is. v. 18, the band of a yoke of an heifer, that which ties it fast upon the neck that it cannot be cast off, till first the band be broken. Thus therefore it here lies, first breaking the bands, and then casting away the חֹּנֶה yoke. And this is most agreeable to the context, which treats of renouncing subjection, which is in all idioms vulgarly expressed by a yoke bound on the neck of any; whereas the bands and cords are more agreeable to a state of captivity and imprisonment, which is not applicable to this place: for the Philistims, &c. were not prisoners to David, when they were supposed thus to speak, but such as feared the rising power of David, that they should be made subjects of his kingdom; or rather that disclaimed that yoke of God, refused obedience to those commandments by which that holy people was governed, would not endure the Jewish laws, which as the יָדוֹר, bands or thongs, bound this yoke upon their necks. Accordingly the forementioned Jewish-Arabic translation thus renders the place, Let us break or cut off from us the bands of these two—the Lord and his Anointed—and cast their reins from us, i.e. (saith he) their injunctions and prohibitions. And proportionable to these were the Jews and heathens in the prophetic sense, which would not endure Christ's קֵיסָרָא ₣וֹחֵל [Matt. xi. 30], the yoke of purity and sincere obedience—no slavish bands or chains, but an easy, nay, gracious yoke, which alone he now imposed on them, but would not be endured by those hypocrites. As for the origination of the word from חֹק in Piel, complicavit, constrinxit, it very fitly belongs to such a yoke as oxen or labouring cattle are used to: it is made by wreathing and complicating, and it constrains and binds together those cattle that are thus yoked. Another interpretation this third verse is capable of, so as to appertain to David, and to be his speech, and not the saying of the heathen, to this sense—Though these nations consult and plot against us to keep us under, and scorn and rage at our late good successes, yet now we will utterly break their yoke in pieces, take the חֹק רֶפֶס 2 Sam. viii. i. the bridle or government of the metropolis (for which we have in the parallel place 1 Chron. xviii. 1. Gath and her daughters) out of the hands of the Philistims, and subdue them. But the former is the more received sense, and therefore I have adhered to it in the paraphrase.

a [Michaelis connects it with the Arabic מגו a pillow or cushion; as if the kings and rulers might be represented as seated or reclining on cushions in the same divan, to deliberate on measures of offence. Gesenius derives it from ₣וֹחֵל a circle, divan, or assembly.]
7. [e] decree. The Hebrew וָנָה, from וָנַּה, insculptit, scripsit, decrevit, statuit, mandavit, signifying proportionably many things, a writing, and so particularly a pact or covenant, subscribed by the parties' hands, a decree, a precept, a rite, &c. the LXXII here render it πρόσωργαμα, an order, a precept, or ordinance, or decree; and so most of the ancient interpreters accord, the Targum יִנִּ֣י עוֹרֵיָ֑ה God's oath, or decree, or statute, or his pact and covenant. All these notions are of affinity, and may here most fitly be put together. In the historical sense, it was first a decree in heaven immutable; then a pact or covenant with David and his seed, Ps. lxxxix. 3, I have made a covenant with my chosen; that confirmed by oath, in the same verse, I have sworn unto David my servant; and I have sworn by my holiness that I will (thus support, and) not fail David, [ib. 35.] but settle the kingdom on him, and his posterity, till Shiloh or the Messias come; and withal a command of obedience promulgate to his subjects, and of making peace with him to those that were round about him, ver. 12. In the mystical sense it principally denotes the covenant made with and in Christ (which covenant also was under God's oath, an immutable decree, the oath which he swore to Abraham [Ps. cv. 8–10], Luke i. 73.) and a law also, first in respect of Christ, requiring somewhat of him—he was to suffer, and so to enter into his glory, [Luke xxiv. 26.] to be made perfect, [Heb. v. 9. 1 Pet. v. 10.] or consecrated to his royal priesthood by sufferings—and secondly in respect of us, δό νόμος πιστεύω, the law of faith, [Rom. iii. 27.] exacting from us an uniform obedience to him in the exercise of all his offices: and accordingly, saith Clemens Str. 2. p. 168. I. 12. [p. 390 A. ed. Syllb.] ο Πετρός ἐν κηρύγματι νόμον καὶ λόγον τού Κυρίου προσώργαμα, St. Peter in his preaching styled our Lord Christ the law and word of God—the law as well as the word of God—one that revealed God's whole evangelical will unto us, as δ νομοθέτης, a law-giver (as there it follows), and came not to destroy, but πνεόμαι [Matt. v. 17.] to fill up and complete the several laws which had formerly been given to the world. Here only it may be observed, that the adjunct ὑπερ here joined with it—πρὸς—seems to be mistaken by interpreters; the LXXII seem to have read it ὑπερ, God or Lord, and so render it ὑπερ πρόσωργαμα Κυρίου, the ordinance of the Lord; and so the Targum יֵֽעָב, of the Lord; and so the Arabic and Ethiopic, the precept of the Lord; the Vulgar praecipit ejus; the Syriac معصیت my decree, i.e. the Lord's, ver. 4. But if it were thus in the Hebrew, the ὑπερ must have been put after πρός, whereas here it is before it. Others seem to take ὑπερ for a particle equivalent with ὑπερ—so the Interlinear, ipsum decreatum—but it is more reasonable to take it as vulgarly it is, for a preposition, signifying de, and then it will be best rendered, I will tell of a decree or covenant.

b [The sentence runs רָאָה, which the Lord hath spoken.]

c [This is the opinion of Kimchi in his Liber Radicum, though in his Commentary he takes נָה for ָה, I will make this declaration for a statute to myself. Gesenius interprets it de, comparing Gen. xx. 2. אַּל הַיְּנֵחַ, also Ps. lixix. 27. אִּנֹה, concerning the pain or vexation. Rosenmuller, following Vitringa on Is. xxvii. 19, translates it ad or secundum. According to either of these interpretations it probably refers to 2 Sam. vii. 12–14.]
7. [f] son] That David, as a king exalted by God’s peculiar command, should be styled God’s son, or that the time of his inauguration, or instating in that power, taking possession of his throne, and subduing his enemies on every side, should be expressed by the day of God’s begetting, hath nothing strange in it. It is affirmed in the name of God, (Ps. lxxxix. 26, 27.) He shall cry unto me, Thou art my Father. Also I will make him my firstborn, higher than the kings of the earth; where each king of the earth is looked on as a son of God, but he, as being higher than they, his firstborn. We know an adopted son is styled a son, and Salathiel, Matt. i. 12, is said to be begotten by Jeconiah, because he succeeded him in the kingdom, though he were not indeed his son. And so may David be God’s son, being immediately exalted by Him; and indeed all other kings, who are said to reign by Him, [Prov. viii. 15.] And that the time of his coronation should be looked on as his birthday, and accordingly kept festival, as the birthday was, that is familiar in all countries. The feast of commemorating the building of Rome, we know, was called Palilia, and this title was by decree given to the day of Caius the emperor his advancement to the empire. Decretum ut dies, quo cepisset imperium, Palilia vocaretur, “It was decreed that the day on which he began his reign should be so called,” and accordingly celebrated. And the emperor generally had two natales or birthdays kept, natalis imperatoris and imperii, the birthday of the emperor and of the empire; the first to commemorate his coming into the world, the second his advancement to the imperial dignity. So Spartanus in Adriano [in Vit. Cesar. p. 138. ed. Basil. 1546] tells us of the natalis adoptionis, the day of his adoption (i. e. his civil birth) on V. Ides of August, and then natalem imperii, the birthday of his empire, on the III. And Tacitus of Vespasian, [Hist. ii. 79.] Primus principatus dies in posterum celebratus, “the first day of his empire was celebrated afterwards.” But then in the mystical sense some difficulty there is, what sonship or begetting of Christ is here meant. The schoolmen, from some of the ancients, understand it of the eternal generation of the Son of God, and interpret the hodie, “to-day,” of an hodie eternitatis, “day of eternity.” But the apostle St. Paul, Acts xiii. 33, applies it distinctly to his resurrection—He hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee: and so Heb. v. 5. it is brought as an evidence of Christ’s being consecrated by his Father to his Melchizedekian high priesthood, which we know was at his resurrection—Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. Who in the days of his flesh, [ib. 7.] being made perfect, became the author of eternal salvation,—called of God an high priest, ver. 9, 10. So Heb. i. 5, where this text is again recited, the context refers it to the exaltation of him in his human nature, [ver. 3, 4.] when having purged our sins, he sat down on the right hand of the Majesty on high, being made so much better than the angels. And to this belongs that of S. Hierome ad Paulin. [tom. 3. p. 9. ed. Erasm.] David, Simoniades noster, Pindarus, et Alceus, Christum lyra personat, et decachordo psalterio ab inferis suscitat resurrectem: “David, our divine poet, sounds

d  Sueton. in Calig. c. 17.
out Christ upon his harp, and with his psaltery of ten strings awakes him rising from the dead." Only it must be remembered, that, as it was an act of his Divine power by which he was raised—and so his resurrection was an evidence demonstrative that he was the promised Messias, of whom the learned Jews themselves resolved, that he was to be the Son of God, and that in an eminent manner (so the high priest, \textit{\varepsilon}Tell us whether thou art the Christ, the Son of God, and, \textit{\iota}Rabbi, thou art the Son of God, the King of Israel)—so this begetting him from the grave to a life immortal did comprehend and presuppose the truth of that other fundamental article of our Creed, that he was that eternal Word or Son of God, which thus rose. Thus the apostle sets it, speaking of \textit{\varepsilon}Jesus Christ our Lord, made of the seed of David according to the flesh, and adding, that he was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Now that this his resurrection, and exaltation consequent to it, is here fitly expressed by God's begetting him, will easily be believed upon these two accounts; first, that in respect of his human nature it was a second—as that from the mother's womb a first—entrance on human life; the grave was but a second womb, from which now he came forth; and it is not unusual to call the resurrection of one of us \textit{\varepsilon}γέννησαν, a new or second birth; secondly, that princes or rulers are in Scripture style called gods, and children or sons of God—[Ps. lxxxii. 6.] \textit{I have said, Ye are gods; and all of you are children of the Most High}; and then instating Christ in his regal office is the begetting him, and so the saying, \textit{Thou art my Son}—i. e. by saying constituting him so—the second sort of \textit{natalis} or \textit{birthday}, the birthday of his kingdom, yea and Melchizedekian priesthood too: to that the apostle applies it, Heb. v. 4, 5, for to both these he was solemnly instated at his resurrection. The Chaldee of all the interpreters seem alone not to have understood this mystery, who render it, \textit{Thou art beloved by me as a son by a Father; thou art pure to me, as if this day I had created thee.}

8. [g] utmost parts] That \textit{\varphiυσις} from \textit{\varphiυσις}, \textit{finitus}, \textit{terminatus}, \textit{consumptus est}, signifies the \textit{utmost skirts}, the \textit{extreme parts} of that which is spoken of, there can be no question. All that is here to be noted is the dubious notation of \textit{γῆ}, \textit{earth}, that is joined with it. For if that be interpreted of the \textit{universe} or \textit{whole world}, then there can here be no place for the historical sense, respecting David, for it is certain he was never constituted by God the universal monarch of the whole world. Yet on the other side, if it be not taken in this latitude, it will fall short of describing Christ's kingdom, which was to be propagated and set up in all nations, those that were most remote from Judea. For the reconciling of which difficulty, it appears necessary to assign to \textit{γῆ}, \textit{land or earth}, here, the double notion of which the word is capable. Sometimes it signifies that land of Judea peculiarly (see note on Matt. xxiv. 6), and then the bounds or extreme parts of that land are the nations that border on it, or are near situate about it, the Philistims, Moabites, Idumeans, Syrians, &c.: for all these were literally conquered and subjected by David. So Ps. lxxii. speaking of Solomon,
the king's (i.e. king David's) son, and of the extent of his kingdom, it is said that he shall have dominion from sea to sea, and from the river unto the ends of the earth; which though the LXXII render ὀλκουμένος, the world, yet certainly belongs not to all the world, in the larger acception, but in this narrower—common both to γῆ, earth, and ὀλκουμένος, world, (see note on Matt. xxiv. 8.)—the bounds of the Jewish kingdom; and so is well paraphrased by the Chaldee, from one corner of the great sea to another corner of it, from Euphrates to the ends or bounds of the land. And so Ps. lxii. 2, when David saith, from the ends of the earth I will cry unto thee, it is sure from beyond Jordan (and not in any remote corner of the world), whither he was then fled for fear of Absalom, 2 Sam. xvii. 22; where though the Hebrew word for ends be not the same that [is] here, yet it is exactly equivalent to it—παρά, finis, or extremum—and rendered by LXXII and ἀπό τῆς γῆς, from the extreme parts of the land, in the same style as here it is. But then if we look forward to the mystical prophetical signification, we must be forced to forsake this restrained sense, and take it in the full latitude, so as to note all the remotest nations of the world, as well as those that border on Judea; for to all them was this spiritual kingdom of Christ extended. And it is well becoming the wisdom of the prophet's penman, and the comprehensive richness of the sacred style, to comprise both these in the same phrase, as it is thus diversely interpretable.

9. [h] break] The Septuagint and (except the Chaldee Paraphrase) all the ancient interpreters read not here break, but rule or feed—πουμανίς advos, pasces or reges eos. By this it is evident, that they read the Hebrew with other points than we now do—דִּבָּaraoh shall feed them, from γυνί pavit—and not, as now the Hebrew copies have it, דִּבָּה, shall break them, from γֵּרָה, fregit. And St. John retains the Septuagint's reading, and so gives it authority, Rev. ii. 27. What is the full importance of that phrase, to feed with a sceptre or rod of iron, is at large explained on that chapter, note on ver. 26, and in the Addit. Annot., viz. to exercise regal, rather than pastoral power, to bring them to contrition, if it may be; if not, to destroy them utterly.

10. [i] Be wise] The full importance of the two verbs in this tenth verse will be thus best understood. The former of them, from הָיָה intellexit, prudenter se gessit, doth in Hiphil, in which here it is, literally note the causing prudence or understanding to any; where any other is mentioned, it is the teaching that other; but here, where there is no such mention, it must be reciprocal upon themselves, and be thus literally rendered, cause yourselves to understand, and—that being to be done by study in matters of speculation, by caution in matters of prudence or practice—study, or take care to understand, endeavour to benefit by others' sufferings, or the dangers you see before you, if you do not take heed or beware. And thus it fitly belongs to the princes in David's time, who, by the unseasonable and costly opposition of so many against David's kingdom, might now in all reason be advised to beware of the like attempts: and much more when Christ is risen from the dead, ought all others, who observe the practices of the Jews in crucifying him, and the fearful judgments that attended them, to beware
by their example, lest by holding still out against the faith, they bring on themselves the like destruction. As for the second verb ἐρυθίται, from ἐρυθιμί, castigavit, castigavint, corrected, it is here in Niphal, literally, erudimini, castigamini, corrigimini, "be ye instructed, chastised, corrected;" and this being understood of a real, not only verbal passion, and applied to correction of manners, and not external bodily discipline, it is fully rendered by ἰδίας ye reformed. Thus Lev. xxi. 23. And if by these things (the judgments foregoing) we render it, ye will not be reformed, where the LXXII retain μὴ παντευτερητε, as here—a word by which reformation is fitly expressed 1 Tim. i. 20—the Samaritan, not hear me, or, not obey me; and the latter part of the verse, but will walk contrary to me, assures us of the sense, that being not chastened there, signifies the real passive, their being not wrought on by chastenings, not taken off from their hostilities to God, not reformed, not amended by them. And as thus it is applicable to the heathen borderers of Judea in David's time, who were now admonished to forsake their hostile ways, and to convert to God, and make leagues of peace with David, so signal exalted by God, so doth it most expressly denote the apostles' preaching repentance after the resurrection of Christ, and that in a passive form, as here, σώθητε Acts ii. 40. be ye saved or delivered; where by that conversion, repentance or reformation is distinctly meant. See note on Luke xiii. 6.

11. [k] with fear] The only difficulty in this eleventh verse arises from the trajecture or στρέμματι here observable—which yet in Scripture, especially in the poetical parts of it, is not extraordinary—the separating of these two phrases, with fear and with trembling, one joined with serving, the other with rejoicing in God, and the latter conjunction not very commodious, joy and terror or trembling being not ordinarily found together. This difficulty is not removed by the descent of some, which alluding here to musical instruments, lutes or harps, &c. observe that the music arises from the tremulous motion of the strings: for besides many other failings in the parallel, the trembling here is annexed to the rejoicing, and not set as the cause from whence it proceeds; and in the διερασώσονυ, our trembling is neither the cause nor the concomitant of our rejoicing. The Chaldee therefore reads it καὶ ἔθηκαν, and pray; the Syriac ἔφοβον, apprehend, lay hold on him, either of which is much more reconcilable with the trembling than rejoicing is. Abu Walid Ebn Jannahi, the Hebrew grammarian, known among them by the title of the second grammarian—a manuscript in the possession of learned Mr. Pocock—saith that the word יַעֲד, signifies indifferently any commotion, whether through joy or grief; and makes use of this place for the proof of his observation, as if it should be rendered be moved with trembling (and so the Jewish Arabic translation renders it and fear him with trembling), and confirms his version by comparing the Hebrew יַעֲד with the Arabic درب, tarb [ arab], i.e. commotion—by which also Abu Walid renders it—which they use in case

[The Chaldee is מְכוֹנָה, receive instruction or correction.]
[The Latin translation of the Samaritan version is non eritis mihi castigati.]
of fear, as well as rejoicing; and so he would have the word rendered Hos. x. 5. the priests thereof יְהוָֹה יִשְׂרָאֵל shall be grieved &c., and so R. Tanchum also on that place. If this may have place, then indeed the difficulty is quite removed; for then the verse will run thus, Serve the Lord with fear, and fear him with trembling. But because this notion of the word חִסְדָּא is not sufficiently proved from this one place (of which the question is) and that of Hosea, where all the ancient interpreters render it rejoicing—and wherein if it should signify grief, yet that is no evidence that it signifies fear here—it will therefore be more reasonable to adhere to the usual notion of חִסְדָּא for rejoicing, and a little to alter the order of the construction, and connect in sense (though they be separated in words) these two phrases, with fear and with trembling, and so in like manner the two verbs, serve and rejoice. Examples of this are frequent in this book. See Ps. lxxix. 2, where as the dead bodies of thy servants, and the flesh of thy saints, are but an καὶ τὰ ὄστοι, one thing expressed in two phrases, so the fowls of the heaven, and beasts of the earth, being divided in the words, must yet be connected in the sense, thus—they have given the dead bodies and flesh of thy servants and saints to be meat to the fowls of the heaven, and the beasts of the earth. So again in that Psalm, ver. 4, and very frequently elsewhere, which the attentive reader will observe. Now for fear and trembling, the conjunction of them and the like words is frequent in the New Testament, thereby to note a compound of humility, and diligence, and solicitude, and caution, and fear of displeasing; and that as the most proper qualifications of our obedience either to God or man. Thus, work out your salvation with fear and trembling, Phil. ii. 12. Servants, obey your masters with fear and trembling, Eph. vi. 5. So of the Corinthians' obedience to Paul, 2 Cor. vii. 14. Titus tells that apostle, ver. 15, how with fear and trembling they received him, St. Paul's messenger to them. So St. Chrysostom, Serm. 72. de Natal. [tom. 5. p. 518. ed. Sav.] saith of the angels, that they assist our services μετὰ φόβου καὶ πόνου, with fear and trembling; and that the σέραφιμ κρατοῦντες πόνον, cry with fear, Holy, holy, holy. And so Heb. xii. 28. Let us serve God εὐαγγέλιον μετὰ αἵδου καὶ πάθειαν, with reverence and godly fear, and a fear of displeasing and incurring great hazard thereby, for our God is a consuming fire. See note on Phil. ii. 12. This then is in all reason the first account that is to be given of these words, that the fear and trembling are here to be joined in sense, and all carefulness, and unwillingness to displeasure—the best qualification of obedience—resolved to be the importance of them. And then in like manner the serve the Lord, and rejoice in him, will be an καὶ τὰ ὄστοι (in which figure the holy Scripture abounds), and be in sense best rendered, serve him cheerfully or joyfully, and that very reconcilable with the other phrase; our diligence and fear of displeasing will be very happily joined with our serving him cheerfully; there being nothing more

1 ['Rectum Storrium vidisse existimo qui in Observatt. ad Analog. et Syntax. Heb. p. 38. scribit in Arābus stiam, ut 117, est orbis se volvere, gyrare se, circumagin, circumire. Quod cum pariter praetextitia et terrae fieri possit, Hebraicum 512 utrumque significare potest, tum esculare gaudio, choreas duocere, trepidare, ut pleurumque, tum vertigine corripri, trepidare, in pavorem et lactum incidere.'—Rosenm.]
pleasant than to serve him diligently, whom we truly reverence and are most unwilling to displease, and no possibility of being pleased with our own service, if it be not performed with all zeal and diligence. Thus have some understood Heb. xii. 28. λατρείαν εὐφράτωσ τῷ Θεῷ μετὰ αἰδώς καὶ εὐλαβείας, to serve God well pleasedly or joyfully with reverence and godly fear; in which sense it would be an exact parallel with this verse, would but the εὐφράτωσ bear the passive signification; for then the λατρείαν εὐφράτωσ would be all one with our serving and rejoicing, or our joyful serving, as the reverence and godly fear with fear and trembling. But I suppose εὐφράτωσ there must be taken in the active sense, ὡς ἱσταν εὐφραστῶν τῷ Χριστῷ, saith S. Basil, So as is well pleasing to Christ, and so is not applicable to this place.

12. [l] Kiss the Son] וַיְקָפַשׁ, kiss the Son, doth evidently belong in the first sense to the neighbouring kings, sending presents and messages of peace to David, in token of reverence and high respect unto him—in like manner as some of them did, Hiram of Tyre, and Toi of Hamath—kissing the hand or feet being a token of that, as also of subjection and obedience, osculum homagii, a kiss of homage; so Samuel kissed Saul, i Sam. x. 1. when he anointed him king; and that is the reason of the phrase, Gen. xli. 40, according to thy mouth or word, וְנִקְשַׁת יָדָי, all my people shall kiss; ὑπακούσων ὑπακούσων shall obey, say the LXXII, and so the Arabic and the Vulgar; [m] ἀκούσας, receive law or judgment, saith the Syriac. And so as literally it appertains to Christ, the Son of David, here predicted and typified by him, and that in a higher sense than that of which David was capable. For קָשׁ, to kiss, is used also for adoration; so 1 Kings xix. 18, we find together the bowing of the knee to Baal, and the mouths kissing him. And so it fitly belongs to the Messias, in respect of his Divine nature, to which that is truly due, which was idolatrously paid to Baal. The Chaldee here read גָּשַׁת קָשׁ, receive instruction, and the LXXII, δρακάσθη σπείρα, apprehend discipline—and the Vulgar Latin and the Ethiopic follow them—and the Arabic, with a little change, adhere to discipline; and none of the ancient interpreters, but the Syriac, keep to the Hebrew, Kiss the Son. This hath made learned men resolve that they read the Hebrew otherwise than now we have it—for קָשׁ, kiss, קָשׁ apprehend, by the changing ק into ק and ק into ק—and that having done so, they took ק (the Chaldee and Syriac for son) for ק purity or pure doctrine. But this, I confess, seems not to me so probable, viz., that they should thus misread the one, and misrender the other—especially when the Chaldee ק is elsewhere so evidently and confessedly used for son, Ezra v. 1, 2, Prov. xxxi. 2, and ק purity, is somewhat remote from σπείρα discipline—when a far more obvious reason may be rendered of it, viz., that they did not so much render, as paraphrase the Hebrew, and so set receiving instruction or discipline—as that comprehends both obedience and faith (the first of the neighbouring princes to David, and both of all sincere Christians to Christ)—as the most intelligible way of circumlocution to interpret kissing the son.

m [Other renderings of ק are electus (from ק) suggested by Kimchi—as HAMMOND ANNOTT.]
12. [m] perish from the way] The phrase יִכְרָו may here deserve to be considered. The affinity with רָבָא וה静脉 the way of the wicked shall perish, Ps. i. 6, may suggest this figurative but literal rendering of it, Ye shall perish the way, i.e. your way shall perish, ye have shall be utterly destroyed. Such a kind of construction we have Isa. i. 30, Ye shall be as an oak יִכְרָו אֵשׁ יִכְרָו שָׁלֹשׁ, falling the leaf, i.e. whose leaf falleth. The Chaldee exactly follow the Hebrew, and read מָראִי נַיִם בַּרְבָּא, which the Latin renders, et amittatis viam, "and ye lose the way;" so יִכְרָו is primarily used of a losing any thing; and so saith Castellio, et perditis res vestras, "and ye lose all you have." And thus, being spoken of enemies assaulting David, the phrase may be used for being routed, dissipated, scattered, which is the destruction and bringing to nought of an army; as Acts v. 36, διεκλίθησαν, καὶ ἐγένετο εἰς οὐδέν, being dissolved and brought to nothing, are put together, and ver. 37, ἀπώλεσαν and διεκλίθησαν, the general's being destroyed, and his army being scattered. But the Syriac interpose the preposition עם from, and so read it, as we do, perish from the way, herein according with the LXXII, ἀπολύω ἔξ ἐκδοτοί, be destroyed from or out of the way, or, as יִכְרָו signifies tolli, being taken out of the way, i.e. perishing; and sure it is nothing extraordinary for the preposition, in Hebrew poesy, to be understood when it is omitted; and therefore this our vulgar rendering may be adhered to, and preferred before the former, though the sense be the same in all the ways of rendering. Of this phrase Abu Walid in his dictionary, and R. Tanchum on Josh. i. take up an interpretation, different from others, by rendering יִכְרָו (in the notion of the Chaldee verb יִכְרָו calcavit) calcatio, concutio, "treading on, or treading under feet," to this sense, lest you perish by treading on, or being trodden under his feet. The יִכְרָו that follows is by the LXXII rendered εἰ τάχει, quickly, suddenly, and so is used in other places, particularly Ps. lxxxi. 15, I should soon (יִכְרָו) have destroyed their enemies.

12. [m] put their trust] יִנְשָׁב, from נִשָּׁב, literally signifies betaking, applying one's self to any, as to a refuge, or place of strength and safety, seeking protection from any, and accordingly trusting, confiding, or hoping in any. The former doth here most fitly agree to the historical sense, as it respects David, the son which is to be kissed, in the beginning of the verse; for that is it to which the neighbouring princes are

יִנְשָׁב is used, Isa. xiii. 1.—purus, as Ps. lxxxii. 1, so as to agree with the cognate

Arabio ÑÑ; this is also supported by Kimchi. Aben Ezra explains it a soen, and thus comments on the passage—"It was formerly the custom, in token of homage, to place the hand under that of the king, as the brethren of Solomon did, 1 Chron. xxix. 24—see the Hebrew—and as servants used to put their hand under the thigh of their master—see Gen. xxiv. 2—or even to kiss the king, which is still the custom in India." See Rosenm.]

n [739, peri; in Piel, 73, perdidit.]

o [Others understand Ñ, perish by the way, in the sense of in medio cursum or subito et insensatius. Aben Ezra, who is followed by Rosenmüller, explains it quoad viam, making the construction like that of Isa. i. 30, quoted in the text. So Haegseth.]
advised, viz., to apply themselves to him by presents, to desire protection from him, and enter league with him. And so also it belongs commodiously to Christ, to whom they must betake themselves as to a refuge, when the desolation breaks in upon the Jews. The Christians that do so are the only persons that escape, by flying out of Jerusalem to the mountains, as Christ forewarned them, Matt. xxiv. 16. And so in the sacking and taking of heathen Rome by Alaricus and his Gothish army, they only escaped which fled to the basilice, i.e. to Christ that was worshipped there. Yet may it in this mystical sense be taken in the greatest latitude, Christ being the only fit and proper object of our trust and hope, though David was not. One thing more deserves here to be taken notice of, the style or manner of expression, *If his wrath be kindled suddenly* (καταγγέλλεται), *Blessed are all they, i.e. in prophetic dialect, ye shall certainly be destroyed*. So Rev. xiv. 13, *Blessed are the dead—for they rest from their labours* is but a way to express the dismal judgments that were then falling upon the earth, as it follows, ver. 14, 15. So Matt. xxiii. 39, *Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord, i.e. till I come in a direful manner to take vengeance of you*. And many other passages of prophetic Scripture there are in the like or the same dialect.

**PSALM III.**

1. [a] A Psalm The word ὧδεν, here used of this and many other Psalms, cometh from ῥῆν, that signifieth cutting off, and metaphorically singing, either with the voice, or instruments, or both. *Psalmi dicuntur qui cantantur ad Psalterium quo usus David,* 1 Chron. xv., saith S. Augustine in Ps. iv.a: *By this name are called those that are sung to the psaltery, which David used,* 1 Chron. xv. Of the rendering it Ἱσραήλ, *Psalms,* and its difference from ἱδρύω and φθάινω, *hymns* and *songs,* see Annotat. on Eph. v. 19. But it seems not here to be taken in any narrow strict notion, but to be a word of a very comprehensive latitude, neither appropriated to any part of composition or species of *music* b. For indeed אָשַׁר in Syriac and Arabic is generally used for music, and so also for feasting and dancing at which music was used, and the αἰωραί, minstrels, Matt. ix. 23, are by the Syriac styled מַשְׂכָל', and so בֵּית is a musical instrument; and all the sorts of them (and not only the psaltery) which are carefully reckoned up Dan. iii. 5, are there contained under that style, מַשְׂכָל וְאֶחָד instruments [or kinds] of *music* [c]. And so the Talmudists, though they distinguish exactly betwixt instrumental and vocal music, yet make מַשְׂכָל the generical name to both of them,

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a Tom. viii. p. 27.

b [Jebb adopts the definition of Bishop Lowth, Prel. iii., "Vocabulum **κοπρα** 

cyam vim habet, ut designet orationem, peculiari quodam modo in brevem, crebras, cartiaque intervallis demensas sententias intercissam." Hengstenberg takes it for a more finished style of composition, derived from the sense of pruning or dressing, which **κοπρα** will bear. See Appendix. Treatise 1.]

c [Syr. תְּלֹא. Arab. ﷽. ]
vocal or oral music, and instrumental music. Proportionally the Arabic and Syriac inscribe all the Psalms through the book by this style. And the Chaldee render it by מִנְבָּר, a general comprehensive word, used for singing, lauding, praising, without any relation to either the composition or music. Now in this book of Psalms there is this variety; sometimes מְנִיבֶּר is used alone, as here, and in many other places; sometimes רְשַׁע song or canticle is added to it, as Ps. xxx. 1, and in seven others; sometimes it hath רְשַׁע song going before it, as Ps. lviii. 1, and in four more. And of these several complications S. Hilary in his Prologue on the Psalms hath thus expressed his sense: Psalmus est, cum cessante voce pulsus tantum organi continentia exauditur. Canticum est, cum cantantium chorus, libertate sua utens, neque in consonom organi adstrictus obsequium, hymno canore tantum vocis exsultat. Canticum autem Psalmi est cum organo praecinente subsequens et æmula organo vox chori cantentis auditur, modum psalterii modulis vocibus imitata. Psalmus vero cantici est, cum choro ante canente humanae cantionis hymno ara organi consonantia aptatur, vocisque modulis praecinenti pari psalterium suavitate modulatur. His ergo qualorum musicæ artis generibus competentes singulis quibusque Psalmis superscriptiones sunt coaptatae.

1. A Psalm is, when, the voice ceasing, the sound only of the instrument is heard. 2. A canticle is, when the quire of singers using their liberty, and not observing the instrument, sing with loud voices. 3. A canticle of Psalm, when, the instrument going before, the voice of the quire follows to the same tune. And, 4. A Psalm of canticle, when, the quire of voices going foremost, the instruments follow and observe them. And answerable to these four kinds of music, are," saith he, "the titles of the Psalms." And this interpretation is mentioned by S. Augustine on Ps. lxvii. e with an acutioribus et otiosioribus relinquimus, "we leave it to those that are more acute and have more leisure; and 'necio utrum possit ista differentia demonstrari, "I know not whether this difference can be demonstrated." It is therefore more probable, that as מְנִיבֶּר was resolved to be taken in the wider and more comprehensive sense, so may רְשַׁע also; and without this niceness of critical or curious observation, all these four words and phrases, Psalm and Canticle, Psalm of Canticle, and Canticle of Psalm, be used promiscuously for the very same thing; according to the account frequent with Kimchi, that the same thing is expressed in two words, by the figure (very ordinary in Hebrew idiom) called לְדָעָה לְדָוִיד. Accordingly the Chaldee sometimes read it פָּרָשֶׁה הוֹרָשִׁים, Ps. lviii. 1, a song and praise, and מְנִיבֶּר מְנִיבֶּר, Ps. lxvii. 1, a praise and song, i.e. a Psalm of benediction and praise to God; and so the LXXII also, sometimes φόνη ψαλμός, a song of Psalm, sometimes ψαλμός φόνη, a Psalm of song, and sometimes φόνη ψαλμός, a song's Psalm, all sure to signify the same thing. And this, as it is the easiest, so, all things considered, seems the more probable account of this matter. To this is added רְשַׁע, with ול the sign of the dative case, and that accordingly rendered by the LXXII דָּאָבָד, to David, and under-

d P. 336 [Ed. Basil. 1670.]

stood by some in St. Augustine de Civ. l. xvi. c. xiv. as a note that it was made by some other, and presented to him. But this is well refuted by that Father from Ps. cx. 1, where the title is as here, יְנִי, and yet the psalm is by Christ himself affirmed to be David's psalm or prophecy, Matt. xxii. 43. The truth is, the phrase in the dative case is well capable of another sense, viz. that it was inspired to David. But there is no need of that expedient neither, it being very ordinary in Hebrew to use the dative for the genitive case; and so of the ancient interpreters the Syriac and Arabic understood it, and probably the Latin also, rendering it psalmus David, a psalm not to but of David.

2. [b] Selah] Concerning the word יְנוּ a the variety is so great among the learned, that it may well be left uncertain what is to be resolved of it. The radīx יִנָּה and (which is all one) יִנַּא signifies stravit, concavavit; and from thence יָנוּ regularly comes to denote a way or path, and is mostly rendered δῶς, διάδως, τρίξως, a way, a turning, a path, sometimes αὐτάβας, an ascent, 2 Chron. ix. 11. From hence Conratus Kircherus i hath not improbably rendered יָנוּ—which we retain in the same sound and letters Selah untranslated—stratum; adding that it is set by poets, ut pes in ea et progredivit longius [utque modulatio cantus et numerus suppleatur], "that the foot in the metre and music may proceed farther, and so the modulation of the song be completed," which without it would be somewhat abrupt and imperfect. This I suppose also the meaning of those that resolve it merely subservient to the music or melody, and to have no influence on the sense, but to remain, as to that, perfectly insignificant. From hence, therefore, it is consequent, that in translations where the metre and music is lost, this expletive, which only refers to those, should be omitted also, and not inserted in the rendering; which accordingly we see observed by most of the ancient interpreters. In this first place where it is used, all but the LXXII omit it, and they render it διάφαλμα, which, say Phavorinus and Suidas, is no more but μέλος διαληγή, a note of some change in the song, not the beginning of some other tune or music, as some mistake them; for when it concludes a Psalm—as it doth this—and when it is so oft repeated—as it is thrice in this short Psalm, being yet not once mentioned in many other the longest—there is no place for this; but either some division, a little to lengthen out the tune, agreeable to Kircher's opinion of it, or an elevation of the voice (according to the notion of αὐταβας, ascent) as it is commonly understood from יָנוּ, in the notion of exaltavit k. For διάφαλμα regularly signifies no more than a musical note; and every such note, we

k [So Hab. iii. אֶתְמוּתוּלָה יִנֵּשְׁבָה, a prayer of Habakkuk the prophet. So it is said that in Arabic the prefix ל is used to denote the author of a work. Vid. Rosenm. Pref. ad Psalms, in voc. יָנוּ.]

h [יָנוּ, or יִנַּא, signifies to lift up; hence to weigh, Job xxviii. 16. יָנוּ is to raise up, to heap up; so to make a road, aggerare. Gesenius' Lexicon.]

i [Concord. tom. ii. p. 559.]

k [Another explanation of יָנוּ is that it is not a single word but an abbreviation for יִנָּה, יְנִי, יָנוּ, signum vocalis vocis. See Gesenius' Lexicon, and Rosenmüller's Preface, p. ix. On the whole subject consult Mr. Jebb's very able Dissertation in the volume appended to his Translation of the Psalms.]
know, is in propriety of speech ἐναλλαγὴ μέλος, a change of the modulation, as Wisd. xix. 18, it is said ἐν ψαλτηρίῳ φθόγγος τοῦ ῥυθμοῦ τὸ δομα διαλλάσσονυν, in a psaltery the notes of the music or tune change the name, i.e. they vary every foot, and every such variation hath a several name, Hypate and Nete, &c. And this was all, I conceive, that either the LXXII meant by διάφαλμα, or those Glossaries in their periphrasis of it. The other ancient interpreters either, as I said, omit it wholly—as the Vulgar with the Arabic, and from thence our old edition of the Psalms, understanding it aught to be no more than a note of the music, and therefore never taking any the least notice of it in their versions—or else render it by another expulsive, as the Chaldee by γρίγγι for ever, and so sometimes the Syriac; which is another evidence that it is a word without any signification, save only to fill up the metre or music. In one place, Ps. ix. 27, it hath יִתְנַן prefixed, at the end of a period, Higgaiou Selah, which the LXXII render ὅθη διαφαλματος, and the Chaldee γρίγγι αἰνησέντι, ἡ ἡγίαστη, the just shall rejoice for ever. What the full importance of it is, will be soon discerned by remembering that יִתְנַן and יִתְנַן, and the like, from יָנָה, meditatus est, musedavit, garrivit, signifies not only meditation—from whence the interlinear hath meditatio Selah—but also a song or melody; either a mournful one, an elegy—for such were sung—Ezek. 2, 10, rendered by the Vulgar carmen, from the LXXII μέλος, by the Chaldee מַעֲבִד, sorrow or sadness; or else a joyful one, Ps. xcii. 4, where the LXXII read it ὅθη, song, the Chaldee מַעֲבִד, loud noise, from מָעַבָּד, vociferatus est; and so it is rendered by the LXXII, Ps. v. i., κραυγῇ, cry. And so that also being joined with Selah denotes no more but the loudness of the voice or music, which was required to the chanting of that note. For though the Chaldee thought fit to descant in their Paraphrase, and allow it this intimation, that the judgments of God, so remarkable on the wicked, were to be looked on and acknowledged by all good men with great thankfulness and admiration both of his power and providence, yet the Vulgar and Syriac and Arabic wholly omit it; and the Septuagint’s ὅθη, being all one with κραυγῇ, cry or loud voice, belongs only to the note in the song, and the loudness of it.

7. [c] cheek-bone יִתְנַן and יִתְנַן here, as ordinarily in Arabic, signifies simply maxilla, the cheek (the verb in Arabic denotes checking, blaming, rebuking—Lahah allaho [לְחַהְא אֲלָלָה], God hath put him to shame, and Lahi laho, [לָחֲאַי לְחָא] confusion be to him) and then striking of that is an expression of the greatest reproach: so 1 Kings xxii. 24, when Zedekiah smote Micaiah on the cheek, saying, by way of scorn, Which way went the Spirit of the Lord from me to speak unto thee? So Job xvi. 10. They have gaped on me with their mouth—i.e. made mowes at me by way of derision—they have smitten me on the cheek reproachfully. And Lam. iii. 30. He giveth his cheek to him that smiteth him, he is filled with reproach. And so Matt. v. 39, as an expression of that patience of contumelies that Christ now requireth of us, Whosoever shall smite thee on the right cheek, turn to him the other also. And so it is here but a proverbial phrase to signify putting to flight; for that is the most shame-
ful and reproachful to an army, to assault and not prevail, to be put to flight and discomfited. The Septuagint here read ἐξεραυξας πάρα τοὺς ἐχθραυστάς μοι μεταλως—and from thence the Vulgar have adversantes mihi sine causa—"thou hast smitten all that are my adversaries without a cause;" and it is generally conceived, that either they mistook the Hebrew word, took רָע as for an abbreviature of רָע, in vain!, or else that their copies are corrupted—μεταλως for μαθνας, i.e. maxillae, saith Schindler, p. 940 E., and others after him. But first, the abbreviature or apocope hath no example; secondly, there is no such word as μαθνας;—μαθνας indeed there is, both in Hesychius and Phavorinus μαθνας, γράφει—it signifies cheeks—but that a word seldom to be met with in authors, never in all the books of Scripture, the Septuagint generally using συγγενειας for it;—thirdly, it is certain the Vulgar Latin read μεταλως, not μαθνας, or else [they] could have had no temptation to render it sine causa. And so did the Arabic and Ethiopic too, which render it, both of them, in vain, though the Chaldee and Syriac, following the Hebrew, render it cheeks. On these considerations it may seem more reasonable to pay the LXXII and those other translations that due respect, as to think that they did not really misread or mistake the Hebrew, but rather—as it is ordinary with all interpreters—endeavoured to express the meaning of the proverbial phrase by more intelligible circumlocution: and this all but the Latin—which it seems did here follow, but did not well understand the Septuagint—have done happily enough. For what is ἐχθραυσας μεταλως, or, which is all one, adversari or inimicari frustra? Why, literally, to oppose or set upon in vain, i.e. uneffectually, to gain nothing by all their oppositions—i.e. to be constantly repelled and put to flight, turned back with shame in all their hostile enterprises. And that is all that can be pretended to be meant by the phrase in the original, thou hast smitten all mine enemies on the cheek, thou hast put them to shame or to flight reproachfully. And the same is the importance of the latter part of the verse, thou hast broken their teeth, the weapons by which lions tear their prey, Ps. liviii. 6, and the breaking of which in that place is explained, ver. 7, by their falling away like waters that run continually. In their keenest and most terrible onsets they are dissipated and put to flight; and that both the Hebrew and Greek denotes also—νῦνες, συντρίφεσι—breaking them into shivers or smallest pieces, which applied to an army is the utter discomfiting of them.

PSALM IV.

1. [a] chief musician] The Hebrew רָע signifies to urge or press to the performing any work or task, and properly belongs to the ἑρμοδιακης, the overseer and follower of workmen of any kind. So 2 Chron. ii. 2, where Solomon's workmen are numbered, there are also three thousand and six hundred, which the LXXII there rightly render έν ένερων, prefects over them, and ver. 18,

1 [Legissae videntur in his cum lineola transversa, quad D designare solebat, supra ultimam litteram, quam excidisse censuerunt, unde in pro D., frustra, socce-runt. Venema ap. Rosenm.]
Annotations

Ironicás, taskmasters; and ch. xxxiv. 12, éniskopoí, overseers—though ver. 13, and Ezra iii. 8, 9, the copies have ēn tōn pōwōntōn, over the workmen only—and where the same thing is set down again, 1 Kings v. 16, they are called ἐπισκόποι ὀς δὲ τῶν ψαλμοὺν, and in the LXXII καθηγημένοι ἐν τῶν ἄργων, set over his works. The word is used more particularly of musicians. To this purpose see 1 Chron. xv. 21, where, after the appointing of singers with instruments, &c., vcr. 16, 19, 20, Mattathiah, &c., are appointed, ἡμῖν—we render it to excel, but in the margin, to over-ex, i. e. to take care of, and order the music; as Neh. xii. 42, Jezrahiah is the overseer (ἡμῶν) of the singers. And from hence is the word ἡμῖν here, to the master, or ruler, or prefect. Of whom, or over what he was prefected, is here also expressed ἦν εἰς, over the musical instruments. Thus ἡμῖν signifies; and thus we have ἦν εἰς, Ps. lxviii. 25, the minstrels or players on instruments, differed from the singers foregoing. And then the whole phrase ἦν εἰς, ὀς δὲ τῶν ψαλμούν, put together, here signifies perspicuously To the prefect of the musical instruments: such there were, more than one, among David's officers, that waited on the ark, 1 Chron. xv. 21. And to one of these this Psalm was committed by David, to be sung and played to in Divine service. The same we find again, Hab. iii. 19, τῶν ἀργῶν ἦν εἰς. To the prefect or master of my stringed instruments. From this sense of this word ἦν εἰς, ursit, coegit, inflictit, there is a secondary use of it for finire, to end (and from thence we have ἦν εἰς, Ps. ciii. 9, rightly rendered εἰς τῶν ἀργῶν, unto the end) and again, vincere and triumphare, to “overcome” and “triumph.” And from those two notions the LXXII have taken their rise of rendering it here, εἰς τῶν ἀργῶν, to the end, and νικᾶν, to overcome, in the conclusion of Habakkuk—in like manner as Aquila hath νικῶν ὀς δὲ τῶν ψαλμούν here—and 1 Chron. xv. 21, ἐν εἰς, to prevail; but have lost the sense in all these places, and only hit it 2 Chron. ii. 2, 18, xxxiv. 12, where, as hath been said, they render it ἐνεπιτάσσειν, overseers or prefects, set over the workmen, and ἦν εἰς, taskmasters, and ἐν ἔκκλησις, overseers.

1. [6] Hear me] The Hebrew ṣ̄ȳn is certainly the imperative—and so is used Ps. xxxvii. 7—and therefore must be rendered hear or answer me: and thus the Chaldee understood it, and paraphrase it, In time of my prayer, ἔγραψα, receive from me, by which also they render ἦν εἰς hear or hearken, in the latter end of the verse. But the LXXII, and from thence the other ancient interpreters, seem to have read ἦν εἰς in the preter tense, and so render εἰς κοινονεῖ μοι, he hath heard me: and accordingly the Greek Fathers, St. Chrysostom [Expos. in Ps. iv. tom. i. p. 522, l. 22] especially, have observed God's speed in hearing the prayers of pious men, even before they have made an end of them—πρὸ τοῦ τῶν τῆς εὐλογίας τῶν αἰτημάτων λαβεῖν; for it is not, saith he, when, or after I had prayed, he heard me, but in τῷ ἐν εἰς κοινονεῖ μοι, when I prayed in the present, he hath heard me already in the time past;

a [In Ezr. iii. 8, it is εἰς τῶν ψαλμοὺν.]
b [See 1 Sam xvi 23, 177; 272; 117 ἠμὲν ἡμᾶς ἦν ἦν ἦν. Jehu considers Negoisoth to be "synonymous with the kinnor or harp, i.e. the instrument of eight strings, to be played with the bow or plectrum." Diss. ii. § 3. p. 146.]
Behold, here am I—as he cites it from Is. lviii. 9—concluding that it is not our multitude of words that is wont to persuade with God, καθαρὰ ἴκτων καὶ ἐφοσον ἄφαστος ἰσίδης, but a pure soul, and the showing forth of good works. A doctrine of most comfortable truth, but not founded in the Hebrew reading here.

2. [c] my glory The Hebrew נֶפֶשׁ, how long my glory into ignominy, is elliptical, but easily supplied, and made intelligible thus, How long will you reproach my glory? by glory meaning his regal power and majesty, which God had bestowed on him. This the LXXII render somewhat otherwise, ὅσον δὴ βαρυκάρδιοι; οὐ τί ἀγαπάτε [μεμαραθήναι]; How long are ye heavy hearted? why do ye love vanity? by this phrase, βαρυκάρδιοι, possibly explicating, as in a periphrasis, the great hardness of heart in Absalom and the like, who would defame so worthy a person as David, approved and anointed by God, and would not be overcome or melted with his goodness: or perhaps reading the Hebrew somewhat otherwise than now we do, בְּנֵי נֵפֶשׁ, to which their rendering will be literal, and the variation not very great, reading נֶפֶשׁ in two words, and converting כ into כ. Which way soever it is, it is evident the Vulgar Latin follow them—usque qua graves corde ut quid—and the Arabic and Ethiopic to the same purpose.

3. [d] godly The acceptance of נפשׁ in this and some other places deserves here to be observed. It signifies ordinarily a pious, or charitable, and beneficent person. But when it is spoken of man, referring to God, it notes one that hath received favour or mercy from him, and is all one with εὐχαριστομένους, one that hath found favour with God. So Ps. xvi. 10, Thou shalt not suffer נפשׁ, him that is so favoured by thee, to see corruption. So Ps. xxx. 5, Sing unto the Lord נפשׁ, ye that have felt his mercy and bounty. And so here David, seeing fit, in his plea against his enemies, who blasted him as a man of blood, and a guilty person, to insist on God’s election and advancement of him to the kingdom, noted by נפשׁ, hath separated to a function* (the Chaldee reads שׁנֶם, in the same sense as ἀφορίζων in the New Testament denotes setting apart to the apostolical function, Acts xiii. 2) and so referring to these words of God’s testimony, 1 Sam. xiii. 14, The Lord hath sought him a man after his own heart, and hath commanded him to be captain over his people, he chooses to use that more modest form of נפשׁ.

[c] [The form בְּנֵי נֶפֶשׁ does not occur as an adjective. If this conjecture be correct, it must either be the participle בְּנֵי מִשָּׁנוּב, or must have been read יִשָּׁנוּב; in which case it might be taken for יִשָּׁנוּב from יִשָּׁנוּב. The latter is a conjecture of Michaelis. Kimachi interprets יִשָּׁנוּב by שְׁנוּב.]

[d] See Schindl. Pentagl. p. 618 C. [The active sense of רֵיחַ is the more common; but many commentators are inclined to give it the passive one here, supporting their views by Ps. xxxii. 6. 1. 9. lxxxix. 2. lxxxi. 2. Rosenmüller follows Drusius in taking of רֵיחַ for רֵיחַ, his worshipper, as the LXX. also render it the δαιμόνιον abov.]

*e] [The LXX. render this ἐθαματισθεῖσα, whence it would appear that they read נפשׁ.]
an' eleemosynary, or bedesman, that God hath advanced and chosen to this great dignity. This is in a like style set down Ps. lxxviii. 70, He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, &c., and Ps. lxxxix. 20, I have found David my servant, with my holy oil have I anointed him. Of this see more on Ps. lxxvi. 2.

4. [c] Stand in awe: What 1171 signifies here might be somewhat uncertain, had not the apostle, Eph. iv. 26, given us the meaning of it, 1273, denoting commotion either of the body or mind, both in the latter acceptation import two things especially, fear and anger, those two principal commotions of the mind. In that of anger we have it, Gen. xiv. 24, where we render it falling out, or quarrelling, and 2 Kings xix. 27, 28, in both which we render it rage. So Prov. xxix. 9. And so Gen. xii. 10, the Hebrew 1322, affirmed of Pharaoh, viz., that he was wroth, is by the Chaldee rendered 1171. And this is much the more frequent acceptation of it in the Old Testament. And thus the Septuagint understood it here—and with them the Vulgar Latin, Syriac, Arabic and Ethiopic—rendering it ὄργυφος, and from thence in the same words the apostle makes use of the place, Eph. iv. 26, ὄργυφος καὶ μὴ ἀμαρτάνετε, Be angry and sin not, i.e. when ye are angry take care that ye do not sin; which that it is no allowance of ὄργυ, anger, there, but only a supposing it present, and a forewarning of the dangerous effects of it, see note on Eph. iv. 9: and that is more evident by comparing it with this text, where their displeasure against God’s anointed, David, the first rise of their rebellion, was certainly a great sin in them.

4. [f] be still: The Hebrew 124 from 1177 sileuit, conqvevit, cessavit, signifies in relation to actions as well as words, and so denotes a cessation from what they were before doing; which to those that were before about any ill, is repentance; to those which were up in arms, submission, or quiet subjection. And thus it is rendered here by the Septuagint κατανύγγει (and to that the Vulgar agree) compunction or contrition, as that is taken for amendment, the effect of godly sorrow; and so the Arabic more explicitly, Let it repent you; and the Chaldee, that paraphrases that part of the verse at large, Say your prayer with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death, instead of 124, reads מַרְבִּעִ, ובֵש, subdue, quiet, tame your desires or concupiscences; and then connects with that the substance of all the following verse thus—Subdue your concupiscences, and then it shall be reputed to you for a sacrifice of righteousness. Agreeably whereof fSt. Chrysostom, δικαιωσθην προσφέρετε. τούτῳ μέγιστον θεῷ δώρον, αὐτή θυσία δεκτή — οὐ τὰ πρόβατα θύμιν — ἀλλὰ τὰ δικαία πράττειν — δόμω περί ἥς, θένων αὐτῶν δυνάσθη, αὐτὸς καὶ λαεύς καὶ δυναστήριον, καὶ μάχαιρα καὶ λείψεων γυμνόμενος, Offer righteousness, this is the greatest gift, this the acceptable sacrifice to God—not to slay sheep—but to do what is just—wheresoever thou art, thou mayest offer this, thyself being the priest, the altar, the knife, and the sacrifice.

5. [g] sacrifices of righteousness] 1177, sacrifices of righteousness,

1 Tom. i. p. 532. l. 28.
here do most probably signify the peace offering, or oblation of thanksgiving for deliverance. We have the phrase again Ps. li. 19, where it is contradistinguished to ἱερός the holocaust. And there is reason for this appellation, because the sin was first to be atoned by the sin offering, and thereby the person restored to some state of rightness, ere he attempted the other. And withal, it was lawful for a Gentile worshipper, a proselyte of the gates, to present a sin offering; but the peace offering, ἅγια ἀνθρώποι the sacrifice of praise, none but the ἁγιαί ἀνθρώποι, proselyte of righteousness, might be allowed to bring. And so it is fitly recommended here, as a consequent of reformation.

6. [a] *lift up* The Hebrew נַעֲרֵי, *lift up,* is here rendered ἵπποι by the Septuagint, and so by the Latin, *signatum est,* referring to a banner, or standard, or ensign—in Greek σημεῖον, in Hebrew נַעֲרֵי—which is wont to be exalted or lifted up, from נָעַר, *exuī, exaltāvī.* Indeed, נַעֲרֵי, the word here used, is not so usual in the Hebrew tongue; but instead of it מֵעֲרֵי with ו and מ, and so the Chaldee here hath it. And therefore the LXXII had some ground for their change, and no doubt meant to signify by it the great security which is enjoyed by God's favour—meant by the light, i.e. cheerfulness, pleasantness of his countenance towards us, as they that favour others look pleasantly on them—viz., the same [as] that from an ensign or banner, the strongest military preparations: and thus it lies very consonant to what went before. David's visible strength and military preparations were so small, comparatively with those of his enemies, that they that looked on were ready to despair of victory. But as Eliasha in the mount to his unbelieving intimidated servant [2 Kings vi. 15—17] shewed him a vision of horses and chariots round about them, and so more on their than on the enemies' side, so David here to those fearful objectors opposes the favour of God, as a banner or ensign, that hath a whole army belonging to it, i.e. all security attending it.

**PSALM V.**

1. [a] *Tit. Nehiloth* The word נִתְנָה הַנְּחָלָה, being an ἄροτρον λεγόμενον, but this one time found in the whole Bible, we can but divine at the signification of it, having no certain guide to rely on for it. Lexicographers say it is an eminent musical instrument; and the word being of affinity both with לִבּוֹ, a torrent, or running river, and with נִתְנָה, a bee, it is by some deemed to have the name from the one or other, as imitating the murmurs of either of them. Some have derived it from

[e] [So Aben Ezra interprets it; and such is probably its meaning Deut. xxxii. 19. French and Skinner "offer righteous sacrifices," i.e. "think not to propitiate Jehovah by sacrifices offered without purity of intention."]

[b] [Gesenius (Lex. in voc.) takes it merely as an altered spelling for מֵעֲרֵי: and Rosenmüller is inclined to be of the same opinion, because in one Ms. examined by Kennicott, of the date of 1290, מֵעֲרֵי appears in the text: and in an edition of the Psalms, printed at Wittenberg in 1566, it is in the margin as a Keri.]

[1 i.e. Arab. ḫ:]  
[k Kimchi quotes the opinion of R. Hai, that נִתְנָה means some musical instru.
perforavit, and then it must signify a hollow wind instrument. Thus
indeed ὑπολίπεσε signifies a pipe, or flute, or timbrel, and the verb ὑπολίπεσε to play
on a pipe, &c., but ὑπολίπεσε is nowhere used in this sense. The regular
way of deriving it, and that which is allowed by lexicographers, is from ᾠπολίπεσε heres fuit, hereditate aut successione acceptit; and is oft rendered
by the LXXII μερίζεται, ζιαμερίζεται, κακαμερίζεται, dividing or distributing into
parts, but most frequently κληρονομεῖ, succeeding to by inheritance. And
in this notion it may possibly signify a song or hymn divided to be sung
in parts, as in quires it is ordinary—one sort of voices succeeding
where the other ends, and so dividing it betwixt them, taking it up one
from the other, the tenor from the treble, and the like. That in this
notion the LXXII understood it, is probable by their rendering it ἵνα ὁπολίπεσε κληρονομοῦην, for the inheritor, i.e. for that kind of music
that inherits, or takes up successively, one part of the quire from the
other; and so the Latin and Arabic and Ethiopic, all which must be
conceived to have rendered the phrase intelligibly; and yet it will be
hard to assign any other sense of their rendering, pro ea quae herediti-
tem consequitur, and de hereditate, save this. And then the Chaldee's
ἵυπολιπεσε, to be sung on or by the quires, agrees very well with
it also—one part of the quire singing one verse, the other another, and
so succeeding and taking up one from the other, and dividing it betwixt
them, which is the obvious notation of ὑπολίπεσε. And so this notion seems
to agree to the sense of all the ancient translators. But it is yet most
probable, which Kimchi hath resolved on Ps. iv., that Nehiloth was
the name of a tune; and then it is as probable, that this tune took its
name from heritage, or somewhat of that kind, in the song that was
first set to that tune; and so all the ancient renderings will be salved
by that means.

1. [m] meditation] ἵπολιπεσε from ὑπολίπεσε gemuit, somuit, regularly signifies
sighing or cry, not a loud sonorous voice, but such as complaints are
made in; so Is. xxxviii. 14, ἵπολιπεσε. I mourned (the Chaldee reads ἵπολιπεσε.
I sighed) as a dove; and so the LXXII here render it κραυγή, cny, and
so the Latin and Ethiopic and Arabic. And though it signify also
metaphorically the speech not of the mouth, but of the heart—οὐ τὸν
tονοῦ τῆς φωνῆς, ἀλλὰ τῆς διανοῶς τῆς διάδοχου, saith Chrysostom m, not
the lifting up of the voice, but the disposition of the mind, as when God
said to Moses, [Ex. xiv. 15.] Wherefore criest thou unto me? when he
said nothing—and so is most frequently rendered μελέτᾶται, to meditate;
yet when it is so rendered, it is oft in the sense of speaking; as Ps.
xxxv. 28, γλῶσσα μου μελέτᾶται, my tongue shall meditate, we rightly
render it speak of righteousness; and so Ps. xxxvii. 30, the mouth of the
righteous μελέτᾶται shall meditate, certainly that is shall speak wis-
dom; so Ps. lxxi. 24. Prov. viii. 7. Is. xxxviii. 14. lxx. 3, 13; and
elsewhere it is φωνεῖ, to speak, Ps. cxv. 7; and even βοῶ, to cry or
roar as a lion doth, Is. xxxi. 4; and elsewhere μίλος and φωνή, song or
melody, both of them sounds uttered, and not kept in the mind. And

ment whose sound was like the humming of bees. Rosenmüller supports the deriva-
tion from ὑπολίπεσε, i.e. hollow instruments, pipes. So Jebb.]

1 [Probably "which ia."]
m Tom. i. p. 541. l. 17.
to this agrees the Chaldee also, rendering it "תֶּהוּ כְּגוֹ הָאָרֶץ, either in the notion of desire, or of fremitus, of making a noise, both which שָׁכַר signifies in the Chaldee."

4. [c] dwell. רָעִין, from רָעָה, peregrinatus est, is best rendered sojourn, or make a short abode. From hence is גַּל and דָּוִי, a guest, or stranger—which the Greeks have transformed into γεώτηρ and γηωπάς—and it belongs to a proselyte, one of any heathen nation that lived among the Jews. Of these some renounced idolatry, and undertook the seven precepts of the sons of Adam and Noah, and these were רַעִין, strangers, or proselytes of the gate, and such might live amongst them; others undertook their whole law and were proselytes of righteousness. And to these rules of not admitting any strangers, but on one of these conditions, the Psalmist seems here to refer. The wicked man, רַעִים, is all one, in effect, with an heathen idolater; and therefore, as such an one must not dwell or sojourn among the Jews (the captive slave, if after a year's abode he renounce, not his idolatry, was to be slain) so רַעִים, the wicked man shall not sojourn with thee, shall be so far from being favoured by thee, that he shall not be allowed the least abode in thy presence.

8. [d] thy way. The Hebrew רֹאשׁ המַשָּׁרֶת must literally be rendered thy way before my face, yet the LXXII have ἐνώμαχον σου τῇ δόξῃ μου, my way before thy face; and thence some learned men are persuaded that they read otherwise than we do, רֹאשׁ המַשָּׁרֶת. But it is more reasonable to believe that they did thus, by way of periphrasis, not literal rendering, endeavour to express the meaning of it; it being the prime aim of that prayer which petitions God's clear revelation of his will, or making his way straight before us, that we might thereby be directed and assisted to walk exactly, and so approve our ways to God. This latter indeed comprehending the former—God's directing and assisting presupposing his illuminating grace, the revelation of his will—and therefore it is duly here used by the LXXII the more fully to express it, and the end of it. And herein the Arabic and Ethiopic and Vulgar Latin, as they are wont, follow the Septuagint; and therefore our Paraphrase hath taken notice of both. In the former part of this verse the Chaldee seems to have much mistaken, reading רֹאשׁ, my enemies (which comes from רֹאשׁ, observavit, because enemies are spies, and observe critically what they may find fault with) in a very distant sense, רֹאשׁ, my praise, as if it came from רֹאשׁ, and denoted a canticle or hymn of praise; but herein, as the context doth resist, so doth not any one of the ancient versions favour them.

[The word is רַעִין, my meditation. The verb רַעִים also signifies cantare, eloqui.]

22, concupisit, desideravit, exspectit, fremuit. See Buxtorf and Custell.]

[Kimchi prefers אָרֶץ in the masculine.]

[Probably "renounced."]

[Probably "comprehends."

[Only occurs in this participial form, when, according to Winer and Lee, it appears to hear the sense of the Arabic מָלָעְמָו, maltum fecit. III, adversatus est. רָעִין is found Numb. xxiv. 7 in the sense of observing; and Kimchi supposes it to be the root of the word here.]
PSALM VI.

2. [a] my bones] The chief difficulty in this verse will be removed by considering the meaning of יָדוֹ, which we render, my bones; and so indeed it often signifies, from רֹבּוֹ, robustus or fortis fuit; but not only so, but in a greater latitude, the members of the body, and then the body itself, nay, the substance or being, and not only the body, as Job ii. 5, יָדוֹ, his bone or body, is by the Chaldee rendered יָדוֹ, himself, in opposition to his goods and family, which had been touched sharply, ch. 1. And so among the Rabbins, יָדוֹ is oft used for ipsi-met, "themselves"—see note on Rom. vi. 6—it being an ordinary figure among the Hebrews, to express a thing by the names of the parts of it. Thus Ps. xxxv. 10, All my bones shall say, Lord, who is like unto thee? where certainly the bones which say and praise God, are to signify the Psalmist himself, his tongue and heart and every part of him. And so here being in conjunction with I am weak, and my soul is sore vexed, ver. 3, it is but a poetical expression—my bones, i. e. every part of my body. Now the word יָדוֹ, which we render vexed—from יָדוּ, in Niphal—signifies any sudden commotion, or disturbance, or trembling, and so being joined with weak, יָדוּ languishing, from יָדוּ, to be sick or faint, and so weak, in the notion of דָּודִי, in the New Testament—see note on Rom. viii. 26, and Gal. iv. 13,) it must signify a sore affliction, perhaps literally a disease, a terrible shaking fit, as of a paralytic; and this being founded in, and so including also his sin, the malady of the soul (which is likewise called דָּודִי, weakness—see note on 1 Cor. viii. 7,) the whole verse is the doleful description of him that hath committed any wasting sin, and being cast down under God's punishments for it, is passionately suing out God's pardon, the only means possible to recover or heal him again.

10. [b] Let all my enemies] All the ancient interpreters understand this last verse of the discomfiture and confusion of David's enemies: יָדוֹ, saith the Chaldee, they shall be confounded, both in the beginning and end of the verse; and the Syriac instead of the latter hath אָפָיִנֵנָהּ, perish; and the LXXII their ἄλλος ὑπονομεῖν, let them be made ashamed, is to the same purpose: and whereas some copies have for יָדוֹ דָּודִי, which might incline to the rendering it of their conversion, or repentance—whereeto the Latin convertuntur may seem to sound—yet Asulanus's impression and others have דָּודִי, let them be repulsed; and others, more largely, דָּודִי, ēs tā ὀπίσω, let them be turned backward (and so the Arabic reads it) which must needs belong to their flight. That they put it in that mood of wishing is ordinary with them, when yet the Hebrew is in the indicative future sense, יָדוֹ, they shall be put to shame, and so forward. And this surely best connects with the former verse, The Lord hath heard; the Lord will receive my prayer; and then, as an effect of that, All mine enemies shall be confounded, &c.

[a יָדוֹ, in its primary sense, is no more than the literal rendering of יָדוֹ.]
PSALM VII.

Tit. [a] Shiggaion] Whence the word 𐤆𐤃𐤄 comes, or what literally it imports, will hardly be defined. The use of it here, and Hab. iii. 1. (the only places where it is read in Scripture) giving us no farther light than that in all likelihood it signifies a song or canticle. Here it is rendered פָּסָלְתָּם, a psalm, by the LXXII; there פֶּה, an ode or song; and so the vulgar Latin here, psalmus David. And that so most probably it signifies, we may conclude from the consequent רָשָׁהוֹ, which he sang, the verb in the Hebrew, from whence is the ordinary noun רַשָּׁה, a song or canticle. And so the Chaldee Paraphrase מַגְנָרֵי אָדָם the interpretation of the ode which he sang; adding, by way of explication, מַגְנָרֵי אָדָם יִשָּׁרָה יְרַמֶּשׁ, when he spake a song. But the origination of the word doth not readily give it this sense; for the radix רָשָׁה or נַשָּׁה, both in Hebrew and Chaldee, signifies ignoravit or erravit; and from thence in the place of Habakkuk, Aquila and Symmachus render it ἀγνοματών ignorances, and Theodotion ζωοειδομένων voluntary sins; and the vulgar Latin have forsaken the LXXII, and render it ignorantia “ignorances;” and the Chaldee making a long paraphrase of it, brings it about to that sense of אִגוֹרָנֵה error or ignorance. Only the Arabic retains song or canticle, and the Syriac leaves out all mention of it both here and there. The Hebrews' conjecture is not improbable, that this word was the beginning of an old Hebrew song, to the tune of which this was to be sung, and so was entitled by it. But because there is no such word in use among the Hebrews for any thing else but a song, and because from thence regularly comes the plural ܢܕܝܐ in Habakkuk, it is most probable that, as נַשָּׁה signifies delectatur, is pleased or delighted (thus Prov. v. 19. נַשָּׁה we render be ravished, the Vulgar, delectare, “be thou delighted,” and the Syriac, be thou fed; and so Prov. xx. 1. נַשָּׁה, qui delectatur, “whosoever is delighted,” saith the Vulgar, useth it luxuriously or voluptuously, saith the Syriac) so from thence נַשָּׁה may be an old word for a song, in respect of the delight and pleasure of the music of it. And thus Abu Walid understands it here, from the notion of delight, or rejoicing.

Tit. [b] Cush] What is meant by Cush the Benjamite, is made matter of question; many, from St. Hierome [in loc.], applying it to Saul, a Benjamite, and (as some add) the son of Kish, and the words delivered by him, 1 Sam. xxii. 8; but there is great difference between פּוֹס Cushi and פּוֹס Kish, and yet more between the son of Kish, and Cush himself; and others to Chushi [Hushai 2 Sam. xvi. 16] the Archite; but his name is written with n, and so [is] very distant, and [he] was David's friend, not enemy; others to Shimei a Benjamite, that is known to have cursed David, 2 Sam. xvi. 13; but that was in the business of Absalom.

[a] Rosenmuller (in Tit. Psalm.) gives three derivations of the word; 1st, from נַשָּׁה, so as to signify an erratio ode, i.e. one composed of different metres; 2dly, from the Arabic لَا مَرْأَةَ افْتَزَعَت, “a mournful ode,” 3dly, from the Syriac κακόν, which, in Pael, signifies occinit. Jebb supports the first, after Bp. Horaleg. Rosenmüller prefers the second, which certainly suits the tenor of the psalm very well.]
and the time of his rebellion, to which this psalm hath no propriety, but to the matter of Saul. But that which is most probable is this, that Cush was some servant of Saul, which had raised some malicious slander on David, as if he sought to take away the king’s life; and either his name [was] Cush, or else [he was] so styled here from the name of the nation, Ethiopia—ordinarily styled שד—a because the Ethiopians being servants of all nations, the word שד Ethiopia, taken for one of that country, as Canaan for a Canaanite, might proverably be taken for a servant. Thus Amos ix. 7, where the Hebrew reads, Are ye not to me as the sons of Ethiopians (ךנפנפ) ? the context inclines to interpret it servants; for to that sense it follows, Have not I brought up Israel out of the land of Egypt, redeemed them thence, and so bought them to be my servants? Now that the servants of Saul are fitly called Benjamites, may appear both by Saul’s being so, and their retaining to him, and by the express words, 1 Sam. xxii. 7, Then Saul said to his servants, Hark now, ye Benjamites. That some one or more of Saul’s servants, to incense their master, should calumniate David, is easily believed; and to this David refers, 1 Sam. xxvi. 19, in his words to Saul, If they be the children of men that have stirred thee up against me, cursed be they before the Lord. And some eminent passage to this purpose no doubt there was, though it be not set down in Scripture.

4. [c] rewarded] This verse, by the ambiguity of some words in it, is variously interpretable. The most literal, which I suppose is the safest rendering of it, will thus be collected. First the word תַּשֶּׁם, which we render return, signifies not only to recompense, but simply to do either good or evil to any; and accordingly it is oft rendered by the Septuagint in the good sense, ἐπιτρέψω, ἡγασθω ποιω, to do, not only to repay good. Sometimes it is simply ἐπιτρέψω, to work, ἔπηκτρεψω, to attempt, ἔπηκτρεψω, to do; and whether it be of good or evil, the context must direct and restrain it. So likewise שָׁם, which we render was at peace, besides that vulgar signification for peace, which generally belongs to the noun, signifies very frequently to give, and to retribute, and is then rendered in the good sense, δίδωμι, and ἀνταποδίδωμι, to give, and recompence, very oft, and in the ill sense ποιμαν and ἀποτικεω, to punish and repay, and the like; and sometimes simply to do, to perform, and is then πληρον, ἀναπληρον, τελω, συντελω, ποιω, to fulfill, to perform, to do. This is observed by the great grammarian Abu Walid, out of several examples, that both שָׁם and שָׁם have a double signification, of doing a thing first, as also by way of retribution or return, whether in good or evil; and accordingly he gives a twofold sense of these words. If I have returned like to him that did evil to me first, and if I have done evil to him that was at peace with me. Thus then the sense of the former part of the verse ariseth, שָׁם שָׁם. If I have done evil to him that did it to me, or, If I have repaid, or returned to him that did or returned me evil, i.e. If, when to my good, or at least blameless, innocent behaviour, Saul repaid nothing but evil, I have upon that provo-

b [This latter sense is adopted by Rosenmüller after the Chaldee שָׁם שָׁם, and by Kimchi, שָׁם שָׁם. So French and Skinner. It is only in Piel that the verb signifies to pay or recompense.]
cation done or repaid injury to him. This is thus far plain, whether either or both the words be taken simply for doing, or respectively for returning, repaying of evil; for it is certain when evil is returned to good, this is called repaying of evil, as much as when it is returned to evil. And thus the LXXII understood and render it, εἰ διστροφήναν 

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διστροφήναν μοι 

κακά, If I have repaid evil to them that have repaid evil to me; and so the Vulgar and the Ethiopic, Si reddidi re-

tribuentibus mihi mala, "If I have returned evil to them that repaid evil to me"—both of them to the sense of repaying in each place—whereas the Syriac hath it, If I have repaid evil to him that did evil to me; and so the Arabic, If I have repaided to them that have done me evil. With this coheres—and is not with any reason to be disjoined—the latter part of the verse, παρέχω 

and have, or, and if I have—, γλαβῇ here is an ambiguous word, oft signifying and rendered ἰαμάω, ἰαμω, ἰαω, to take out, or lead out, or snatch out, and so to deliver; but it primarily signifies διπλακῦ, spoliare, adimere, exuere, "to take off," "to despoil;" and so from thence is the noun παρέχω, a garment, which is wont to be put off or changed. The Jewish Arabic expresseth it by ῥῆμα from הָעָשָׁ, which signifies two contraries, to put on, and to take off, or away. In this sense the Syriac expressly use it, Acts xix. 37, where τοῦ ζησσωλοῦ, church-robbers, are rendered by this word


Let no man despoil you. In this notion the Septuagint render it, Job xxxvi. 15, ὀλίγετο, to oppress; and thus the Chaldee understand it here, ἦν ἡ ἡμέρα—from ἦν, pressit, affixit,—"and if I have afflicted them; and so the Syriac also, if I have oppressed: and thus the sense is perspicuous and current, without any disturbance or confusion, If I have returned evil to them that dealt ill with me, or if I have despoiled him that without cause was my enemy, then.— And in this peculiar notion of despoiling an enemy, in which it is most frequent, it seems to have some reference to David's dealing with Saul [1 Sam. xxiv. 4]. In the cave he took not from him his garment, but the skirt only; and that only as a testimony of a greater kindness, the sparing his life. In the camp finding him asleep [xxv. 12], he only took away his spear, and that upon the same ground; and having evidenced his integrity [ib. 22], returned it carefully again. The LXXII have much changed this last part of the verse, rendering it διστροφήναμ μή 

διστροφήναμ 

μοι 

κακόν—Let me fall away from my enemies empty—and from thence the Vulgar and Arabic and Ethiopic have their renderings; and unless they thought

e [This word appears to be used only twice in the Bible, Judg. xiv. 19, 2 Sam. ii. 21, in both of which places it signifies exuere.]
d [The Hebrew הָעָשָׁ does not appear to have the sense of putting on: but the second conjunction of the Arabic ضر، is explained to mean priscoe spuside sagittum, and spuside instructum tulum. See Castell's and Freytag's Lexicons.]
e [Hendana says, that the Chaldee interpreted it as if it had been ἰαμάω: but Schroeder remarks, that it is perhaps more probable that they gave it the sense of the Syriac verb ḫāša, coegit, usuit, afflictit.]
the true sense of the words sufficiently expressed in the former part of the verse, and therefore took liberty to give a various descent upon the latter (as the LXXII are oft observable to do) I profess not to give an account of it. Other considerable variations they have in this Psalm; ver. 6, for נבון in the ragings or burnings, from רָפָה, in Hithpael isra e xarit—and so rendered by the Chaldee מִרְאֵת, though applied to God, and not to the enemies—the LXXII read הֵן רֹאֶשׁ, in the ends or bounds—taking it for נבון, which signifies thus, (from רָפָה, transit) the extreme parts or borders, which being taken by an enemy, give him a greater advantage over the inhabitants; as Euhud's taking the fords of Jordan toward Moab, Judges iii. 28 (הפְּלֶגָה, fords, from the same radix) was the sure means of subduing Moab, and destroying all the inhabitants at that time. Where yet one thing may be observed and learnt from them, that the being in the beginning of the verse used for is, may most probably signify so here also, and be rendered in, or over; and so the Chaldee reads over my oppressors, and the Syriac and Arabic over the necks of my oppressors: and perhaps the LXXII were willing to express this by הֵן רֹאֶשׁ, lift up thyself in or over their bounds or borders—as a phrase to express his subduing of them—choosing purposely not to repeat the word anger or fury, because that had been sufficiently expressed in the former part, as far as referred to God, to whom the Chaldee apply it also in the latter place; and the other ancient translators do not at all mention it. So ver. 9, instead of מִשָּׁר וְהָרָעָה, the righteous God, they read זֶה צֶדֶק, God, and keep the other word divided to begin the next verse, דִּיקָא הַבְּרוֹחִית מֵעָלַה תְּרוּעָה, righteous is my help from God. So ver. 11, where the Hebrew hath היוי, and God is angry every day, the LXXII read יָהּ, it seems, in the original notion for fortis, strong (and so doth the Chaldee also, Nhiqon, in fortitudine) but not only so, but then again read it יָהּ, not, and then make up this large paraphrase, instead of God is angry, καὶ δυνάμει καὶ μάλακτον, μὴ δργήν ἐπάγων, and he is strong and patient, and doth not bring forth or let loose anger every day, which the Arabic follow exactly, the Syriac as far as the יָהּ, not—is not angry every day—and the Vulgar to the same sense, nunquid iracitur? “is he angry every day?” And considering the context and the entire design of this and the following verses, this may well pass for a perspicuous paraphrase of it, and not any contradiction to the rational, though it agree not to the literal notion of it. So ver. 12, וְיָדָו, אָיוֹ מִשָּׁר—if he turn not—they read in the second person plural by way of paraphrase, זָה מְּניָעַסְפִּי, if ye turn not, and so the Latin and Arabic and Ethiopic. In this place Aben Ezra's gloss may deserve to be remembered, who applies יָהּ, if he return not, to God, referring to יָדָו, ver. 7, return thou on high, that as that belonged to God's ascending the throne of judgment, standing up to exert his vindicative justice, so his not returning here should signify his μακροθυμία, his not appearing in this manner in vengeance.

9. [d] come to an end] How יָדָו is to be rendered both for the notion and sense, will deserve to be considered. The word יָד, complevit, finisit, used sometimes for good, sometimes for ill, must here be in the latter sense, and then must be rendered either filled up simply,
or else destroyed or consumed. In the former sense the LXXII read ὀφείλεσθαι, let it be accomplished or filled up—and so the Syriac and Ethiopic—but the Chaldee שָׁלֹם, from שָׁלֹם, agreeing in significanation with רָעָם, destructit, "let it be destroyed;" and so the Latin, consu- matur, "shall be consumed:" and both these may well have place, being one consequent to the other. When iniquity is filled up, when it is come to the full measure—attained its end,' saith the Arabic—then God's judgments come, it shall be destroyed. But the interlinear have another understanding of it, Consumet malum impios—"Evil shall consume the wicked," and in consent therewith, Abu Walid observes the verb רָעָם to be used transitively sometimes, and instanceth in this place, giving it the notion of excidere, and consumere, as well as perfi-
cere. And this rendering may deserve to be preferred before either of the former. Now for the tense, it is certainly in the future, and not in the imperative mood; yet those two are so promiscuously taken the one for the other, that the interpreters for the most part render it in the imperative, let it be.—. The thing from thence observable is, that in sacred style, especially in the prophetic dialect, the use of the im-
perative mood must not be always thought to denote a wish, or, when it is of ill, to be a curse, but only a prediction. And this may be of use frequently in interpreting this book of Psalms; wherein those many passages which in sound pass for wishes of ill, or curses, are but predictions of the ills that shall befall wicked men. To רָעָם is here annexed the particle וְ, now, either as an expletive, or to denote the approach of the destruction spoken of.

13. [c] arrows against the persecutors] The Hebrew רָעָם signifying two things, to persecute, and to be set on fire—see note on Ps. x. 2—the LXXII render σοφιᾶ here by καυμήσασθαι, and the Latin by arden-
tibus, and so the Syriac (and the rest) seems to take it, אֲשֵׁר תַּכְּלָא מִן שֵׁלֶשׁ. I suppose it should be שֵׁלֶשׁ מִן שֵׁלֶשׁ from שֵׁלֶשׁ, serbuit, ebullieit. But the Chaldee restrain it to the other notion, of persecuting, by the addi-
tion of צָרִים, the righteous—he will make his arrows against the perse-
cutors of the righteous. And this may probably enough be resolved on as the sense of the place. And yet the words are capable of a yet farther rendering, thus—רָעָם. Sagittas suas fecit in ardentes, or in persecuentes, "he hath made his arrows for burning" or "perse-
cuting ones," as that signifies, "he hath made his arrows burning" or "pursuing" arrows. Thus the preposition ס may either be a pleo-
nasm, as it is not unusual; or rather may serve to help the construc-
tion of the verb, with a double accusative, as it doth Ex. xxvii. 3. לְחָדַשׁ יָעַר בִּשְׁמָע, All the vessels thereof thou shalt make brass. So Abu Walid thinks, and renders it he maketh his arrows bright; the Jewish Arabic translator swiftly pursuing, persecuting arrows. And thus burning arrows, as burning darts, may well signify sharp and terrible

f [Kimchi prefers this interpretation — אִשָּׁר שָׁתָה שְׁפָעָת יִשְׂרָאֵל וּשְׁפָעָת יִשְׂרָאֵל. So Aben Ezra says, that רָעָם is actius (וחל) and passive (וחל). Others, keeping the transitive sense of רָעָם, understand רָעָם as the nominative case to it. See Rosenmüller.]
arrows, which yet being but made or ordained—or, in the present, in fieri, “in making,” or “ordaining”—and not yet shot or sent out of the bow, as terrible as they are, they still denote God’s sparing a little longer, meanwhile preparing for it, and giving fair treatable warnings, of what will come at last, if they reform not.

PSALM VIII.

[a] Tit. Gittith] The titles of the Psalms are known to have great difficulty in them; and accordingly the explications must be very uncertain. Many of them refer to the names of instruments, and divers of those may well be unknown to us. Besides, the names and titles of such kind of compositions, as they are very various in all languages, so are they inexplicable to all those that are not acquainted familiarly with the poetry and music of each nation. The several sorts of matter give several names to poesies; as Panegyric, Elegy, Hymn, and Anthem, &c. The particular matters do so in like manner; as on Cush the Benjamite, or when he fled from Absalom, &c. So again the occasions or seasons for which they were provided to be sung.

Next, the measure of the verse is considerable, from whence it is an Ode, an Epode, &c. So the mood, either Doric, or Ionic, &c., among the Grecians; a Pavin, or Almain, &c., among us. So the key, a song in Gamut, in D Sol Re, and the like. And, lastly, the tune, of which there be innumerable names, taken from the first known ditty that was set to each. This shews us in general how difficult, or rather impossible it must be, for those that are not acquainted with the Hebrew poetry or music—of which we have now small remainders—to pass any certain judgment on those things which wholly depend on this. Accordingly, so it is in the particular now before us, what is the meaning of נֵבֶר here, and in some other places. The Chaldee on one side, and the LXXII, and those that follow them, on the other side, have pitched on very distant renderings of it. The Hebrew נֶבֶר [Castell. Lex.] and נֹב signifies a winepress; and from thence the LXXII and Latin and Ethiopic have their version, ὑμπὶ τῶν λιθῶν, pro torcularibus, “for the winepresses, as if this Psalm of thanksgiving were appointed to be used peculiarly in the vintage, as a time wherein God’s mercy to man in the fruits of the earth were to be acknowledged, and from thence, by way of ascent of the soul, his other sublimer mercies, which with the eye of faith and prophecy David saw afar off, under the times of the Gospel. But the same נֹב, Gath, is also the name of a city of the Philistias, and גִּתְיָה, Gittle, a man of that city; and from thence the

8 ["ubi praedicato quod pendet ex verbo substantivō, præfixum Lamed jungitur id accusativum qualitatis indicem designat. Cf. Jerem. l. 3, וֹכַּהָ הַמַּעָר הַמַּעָר. 2 Sam. v. 3, קְנָבָה רְדֵרֵם וֹשֵׁפֵר."] Rosenm. Perhaps it would be more correct to say, that the expresses the transition from one condition into another, or the result or effect. Similarly we have, Matt. xix. 5, οὐχ οἷος εἰς άληθεν πλατ, shall become one flesh. And so Lee interprets this passage. See his Lexicon in מִיֶּשֶׁר.

b [Some derive it from pawo; others from Padua (Patavium) where it was said to have been invented.]
Chaldee deduceth the word, and renders it תֶּנְקָם שְׁנָאִים.  This is ordinarily rendered cithara quam attulit de Gath, "a musical instrument which he brought from Gath." But of any such we find no mention elsewhere in scripture, nor the least ground of suspicion among their writings that Gittith should be the name of an instrument. Kimchi, that recites the names of them, hath another notion of this. It will therefore be the more pardonable boldness to propose a slight conjecture on this paraphrase of the Chaldee; viz. that the word שְׁנָאִים may have been by the transcriber lightly varied from שֵׁנָם, a strong man, or giant. Thus we have in the Targum 2 Sam. xxi. 22, וַיָּמֵּשׁ שְֹנָם, a giant of Gath. And then why should not the whole Paraphrase of the Chaldee נָשַׁנְתָם שְׁנָאִים be rendered, the giant (i.e. Goliath) which was of Gath, or from Gath? However, thus much we have gained from their paraphrase, that שְׁנָאִים may signify that or him, נָשַׁנְתָם, that was from Gath; and then sure we may thus safely interpret שְׁנָאִים לָֽי, viz. that this Psalm was made on Goliath the Philistim of Gath, or Goliath the Gittite (2 Sam. xxi. 19, and 1 Chron. xx. 5), set here without name, only he that was from Gath—though composed some time after David's encounter with him, and victory over him—that mighty giant that proudly and scornfully defied all the host of Israel [1 Sam. xvii. 10]. And to this the Psalm at least in some part seems to belong, being a meditation of God's power and wisdom, in subduing the proud by weak despised instruments—children and sucklings, as it were—and this enlarged, and farther considered and observed both in God's dealing toward mankind in general, and toward particular men; toward young David at this time, and toward Christ in his state of exanimation. Against this conjecture it will be obvious to object, first, that two other Psalms, lxxxii. and lxxxiv., are also entitled לָֽי הָעָלָם, upon Gittith, and yet are not either of them applicable to this matter of Goliath the Gittite; and, secondly, that there also the Chaldee Paraphrase is the same; and, thirdly, that as there we read שְׁנָאִים, cithara, so it is ordinarily resolved by lexicographers, that Gittith was a musical instrument, and that so called from שְׁנָאִים, a winpress, because it was used to be played on in the time of vintage, which was a festival time. To all this I have but one thing to say, viz. that the learned Hebrews, that set down the music of the ancients, do not set down Gittith for an instrument, but much otherwise. Witness Kimchi, before named, on the fourth Psalm; where having once for all set down the instruments of the Jewish music, that were used in the house of the sanctuary, cymbals, cornets, trumpets, &c. he adds, that these musical instruments were divided into melodies, which were known among them, i.e. there were several tunes well known among the Jews, that were skilful in that art, to which they played on these instruments; and Gittith was one of them. Here now is evidently a great difference betwixt these instruments themselves, and the several melodies or tunes that they played upon them; and Gittith is with him expressly the name of a tune, and not, as was supposed from the Chaldee, an instrument brought from Gath. Now of tunes it is well enough known, that they take their names from the songs which were first composed to that tune; sometimes from the matter of the song,
and sometimes also from the first words, or else from some principal words in it. And if so, then why may not this eighth Psalm be the first which was made to this tune, and from the matter of it be here inscribed מַעֲשֵׂה, upon the Gittite, or Philistim of Gath; and then all other Psalms, afterward set to that tune, called after the name of the first; and so the lxxxi. and lxxxiv. be inscribed מַעֲשֵׂה, to signify them to be set to the same tune with this, which was made on Goliath the Gittite? If there be small probability in this, it remains that we return to that which was first said, that the difficulties of this kind are inexplicable. And this may stop though not satisfy our curiosities.

3. [b] When I consider א in this place is by the Chaldee rendered אֲפִ֤דְלָהוּ, because or for; and by the LXXII ἐπὶ, because; and so in the rest of the ancient interpreters, this being the most frequent use of it. Yet it is certain the Hebrew particle hath four significations; and in one of them denotes a condition, and is best rendered if; and also time, and is fully rendered when. So Gen. iv. 12, הנֵ֥דֶשׁ א; the Chaldee read כי, if, or when thou tillest the ground; and so 2 Sam. vii. 1, It came to pass when (כ) the king sat in his house; for which, 1 Chron. xvii. 1, they read יָשָׁם, and we render, as, i.e. when he sat. And thus the context inclines it here, When I consider—What is man? i.e. I have then by that consideration all reason to cry out by way of admiration, What is man? And thus the Jewish Arabic translation renders it, When I see the heavens, &c.—I say, What is man?

PSALM IX.

[a] Tit. Muth-Labben] The title of this Psalm, as of the former, hath been matter of much question and uncertainty in both parts of it, מִתִּית, and אִי. For the former, many of the learned Hebrews incline to read it, as one word, מִית. So Abu Walid, who saith that perhaps from that notion of the word, wherein it signifies occultari, it might be a certain way, or kind of still, hidden, or low music or melody. And so the Jewish Arabic translator interprets it, an hidden, low, slender tune. To this the LXXII agree, who, rendering it πεφλυαν πνευμα, appear to have read it מִית in one word, and either אִי before it, or else supplying the want of that preposition by πεφλυαν. Then for Labben, the Jewish Arabic translator would have it to be from Ben—the name of one of the prefects of music, mentioned 1 Chron. xv. 18—as if the Psalm were for Ben, or those belonging to Ben, to sing. And thus, it seems Kimchi’s father took it. To this interpretation that place in the Chronicles seems somewhat favourable, where, as ver. 18, of those of the second degree are reckoned Zachariah, Ben, Jaaziel, Sheniramoth, Jehiel, Unni, Eliab, Benaiah, Maasseiah, &c. so ver. 20, eight of the same persons are repeated again—which number must reasonably be sup-

1 [Michaelis (Suppl. ad Lex. Heb. vol. i. p. 384) takes it for an instrument used at the time of vintage, observing that Ps. lxxxi. and lxxxiv. appear particularly suitable to the feast of Tabernacles. Rosenmüller, also taking it for an instrument, thinks that if it had that particular meaning the form would have been מַעֲשֵׂה יָשָׁם. Jebb suggests that it may mean an instrument brought from the Levitical city of Gath-Rimmon. Diss. ii. §. 3. p. 152.]
posed to contain all the rest—as singers to sound with psalleries on Alamoth; where the Hebrew נְשָׁעִי בִּי is retained by the LXXII—ropriis ἀργυροῖς—and most probably signifies the name of a tune known by that title: and so indeed Kimchi among the known tunes of the Hebrews names Alamoth for one. And so this is no improbable account of this title. Yet in a matter where there is not ground for any more than conjecture, it may not be amiss to set down some other descants. First then, it will be found no news for the ancient interpreters to put into one those words which were and ought certainly to be divided in the Hebrew. An example we have in this very particular, Ps. xlviii. 14. he shall be our guide נְשָׁעִי בִּי unto death. The Chaldee render, as if it were one word, הנשע, youth—in the days of our youth—where yet the Masorites read in two words נְשָׁעִי בִּי, till death; and so there the LXXII render it in sense, though not in words, εἰς τοὺς αἰῶνας, for ever; for by that they might more probably express נְשָׁעִי בִּי, till death, than be thought to have read נְשָׁעִי בִּי, secula, as some learned men conjecture. And thus Kimchi reports of his father, that in his opinion Al-muth were two words, yet to be read as one. And if they were two—נְשָׁעִי בִּי, upon the death—then all the difficulty will be, what is meant by גָּבִיל, Labben. That some of the Hebrews will have read by way of anagram backward, גָּבִיל, as if it were, on the death of Nabal; but that, sure, is but fancy, though I see it taken up by a very learned man. The LXXII render it γενέας, of the son, simply. And some account may be given of that, not from those that will understand it of the death of Christ—the Son by way of eminence—but in a far different sense, so as to understand it of one whose father was not known; in which notion the Latin, conceiving םיינש יָשֵׁש, 1 Sam. xvii. 4, to be literally a man, or one of the sons, have rendered it vir spurius, a bastard. And though the LXXII there read in a distant style, διώξ δυνάμος, a mighty or strong man, a giant, yet I suppose this is but consequent to the same notion. For it is by the Hebrews observed from Gen. vi. 2, 4, that the giants (i.e. great or mighty men) were begotten by those unlawful conjunctions or promiscuous use of women; and so generally lived without observation of any laws of chastity, or marriage—which is the meaning of corruption and violence, ver. 11—and so might well be thought to be meant by that phrase men of the sons, as that signifies a spurious offspring, whose father is not known; as generally it is observable of any giant in Scripture, that he hath no other extraction taken notice of; but either that he is a son, or of the sons of the giant, 1 Chron. xx. 4, 6, or a brother of such a man, as of Goliath, ver. 5: somewhat like this we find 2 Sam. xxi. 16, where Ishbi-benob is said to be of the sons of the giant, and in the Chaldee יִשְׁבִּי בֵּנוֹב, of the sons of the strong man, without naming any father. And it is not improbable that the name itself, Ishbi-benob, was a light variation from that phrase יִשְׁבִּי בֵּנוֹב, a man of the sons, as a known title for a giant. And if this be applicable to גָּבִיל, Labben, here, then it may signify the giant of Gath, Goliath, and give ground of conjecture either that this Psalm was composed, though long after, in
remembrance of or reflection on Goliath his death—as the Chaldee ver. 5, and Kimchi, who is not of this mind for Labben, doth yet acknowledge the matter of the Psalm to agree to Goliath—or else was set to the tune of one that had been composed on that subject: for so Kimchi, as was said, among their known tunes, names Alamoth for one, which sure refers to this place. Besides this, one farther interpretation there is of which the word may be deemed capable, and that concurring to the same end, to determine Goliath the person here referred to. For בְּ in Hebrew and Chaldee signifies inter or in medio, "between," or "in the middle," and may fitly denote a champion, or combatant, that stands forth, and is in the middle to challenge the enemy. So 1 Sam. xvii. 4, when Goliath comes out to challenge the Israelitish host, it is בִּין יָדוֹ (vir intermedium, saith the interlinear, a man, or one in the midst) came out from the camp of the Philistines; and the Chaldee in like manner, בְּינֵי מַחֲצֵי, a strong man, or giant, or champion, from among them. And many like passages there are in authors, of combatants standing forth betwixt the camps: so he whom Manlius Torquatus killed in Livy, vii. 10. This Homer expresses in like style, by ἐν μέσῳ, in the midst—

Αὐτῷ ἦν ἐν μέσῳ καὶ ἄρηξίλου Μενελαον. II. iii. 69.

i. e. saith Eustathius, p. 291. 1. 23 [ed. Basil. 1560], μεταξὺ τῶν δύο στρατευμάτων, betwixt the two armies, which (saith he) after Homer's time, μεταξὺν παρισ ἢ μεταξὺν—they express by one word, which signifies between the armies—and is (saith he) afterward [ver. 115] more fully described by διέγεται δ' ἐν ἀμφίσ ἀρουρα, there was a little plain or field about them; agreeable to which is our style of duellers challenging to the field. And in reference to this it may possibly be, that Goliath should be here noted by תְּ בֵּן, or simply תְּ, the man between, i. e. the champion. And then תְּ בֵּן, the death of this here called Labben, will be no more than the plainer words express, 1 Sam. xvii. 51, וְכָרִית הָאִישׁ—that their strong man or champion was slain or dead—whereas the LXXII render τίθηνται δ' διένως αὐτῶν, their mighty man—as ver. 4, they rendered וַיָּפָר בֵּן, the man between—and the Syriac and Arabic their giant. Of him then this title may be understood; and the Psalm either have been composed for some anniversary commemoration of his death, or else set to the tune of some that was thus composed. But this is but conjecture in a matter of great uncertainty.

3. [b] shall fall] The notion of כִּי here is military, being spoken of enemies in war; and it refers to those that either faint in a march,

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1 [Jarchi and Aben Ezra take תְּ for the name of some prince who had fought against Israel. The opinion that it means a champion, and refers to Goliath, is quoted by Kimchi; but upon that it is remarked, first, that David would probably have been more specific in his reference to that victory; and, secondly, that he speaks of enemies who could not have existed at that time. Jebb conjectures that for כִּי should be read כִּי, and that תְּ is an anagram for מֵה. Diss. ii. § 3. p. 151. Hengstenberg makes it כִּי מֵה בּוּדָם, on the dying of the foe, referring to ver. 5, 6, 12. 17.]
or are wounded in a battle, or especially that in flight meet with gall traps in their way, and so are galled and lamed, rendered unable to go forward; and so fall and become liable to all the ill chances of pursuits, and, as here, are overtaken, and perish in the fall. And thus it is by the Chaldee רֵפֵא (רֵפֵא being lightly varied from this) impigent, stumble, or light on any gall trap, or other sort of scandal. But the LXXII both here and in most other places render it ἄσβεσθων, being weak; and so the Latin, infirmabuntur; and the Arabic and Ethiopic all to the same sense, meaning no other than this of being galled, and so made unfit for progress. See Ps. xxvii. 2, ὅσβεσθω ἐκαὶ ἐνεσθω—they were weak, or wounded, or galled in their march, and then they fell, as a consequent of it. And thus must it be rendered here—not falling, but being galled and lame, precedent to falling. And so in St. Paul, Rom. xiv. 21, σκαλωλοίσαται καὶ ἄσβεσθι, offended and made weak, are in the same sense for him that is galled and discouraged, or hindered in his Christian course. See note on 1 Cor. viii. 7.

6. [c] destructions.] The Hebrew רָעָה, vostatus est, hath many nouns derived from it—רָעָה, desolation, destruction, and also a fight, or war; רָעָה, a sword; and רָעָה, a soldier. And accordingly the LXXII render מִרְעָה here πομπαίας, swords, and so the Syriac and Latin; the Arabic read it וּכְפִלְוָתָם, swords, and the Chaldee paraphrase it by armies and castles. But the ordinary rendering is to be preferred, though the other need not be despised; and so the sense will be, that the Philistines' destructions are completed to the uttermost, as εἰς τὸ τέλος, to the end (by which the LXXII render מִרְעָה here) is duly translated, 1 Thess. ii. 16; and then that which follows—and thou hast destroyed cities—must not be applied to the enemy, in the beginning of the verse, but to the God of Israel, who destroyed them. And thus the Jewish Arabic translator applies it—the enemies' country desolation hath fully seized on, made a full end of it: the people of their cities thou hast cut off, till (or so that) their memory is utterly perished.

In the end of the verse where the Hebrew hath מִרְעָה, with them, the LXXII it seems read מַרְעָה, a noise or tumult, and so render it μὴ ἀκοῦ, with a sound; and so the Latin and Arabic and Ethiopic after them. But the Chaldee have מִרְעָה, from them; and the Syriac leave it out as redundant, being contained in מִרְעָה, their memorial, precedent.

7. [d] But the Lord] The rendering of this verse is best learnt from the Chaldee, who make three parts of it, 1. מִרְעָה נִפְרָד (i.e. literally, And the Lord for ever) they render The word of the Lord for ever, by way of ellipsis, to be supplied by addition of some verb, is, or abideth

"[םְנָ֣ ב signifies to totter or stumble, 1. from weakness, 2. from striking against any thing. Lee's Lex. Rosenmüller renders it, "lapsi sunt, ruerunt, cum se propter infirmitatem sustineres non potuerint.""]

"[This is the meaning of the Arabic כְּרַב, bellum pesssit.]

° [Arab. מְכָרִב, participle of Conj. III.]

p [As if it had been הָעְבָרָה.]

q [Probably חֲקַּב or הָעֲבָרָה.]
for ever; 2. שָׁבָה, he shall sit, which they paraphrase his habitation in the highest heavens; 3. מָעַם, he hath prepared his throne, or tribunal, for justice. The two former of these the LXXII confound and put into one; and so the Syriac and Latin and Arabic and Ethiopic after them: but the more distinct reading, which the Chaldee follows, is most literal and full, and with reason to be preferred.

14. [e] daughter of Zion] The word daughter, applied to a city or nation, signifies the people or inhabitants of it, the city being as it were the parent from whence they spring; and accordingly the Chaldee here expresses it by יִשְׂרָאֵל, the assembly of Zion, from זָבֵר and וַעֲרוֹן, congregavit.

20. [f] in fear] וְיָדִיעָה here is by the LXXII rendered ρωμοβίνις a lawgiver; and so the Syriac and Vulgar and Ethiopic follow them; and the Arabic, with a little change, a doctor, or teacher of the law, probably referring to פִּנְאָה, a doctor or teacher, coming regularly from פָּרִיא מ, docuit. The Chaldee render it פָּרִיא מ, fear, as if it were פִּנְאָה from פָּרִיא מ, timuit. And so between these, the generality of interpreters is divided. If the former be accepted, the sense will well bear it, thus—Set them a teacher, an instructor, that, as it follows, they may know themselves to be but men, learn humility and piety by this means, and God's judgments or punishments may be this teacher; as 1 Tim. i. 20, delivering to Satan, to be buffeted, and afflicted by him, is רְזָב פָּרִיא מ, that they may be taught not to blaspheme. If it be the second, then it is Put them in fear—i.e. bring them to the acknowledgment and fear of thee—and that by thy punishments also. But it is sure the Hebrew יָדִיעָה, according to its punctation here, signifies a razor; so Judg. xiii. 5, יָדִיעָה, and a razor—ירָשָׁב, say the Chaldee—shall not come upon his head, and 1 Sam. i. 11, in like manner. Now this in the prophetic style is frequently used for the execution of God's vengeance; see Is. vii. 20, The Lord shall shew with a razor that is hired, even the king of Assyria, and Ezek. v. 1, take thee a barber's razor, thereby to signify God's judgments upon Jerusalem. And this, and nothing but this, is the importance of the word, thus pointed; and then it will fitly be rendered, in prophetic dialect, set them, or thou wilt set them a razor—bring some sharp punishment upon them—that so they may know themselves to be but men.

PSALM X.

2. [a] persecute] פָּרִיא מ signifies two things (as was said on Ps. vii. 13) to persecute, and to be set on fire: and though we render it in the former sense, and so apply it to פָּרִיא מ, the wicked, in the active sense—the wicked persecutes the poor—yet the ancient interpreters generally render it in the passive, and apply it to פָּרִיא מ, the poor, that is, the pride of the wicked he is set on fire—i.e. brought into great tribulation—יאפָּרִיא מ, say the LXXII, in the sense that St. Peter uses Παρακλητός, 1 Pet iv. 12, for a great persecution and affliction, that fell on

1 [The only objection to this rendering is that the verb יָדִיעָה is not used in the sense of applying a razor; but יָדִיעָה or יָדִיעָה. See Rosenm.]
godly men. And thus the sense will very well bear it in this place, and the matter be little varied, which way soever the rendering be; it being all one, whether the wicked in his pride persecute the poor, or the poor be persecuted, and afflicted, and oppressed, in or through the pride of the wicked. The Chaldee exactly follows the Hebrew, and is as ambiguous as that, but is translated in the passive sense.

3. [b] blesseth] Some uncertainty there is in rendering this latter part of the third verse. The LXXII, besides that they take ἁσάνα, the wicked, from the beginning of the next verse, and join it with this—Παρεξεφύτα τον Κύριον ο ἀμαρτωλός, the wicked hath provoked the Lord—they also render γενέσθαι passively—εὐλογεῖται, is blessed—and γίνεσθαι, δοκεῖν, the injurious; and so the Syriac and Latin. But the Chaldee varies from them, and keeps nearer the Hebrew. The chief difficulty is in the rendering of γενέσθαι, which though in Kal it signifies to bless, yet in Piel, (as here it is used) it is observed sometimes to signify in a contrary sense, to curse, or blaspheme. So evidently Job i. 5, it may be they have sinned, and cursed (יִכְשֹׁלָן) God in their heart—the Targum read הָנַךְיָהוֹן, and provoked God—so again, ver. 11 and ii. 5, 9, curse God and die; so 1 Kings xxii. 10, of Naboth, מִכְהַהַהַהַה, thou hast blasphemed, or cursed God—אמרוה, saith the Targum, blasphemed before God—and so again, ver. 13. And thus the Arabic word to bless, as Mr. Pocock cites it out of Nehayah, signifies also to reproach or rail at; and many other words of contrary significations are noted by him. Not. Miscell. ch. ii. p. 136. And so most reasonably it must signify here; and then the meaning will be clear; γενέσθαι in the nominative case—as in the beginning of the verse ἁσάνα had been—and no ellipsis to be supplied, save only of the copulative and, which is much more frequent and easy than what is necessary to the common way of interpreting it, thus—ὡς γενέσθαι, and the conetous (or in the LXXII their rendering δοκεῖν, the injurious, or oppressor), blasphemes, ποιεῖται, and provoketh the Lord.

4. [c] seek] What שָׁאֵל here signifies is matter of some question. The Syriac renders it מָלְאָה, from מָלְאָה, to search or examine; the Latin renders it perpendere, to perpend or weigh; the Chaldee שָׁאֵל, which signifies to require—and thus it is used in the notion of avenging or punishing, Gen. ix. 5, and here ver. 13—the LXXII ἔκπληκτοι; and so the Latin to seek, the Arabic to search. It signifies also to interrogate, in order to learning; so to ask, as when we consult, or take any thing into serious care or consideration; and then if the שָׁאֵל שָׁאֵל be applied to the wicked—as generally the translators apply it—the rendering must be the wicked in the haughtiness of his looks will not consult, or search after, or consider God. And then the chief difficulty will be in the latter part of the verse, כַּאֲלִמִּי יֵעֲלָה מִשְׁפֹּתָיו—which, being elliptical, must be supplied either by addition of is in—God is not in all his thoughts (so the Syriac un-
derstands it, no God in all his thoughts; and to the same purpose the LXXII and Latin and Arabic, οὐκ ἔχειν δ' ὑπὸς εἰσόμενον οὐράνου, God is not before him) or else by the addition of sees, or knows—God sees not all his thoughts or devices; and thus the Chaldee expounds it, but yet with a farther addition necessary to connect it to the former words, καὶ τύχην εἰς αὐτόν, and will say in his heart, All my devices are not manifest before the Lord; or yet more promptly, and with less change, There is no God, are all his thoughts—so the Jewish Arabic seems willing to supply it, rendering it In all his thoughts he saith, There is no God—and this is agreeable to Kimchi and others. In this variety of conjectures, how the ellipsis may be best supplied, it may not be amiss to propose another rendering of the whole verse, by addition but of one word in the beginning, viz. saith (than which no word almost is more frequently understood) thus—The wicked in the elation of his countenance, as that is an indication of his heart (and therefore the Chaldee reads מזון גזירתו, in the pride of his spirit) saith, God shall in no wise—so the double negative יִלְשַׁנֶּה signifies—require (in the notion of punishing) or (in the other vulgar notion) consider all his devices. Thus the words flow very naturally, and the ellipsis is much more intelligible and easily supplied than any other way: and to this sense the context inclines—Thy judgments are far out of his sight, ver. 5, and he hath said in his heart, God hath forgotten, he hideth his face, he will never see it, ver. 11: and this [is] the interpretation of his blaspheming God, foregoing ver. 3.

5. [d] grievous] יְרָעָה is here by the Chaldee rendered יְרָעָה, are prospered, as if it were from יְרָעָה [Syr. Pael], to be strong, or prosper; by the LXXII βεσβολοῦται, are polluted, or profaned as from יְרָעָה, to violate or pollute, or profane; and so the sense will well enough bear—His ways are always polluted, or defiled, as the atheist's always must be, who considers not, nor dreads God's judgments. But the radix הָרַע, from whence it regularly comes, signifies properly to be tormented, after the manner especially of women in labour; and accordingly it is frequently used for bringing forth; so Is. liv. 1, יְרָעָה and יְרָעָה, are words of the same importance as travelling and bearing; so Jer. iv. 31, יָרִית, as of one that travaileth; so Ps. xxix. 9, the voice of the Lord, or thunder, יָרִית, makes to bring forth—speaking of the hinds, which are said to bring forth with difficulty, and to do it with more ease when being frighted with thunder, their wombs open—and so very frequently in other places, where the LXXII render it ἄβισω, to be in travail. And thus it seems to learned men to signify in this place. See Schindler Pentaglot. p. 539, D., who renders it parient (enixe urgebunt) tias suas, "they shall painfully, industriously urge, or press their own ways" (so we had יָרִית, travelling with iniquity, Ps. vii. 15) or rather, in the singular of the person, his ways shall travail or bring forth at every season—his ways in opposition to God's ways or judgments following,

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\[Geier, who is followed by Rosenmiller, takes יְרָעָה for durabunt (as it is used Job xx. 21. יְרָעָה יִרְעָה יִרְעָה יַרְעָה) i. e. "Nunquam emendantur sed prava semper et\]
which are said to be far above, not considered by him. In this verse
the punctuation may possibly lie thus, Thy judgments are far above;
over against, or before him (תְּנֵיָה) are all his enemies—his eyes and
thoughts pursue them only—he puffeth, breatheth out threatenings
and reproaches, at them. This way the Hebrew suffixes do more
clearly answer one the other.

6. [c] for I shall never] The particle כִּי, which, doth also some-
times signify quod, in the notion of quia, "because;" and so our or-
dinary rendering supposes here, and takes לִי evil, not for sin but
punishment; and then לִי מִי רָעָה is not amiss translated for not in
evil, i.e. for I shall not be in evil, or adversity. But all the ancient in-
terpreters understand both כִּי and לִי otherwise. The Chaldee join
it with the former part of the verse, thus—I shall never be moved
שִׁפְחָא, from doing evil. The LXXII and Latin and Arabic all
seem to design the same sense, οὐ μή σαλευθῶ—δεν κακοί, I shall not
be shaken or moved—without evil; and the Syriac, by way of paraphrase,
לָא יְבַדֵּל יָדָע, he meditates mischief. All which inclines us to understand
לָא מֵי in the notion of ut, that, in which it is frequently used—Gen. xi. 7,
ול רָעָה, as here, ut non, "that they hear not," and in many other
places; and then the meaning will be perspicuous—he saith in his heart,
I shall or will by no means be moved for ever and ever, that not (i.e. so
as not to be) in mischief, or so as not to be doing some ill (as לִי, Exod. xxxii. 22, signifies being set on wickedness, the same that δῖος
ἐν τῷ πονηρῷ καίρῳ, 1 John v. 19) which there the Chaldee have fully
paraphrased I shall never be removed from doing ill; and the LXXII
more briefly and imperfectly, without ill, which yet is equivalent to
that not with ill, and so to be interpreted; which the Syriac meant to
express more fully—they imagine evil—meditate evil (i.e. evil, and
nothing else) have no kind of check in so doing.

7. [f] cursing] The verb לָא מֵי signifies to swear, and sometimes to
forswear; but so to swear, as was usual among the Jews, with im-
precation joined with it—as when, Matt. xxvi. 74, it is said of Peter
that he cursed and swore, i.e. swore with an imprecation—praying for
evil against themselves in case they swore false. And in this sense the
noun is here taken, for that oath with imprecation; and being rendered
cursing, it is not malediction, or execration of others, but of himself, in
case he performed not his oath: and נִירֲךָ, deceit, joined with it
(which the LXXII render πωπία, bitterness, as if it were נִירֲךָ, which
signifies that, and the rather, because δῖος following was sufficient to
express deceit) denotes the perjury, and so really imprecating all curses
on themselves; which in order to gaining to themselves and oppres-
sing of others, they are without any regret frequently guilty of.

7. [g] vanity] The Hebrew נִירֲךָ signifies not only sorrow, and hard
travail, or labour—from whence the LXXII render it πῶπος here—but

See manent." Gesenius says, are strong, i.e. successful. So Hengstenberg. Schroed-
der and others borrow the sense of the cognate Arabic نرخ, for نرخ, and
render it distorta et inaequales sunt, i.e. "perversa est nunquam non vita eorum." French and Skinner "are crooked."
also violence, rapine, injury, iniquity, Job xi. 14, Prov. xxx. 20, and Ps. v. 5: and so it is to be rendered in this place, and the Greek πῶρος to be understood in that notion, wherein πομπῆς, wicked, doth come from it, meaning primarily him that doth πῶρον inferre, injures, oppresses any other.—See note on Matt. v. 39.

8. [h] villages ἡμέρα, a court, open without walls, signifies also a village, as that differs from a walled town, and city; and so also any place, without dwelling or building in it, a field, &c.; and in Arabic green grass; and so Ps. ciii. 15, the life of a man is ἡμέρα as the herb or grass v. And this is more proper for the turn in this place, speaking of ambushes, or laying of wait, for which the villages, in our ordinary use of the word for little towns, are not so commodious as the green grass, wherein one may lie and be hid, or the fields, which are far from any houses. The LXXII, read here μετὰ πλουσίων, with the rich, reading, as it is most probable, ναύστη, with the change of two letters, into others of a near sound with them, ναύστη.

8. [i] privily set ἵππος signifies to hide or lay up in secret; but withal to watch, or insidiously to lay wait. So Prov. i. 11, ἵππος—render it let us lay wait for blood. So Ps. lvi. 7, ἵππος: we render they hide themselves; but the sense directs to this time of hiding, to lay wait. And so here undoubtedly it signifies, as both the antecedents and consequents demonstrate. The LXXII— and so the Latin and Syriac—render it ἀποκριθῆς, noting the intentness of his looking, or watching, as for a spoil or prey; the Arabic shall look upon, or observe, and so belong to the same sense, which the Chaldee more fully express by ἵππος, insidiatum, he in ambush, or secretly observe.

10. [k] He croucheth This passage may a while deserve to be examined, as it lies in the ancient interpreters. And first, ἰσίος is from ἰσίος. comminuit, contrivit: the Chaldee read ἰσίος, conteret, and the interlinear attet; but both seem to use it in the reciprocal sense. But it is possible it should be rendered transitively and he teareth him in pieces, and so connect, and be joined with the end of the former verse, as the expression of lion-like cunning and cruelty there described, thus—he catcheth the poor by drawing him into his net, and rends him into the smallest pieces. Thus the LXXII seem to have understood it, rendering it τανιμόναις αὐτῷ, as from ἰσίος, humilitavit—he shall humble him, i.e. the poor, and joining it with ἐν ποιλής αὐτῷ, in his net, in the former verse; and the Syriac leave it out, as

[113 is probably derived from ἰσίος, and so signifies nothingness, vanity, and hence falsehood; which last sense is best suited to this passage, in connexion with τανιμόναις ἰσίος. Comp. Ps. xxxvi. 4, where it is joined with τανιμόναις.]

v The Arabic ḥūrāf is in the 9th and 10th conjugations signifies viridis sāri, whence comes ḥūrāf, viridis. In the sense of a court the cognate verb is ḥūrāf, circumsetut.]

w De Muus (in Rosennm. Comm.) observes that the LXX may either have read ἰσίος or paraphrased ἰσίος, taking it in the signification of courts or halls, which would be the habitations of the rich.

x [Clew observes is the Latin translation of ναύστη; insidiatum, of ἰσίος, at the beginning of the next verse.]
being before sufficiently expressed by catching him in his net; where-as they that with the Chaldee set it at the beginning of this tenth verse do first omit the copulative \n unrendered, or turn it into a ' secondly, understand it in the neutral sense, he croucheth, as from נַעַר—which indeed may be so taken, but is not received by the Chaldee, or interlinear, the chief faultours of that interpretation, both which take it in the notion of יָפַל conterit—thirdly, are fain to insert a \n copulative before the next word, and render נַעַר and humbled himself. All which are removed, and the matter laid clear and current in this uniting and rendering of it, he doth catch the poor by drawing him into his net, and teareth him in pieces. And then the tenth verse will be perspicuous also; נַעַר, he shall stoop—so נַעַר, from נַעַר, curratus est, most properly signifies—נַעַר, and fall; thus the LXXII render it κύψα, καὶ πεσώσας, he shall stoop and fall; and the Syriac [shall] be humbled, and fall; and the Latin inclinabit se et cadet, "he shall bend himself and fall;" and so the Arabic and Ethiopic: and so the similitude with the lion inclines it, who lies down, is couchant, or, as in the apologue in Horace, Ep. I. i. 73, feigns himself sick.

——Vulpes agroto cauto leoni
Respondit, Tua me vestigia terrent,
Omnia te adversuum spectantia, nulla retrorsum—

by that means to secure himself of his prey, or to fit him to seize on it. So saith the Jewish Arabic translator—This is a description of the fashion of a lion; for when he means to leap he first coucheth, that he may gather himself together; then he rouseth himself, and puts out his strength, till he tear his prey: therefore when he speaketh thee fair, beware of him, for this is but his deceit. Then follows מְלַאכֶשׁ, to prevail, or, that he may prevail over the poor. The LXXII render it ἐν τῷ αὐτῶν κατακυμάνωσα τῶν πενήθως, in his prevailing over the poor; and so the Latin and Arabic and Ethiopic; and so מְלַאכֶשׁ may signify to be strong, and that comparatively, stronger than another; so Gen. xxvi. 16, מְלַאכֶשׁ, thou art stronger than I—the Chaldee expound it by מְלַאכֶשׁ from מְלַאכֶשׁ, which signifies to overcome, to prevail over another. And thus is מְלַאכֶשׁ generally expounded by the LXXII λαθῶν ὑπῆρ, and κατακυμάνως, and ὑπηρεσίας, all words of prevailing and overcoming. And then the preposition 2 seems best to be rendered by pro, or propriet, or ad (so it is acknowledged to signify—and ἐν in the LXXII is frequently taken for

7 [Schroeder is inclined to keep the ketib pointed as נַעַר, and make it the nominative case to נַעַר, considering it a sort of participal form, like נַעַר Jer. xlix. 31, and רֵעַ] Job xxxvi. 2. נַעַר is used of lions’ whelps, Job xxxvii. 39, but נַעַר also occurs, Hab. iii. 6, in the sense of sinking down; and Rosenmüller quotes a similar use of the

Arabic ﮥ. So ﮥ (from ﮥ) Ps. xlv. 26, Prov. ii. 18. It may therefore agree very well with הַעַר.]

2 ["Rectum et hoc a Schroedero visum puto. Retinet ut usitatum vocis מְלַאכֶשׁ significatationem, dum כְּלִים solids ejus vertit, sub quibus bruinculos, catulos ejus intelligit, in quorum ungues et rictus praedam concidit." Rosenm.]
as the end for which he coucheth and falls; that as the couchant lion lies still, and then rouseth himself, when his prey comes into his reach, and so seizes upon it, so he, by the like art of humility and secrsly, may break forth upon the poor man, and devour him. The Syriac here have a way by themselves; after he shall be humbled and fall—wherein they follow the LXXII—they read, instead of מַעֲמָלָא, diseases, and sorrows are in his bones, questionless respecting that of the lion, expressed by the apologue in Horace, in feigning himself sick, that he may by that means obtain his prey. And so this serves to confirm this interpretation, which yet without that help is coherent and facile in every part; whereas our ordinary rendering joineth the singular fall, with the plural מַעֲמָלָא, poor a; and though the margin reads מעיל in two words, and the interlinear render it conregatio attritorum—"the army," or "congregation of afflicted ones"—yet neither any of the ancient interpreters acknowledge that reading, nor can there be place for it here, this word מעיל being used twice more in this Psalm—though no where else—to signify the poor, ver. 8 and 14. It is more reasonably suggested in favour of that interpretation, that it is an elegance both in Hebrew and Arabic, to use the verb singular with the nominative plural, especially when the verb is placed first, as here it is b; and therefore I acknowledge that to be no objection against the ordinary rendering, in case the former of the notion of מעיל and יריבמקה be of no force—of which, as of a conjecture only, the reader may pass his judgment. And if he shall prefer the ordinary rendering, then the main difficulty will be in the phrase יפלופלו. And first, the 1 will not be barely either conversivum, or copulative, but as Aben Ezra oft compares it to the Arabic μ [ѵ], denoting the consequence of one thing to another, so as to imply that or until; and so it will be rendered he humbleth himself and the poor fall, or that, or until the poor fall. Then, for ייַיַעֲפַז, that may be rendered assaults. So Abu Walid saith it is here a noun signifying contention, or assault, and applies this notion to it in other places of Scripture, and in the Mishnaioth; and so doth Kimchi in his Radaics; and in his commentary on this Psalm he puts both together, strength and contention, rendering it בְּעֵיטָו רַבָּא מְלַמְדֵּהוּ וּבְעֵיטָו הֲבַלּוֹת, by the strength of his contention and warlike assaults. But then thus also it will be as well applicable to the other interpretation, which understood יפלופלו of the assailant, he falleth with his fierce assaults יפלופלו—understanding the preposition 2—on the poor; and in this sense Abu Walid compares יפלופלו with the Arabic וַתִּעַפֵּשׁ to fall, and to fall on, in sense of assault.

15. [I seek till thou find none] To be sought and not be found signifies proverbially that which is lost or destroyed utterly. So Ps. xxxvii. 36, I sought him, but he could not be found, is but another phrase to signify what went before, he passed away, and so he was not. So

a [This is no doubt the construction of it. See Lee's Grammar, §. 229. 2, 3.]
Job xx. 8, he shall fly away as a dream, and shall not be found—all one with he shall perish for ever—they shall say, Where is he? ver. 7. So Ezek. xxvi. 21, though thou be sought for, yet shalt thou never be found again. So Rev. xvi. 20, the mountains were not found, i.e. they were destroyed: so xviii. 21, Babylon shall be thrown down, and shall be found no more at all. So Ps. lxix. 20, I looked for comforters, but I found none, to express a heavy, disconsolate condition. So Jer. i. 20, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, is a prophetic expression to note the taking away of sin, viz. by pardon and remission, which is the blotting them out; for so it follows, for I will pardon them, &c. And here it is taken in the same manner, not for the pardoning, but destroying; and so best connects with breaking the arm of the wicked (destroying him and his oppressions together) precedent, and the heathens perishing out of the land, ver. 16. The Chaldee more fully express it, Let their impiety be sought for, and not found; and so the LXXII and the Latin; and the Arabic, his sin shall be sought, and he shall not be found because of it. Other like phrases there are, as Ps. xxviii. 5, he shall destroy—or pull them down—and not build them up; xxxvi. 12, they are cast down and shall not be able to rise; Is. xliii. 17, shall lie down, and not rise, and the like.

16. [m] What יְאִיר, nations or heathens, signifies in this place is manifest by the former verses—especially the fifteenth immediately foregoing—where the subject of the discourse is the wicked and evil man, who as there they are to be broken, and sought and not found, so here of the יְאִיר it is said that they shall perish. It is therefore to be resolved, that the nations or heathen are here, as in many other places of the Psalmist, the wicked men among the Jews, and not only the idolatrous Gentiles so called. So Ps. lix. 5, Awake to visit the nations, or heathen—i.e. the wicked transgressors, in the end of the verses—those of the Jewish nation sent by Saul to slay David. So ver. 8, thou shalt have all the heathen in derision, speaking of the same men. That the Greek ἐθνῶν, parallel to this, signifies not the Gentile nations only, but sometimes, when the context enforceth, peculiarly the Jews, see Annot. on Matt. xxiv. 7: and proportionably ἐθνικῶν, an heathen, is used for a desperate obstinate sinner, Matt. xviii. 17.

PSALM XI.

1. [a] your mountain Where the Hebrew now reads לַחַדְךָ יְשֵׁם, to your mountain a sparrow, all the ancient interpreters uniformly read to the mountain as a sparrow; מַעִיר אֲשֶׁר אַלְמָנָה say the Chaldee; וַיֵּרָא בַּן, the LXXII, and so the rest; and so the sense exacts, and so it is possible the reading anciently was, without the [d], וַיִּרְא בַּנְתֵּן, to the mountain as a sparrow, as Ps. cxi. 7, we have רוּקָן, as a sparrow upon the house-top. However, if it be, Fly, sparrow, to your mountain, the sense will be the same, as a sparrow to the mountain, your

[c] [Kennicott supposes the reading to have been יְשֵׁם רוּקָן.]  
[d] [The omission of ו is by no means uncommon. See Glass Phil. Sac. Lib. iv. Tract. 1, Obs. 3. not. Stuart's Grammar, §. 561.]  

HAMMOND ANNOTT.
being redundant in sense: so the Jewish-Arab, to some of the mountains.

3. [b] If the foundations] It is not certain what ἡ ἁμαρτίαι signifies here. The word is once more found Is. xix. 10, where we read purposes, and in the margin foundations; and by some learned men it is rendered nets, by others, more agreeably to the context, dams or pool-heads. The radix ἁμαρτία, posuit, denotes promiscuously to make or prepare, or raise, whether a dam, a work, a fortress, and rampart of any kind, or a family, or an army, &c. From the first of these—wherein it is used Is. xxvi. 1, God saith ἡ ἁμαρτία, he will found or cast up salvation for walls and bulwarks—the noun may here signify a refuge or place of strength, such as were ordinarily built on hills, which were mentioned ver. 1. From the second is Seth’s name, Gen. iv. 25, because, saith Eve, God ἁμαρτία, hath prepared me another seed for Abel; hath given me, saith the Chaldee; ἡ ἁμαρτία, raised up, say the LXXII. In the third sense it is used Ps. iii. 7, for laying siege, encamping, raising an army—ἐκστρατεύειν, assembling, saith the Chaldee, in a military manner; so Is. xxi. 7, ἡ ἁμαρτία, shall set themselves in array. And it is most probable that here, in a discourse of enemies and hostility, it should be used either in that first or in this third sense, either for fortresses or strongholds, or else for other forces and preparations military. It is thought also capable of another notion, for laws, the foundations of government, and the defences or bulwarks of every man’s right, which, by another word, ρυθμός, are so styled, Ps. lxxxii. 5, speaking of judicature perverted. All the foundations of the earth are out of course. But the context here, speaking of David and his enemies, and using another word, doth not so well allow of this. To that of fortresses the story agrees not, for David had none such. To the latter of forces or preparations military the LXXII, and the other interpreters following them, best agree—Ας κατερήσων καθεύθων, they have destroyed what thou hast prepared; and the Syriac yet more fully, ἥτοι γαρ ἡ ἁμαρτίαι, they have dissipated. The Latin not so fully, yet to the same sense, quæ perfecti destererunt, “they have destroyed what thou hast done”—i.e. (the preter for the future) they will soon scatter and dissipate all thy preparations; and when they have done so, ἐφιμενοὶ προσώπων, what hath the righteous done? i.e. what can or will he do? His righteousness will stand him in little stead. And thus it is fitly a part of the speech of the distrustful friends of David, that discouraged him, and bid him fly to the hills, places of strength or safety, ver. 1, (and it may be further observed, that in Scripture style we frequently read of the foundations of the mountains, or hills, Deut. xxxii. 22. Ps. xviii. 8,) and so still insist here, telling him that the enemy will destroy all his forces, and then a righteous man, or cause, without any other defence, will soon be taken and ruined. And therefore this is most probably the meaning of it.

* [All the Lexicons interpret it foundations. Gesenius and Lee consider it to be a metaphorical expression for nobles or chief men. Rosenmüller says “Videtur proverbia locutio esse, qua ut solent, si quando respublica ad extremum desperationem devenerit, sua ut omnia sint dissoluta; metaphora ad mediciis sumpta, quae
5. [c] his soul hateth] The different significations of the particle have made this verse capable of several interpretations. For if, as a copulative, it be rendered and, then the first part of the verse runs thus, The Lord trieth the righteous, ὅσιοι, and the wicked, i.e. examines the actions and thoughts of both: and this seems most probable, as best connecting with ver. 4, his eyelids try the children of men—i.e. all men in the latitude, righteous and wicked, good and bad. And then, as a consequent of that, it fitly follows, and he that loveth violence hateth his own soul—i.e. doth, instead of oppressing others, mischief himself; he is sure to have the worst of it; when God comes to examine it, his unjust dealing will be the greatest cruelty to his own soul: and for this the 1 before ἀγαθῶς ἐς, he that loveth violence, may be indifferently rendered and or but, but most fitly and. This sense the LXXII have embraced—ὅ δὲ ἀγαθῶς ἐς καὶ ἀκουστῶς ὁμοῦ ἔστω ἡ αὐτοῦ ὑπόθεσις, but he that loveth iniquity hateth his own soul; and from them the Latin—qui autem diligit iniquitatem, odit animam suam; and so the Arabic and Ethiopic: and there is only this prejudice against it, that ἀγαθῶς is in the feminine, and so more fitly agrees with ἁμαρτάνειν, his soul, in the nominative case. On the other side, then, if 1 in the first place signify but, then it will disjoin ἁμαρτάνειν, the wicked, from the former part of the verse, and make it begin the latter part; and then our ordinary rendering of it, which is favoured by the Chaldee, will be most commodious, so as to make an opposition betwixt the fate of the righteous on one side, and the wicked and violent on the other; that God trieth the one—and then trying must signify either permitting to be tempted and afflicted for a while, or else (as δοκιμάζων, to try, sometimes signifies) approving the former—and abhorreth and detesteth, and so will severely punish the latter. And the only exception against this understanding of it, is that τριεθ, trieth, is in ver. 4 used in another sense, for a judicial examination of men’s actions, such as is common to the sons of men indifferently—i.e. to all sorts of them, good and bad—and not peculiar to the righteous; as in the notion either of tempting for a while, or of approving, it must be. In this uncertainty I thought it best that the Paraphrase should not be confined to one, but enlarged so as to take in both of them.

6. [d] fire and brimstone] This verse is best divided, by making the pause after ὅσιοι, snares, thus—Upon the wicked he shall rain snares 2;

dirutis fundamentis tota concidere necese est." Calvin adopts the same metaphor. French and Skinner "the principles of right and equity."

"Fulmina intelligo quorum longi tractus, a colo ad terram pertinentes, funis vi-bratis simulitudinem quodammodo referunt." French and Skinner render it lightnings. Hengstenberg takes it literally, to express those judgments of God whereby the sinner is overtaken, and, as it were, caught. By rain he supposes the fulness of them to be indicated. And this, as making least change in the sense of ὅσιοι, is perhaps the best to be followed, though it is somewhat open to the charge of com-
putting all that follows, fire and brimstone, and wind of tempests, or tempestuous winds, into one also; of all which together it is affirmed that they are the portion of his cup. And thus the LXXII read it, ἐπὶ καὶ θεῖον καὶ πνεύμα καταργήσοις ἡ μέρις τοῦ ηφυρού ἀνήν; and so the Syriac and Latin; and thus there is no ellipsis to be supplied, but only of the verb are or shall be, thus—Fire and brimstone and a tempestuous wind shall be the portion of their cup; which last phrase, portion of cup, is proverbial in Scripture. God's gifts and dispensations, good and bad, are ordinarily expressed by a cup poured out, and given men to drink; thus it is very frequently in Scripture. [Ps. xcv. 8, Is. li. 22, Jer. xxxv. 15, Matt. xx. 22, 23, xxxvi. 39, 42.] And even the heathen had the same expression of their gods—Δῶοι μὲν ψυτήρες, in Homer—there be two. cups of the gods, one of good things, another of bad $s$. And then μέρις, portion from (μερασα, numeravit, "to tell out") signifies either a payment, or that which is destined to any, as his μέρις, or portion, in a division.

**PSALM XII.**

5. [a] puffeth] Of μην, it is questioned, whether it be the right reading or no; for all the ancient interpreters read it in the first person; παρρησιάσωμαι say the LXXII; fiducialiter agam saith the Latin; and I will testify, saith the Chaldee; and Λέοντος τοῦ βασιλέως] I will work salvation openly, say the Syriac. And so all these suppose it to be μην (not μην) I will puff—as in the antecedents, the Lord saith, μην, I will rise, and μην, I will set—whereas our English translators, that read and render it in the third person, do, first, suppose a very unusual ellipsis, to be supplied with no less than three words—from him that—and, secondly, apply the following 'th, him, in the singular, to the poor and needy, both which are in the plural—σοι and μην—and so cannot accord with it. If we shall take it in the first person, then, for the nature of the word, it is acknowledged that μην signifies two things; first, φωνή, suffusit, to blow, and puff, and so to scorn or despise; and, secondly, by a metaphor, to speak boldly, freely, confidently, as sometimes also it is simply to speak. This latter notion some of the ancient interpreters follow; παρρησιάσωμα ἐν αἰρή, say the LXXII, and fiducialiter agam in eo, the Latin, I will speak or deal boldly with him; and the Chaldee, with some change, I will testify evil against the wicked; the Syriac (as was said) and Arabic express it by addition only of παλαμ, openly, to the precedent phrase, I will work salvation openly. In either of these renderings the sense will not be amiss; either I will speak freely to him—i.e. to the unjust atheistical oppressor, mentioned in the former part of the Psalm—or, I will puff

fusion of metaphors. If there were any authority for reading Δῶοι, burning coals, it would certainly make the passage easier.]

5. [The passage referred to is most probably II. ii. 527, δῶοι γὰρ τα ὦται κατακελείσαι ἐν Δίος ὄλει
δῶοι, τα διδασκαλεῖ, κακίν, ἐρεσὶ δὲ ἰδοὺ.]
at him. If the former should be it, then speaking freely to him must signify rebuking of him, and that as an act of God's vindicative justice, which he now promises to execute upon the oppressor, when at the same time he will redeem the oppressed. If the latter, then puffing at him is contemning or scorning his proud language foregoing. And with either of these accord the consequents, The words of the Lord are pure words—i.e. his promises of deliverance to the poor, by rebuking or contemning the oppressor, are very faithful, such as he will undoubtedly perform. Thus much on supposition that the word were בָּא in the first person. But if we leave this conjecture, and retain בָּא in the third person, and render it he shall rebuke him, or, in the first notion, he shall puff at him (as it was Ps. x. 5), i.e. scorn, or contemn him, then still this will return to the same, if it be so understood as to belong to God; and so it may, if it be in construction connected with בָּא רָמָל, the Lord will say, thus—The Lord will say, I will arise, and set them in safety; he will puff at him, contemn, and scorn, or rebuke him. But it may also be in the third person, and yet not be referred to the Lord, but perhaps to the immediate antecedent בָּא, salvation or deliverance, thus—ָלָא בָּא, I will set him in safety, or give, or work salvation; ָא בָּא, It shall speak, or speak aloud to him—so as Hab. ii. 3, יָא בָּא, it shall speak at the end—i.e. shall give him the effect and shew him the accomplishment of my promise. This perhaps the ancient interpreters saw, but only thought it more perspicuous and intelligible, to render it not literally in the third, but by way of paraphrase, in the first person; especially the Syriac, whose rendering, I will work salvation openly, comes perfectly home to it. And to this fitly connects ver. 6, The words of the Lord, &c.

7. [b] shall keep them] It is not ordinarily observed to what the ב in בָּא רָמָל refers. That it is a connotation of the whether persons or things in the plural, that God will keep, there is no doubt: and it is ordinarily applied to the persons. The Chaldee renders it יָשִׁר, the just; the LXXII ἡμᾶς, us; and so the Latin and Arabic and Ethiopic; the Syriac כָּל, them; and so our English, them, both there, and in the next words, where yet it is יָשִׁר, thou shalt keep him, in the singular. But that which removes all difficulty is, to understand the them of the words of the Lord, in the precedent verse, so as יָשִׁר, to keep, is to observe and perform, whether statutes or promises, as ordinarily it is used b. And then the him following will certainly be the godly or just man, to whom those words or promises are made. And this may be resolved on to be the meaning of the verse, Thou, O Lord, shalt keep, or perform those words, thou shalt preserve the just man from—. The Jewish Arabic translator takes a great liberty here, rendering יָשִׁר in the latter place, as in the first person plural, and thus expresses the whole verse—O Lord, as thou hast promised to keep them, so keep us from a generation that is thus conditioned.

b [This is not necessary, because the singular suffix of יָשִׁר will express each of them.]
8. [c] vilest men] The meaning of this last parcel of the Psalm is very obscure. The LXXII render it κατὰ τὸ ύψος σου ἐπολυφέρας τῶν νῦν τῶν ἀνθρώπων, according to thy height thou hast highly or greatly regarded the sons of men; and from thence the Latin verbatim, save that they have turned ἐπολυφέρας, thou hast regarded, into multiplicasti, "thou hast multiplied." Of this rendering of the LXXII I suppose this account may be given; first, that the transcribers mistake σου for ὦ, and that we are to read it κατὰ τὸ ύψος οὖ ἐπολυφέρας, according to the height or degree, wherewith thou hast taken care for the sons of men, or according to the height of the care which thou hast taken; secondly, that the LXXII for ὀνείρεσθαι, with the change of ὦ for ἐπολυφέρας, to take special care of. And then their meaning is plain—according to the height wherewith thou hast taken care of the sons of men. But then still this is nothing to the reading ἐπολυφέρας, which now we have. In the next place then, the Chaldee Paraphrase renders it, as a bloodsucker, which sucks the blood of the sons of men; for ὁμολογοῦντα, as a worm, from a third notion of Ἴνοο. Ver. 1, and understanding by ὀνείρεσθαι either the vilest parts of the body, to which those bloodsuckers are fastened, to suck out the corruptest blood—as the Syriac renders it obscenities—or possibly taking the word in that notion of ᾧ ἐκ, wherein it signifies absorbere, deglutire, as here Abu-Walid and others interpret it for devouring of men. Passing by all these, as remote from the meaning of the place, the plain sense of it will be best gathered by observing the importance of ὀνείρεσθαι, literally basenesses; but that to be explained by the adjunct, sons of men, so as to signify the vilest persons; probably not those which are really such, but in the esteem and repute of men; ἐπολυφέρας, 1 Cor. vi. 4, those that are despised and made nothing of among them. Such was David, to whom particularly R. Salomo applies it, who was exalted from a very low and mean condition. And then, whether we read ἐπολυφέρας, secundum or juxta exultationem, or (with a light change) ἐπολυφέρας, in exaltando, the sense will be clear, The wicked walk about, or on every side—as those that would view a thing throughly do use to do, go round about, to view it in every appearance of it—at the exalting of the vilest of the sons of men, i.e. when those that are most vilified by them are by God exalted, and set above them. Thus some Greek copies render it ἄτρων ἐπολυφέρων οἱ ἐπολυφέρας τῶν νῦν τῶν ἀνθρώπων, when the mean or vile of the sons of men are exalted. So that now the only question is, what is meant by the wicked walking round about; and that, I suppose, will best be answered, that by this expression is set out their seeing evidently and being witnesses of it, and observing withal, and wondering, and per-

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1 [It is not ὀνείρεσθαι, but ἐπολυφέρας, that has this meaning, according to Michaelis and Lee. The future ἐπολυφέρας occurs Exod. xvi. 20.]

k [The participle ἐπολυφέρας is the only part of this verb in Kal. It is translated a glution, Deut. xxi. 20, Prov. xxiii. 21; and elsewhere has other meanings attached to it, all of which are included under the general notion of profigacy.]
haps grieving at it, as that which they did not fear, or look for, and now that they see it, find themselves pitifully defeated: and thus it best agrees with the context, Thou shalt keep, O Lord, &c. from this generation for ever, ver. 7, i.e. thou shalt preserve these good men, that are thus despised, from their proudest enemies, that thus vilify them: and then follows, The wicked walk on every side, they see and observe and wonder at it, but cannot help it. But if indeed הָיְנָא should signify those that are really base and vile, then the meaning must be, When vile and base persons are exalted, then wicked and injurious men bear all the way, swarm everywhere. And this also hath some affinity with the former part of the Psalm, ver. 1, 2, 3, but doth not so properly connect with the immediate antecedents 1.

PSALM XIII.

3. [a] lighten mine eyes] What is the meaning of this phrase וְנָרֶנְתִּי עֵינִי, lighten mine eyes, may perhaps be best judged by Jonathan's speech 1 Sam. xiv. 27, who being very hungry, and ready to faint, dipped his rod in an honeycomb, and eat of it, and the text saith, his eyes were enlightened, i.e. he was refreshed by it. Dimness of sight is a frequent effect of long fasting, and then eating is the proper means of repairing that decay; and so this effect is by metonymy set to signify that refection which causeth this. See, saith Jonathan, ver. 29, how mine eyes have been enlightened (נִנְלַיֵת), because I tasted a little of this honey, i.e. how I have received refreshment by eating this. There indeed the LXXII render ἔδωκαί, mine eyes have seen, either reading ἐδώκαί from לאַ to see, or, more probably, thus to express the meaning more perspicuously; for his eyes seeing was an evidence of their being enlightened, and his being thus refreshed from his hunger: and so before, ver. 27, ἠδύνασα, say they, his eyes received sight, or saw clearly. This was literally applicable to David when he came to Nob, 1 Sam. xxi. 1, for then being threatened by Saul, and advised by Jonathan to fly, he was so distressed by hunger, that he was fain to eat the shew-bread. And so again in the time of Absalom's rebellion, David and his forces were hungry and weary and thirsty in the wilderness, 2 Sam. xvii. 29, had not Shobi and Machir and Barzillai refreshed, and so enlightened their eyes, ver. 27, 28. But it may also by an easy metaphor be applied to the political state. When in any time of affliction, expressed frequently by darkness and gloominess, the person is relieved or refreshed, his eyes are said to be enlightened, in proportion to that refreshment that hungry fainting persons receive by meat. So Ezra ix. 8, the restitution after captivity, giving them a little reviving in their bondage, is styled God's lightening their eyes. And so it is in this place, in the midst of that sadness that now lay on David, parallel to a fainting fit of hunger in the body, or

1 [Rosenmüller gives eight different interpretations of the passage, not one of which is really satisfactory. Perhaps that of Lee, given in his Lexicon under הָיְנָא, is the best, as being most simple and literal; "When baseness is elevated among men, wicked men walk on every side, i.e. they are now freed from the shackles which religion would lay on them; and accordingly they injure, oppress, and destroy, without even the necessity of an excuse."
to captivity in a state, which, if it were not speedily relieved, would end in death quickly. See more of this note on Ps. xix. 8.

6. [6] dealt bountifully] ἄνευ signifies to retribute, whether good or ill, or simply to do either; and which it is, the context must direct. Here all interpreters agree of the good sense. The Chaldee add καλόν, good: the LXXII. read ἐπιτηδεύσαντι, and the Latin bona tribuit, "given me good things," and so the Arabic and Ethiopic; the Syriac, ἀπέκτησεν, who hath delivered me; and so we find it Ps. cxvi. 7, and cxix. 17, and in many other places; and it is indifferently used either with ἢ, on, or ὅ, to, after it; and so it is best rendered here hath dealt well with me.

PSALM XIV.

3. [a] gone aside] The word ὑπὲρ signifies recessit, declinavit, there is no doubt; and this is commonly applied to a way or path, declining from the right way, or going in a wrong. But that seems not to be the notion of it here, but another, taken from wine, when it grows dead or sour; thus Hos. iv. 18, ὑπὲρ ἄρ, their drink is gone aside, or grown sour; and accordingly wine that is thus dead is in Greek called ὀἶνος ἐξορθέσας, wine that is gone out of itself; and by Cicero [Off. iii. 23], vinum fugiens, "wine that is fled." And that this is the notion that belongs to this place may be judged by that which next follows, ὑπὲρ ἄρ, to be rotten, or putrified; and that properly belongs to flesh, which is corrupted and stinks; and so the proportion is well kept between drink and meat, the one growing dead or sour, as the other putrefies and stinks, and then is good for nothing, but is thrown away; in which respect the LXXII have fitly interpreted the latter by ἡρωδοθέωσαν, are become unprofitable, or nothing worth. In this notion it is fitly applied to any kind of defection or apostasy from any piece of known duty, as here of allegiance to their prince set over them by God.

5. [b] in great fear] That fear is oft taken for the object of fear, dangers, or threats, is an ordinary observation. Φόβος ἀπειλούμενος ἀπὸ τυράννου, fear, i. e. danger, threatened by the tyrant, in Alex. Aphrodis. : so when Menander [Incert. cxvii] saith of a fair-tongued woman, that she is ὑπερβάλλων φόβος, an exceeding fear, i. e. danger. Of this see Annot. on Luke i. 9. This is most visible 1 Pet. iii. 14, τὸν φόβον ἀδικῶν μὴ φοβηθῆτε, fear not their fear, i. e. whatsoever evil persecuting enemies can threaten to bring upon you. And this seems to give us the best understanding of this phrase, ἄνευ ὡς τε, there they feared a fear, i. e. they apprehended some danger, and by that were hurried into this defection from their lawful sovereign in the former part of the Psalm. The Psalm seems to have been indited upon the defection of Israel from David to Absalom. It was begun by the young man's depraving his father's government, and flattering the people with an expectation of

m [ὕπνυ does not appear to be anything but the cognate accusative. In Ps. liii. 5, where in addition to these words we have ἄνευ ὡς ἄνευ, it signifies "cause of fear."
great reformations from him; but when by these insinuations he had gained the hearts of a great part of the people, and was now proclaimed king in Hebron, then many others, for fear of this his growing power, came in, and joined with him: and that was the cause of the universality of the defection of the tribes of Israel; they that were not corrupted by his flattery were yet by fear brought over to him, and wherever he moved, all were so far wrought on by this fear, and debauched from their duty, that in fine the story taketh not notice of any that made opposition against or refused to join with him. And so this shews us the fitness of the connection of this passage with the former verses. David complains of Israel, that they were universally guilty of this defection, ver. 3; none adhered to that duty of allegiance that they ought, those that were in the conspiracy devoured and destroyed every day the subjects of David, whom he calls his people, ver. 4, and by this means carried all before them. The reason was, they feared a fear, or a danger; fear possessed them, and inclined them to a general compliance with Absalom's party: and so that is the most probable perspicuous meaning of the place. Now as this Psalm, besides the literal historical, had also a mystical, prophetical sense, and as such is signally referred to by the apostle, Rom. iii. 10—12, as a testimony prophetical of the universality of the defection of the Jews from God in that age; so most evidently it was. The Scribes and Pharisees conspired against him, and by fear gained the people to the like compliance; they that did believe durst not profess it for fear of them n; his friends kept their kindness to him secret, but the persecutors did oppose him openly, and so the voices of the people were brought to join with the rulers to require him to be crucified. In the apostles' times it was thus also: the fear of the persecution from the Jews kept many from receiving the faith of Christ, many that had received it from assembling with them o, Heb. x. 25, 26, 38, and generally this was the ground of the Gnostic heresy, or rather apostasy, the fear of persecutions; and so in the Revelation xxi. 8, the fearful Gnostics and unbelieving Jews are joined, as in the sin of denying the faith, so in the punishment of it. And so this is the account that is visible to be given of those testimonies Rom. iii. 10—12, some taken from this Psalm, and the rest which follow ver. 13—18, out of several other parcels of the Psalms; all which—from that place of the apostle, in all probability—some Christian transcribers of the copies of the LXXII have here put together over and above what is to be found either in the Hebrew, Chaldee, or Syriac; for that the translators before Christ's time should here interpose those additions, it is not imaginable. In this verse also the LXXII have made an addition to these words, there they feared a fear; annexing όδ οἶν ἴμ ὅ φόβος, where there was no fear, or danger; and it is uncertain whether the transcribers transferred it by memory from Ps. liii. 6, where the same phrase is, with that addition, νῦν θυγ ά, no fear was, or whether the LXXII, after their paraphrastical manner, frequently observable in them, added these words, either the more to express the nature of the fear—viz. that it was a mere worldly, and so ceaseless fear—or else to fit the words to connect with what follows,
Psalm xv.

4. [a] to his own hurt] רְפֵּאַ doth certainly signify to do hurt, from רְפֵּאַ, which in Kal signifies to be evil, but in Hiphil, to do evil. To whom this evil is done, is thought fit to be expressed by the Chaldee—he swears, saith the Targum, וֹאָשֵׁב, to the afflicting or hurting himself. But the LXXII, instead of רְפֵּאַ, to hurt, seem to have read רְפֵּאַ, to his fellow, for they render it ῥἐμανθορίαν αἰνεῖ, to his neighbour—and so the Syriac and Latin and Arabic and Ethiopic—which yet, supposing the oath to be a promissory oath, made to some other, as the context inclines it (the whole Psalm from ver. 3 referring to works of justice toward other men) is no considerable change of the sense: for if he do not δόξω (as it follows) cassate his oath made to his neigh-

[Or rather רְפֵּאַ]
bour—the word which contains all other men (see Ps. xii. 2) to whom we have any relation, superiors as well as equals—then is he this just man that is here spoken of. Only the Hebrew reading sets off his justice with some advantage, by mentioning the greatest temptation to breach of oaths and promises to others, viz. when the performance brings mischief on ourselves; for then is the trial of the man’s virtue, and not when either he designs to gain, or not to lose any thing by it. The particular occasion of David’s specifying in this may, I suppose, deserve here to be considered. The Psalm was most probably penned after the quieting the rebellion of Absalom, in relation to his return to the ark and tabernacle, from which he had been for some time separated. Now in that rebellion he had taken notice of the fear of worldly sufferings, that had engaged many in that apostasy—see note on Ps. xiv. 5—and in reference to them that for fear of men made no conscience of their allegiance to David, their lawful but persecuted sovereign, he thus most fitly specifies and sets it down as a principal part of the character of a truly pious man, that whatsoever his sufferings by that means are likely to be, he makes conscience of performing all oaths that lie upon him, and so in the first place that of allegiance to his sovereign (which that subjects took in those days, appears by Solomon’s words, Eccles. viii. 2. Keep the king’s commandment, in regard of the oath of God) as that which is most strictly incumbent on him, how dear soever it be likely to cost him. Aben Ezra and Jarchi have another gloss, that יִבְשָׁל here signifies to afflict the soul—which the LXXII render κακάρα αὐτήν, to hurt the soul, to use it ill—as that belongs to some vow of self-denial or penance, Numb. xxx. 13. But this is not so probable in this place, the antecedents and consequents belonging to acts of justice and charity to other men.

PSALM XVI.

[a] Tit. Michtam] From ἡς, signare, notare, insculpere, “to seal, to note,” or “engrave,” is ὀγγος, any precious thing; either such as for securing of it is sealed up, as a κεφαλίων, or, for preserving it from forgetfulness, is engraven in marble, &c. Hence it is that the Targum renders it here ἔγραψας ἡς, a right sculpture—ἱγγος, from the Greek γλυφω, to engrave—and the LXXII στηλογραφια, an inscription on a pillar, not reading it ἱγγος, as some conjecture, from ἱγγο, scripsit, “to write,” but ὀγγος from ὀγγος, insculpsit, “to engrave,” to denote it a Psalm fit to be engraven for everlasting memory ἔτη στήλης ἐγράψαν, on an eminent pillar (saith Apollinaris), to be written in golden letters—as ἡς also signifies the finest gold, Ps. xiv. 11—and preserved in our hearts for ever. And this especially, as containing a signal prophecy of the resurrection of Christ, recited from hence, Acts ii. 25, 26, 27—three verses cited from this Psalm ver. 8, 9, 10—and again Acts

q [This is the opinion of Gesenius and Rosenmüller, upon which Lee in his Lexicon remarks that it is “more plausible than sound.” He gives his own opinion “that ὂκε is the root; and that something hidden, mysterious, and perhaps precious, is understood by this word. So Hengstenberg.]
As when Job delivers that notable speech, applied by the ancients generally to the resurrection—though, as this here, capable of a first interpretation, which was to be verified in his own person, in raising him from his present calamitous estate—I know that my Redeemer lieth, and that I shall stand in the latter day upon the earth [xix. 25] he introduceth it in this form, Oh that they [i.e. my words] were printed in a book, that they were graven with an iron pen and lead (i.e. the sculpture filled up with lead, that the letters might continue the longer legible) in the rock—or flint, or hard stone, marble, or other the most durable matter—for ever; which is just the ἀγγελογραφία, the inscribing on a pillar here, in order to the preservation and special observation of such speeches, which had their farther completion to be expected in Christ, over and above what belonged to them in relation to the present condition of the speakers.

2. [b] O my soul! Where the Hebrew copies read והנה what thou hast said, in the feminine, and the Chaldee paraphrase תָּמֵא יִשְׁחַג you, thou, my soul, hast said, it is evident the LXXII and Syriac and Latin and Arabic and Ethiopic read וְהָבַת in the first person, I have said; for so they render it, εἶπα τῷ Κυρίῳ, Dixi Domino, "I have said unto the Lord."

[c] my goodness] There is difficulty in this phrase וְהָבַת בְּעֵינִי. The literal rendering is My goodness in no wise to or with thee, which the LXXII, and so the Latin, Arabic, and Ethiopic, render paraphrastically τῶν ἰδαίων μου οὖ χρείαν ἔχεις, thou hast no need of my good things. But the Chaldee read וְהָבַת, my goodness is not given but from thee; and the Syriac more simply, my good is from thee. In which readings either the negative particle seems to be omitted—for so the Syriac reads it וְהָבַת, and my good from thee, without any—or else to be doubled (for so it is in the Chaldee) and that is all one as if it were omitted; the two negatives, or non nisi, being all one with the bare affirmative. In this variety, the safest way of reconciling the interpretations is, to suppose them on all sides to be rather paraphrastical explications than literal renderings. The LXXII by reading thou hast no need of my good things, whether my good works or my liberalities, thought to express the sense of my goodnesses not to, or, with thee—i.e. tend not to thy avail or advantage, are not prized by thee; and the Chaldee and Syriac, by another phrase, seem to have meant the same thing—My good is all from thee, I am so far from meriting any thing of thee by any good works of mine, that indeed those good works are not mine, but thine only, as flowing and being given to me by thee. And both these together seem to make up the full sense; my goodness or (as ἰδαίων critically signifies) my liberality is so far from meriting from thee, or being any considerable return unto thee, that it is thy right, and so a mere mercy received from thee.

3. [d] But to the saints] The difficulties of this third verse may best
be removed, by observing the dependence of סורה, to the saints, on what preceded ver. 2. That began with מני, I said, or, thou, my soul, hast said unto the Lord, with which fairly connects סורה, to the saints—i. e. I said, or again my soul, thou hast said to the saints. What saints he speaks of he specifies in the next words, יגוון, who they (i.e. by an Hebraism, they who) are on the earth. Then regularly follows in construction, וידם, and to the excellent, God's chosen people, dignified and advanced by him. To the saints and to these I said, כל ידו, all my delight is in them. To the first part of this interpretation the LXXII accord, τοις ἀγίωσι τοις ἐν τῷ γῇ, to the saints that are in the earth; only they add οὕτως, instead of יגוון, (which they saw to be a pleonasm, and insignificant) and thereby more distinctly connect it to the foregoing words, thus—I said unto the Lord, my goodness, &c.; to the saints on his earth, or to his saints on the earth, &c.—one speech apportioned to the Lord, that of an humble reflection on himself, another to the saints of the Lord, savouring of charity and kindness to them. But for the latter part of the verse, the LXXII seem to have read it otherwise; not וידם, and to the excellent, but וידם in Hiphil, he magnified—as the word is used Is. xiii. 21—for so they read, ידוע בדעתו ו赎回הו ו赎回ו עליהו וביתו, applying it to God, he hath magnified all his pleasures (as if it were וידם, his, not my pleasures) in them; But the Chaldee and the Syriac agree to the vulgar reading throughout; and so the sense and context require. The Jewish Arabic translator would have the words of these two verses thus distinguished—I said to the Lord, Thou art my Lord: not unto you, or from you, said I to the saints, &c. i. e. my good is not from you, but from the Lord.

4. [e] sorrows] In what notion סוש is to be taken is uncertain among the ancient interpreters. From the two notions of סוש, one for doluit, "to grieve," the other for elaboravit, "to labour," or "form" or "make" any thing, there are two significations of the noun; the first for "sorrow" or "pain," and in that sense the LXXII here take it, rendering it ἀσθένειας ἀσθένειας αὐτῶν, their weaknesses, and the Latin infirmitates, in the notion of "weakness" for "sickness" or "pain" (and so the Syriac בָּשָׁם, and to the same sense the Arabic, their pains) the second for an idol, or image: so Hos. viii. 4, their silver and gold they have made images (בָּשָׁם)—the Chaldee render it סוש, the LXXII סושה, idols. So 2 Sam. v. 21, and Mich. i. 7. And thus the Chaldee understand it here, and render it סושה סושה, their idols. And this is most agreeable to what follows, יב, either let them hasten a contrary way, or after another—i. e. another God—for which the LXXII have μετὰ τὰ ράφια, either reading μετὰ, afterward, for μετὰ, another, or else meaning by μετὰ τὰ ράφια ἐράφων, hastening after these,

* [Perhaps the most simple interpretation is "As to the saints that are in the earth, and the excellent ones [of the earth], all my delight is in them." See Lee's Lexicon in ב. Gesenius. (Lex. in יב), and Stuart, (Grammar, § 433), consider יב to be understood from the preceding clause after the construct form יב. See also Rosenm. Comm.]
following, or worshipping of idols—which sure refers to their idol-worship—or in another notion of יִנָג, in Kal, to endow, or send gifts, or presents—see Kimchi in Radic.—for so to endow another is, in the prophetic style, to marry the daughter of a strange god, Mal. ii. 11. and by that means to be brought to their idol sacrifices, Numb. xxv. 2. And to give gifts to another is in like manner to present the false gods, as Ez. xvi. 18, 19, thou tookest thy brodered garments, and coveredest them—the idols, ver. 17—thou hast set mine oil and incense before them, my meat also, &c.; and so to this fitly connects, their drink-offerings will I not offer; and so doth also the not taking their names into his lips, viz. as that literally signifies, the avoiding the names of false deities, and substituting, as the Jews did, words of detestation instead of them, or else not swearing by them, as נְגוּ, to take the name, signifies to swear by it, in the third commandment, Exod. xx. 7. and Deut. v. 20; and so Ps. xxiv. 4, יְנוּגִּיּ, to take his soul, is to swear by his soul; Ps. l. 16, and takest my covenant into thy mouth, the Chaldee render it יְנוּגִּיּ הַגָּדוֹל, and swearest by my name, and rememberest my covenant. But Abu Walid prefers the notion of יִנָג for hastening, and so doth Kimchi also in his comment on this place, though in his Roots he reject it t.

5. [f] cup] The frequent and proverbial use of the word פֵּית, cup, or pot, among the Hebrews, may here deserve to be taken notice of. It signifies by metaphor any thing that befalls any man, good or bad. So Matt. xx. 22, Can ye drink the cup that I shall drink of, i. e. endure the afflicted condition that expects me? and so xxvi. 39, let this cup pass from me, i. e. the sorrow that was then approaching. For as those that are of the same family, or at the same table, drink of the same cup, the wine in the pot, or cup, is distributed among them, and every one hath his part, or portion of it, one the top, another the middle, another the bottom of it—and if there be any bitter mixture in the cup, as in the myrrhate wine, then he that drinks the bottom is said to suck out the dregs of that cup—so in the distributions and dispensations of God's providence, every man hath his portion, either sweet or bitter; and this, from this analogy, is called the portion of his cup, that part which in the distribution comes to him—אֹלַה כַּפָלַלְו, saith Apollinaris, l. 10, the lot, or part, or portion of his cup. So Ps. xi. 6; see note there. And thus it is most fitly joined with יִנָג הָנֵגָה, portion of mine inheritance or division—from יִנָג, divisi—i. e. of any possession or land divided among many, distributed in like manner, as the cup among the guests, every one his portion. And thus doth David, raised by God to be the king of the Jews, that people to whom God had in a special manner revealed himself, and by whom he was worshipped, very fitly say, that God, in opposition to the many false heathen gods, was the portion of his division, worshipped by that people over

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*t [Rosenmüller's rendering is multiplices erunt dolores eorum qui aliorum festinat, taking יִנָג adverbially. So Dathe, Mala sibi accumulabunti, qui seorrum festinat. Lee would prefer reading יִנָג, those who hurry, or hasten backwards, i. e. from God. See his Lexicon in יִנָג. Jebb, in his note, takes notice of the marginal rendering of our Bible, give gifts to, from the sense of endowing.
whom he was king. As for יְהוּדָה, that follows in the end of the verse, it is best rendered thou holdest my lot, meaning thereby, thou givest me mine inheritance; the portion of worldly wealth and greatness that I have comes all from thee. For the old way of sortition was by staves or rods, as appears by the choice of the tribe of Levi to the service of the altar, Numb. xvii. 2. Take of every one of them a rod, &c. and write his name upon the rod, and Aaron’s name upon the rod of Levi, ver. 3, and the man’s rod whom I shall choose shall blossom, ver. 5, and Aaron’s rod blossoming, Levi was chosen. And by this means it is said that the land of Canaan was divided, Josh. xviii. — the several shares or portions, and also the names of the several tribes, being written on staves or rods, Eleazar, the priest, having put on the Urim and Thummim, took up in one hand a rod of shares, in the other a rod of tribes, and thereby assigned to all their portions. So that for God to hold in his hand the lot is, in reference to that custom, to give or assign a portion to him whose lot it is. See Schindler’s Pentagl. p. 342.

B. And to this critically agrees the word נֹשַׁא here, from בָּשָׂא, to hold, or take into the hand. And by this of sortition by rods I suppose may be explained that of Ps. cxxxv. 3, the rod of the wicked shall not rest on the lot of the righteous—the word נֹשַׁא here—i. e. the wicked shall not continue to prosper in this world; that portion which is promised and assigned good men, felicity in this world—though with a mixture of persecutions, yet godliness hath the promise of this life shall not be lasting or durable to the wicked, lest the righteous be thereby tempted to do as they do, to put their hand unto wickedness, as there it follows.

6. [g] lines] From יַעַנְךָ, to bind, is יַעֲנְךָ, a cord. With cords they used to measure their grounds in surveys; Amos vii. 17, thy land shall be divided יֵעָנְךָ, by cord; and Zach. ii. 5, in his hand was יֵעָנְךָ יִנְחֵנָה, a cord of measure, or measuring cord; so 2 Sam. viii. 2. And from hence, by metonymy, it comes frequently to signify any space or portion of land, that belongs to any. So Deut. iii. 4, בְּרוֹשֶׁה יֵעָנְךָ יַעֲנְךָ; the LXXII render it πᾶρα τὰ περικομάχα Αργόβα, All the territories of Argob; the Syriac read all the tract; the Vulgar all the region; the Chaldee all the places of the province of Argob. So Zeph. ii. 5, Woe to those that inhabit יַעֲנְךָ יִנְחֵנָה; the LXXII render it οὐκ οἴκησα ἀναλόγησις; the Vulgar, fumiculus maris, “the cord of the sea;” but the Chaldee נַעֲנֶה, the shore of the sea, and so the Arabic; but the Syriac the maritime tract, or region of the sea-side, i. e. Palestine. This therefore is the fittest rendering of the word, not literally, lines, but in the figurative sense, portions: and so the Targum reads it, יֵעָנְךָ, lots or portions; and so we read it Josh. xvii. 14, יִנְחֵנָה יֵעָנְךָ, not one line, but one portion, as that is all one with one lot foregoing; and so ver. 5, יֵעָנְךָ יַעֲנְךָ, ten portions.

7. [h] reins] This verse hath some obscurity in it, which perhaps may be best removed by considering the importance of וּנְחֶני יִנְחֶני, my reins instruct me. From יֵעָנְךָ, in the notion of hoping, expecting, de-

[a] Mark x. 30. 1 Tim. iv. 8.
[b] The passage runs יֵעָנְךָ יֵעָנְךָ יַעֲנְךָ יֵעָנְךָ, which will account for the use of the construct form in the text.]
siring, comes the noun רַכָּב, reins or kidneys, as the seats of desire. These by metonymy signify not only desires, but the secret or inward thoughts; as Ps. vii. 10, when God is said to try the hearts and reins, i. e. all the desires and thoughts of the heart of any; so Jer. xiii. 2, thou art near in their mouth, and far from their reins, i. e. frequently spoken of, but seldom considered or thought of by them. And in this sense, I suppose, it is to be taken here, for thoughts of the heart. Then for רַכָּב, it signifies to chasten, to punish, to rebuke; so 1 Kings xii. 14, my father chastened you (יִכְשָׁתֶנְךָ) with rods, but I will chasten (יִכְשָׁתְנִיתִי) you with scorpions; so Ps. vi. 1, neither chasten me (יִכְשָׁתָנִי) in thy displeasure; so Deut. xxii. 18, the elders of the city shall take him, יִכְשָׁתְהו, and shall chastise him. And thus, I conceive, it is to be taken here, not for instructing simply, but for chastisement, which is designed for instruction. The Chaldee reads כי יִכְשָׁתָנִי, which the Latin renders cas-tigant me; but it is hard to guess how that word should so signify, unless from the notion of יִכְשָׁתָנִי, to deal with as with a child, to lead gently: but the Syriac read יִכְשָׁתָנִי, which makes it reasonable to conjecture the Chaldee reading to be mistaken, יִכְשָׁתָנִי for יִכְשָׁתָנִי (from יִכְשָׁתָנִי, to chasten) my reins chastened me; and so the LXXII have ἐπαιδεύσασθή με, chastened me; the Latin incipuerunt, “rebuked;” the Arabic, commonuerunt me; and Apollinaris paraphrases it by ἐπαιδεύσασθη, I was tamed, which is relative to chastisement. And then the meaning will be my thoughts punish me, I have many afflicting thoughts in the night season, when I consider and reflect upon my present state of distress, the difficulties that encompass me. For it is certain this Psalm was made by him in a time of distress, and that makes him begin with calling on God for preservation; and though the following verses are spent on another subject, yet what now succeeds ver. 8, 9, 10, is all to this matter; his confidence that he shall not be left in יִכְשָׁתָנִי (which we render hell) being an evidence that he considers himself as in that melancholy state at the present. So Job xix. 27, where he refers to his present calamitous condition, his expression is יִכְשָׁתָנִי, יִכְשָׁתָנִי, יִכְשָׁתָנִי, יִכְשָׁתָנִי. my reins within my bosom fainted, or are consumed. And then we may probably resolve what sort of counsel it was that, in the beginning of the verse, he saith God had given him, and for which he praiseth or blesseth him; even such as best agrees with chastising, such as he gives those children which he loves best, and for which our Saviour and his apostles command us to rejoice and bless and glorify God, and of which David himself acknowledgeth that it gave him understanding—which is the meaning of counselling here, and accordingly the LXXII render it σοφία, making him wise or intelligent—and that is affliction; not that the Hebrew יִכְשָׁתָנִי signifies punishing, or indeed any thing but counselling, but because affliction sent from God is expressly a doctrine, or lesson, or counsel, or admonition to them that are thus afflicted, and a means very proper to bring them to the most wise and sober thought, that in time of prosperity have forgotten themselves, and so wanted such kind of counsel.

יִכְשָׁתָנִי is intransitive, to proceed gently. See Lee's and Buxtorf's Lex.]
9. [i] glory] Where the Hebrew reads יִרְעָר, my glory, and the Chaldee יַרְעָר, my honour, and the Syriac in the same word יַרְעָר, the LXXII renders γλῶσσα μου, my tongue; and so the Latin and Arabic and Ethiopic; and so Apollinaris, γῆθος τε γλῶσσα, my tongue rejoiced. This some learned men attribute to their reading יְרוֹעַ, my tongue, instead of יִרְעָר, my glory, words which have little affinity one with another in the letters of them. It is more reasonable to resolve that David in a poetic writing should use the word יִרְעָר, glory, by metonymy, for those parts whereby God is glorified or praised—i.e. either the soul, or especially the tongue. So Ps. xxx. 12, that my glory may sing praise to thee, the LXXII there render literally ἡ δόξα μου, my glory; but sure it signifies either the soul or tongue. So Ps. lvi. 8, Awake, יִרְעָר! the LXXII render literally δόξα μου, my glory; but in all reason, that signifies my tongue, so as to connect with singing precedent, and harp and psaltery, following. So Ps. cviii. 2, I will give praise even with my glory, i.e. my tongue: and so, I suppose, Ps. cxlix. 5, Let the pious or holy ones rejoice, יִרְעָר! in δόξα say the LXXII, in glory, i.e. in or with the tongue; that so it may connect with what follows, Let them sing aloud upon their beds. Let the praises of God be in their mouths. And thus no doubt it signifies here; and the precedent mention of the heart restrains it in this place to the tongue. And this being discerned by the LXXII it was no fault in them to render it according to the sense, not letter, γλῶσσα μου, my tongue.

10. [k] hell] That יְרְעָר signifies the condition or state of the dead, there is no question; and so יְרְעָר, is, or rather to that state: and in that sense the leaving his soul in it, or to it, is applied by the apostle St. Peter, Acts ii. 27, to the abiding of Christ in the state of separation of his soul from his body, from whence he arose or returned the third day, and so was not left in it, or to it. And in this sense both St. Peter there, ver. 29, and St. Paul, xiii. 36, duly resolve that this verse, of not being left in school, and not seeing corruption, was not applicable to David, for that he was dead and buried, and his sepulchre remained with them till that day, ii. 29. and again, he fell on sleep, and lay with his fathers, and saw corruption, xiii. 26. This then being supposed, in respect of the grand and principally designed sense—the prophetical, mystical, completed only in Christ and not in David—there may yet be a first, but less eminent sense, wherein it was also true of David, that his soul should not be left in school, nor this holy one of God's—so David is oft called—see יְרְעָר, corruption, viz. (so as יְרְעָר sometimes signifies) extreme distress here in this life: so Ps. cxvi. 3, יְרְעָר, the distresses of school, signifies exceeding great distresses, interpreted by what follows, I shall find trouble and heaviness; and so as, in like manner, יְרְעָר (which we render, corruption, from the LXXII, δισφόρος) doth sometimes signify no more than great weakness, Dan. x. 8—where it is opposed to vigour, and expounded by having no strength—sometimes a pit, as that differs from death, Ezek. xix. 4.

z [The word in Daniel is יְרְעָר.]
where the lion taken in their pit, διαφορὰ, where the LXXII render ἐν τῇ διαφορᾷ οὐκ θάνατον, in their corruption—was carried into Egypt, taken, but not killed; and so Prov. xxviii. 10 a, Jer. xvi. 3 b. And then the meaning is, that he shall be certainly delivered by God from all those distresses. Or again, as διαφορὰ signifies death, or final destruction, or deprivation of that state wherein any one is; as when of Capernaum it is said, Matt. xi. 23, thou shalt be brought down to ἀδησία—the Greek for διαφορὰ, which we render hell—the meaning is, that it shall be destroyed from being a city; and in proportion with that, to be left διαφορὰ in or to school, and to see corruption—in the sense that the word is used Ps. cvii. 20, when it is said of God, that he saved the Israelites ἐκ τῶν διαφορῶν τοῦ ἔθνους, out of their corruptions or destructions—will signify to be killed by his enemies, &c., to be turned out of that kingdom which God had designed him. This Saul earnestly endeavoured, but prevailed not: the same did Absalom afterwards; but God's promise to David, that he would bring him to the throne, and set of his seed on the throne after him, was certainly to be fulfilled; and in strength of that, he thus resolved that his soul should not be left in this distress, to be swallowed up by it, or left to (7) it, to be thus destroyed, neither of which import either his not coming to the grave, not dying at all—for, as St. Paul saith of David, after he had served the counsel of God in his generation, he fell asleep, and was laid with his fathers, Acts xiii. 36—nor that he should rise from the dead again, without rotting in the grave, for there he did thus continue, saith the same apostle, and saw corruption, and his sepulchre is with us to this day, saith St. Peter, Acts ii. 29. And so this more eminent completion of the words, respecting resurrection from the dead, is reserved only for Christ, who lay not in the grave so long, as that by the course of nature his body should putrify; which it would have done, if it had continued in the state of death above three days, according to that which Lazarus's sister saith of him, by this time he stinketh, τοῖς πραίσιοι καὶ ἐστιν, for he hath been dead four days, John xi. 39. To the same purpose the last verse of the Psalm is applied by St. Peter, Acts ii. 28; and so, though it have one literal sense belonging to David—so as the way of life may denote means used by God for his preservation, and God's presence or countenance, his favour and providence, and his right hand, the regal power conferred on him, and secured to him by God—yet it must be resolved to have another, more principal, ultimate, and withal more literal sense also, respecting the raising of Christ to life, ascension to heaven, the place of God's peculiar presence and vision, and the setting him at God's right hand, in equality of power and glory with him, and that simply to endure for ever; which cannot but in a limited sense be affirmed of David. These three verses being so expressly applied by the apostle to this prophetic sense, there can be no doubt of it. But the former part of the Psalm no way appearing to be throughout interpretable of Christ, yet fitly belonging to David, it was necessary thus to assign a first literal sense to the whole Psalm, wherein it might connect and accord every part with other, and not so to sever

a [ἀποτρέψας.]  b [τινισθήνυ, to destroy.]

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the three last verses from the rest, as that those should belong to Christ only, and not to David, whereas the former part, at least some branches of it, belong to David only, and not to Christ.

**PSALM XVII.**

1. [a] right, O Lord.] It is not agreed among the ancient interpreters to what the word ἐθικωσίς, righteousness, belongs and connects. The Latin reads justitiam, "righteousness;" and so the Arabic, and that connects it with hear—Hear the justice, or righteousness, or right; and so Apollinaris, κλιδί μεν εἰδωλίας, Hear my just cause. But the Chaldee hath ἐρημήσοντα, in righteousness, and then it coheres with hear again—Hear in justice, or righteousness, O Lord. But the LXXII join it with Lord—Κύρια τῆς δικαιοσύνης μου, O Lord of my righteousness—as in the beginning of the fourth Psalm; where, though it be ἐθικωσίς, my righteousness, not ἐθικωσίς, righteousness, yet these may be all one; and so the LXXII might think fit to render it more explicitly, not reading otherwise than we have it, but thus expressing their understanding of it, whereas the Syriac more exactly, joining it, as they do, with Lord, read ἱερής, O holy Lord; as Lord of righteousness is righteous Lord, and righteousness in God is all one with holiness. And this seems to be the fittest rendering of it, according to the sense, O righteous Lord; or more literally, but to the same purpose, ἐθικωσίς, O Lord of righteousness. The Jewish-Arabic translator reads O Lord of justice or equity.

3. [b] thou hast tried me] Some difficulties there are in this third verse. First, what is meant by trying? But that is soon resolved; viz. that ἐθικωσίς signifies exploring, such especially as is of metals by fire, Ps. lxvi. 10, and of men by temptations or afflictions, Is. xlviii. 10; and accordingly the LXXII here render it ἐπιστάναι, hast cast into the fire, in the same notion in which we have πυρώσεις, 1 Pet. iv. 12, for tribulation or affliction, and that as a special season to try the sincerity of those, who have in times of prosperity made greatest professions of piety, but oft fail when they meet with pressures in his service. This trial as of gold in the fire is here thought fit to be added to that former of visiting him in the night, when the eyes of men being shut out, his thoughts and actions were most free and undisguised, and such as come from the very heart; which cannot so surely be said of his day-actions, which are oft awed by the eyes of men. And God by examining him by these two ways, visiting his night-thoughts, and trying him by afflictions, must needs know if there be any insincerity in him. The next difficulty is, what is the full importance of ἵνα θεῶν, thou shalt not find; and that may be discerned by remembering what was noted Ps. x. 15, ἔρχεσθαι πάντα μαθητή, to be sought and not found, proverbially for that which was not at all, but was lost or destroyed utterly. In proportion with which, for God to try, and not find, is a phrase to signify sincerity and uprightness, without any such mixture as is wont to be discovered by trying—i. e. melting any metal—without any dross, i. e. hypocrisy, in him. This the LXXII have expressed by οἷς εὐφηδής
ἐν ἐμοὶ δικαια, iniquity hath not been found in me; and to the same sense the Syriac and Arabic and Latin, not much mistaking the sense—for δίκαια, iniquity, is that dross which is wont to be discovered by tentative—but yet probably reading the verse otherwise than now the punctuation will permit, and first taking the verb ἐπιστημόνειν, cogitandi, from the latter part of the verse, and reading it with other points ἐπιστημόνεις, my thought—which is oft used in the ill sense, and so sometimes rendered ἀνομία, iniquity, Lev. xix. 29—and secondly, removing the other words ἐπιστημόνεις, my mouth shall not transgress, with which the verse concludes, to the beginning of the following verse, ὅτος ἐν μιᾷ καλήτη τὰ στόμα μου τὰ ἐργα τῶν ἄνθρωπων, that my mouth may not speak the works of men. But the reading which we retain is surely the true, and is so acknowledged by the Chaldee Paraphrase, which, explaining חק, thou shalt not find corruption, renders דְּתֵי, I thought, my mouth shall not transgress, דְּתֵי, I have thought ill, my mouth hath not transgressed. This therefore being resolved to be the reading, the last difficulty is, what will be the meaning of the Hebrew phrase. And first, for the word הָלִיך, though it be oft taken in an ill sense, and so understood here by the Chaldee, yet it is sometimes in a good sense, as Prov. ii. 11, where הָלִיך, from that verb, is by us duly rendered discretion, by the LXXII βουλή καλή, good counsel, and so by the Syriac a good mind, and by the Arabic firm counsel: and sometimes indifferently, neither good nor bad, and so in that place it is rendered by the Chaldee מְנַע, thought, simply. And thus I conceive it signifies here: for if it were evil, as the Chaldee supposes that he thought, how could he be acquitted by God’s proving of his heart, where that evil thought would have been found, and have accused him rather? The more certain meaning then of the words will be this, I have thought, and my mouth shall not transgress it—i.e. my mouth and thoughts shall, or (as the future is oft taken for the past, oft for the present) do go, or have gone together. The deceitful man or the hypocrite thinks one thing and speaks another; but the sincere and upright—such as David here avows himself to be, and appeals to God’s strictest scrutiny to judge if he be not—hath his tongue and heart going still together, and not one outgoing (so יְר shows signifies, præterit, transit) the other. This sense is acknowledged by the learned Sebastianus Castellio, who renders this latter part of the verse non deprehendes me aliud in pectore, aliud in ore habere, “thou shalt not find me to have one thing in my breast, another in my mouth.” And so this is the full meaning of that which is by the Psalmist, after his manner, more concisely expressed.

4. [c] the destroyer] From γιορτίν, to break, or break through, is the noun γιορτίν, a thief, or violent person, and so here it may signify all the violent wicked practices of the world. The Chaldee read נָבִיא, the strong man, or violent person "c, probably to denote the sword-man, such as Abishai, that exhorted David to kill Saul, 1 Sam. xxvi. 8. But the LXXII, as if it were γιορτίν, rupture, render it σκληρᾶς, rough—ἐφύλαξα δοῦνοι σκληρᾶς, I

[c] [Buxtorf in his Lexicon explains this word obfirmatus, pervicacx, protervus, impudens.]
have taken heed of (so I suppose ἔφιλαγα is there to be rendered) the rough, or harsh ways; not in the sense wherein the Latin seems to have understood them, custodiavi vias duras, "I have kept the hard ways," but as φυλάγεω is to take heed of, and so to avoid; to which the Syriac agrees—thou, say they, hast kept me from the evil ways.

5. [d] Hold up my goings. The chief doubt in this verse is how τοίχων shall be rendered. That it is the infinitive mood from τοίχων, fulciret, "to support," or "establish," or "hold up," there is no doubt. But this infinitive is elsewhere frequently taken in the sense of the imperative: and so here the Chaldee τοίχων, sustain, or confirm thou; and so the LXXII and the Latin, κατάρπωσαι, perfice, "perfect my goings." The Syriac read סונדס, and thou hast established; but the Arabic, that my rising, or going, might be strengthened in thy paths. Which reading of theirs seems to be founded in the infinitive sense, which is often thus expressed by ut, that. And indeed this of the infinitive, as it is the most simple, so it seems to be most agreeable to the context, and connects best with the former verse. For there he had set down his steadiness, in not being drawn by any temptation to the ways of the violent: together with the means by which he continued so steady, the power of God’s law, called there the words of God’s lips, and his adhering constantly to it, the conscientious observing of all his commandments. And to that same sense this verse will be best expounded in the infinitive, thus—by confirming—i.e. by God’s confirming—my steps or goings in thy paths (so τοίχων, in the infinitive, signifies in the notion of a Latin gerund) ἔφιλαγα τοίχων, my feet (so τοίχων in the plural signifies) have not been moved. And so there is no ellipsis in them, the sense perfectly current, and exactly agreeable to the former verse; God’s paths here being all one with the words of his lips there—the ways that God commanded him to walk in—and his not being moved, all one with his not being wrought on by temptations, to go on with the violent in his ways. And thus the Interlinear understands it—sustentando gressus meos in orbitis tuis, non nutarunt pedes mei, "by holding up my goings in my paths, my feet have not gone aside, or tripped."

6. [e] thou wilt hear me) ἔφιλαγα is indeed in the future here; and so is the Chaldee, by which they render it literally, thou shalt receive. But it is very ordinary with both Hebrew and Chaldee to use the futures in the preter tense; and so the LXXII here render it ἔφιλαγας μου, thou hast heard me; and so the Syriac and Latin and Apollinaris I. 12, φίλες δὲ μεῦ ἐκάνες αὐτής, thou hast heard my voice. And so it is most probably to be understood as a second argument to enforce his petition to God for his defence and deliverance, in the following verses. The first argument had been taken from the sincerity of his own heart, and uprightness of his actions, the qualification to make him capable of God’s defence; and this ver. 1—5. And now

[d] [So Kimchi, who is followed by Schroeder and Rosenmüller. But there is no reason why it should not be taken for the imperative itself. See Lee’s Grammar, Art. i90. 3. Hengstenberg makes it the infinitive for the finite verb—my steps hold fast by thy paths, my feet slide not.]
this second is from God’s former mercies, which are generally pledges of future—Deus domando debet, saith Cyprian, “God by every donation of mercy makes himself debtor of more to him that worthily receives them”—and so the words will be best read to this sense, I have called upon thee, because thou hast heard me.

7. [f] by thy right hand] The only doubt in this seventh verse is of the rendering the last word, ἐν ἐκείνῃ. The LXXII rendering it, ὑπὲρ δεξιῆς σοῦ, thy right hand, do join it with ἐν δυνάμεών, resist; and then the construction lies thus—thou that savest those that trust in thee from them that oppose thy right hand, meaning the counsel and purpose of God (called God’s hand, Acts iv. 28) to make David king. And thus the Latin understand it, resistentibus dextrae tuae, “those that resist thy right hand;” and the Syriac, those that rise up against thy right hand. But the Chaldee put in κατ᾽ αὐτοὺς, against them, after πάντας, those that rise up, and so leave ἐν ἐκείνῃ to signify by thy right hand, which then must join with ὅτι, Saviour, thus—Thou that deliverest by thy right hand them that trust in thee from those that rise up against them. And so Apollinarius l. 15, ὁ ὄρμηων σώματας ἐπελευ- σάμως στήσετε ἀλήθη, by thy strength—that is the meaning of his right hand—delivering all those that trust on thee. And this is retained by our English, and is the most probable reading.

9. [g] deadly enemies] The notion of πάντας may here deserve to be considered. πάντα, as it signifies soul and life, so oft it denotes the passions of the sensitive soul, and is rendered rightly will or desire: so Ps. xxxviii. 12, πάντας—the same that here—signifies into the will or desire of the enemy; and so Ps. xlii. 3, deliver him not into the will (πάντας) of his enemies. And then being here in the same form, and joined with enemies—πάντας ἔχουσι, enemies with the soul—it most probably will be taken in the same sense, vehement, or passionate, earnest enemies, or that with all their desire and intention πάντας, encompass or surround, or make a ring, ἐν πάντες, against me. And thus the Chaldee understand it, and paraphrase it by יִנְשַׁקְוִיתִיתִיּוֹ, with the desire of their soul.

10. [h] inclosed] The difficulties of this verse will be removed if we join יִנְשַׁקְוִיתִיז, their mouth, to the precedent, not the subsequent words, thus—גָּנָן, with fat have they shut up their mouth—a poetical or proverbial speech for haughtiness or pride, caused by wealth or great prosperity. That is frequently expressed by fat; Jeshurun waxed fat, i.e. rich and prosperous [Deut. xxxii. 15]. Their eyes swell or stick out with fat, Ps. lxxiii. 7, to signify their abundance, as it there follows, they have more than their heart could wish. And then πλούσιον ἀναπνέων, saith Aristotle [Rhet. ii. 2], rich men are very arrogant despisers of others; and so it follows here, γεννάν, they speak proudly or fastuously. Thus the Chaldee appear to have understood the verse, who paraphrase it thus, יִנְשַׁקְוִיתִיז, Their wealth is multiplied, יִנְשַׁקְוִיתִיז, with their fat they have covered their mouth, exactly an-

e [So Aben Ezra שֵׁם חָכָם; though Kimchi takes it for יִנְשַׁקְוִיתִי. Schul- tens translates it cum flatu, cum fastu, cum spiritu et ferocia.]
swerable to the Hebrew—though the Latin render it otherwise, *adipse suo operi sunt*, ore suo loquuntur magnifica—and then ילאפוג צלוע they have spoken great or magnific, i.e. proud things. And the Syriac came near it, so as to join מפפ, mouth, with ילאפוג צלוע, shut, rendering it בַּפּ צלוע, shut their mouth which speaketh boasting, but quite leaving out the fat in the beginning of the verse. The LXXII indeed divide it otherwise, τὸ στόαρ αὐτῶν συνέλευσαν, they have shut up their fat, rightly rendering ילאפוג צלוע, which in the active must be so rendered, have shut up, not with the Chaldee in the passive; but then joining with it not מפפ, their mouth, but ילאפוג צלוע, their fat, they have rendered it unintelligibly, they have shut up their fat—it is hard to guess what they should mean by those words—and so have the Latin that follow them, adipem suum concluserunt. The Arabic hath rendered it with more sense, their fat is grown thick, or hard; but ילאפוג צלוע in the active is not favourable to that. The literal rendering is most intelligible, they have shut up or stuffed their mouth with fat; *ore obesitate farcto superbe loquuntur*, saith Sebastianus Castello, “having stuffed their mouth with fat, they speak proudly.” And to this rendering I adhere, as being the most simple and least forced.

11. [i] bowing down] What ילפענ here signifies will be easily resolved, by observing the use of ילפענ for inclining or bending, or casting down; and so being here joined with יתפפ, to the earth, it literally imports, casting down upon the earth, not applying it to their eyes precedent—as the LXXII, with the Latin, seem to do, and from them Apollinaris, ינפ יבגית יתפפ יתפפ ישבית יתפפ, they bowed down and fastened their eyes upon the ground—but to him whom they besieged, in the former part of the verse, i.e. the Psalmist, who makes this complaint, יכלי ינו ינפל ינא יכלי ינה ופל, they now have encompassed me in our steps, laid wait for him as he went, and at last enclosed or encompassed him; and having done so, set their eyes—a phrase for steadfast resolving, or enterprising any thing— iterator ינפל ינר, to cast down to the earth. So the Syriac understood it, they set their eyes, ימרפ יתפפ ימרפ ימרפ ימרפ, that they might lay me along on the earth; and so indeed ילפענ signifies to extend or lay along; and so the Chaldee יתפפ יתפפ יתפפ יתפפ, ad diffundendum—not as it is rendered, ut se diffundant—“to pour out upon the earth;” and the Arabic to the same sense, they fixed their eyes, that they might beat or strike me upon the earth; and then this is a ready intelligible meaning of the words.

12. [k] Like as a lion] Where the Hebrew reads ינפ ינפ ינפ ינפ ינפ, his likeness, from ינפ ינפ, was like, the LXXII seem to have read ינפ ינפ, a verb, and from another notion of the word ינפ in Piel, for cogitavit, intentus fuit, “thinking intently” on any thing; and accordingly they render it ינפ ינפ ינפ ינפ ינפ ינפ ינפ, they thought intently on me; and the word is oft used for imagining mischief, 2 Sam. xxii. 5, that devised against us that we should be destroyed, and Judg. xx. 5, thought to have slain me; and the Arabic

1 [This is adopted by Aben Ezra, who compares Job xv. 27, ינליב ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל יdeclspec.]

2 [The Keri is ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל ינפל יственный, which Kimchi refers to David and his companions.]
sounds this way, *They met me as a lion.* But the Chaldee and Syriac render it in the notion of likeness, and so it must be understood. And then the most literal rendering will be יִנְסִי אֵל, *his likeness as of a lion.* And then it follows כָּנָנִית, *he desires to tear or ravine.* The LXXII render it ἐστὶν ἐπὶ τὸ αἷμα, *ready for prey,* as when he is hungry he is supposed to be. And then the rest of the verse follows readily, *and as of a young lion dwelling, or abiding (אָבֵד) in his den,* which, though it go not out, seizeth on all that comes thither: and so his enemies design and threaten to seize on him, now they have gotten him, as they think, in their power.

13. [I] 11. [II] *disappoint* יָעַבְרֵה, from יָעַבֵּר, to anticipate and prevent, is here duly rendered by the LXXII προφθαρέω, *get before them*; and is here adapted to the lion making after his prey, ver. 12, and, under that resemblance, to David's enemies, which are now ready to seize upon him, ver. 11, if God do not interpose his power, *get before them,* and, as it follows, ὑποστείλετε, *trip up their heels*—so רִיבְרֵי signifies from יָרֵב, *curvare,* to "bow down," and in Hiphil prosterne, דִּבָּיְרֵי, to "make bow down," i.e. to throw down—and so keep them from seizing on him.

[j] *thy sword* ָּבֵר, from the wicked, which ought to be slain by thy sword; the Syriac, דָּבְרֵה, from the wicked, and the sword, meaning the sword of the wicked: the LXXII reading ἄμφαλα καὶ, and from them the Latin frameam tuam, "thy sword," are not intelligible. The Arabic having rendered it *et a gladio tuo,* with the insertion of the copulative et, add, by way of explication, *nempe ab inimicis tuis,* "to wit from thine enemies," thus rendering the beginning of the next verse. And the Ethiopic differs from all, Deliver my soul from the lance—for יָרֵב, from the wicked, reading per-יָרֵבְרֵה, which in Arabic signifies a dart or lance—thy sword be upon the enemies of thy hand, joining with it, as the Arabic did, the beginning of the next verse. In this variety there may be place of conjecture: and then it will not be improbable, that יָרֵבְרֵה, thy sword, should here be considered as the instrument of his deliverance, and so joined with יָרֵבְרֵה, deliver me, thus—by thy sword deliver or rescue me from the wicked. This perfectly agrees to the context, where the enemy, as a hungry lion, is ready to seize on David, as his prey, if some valiant champion with his sword in his hand do not arise, and outrun, and trip up his heels, and so rescue him out of his hands. And for this David hath none to rely on but God; and therefore to him he cries, that he will thus speedily interpose, and deliver him.

h [This interpretation is favoured by Rosenmüller, who compares the construction of יָרֵבְרֵה, Ps. ii. 12. So Jebb, Hengstenberg.]
14. [n] thy hand] By the importance of פָּנַי in the former verse, it will not be difficult to resolve of the meaning of פָּנַי here. There, that being joined with פָּנַי, deliver me, was to be rendered gladio tuo, "with thy sword;" and in the same manner will this here, deliver me by thy hand; just as ver. 7, God is called פָּנַי פָּנַי, a Saviour, or he that delivereth and saveth by his right hand. And this perhaps to be connected with פָּנַי, with thy sword, by the figure אֲנַעַדְוָו—whereby two things are put severally to signify but one—sword and hand, to signify a drawn sword, which is fit for such a present rescue as David now stands in need of. There פָּנַי, from the wicked, here פָּנַי, from the men, in the next words specifying what men he means, פָּנַי פָּנַי, the men of the age, i.e. worldly men, and those described largely and poetically in the ensuing words, to the end of the verse, to be such as have all things to their will, are very plentiful and prosperous, they and their posterity. In their description, first, occurs their having their portion פָּנַי, in ciitis: this the Chaldee renders, in life eternal, but the LXXII τὸν ζώον αἴων, in their life, i.e. in this life of theirs; and so the Syriac and Arabic and Latin; and so it is certain the plural פָּנַי, there being no singular, signifies life simply. Secondly, follows פָּנַי פָּנַי פָּנַי פָּנַי פָּנַי פָּנַי פָּנַי פָּנַי and thou shalt fill their belly with thy good things—so in sense it may be rendered—or from thy hidden things, i.e. thy treasury; for from פָּנַי, to lay up or keep, is the noun פָּנַי, first, any thing that is thus laid up or kept, secondly, a treasury wherein it is laid up. In the latter sense it must be rendered from thy treasury; in the former with thy good things, i.e. with all the wealth of this world that God bestows on any. As when we are bid not to lay up our treasures upon earth, Matt. vi. 19, the meaning is clear, not to lay up our goods there—of which the several sorts are there pointed at by the moth's corrupting, and the rust, and the thieves breaking and stealing—but by works of mercy to lay up our goods in heaven, bestowing them on God, and the poor for God's sake. And these in the parable of the rich man in the Gospel are thus styled, διάβοι σου, his portion of good things, which he received in this life [Luke xvi. 25]; and proportionately here is their having their portion in this life, and their being filled with good things or treasure. So the Chaldee render it, פָּנַי פָּנַי, with thy hiding of good, or hidden good; the Syriac and Arabic with thy treasures; but the LXXII τὸν κακυμένον σου, more literally; and so the Latin absconditis tuis, "with thy hidden things:" but none have thought fit to put both hidden and treasures, either of them signifying the other, and both of them those things that in the world are accounted good, and so are laid up and kept by the men of the world. Thirdly, it is added, פָּנַי פָּנַי, they have plenty of children—so פָּנַי signifies, to abound with any thing—not as the Chaldee and Syriac and Arabic are rendered, their children are filled; but as in the Hebrew, so in the Chaldee, פָּנַי פָּנַי, they abound in children, ἔχουσιν πλ핀νον νήσων, they are filled with children—saturati sunt filiis, saith the Latin—which it seems was anciently miswritten below, swine's flesh, and so followed

1 [It does not appear that פָּנַי, which is nothing but the participle Paul, is used in the sense of a treasury.]
by the Arabic translation, and by the Roman Psalter, and so found in
Arnobius and others of the ancients, from that mistake of the aman-
ensis. What follows of their leaving the residue or remainder—so
טפר signifies—of their substance to their babes is but a farther expres-
sion of their abundance; having such plenty for themselves, that they
have much to spare, which yet they dispense not in any part to those
that want, but reserve it all for their posterity: and so this is another
part of the character of the worldly great and rich man; Lazarus at
his door might not have so much as the crumbs that fall from this
rich man’s table.

15. [o] righteousness פְּדִית seems best to be rendered here, by or
through righteousness—per justitiam, saith Castellio—as by the condi-
tion on which he may expect the return of God’s mercy here, or the
eternal vision of him hereafter; which, saith the apostle [Heb. xii. 14],
no man shall attain to without peace and holiness, parts of this justice
or righteousness. As for פְּדִית, in the end of the verse, it is
diversely rendered by the ancient interpreters. For פְּדִית the Syriac
seems to have read פְּדִית, and so reads יָדִיעַת, thy faith: but the
LXXII read δόξα σοι; and so the Latin and Arabic thy glory; and the
Chaldee פְּדִית, the glory of thy countenance. But the difficulty is,
to what פְּדִית, in evigilando, “at the awaking,” shall belong. The
Chaldee apply it to David, when I shall awake, I shall be satisfied with
the glory of thy countenance; and so it hath truth in respect of the
resurrection of the just, and that not unfitly opposed to the abundance
of the worldly men, ver. 14, in this life. But all the other interpreters
agree in applying it to פְּדִית, thy glory; in τῷ ὀφθαλμῷ τῷ δόξα σοι,
at the appearing of thy glory, say the LXXII; cum apparerit gloria tua,
the Latin; and so the Arabic and Ethiopic; when thy fidelity shall
awake, saith the Syriac. And so most probably it is to be understood;
by God’s glory awaking signifying his glorious and powerful interpo-
sition to his present rescue from his enemies’ hands, and not deferring
to relieve and avenge him till the resurrection. And thus the learned
Castellio took it—tum satiandus, cum tua exsperanda fuerit imago, I
“shall be satisfied when thy likeness shall be awakened”.

PSALM XVIII.

2. [a] rock] Though פְּדִית primarily signify a rock, and so is used,
and rendered πέτρα, rock, in most places; yet by synecdoche it some-
times signifies a tower, or fort, 2 Kings xiv. 7, because such are com-
monly, for security, built on rocks or hills; and by metaphor also any
refuge, to which any, whether man or beast, is wont to resort, because
(as Ps. civ. 18 is affirmed), to rocks and hills they are wont to fly from
approaching dangers. Thus Ps. xlii. 10, פְּדִית, my rock, is by the Chal-
dee rendered פְּדִית, my hope; by the LXXII ἀντιλήπτωρ, my helper.

k [But in his note he explains it “Per Christi resurrectionem, qui Dei imago est,
plenam consecuturas justitiam et felicitatem.” Jebb renders it, I shall be satisfied,
when I awake, with thy likeness. With this corresponds the doctrine of St. John
in his first Epistle, iii. 2.]
So when Israel is reproofed for going down to Egypt for help, as to a refuge, Is. xxxi. 1, it is said, ver. 9, "be his refuge—or those to whom he went down for help—shall pass away for fear. This therefore is the fittest rendering of the word in this place; the primitive notion of rock being after expressed by ἴδρυς, which signifies that exactly, and the synecdochical notion for a fort or tower, in the very next word ἴδρυς, my tower, or fortress: and to that the Chaldee agree, who render it ᴫ空气, my fortitude, or strong hold for resort; the LXXII ἀστεῖον μου, my firmament; and so the Latin, as Ps. xxx. 3 [xxxii. 4, Heb.], κρατίσμα, strength. Apollinaris hath ἁμαρταμα, to the same sense; the Syriac ὑπερεύξαν, my confidence, or my hope. All which are meant to signify the metaphorical and not original notion of it.

3. [b] worthy to be praised] ἐχόμενον, literally signifies laudatum, "praised," and so it is rendered both by the Interlinear and Castellio; but the meaning of it will be best resolved on by the ancient interpreters, that have not followed the phrase so literally. ἀνελθεῖς ἐπικαλέσομαι κύριον, say the LXXII, praising I will call upon the Lord, not reading ἴδρυν, as some suppose, but thus choosing to express the sense; and so the Latin, laudans invocabo; the Chaldee ἅμαρταμα, in a song or hymn I pour out prayers; Apollinaris l. 5, ὑπερεύξαν, αἰτοῦμαι, praising thee with prayers, or joining my praises and requests, my doxologies and litanies together. But the Arabic more expressly, I will praise the Lord and call upon him; and R. Tanchum, I will call upon him, and seek him with celebration and praise. And this, without question, is the meaning of the poetic phrase, I will call on him being praised, i.e. I will first praise, then call upon him—praise him for his past mercies, and then petition for fresh—the uniting of these two being the condition on which they may hope for deliverance from God. A like phrase we have in Latin, laudatum dimisit, "he dismissed him being praised;" i.e. first praised him, then sent him away; and many the like.

4. [c] sorrows] ἵδρυς signifies two things, a cord, and a pang of a woman's travail; and which it signifies, must be resolved still by the context. First, here, where it is joined with encompassing, it is most fitly to be understood in the former sense, because ropes or cords are proper for that turn, as for holding and keeping in, when they are enclosed. And thus I conceive it most proper to be rendered in the next verse, where it is joined with snares, to which cords very well agree—see Ps. cxl. 6, The proud laid a snare for me, and cords—but pangs of travail do not. The Chaldee indeed paraphrase it in that other sense of pangs—distress hath compassed me as a woman in travail, which hath not strength to bring forth, and is in danger to die; and the LXXII read ἄδικας θανάτου, the pangs of death. But it is usual for them thus to do, when the same Hebrew signifies two Greek words, to take one of them for the other; and accordingly it is from them taken by St. Luke, Acts ii. 24, where yet the mention of loosing and being holden must needs restrain it to the other sense of cords, and not pangs: see note there. And thus the Interlinear reads funes here, and the learned Castellio lora, "cords." And in the next verse the Chaldee reads the same
word by מַחֵר, a troop, or an army, which may well be the meaning of the figurative expression; for a company, which we call a band, of soldiers, much more an army, encompass and gird in, as cords do:

and the Syriac there expressly סְתִּילָה, the cords of school besieged me; and so the margin of our English; and therefore in all reason it must be so also in this verse.

9. [d] came down] This whole passage of nine verses from ver. 7 to 15, is but a poetical description of God's executing vengeance on David's enemies. And as in the New Testament Christ's vengeance on his crucifiers, the Jews, is frequently called the coming of Christ, and sometimes coming in clouds—see notes on Matt. xxiv. 30, and 2 Thess. ii. 1 [b], and 2 Pet. i. 16 — and as, Ps. xcvi. 13, God's judgments are expressed by he cometh, he cometh, and Ps. xcvii. 5, by the presence of the Lord, and many the like; so here we have the representation of a glorious and terrible coming of God, bowing the heavens, and coming, enclosed with a dark cloud, ver. 11, as being invisible, riding on a cherub, or angel, ver. 10—all God's appearances being by angels—and this in a tempestuous manner hail, thunder, and lightning, ver. 12, 13, 14, and נֵרָה, thrice repeated, coals of fire, thereby representing the bolt, or thunder-shaft, which is with great fitness thus expressed poetically, as the lightning by brightness, the concealed moisture of the cloud by hail—which in those countries accompanied thunder as rain does with us, Exod. ix. 23—so that missile shot out of the cloud with so much terror both of noise and splendour, what is it but the earthy sulphureous part, made up of the same ingredients as a fiery cinder among us; and all this to denote the terribleness of it; and lastly, after the manner of his destroying of the Egyptians by drying up the channels of the sea, that deep whereon the earth is oft said to be founded, and so engaging them in it, and then bringing the waters upon them, to the overwhelming them all: and all this but preparatory to David's deliverance, which follows ver. 17.

14. [e] shot out] The Hebrew יָרָד signifies to multiply, and to shoot or dart. In the latter sense it is, Gen. xliv. 23, the archers grieved him, יָרָד, and shot at him. And thus by the comparison here made between arrows and lightning, we may conclude it to signify. Yet the ancient interpreters generally render it in the former notion. The Chaldee read נֶעָרָה נְרָה, and many lightnings; the LXXII καὶ ἀστρα-πᾶς ἐνέκρινε, and he multiplied lightnings; and so the Syriac and vulgar Latin and Arabic and Ethiopic from them; and so also the Interlinear multiplicavit; and Castellio, crebris fulguribus, “with frequent lightnings;” and only our English seems to have pitched on the right, rendering it cast forth in the old, and shot forth in the new translation.

20. [f] cleanness] What is here meant by the cleanness of David's hands, to which he here pretends, may to some seem difficult, especially when so many other expressions are added to it; keeping God's ways indefinitely, not wickedly departing from him, ver. 21; having all God's judgments before him, and not putting away his statutes, ver. 22; being upright before him, and keeping himself from his iniquity, ver. 23; and again, righteousness and cleanness of hands in his eye-sight, ver. 24; when yet, if we consider the series of the history, this Psalm, 2 Sam.
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xxii., was indited after the commission of those great sins, of adultery with Uriah's wife, making him drunk, contriving his death, and these lived in a long space, at least a twelvemonth, before Nathan came to him from God, and brought him to repentance; which as it was a conjunction of many known deliberate wilful sins, and a long course and stay in them so no doubt it could not be reconcilable with God's favour whilst unrepented of, nor consequently with that uprightness in God's sight which here is spoken of. With that indeed many sins of weakness or sudden surreption, for which his heart presently smites him—such as that of numbering the people—might be compatible, as being but the spots of sons, such as God is favourably pleased to pardon in his sons and sincere servants; but for these wasting wilful sins, which have none of that excuse of weakness at the time of commission, nor that instant smiting of the heart, humiliation and confession, and change, and sacrifice, to allay the poison of them, but accumulation of more, one on the back of the other, and a long continuance in them, these are not of that sort; they exclude from the favour of God, as long as they remain unreformed. For the answering of this therefore, it must be remembered, first, that repentance, when sincere, restores to the favour of God; and David was now in that state, at and long before the time of inditing that Psalm, supposing it to be composed by him after thequieting of Absalom's rebellion, as the series of the story sets it, 2 Sam. xxii., and then be his sins as red as scarlet, God hath made them as white as snow, God's pardon and acceptance sets him right again; and that may be his ground of confidence in thus mentioning the clearness of his hands, viz., such as now was restored to him by repentance. Secondly, as general affirmations have frequently some one or perhaps more exceptions, which yet comparatively, and in balance with the contrary, are not considered; so his profession of universal uprightness here is to be interpreted with this exception of that matter of Uriah, according to that style of Scripture, which saith of him [1 Kings xvi. 5], that he did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite, which though it were very foul, yet was not fit to prejudice the universal uprightness of all the rest of his life, and so is not named here in the Psalm, but must, as an implicit exception, be from that passage in the Kings fetched, to give the true importance of these phrases, which in sound pretend to universal uprightness and sincerity, but must be taken with this allowance, except or save only in that one matter.

23. [g] mine iniquity For מינית, from mine iniquity, which the LXXII and Latin and Arabic and Ethiopic follow, the Chaldee seems to have read מיניות, from iniquities, in the plural; for so they read, מיניות, from debts or faults; and so the Syriac also. But the vulgar reading need not be parted with, being in sense the same—I kept myself from mine iniquity, i.e. from my falling into any such.

29. [h] have leaped In this twenty-ninth verse where the Hebrew read לירבד I will run through a troop, the Chaldee have יברד, I shall break the troops of my ene-

1 [Kimchi interprets it אוביר אאיבר אאיבר, I shall break the troops of my ene-
I will multiply armies; but the LXXII ἐφόβησαμεν καὶ πεπαρνηιαν, I shall be delivered from temptation; both, no doubt, by way of paraphrase, not literal rendering. In the end of the verse, the word ἔστη from ἔστη, to look, signifies both a wall, from whence to look, and observe the approach of enemies, and also a watch-tower or fort, from the same ground. Thus wall, among us, being lightly deduced from vallum, signifies also a fort—Colwall, the fort on the hill—because generally, when walls are thus built in war, there are some such forts erected on them. To this is joined γεφεύ απὸ ἑλῆσθαι, to leap or leap over. If we take γεφεύ in the notion of a wall, then it is rightly rendered, I will leap over a wall; but if in the notion of a fort, then it is to seize on it with force and suddenness, as if one leap into it, and so will be best rendered to take it. Thus the Chaldee מְשַׁמַּךְ, I will subdue fortified towers.

32. [i] way perfect] That ὅπερ signifies entire or absolute, complete or perfect, there is no question. Being applied to a way, it is generally thought to signify uprightness of manners. But the context here will not permit it to be taken in that sense, being joined with strength for the battle. As then sin is the blemish of manners, and the grace to eschew that is fitly, yet figuratively, said to make the manners perfect, or ἀκομφός, immaculate—as the LXXII and Latin and Syriac here read—so God’s power and providence, that delivers from dangers, which are as contrary to the health and safety of the body as sins are to the safety and health of the mind, may as fitly be said to make the way perfect, or entire, i. e. safe; and to that the context confines it in this place.

33. [k] maketh my feet] The word γεφεύ here, from γέφυ, signifies he makes my feet alike, neither of them shorter than his fellow—that which the Greeks express by ἀσπίδω ὅπερ—from whence proceed fleetness or nimbleness, which therefore the Hebrews signify by this phrase; as on the contrary a lame man is by them styled רָאָה, one whose legs or feet are not equal and correspondent one to the other. And this the LXXII seem to have considered, when they render it ἀκομφός μοι, he that made my feet whole, and complete as they should be—see note on 2 Cor. xiii. 11—just in the notion of ἀσπίδω formentioned; as that is ἀσπίδω ποδας ἐποτέ, one whose feet are whole and entire, in opposition to any kind of lameness. The Latin also, that read perfect pedes meos, “hath perfected my feet,” and other interpreters, that follow the LXXII, must be understood in this notion. And the Chaldee, having retained the Hebrew מַשָּׁךְ, have added agile or nimble to it, by way of paraphrase, מַשָּׁךְ מִידַּבְרָה, which, I suppose, is most fully rendered by evening or fitting my feet he maketh them nimble, or he fits my feet, nimble as hands’ feet; and not as the Latin renders it, qui ponit pedes meos agiles, “which puts or sets my feet nimble:” for though it be true, that מַשָּׁךְ in Piel is by the Chaldee used for set, yet in this place, where the Hebrew use that word, and the Chaldee take it from them, it is not probable they should use it in mias, deriving מַשָּׁךְ from מַשָּׁךְ; and Rosenmüller is inclined to agree with him, because the verb in the sense of running would require מַשָּׁךְ or מַשָּׁךְ after it. So French and Skinner, “I burst through armed bands.”]
a sense wherein the Hebrew did not use it. But however that be with the Chaldee, the Hebrew is sure thus to be rendered, and so is by the Interlinear, adequant, "making even."

33. [l] high places] What יאוש, my high places, signifies here may perhaps be questioned. The word signifies any high places, and so is oft taken for altars erected there, which from thence are βωμοί, in the Greek. Besides, it may be thought to signify the royal throne, to which David was now exalted, and so constituted by God. But the swiftness of the hind, that is here joined with it, doth rather confine it to the most vulgar acception, for the tops of hills, whither both men and beasts and birds are wont to fly for the avoiding any imminent danger; and to such David was forced to fly from Saul, and by that means was then preserved.

34. [m] broken] from הנה contritus est, to be broken in pieces, is יכר, here, is broken. For it the LXXII, and from them the Latin and Ethiopic, seem to have read יכד, thou hast given; for according to that, they render it, ἵδον τόξον χαλκόν, thou hast set or made my arms a brazen bow; and the Chaldee to the same sense, thou hast strengthened my arms as a steel bow; and so the Syriac and Arabic: unless we may rather resolve, that reading as we now do, they thought thus to paraphrase, rather than literally to render the place; and then it will be very proper thus to express the great military strength that God had bestowed on David.

35. [n] gentleness] From נָע, affixit, humiliavit, depressit, afflicting, humbling, depressing, comes the noun נָעָה, which properly notes affliction, humiliation, poverty; and thus most of the ancient interpreters render it here. The Chaldee indeed render it יכד by thy word, from another notion of נָע, frequent with the Chaldee, for speaking. But the Syriac read "thy teaching," or "thy correction;" and the LXXII rendering יכד, which is joined with it, two ways, first, ἀνέπαφος, hath rectified me, and secondly, δακτύλος, shall teach me—in the notion of יכד, from whence their teachers or masters were called Rabbins—they have to each of those verbs prefixed παδέλα, discipline; by that rendering נָעָה, and probably noting affliction or chastisement by it. And thus it is applicable to David, who was afflicted, and chastised, and oppressed, and kept down for a while, but this in the way to his exaltation in that notion of יכד, for increase or making great, in which the Chaldee interpret it יכד, thou hast increased me. But there is another notion of the noun נָע, for care, but lightly varied from discipline—by which the LXXII and Syriac render it—and so R. Tanchum here, thy care, or thy providence: so מִאֲנָא in Arabic signifies, and so Abu Walid understands it, and Kimchi in radic. The Jewish-Arab reads thy answering me, from נָע, respondit. As for the יכד, hast

= [So Agellius "Disciplina tua, quod tibi ausculto, et humiliiter obtempero, quod sanquam discipulus me tibi magistro subdidi, id me magistrum et magnum faciet, cumulabitis sapientia et doctrina."
made me great, R. Tanchum renders it thou hast multiplied unto me, rendering ἁρπαξ in the accusative case, thy care thou hast multiplied unto me; and that may be pitched on as the clearest rendering

44. [o] shall submit That χείρ in Piel, as here it lies, signifies to lie, or speak falsely, there is no question. And so the Chaldee render it, וַעֲמַעְמַע וְכֹּּרָה. &c. they shall lie in my presence; the LXXII ῥήσασκος µου, they lied unto me; and so the Latin and Ethiopic and Arabic. Only the Syriac, with some difference, סְכֻלְמָה. they shall submit themselves to me; but this I suppose not meant by them in opposition to the former sense, but in this subordination to it—they shall feign themselves to have been obedient to me, shall fear me when they see my power, and themselves unable to resist it; and thereupon flatter, and pretend they have never opposed me. And that is the full meaning of the place, which sets out David's power so great, that all that were near to see it dispersed their hostility, made fair with him, which is in effect a subjecting themselves to him as long as this his power continued, a forced, and so hypocritical subjection, from awe to his greatness, not from love or unfeigned obedience to him. So Abu Walid, who puts among the notions of יְרָעֵּש that of submitting oneself, and for that instances in this place, derives it (as the other of being lean) from the first of lying and denying, viz. submitting feignedly, for want of strength to resist. And to that well accords the conjugation Hithpael, 2 Sam. xxii. 45: and Abu Walid thinks יְרָעֵש, which occurs in the same sense, Deut. xxxiii. 29., ought to be reckoned as of that conjugation, the n being recompensed by Dageesh in ז. And though here it be in the plain form of Piel, yet the Psalm being but one here, and 2 Sam. xxii. the same must be resolved of both places.

45. [p] afraid] In this place the Hebrew copies of the Psalms differ from the reading 2 Sam. xxii. 46. One lesser variation there was in ver. 44—see note there—and in this next verse, a second; whether made by David himself, or by Esdras that collected them into a volume, or by any scribe that wrote it out, must be uncertain; as also which is the original reading, that in 2 Sam. or this here. There it is יְרָעֵּש, from יְרָע, ligavit, and claunicavit; and so it is rendered by the LXXII σφαλονοσ, they shall stumble, there, and εὐχαλασώ here, they were lamed; by the Latin, contrahentur, ʻthey shall be contracted, ʻthere, and claunicaverunt here, ʻthey were lame, ʻas if it were from יְרָע, claunicavit, in both places. Here it is by transposition of a letter, יְרָע from יְרָע, commotus est, trepidavit, ʻbeing moved, or ʻtrembling. ʻIn this sense the Chaldee seems to have read it, and render it here יְרָע, and shall go or remove, and there יְרָע, shall be moved; both evidently from יְרָע, was moved. In this variety what shall be resolved, might be uncertain, were it not for one direction, which we have from Micah vii. 17. There  

n [The best interpretation appears to be that of Kimichi, kindness. In 2 Sam. xxii. 36, the form is יְרָע, to which Kimchi attaches the same sense. Hengstenberg renders it kindness, comparing Ps. viii. 4. Is. lxvi. 1. 2. Matt. xi. 29.]  

o [See also Bucer and Geier in Rosenm. Comm.]  

p [This is a Chaldee and Talmudical use of the word, but it does not appear to exist in the older Hebrew.]
we read בִּשַׁלֹּחַ, shall move, which the Chaldee render by the same word, whereby they render this, 2 Sam. xxii. נָעָז, shall be moved. Now as there and here, the adjunct is the same בִּשַׁלֹּחַ, from their holes or close or fenced places, from לַמְּנַס, to shut up—rendered here by the LXXII ῥηβαν, paths, but there more properly συγκελαμφη, clausurum, close place—so in all reason the sense must be the same. There in Micah it is spoken of worms or creeping things, which move out of their holes, and are afraid, i. e. move in great fear, when they come out of their holes—and so בִּשַׁלֹּחַ, the word used here, oft signifies in Arabic to go out, as Ps. xix. 4. Matt. ii. 6—and so here being spoken of the heathen people, which stood in such awe of David, the conqueror, it signifies that for fear they ran as into holes and caverns, whether castles, or other places of security, and now they moved out of them, as worms out of their holes, extremely fearful, before he assaults, when they do but hear of him, ver. 44. to fall into the hands of this powerful prince. And this trembling motion of theirs is expressed most fittingly by בִּנְעָז, that signifies both to be moved and to tremble; or more fully, to move fearfully, or solicitously; and is well enough expressed also by בִּנְעָז, going lame, which is used 2 Sam. xxii. 46, and rendered to that sense by the LXXII, and Syriac, and Latin, and Arabic, and Ethiopic, in this place, and moreover in the Arabic dialect hath the notion of fearful, as in Alkamus the great Arabic lexicon appears. And so the ancient Jews, as they doubt which to prefer, בִּנְעָז, or בִּמְעָלַת, so they resolve one to be the same with the other, only by transposition of letters ַ; and accordingly the Hebrew-Arabic glossary renders בִּנְעָז by בִּשַׁלֹּח, to fear. And so this may remove that difficulty.

50. [ם] for evermore] That this last passage of the Psalm, which is prophetical, and extended beyond the person of David, to his seed for evermore, is to be applied to the Messias, may be confirmed from several passages of the Chaldee Paraphrase on this psalm, especially on ver. 29, and 32. On ver. 29, they have these words; Because thou shalt enlighten the lamp of Israel, which is put out in the Captivity, for thou art the author of the light of Israel: the Lord my God shall lead me out of darkness into light, shall make me see the consolation of the age which shall come to the just. And on ver. 32, Because for the miracle and redemption which thou shalt shew to thy Christ (פַּרְשָׁתִין) and to the relics of the people which shall remain, all the people, nations and languages shall give praises to thee, &c. And ver. 49, thou shalt rescue me from Gog, by whom the Jews are wont to describe Antichrist.

q [Geensius, "They tremble forth from their forts, i.e. they leave them trembling: comp. Micah vii. 17. Hosea xi. 11. In the parallel passage he renders יָנָהוּ, they gird themselves and come forth. Similarly Hengstenberg. But Lee connects the verb with יָנָהוּ, angustiae pressum sui, and יָנָהוּ in the parallel passage with יָנָהוּ, impediti, so as to make the sense the same in both places, they suffer pressure, trouble, ruin, from, i.e. by means of, their own enclosures: i.e. the very means of defence which they themselves set up shall prove the cause of their overthrow: a sentiment often occurring in the Psalms."

r [So Kimchi, on which Rosenmuller says "Mera conjectura, ceterorum dialectorum testimonio prorsus disposita."]

HAMMOND ANNOTT.
PSALM XIX.

1. [a] firmament] Of the word γαλακτωμα, firmament, that it is deduced from γαλακτωμα, which the Syriac, Luke vi. 38, set for πυξις, to press very close, and is used in that sense, Ezek. vi. 11, and xxxv. 6, and there by us rendered to stamp, i.e. to strike and press together, and that so as plates of gold, &c. are by beating and pressing expanded to a great breadth, and that in this respect it is by an ancient Greek interpreter, mentioned by St. Chrysostom*, rendered πυξις, which in Aristotle† signifies μούμιαν πιεσω, a firm, durable compression, and that this is the ground of the LXXII there rendering it στερέωμα, firmament, and others expansum, see the most learned Nicholas Fuller, Miscel. i. i. c. 6. [in Bibl. Crit. tom. 8. p. 874]. Now as under this title the heaven is contained, Gen. i. 8. as appears undeniable by the sun and moon's being created in it, ver. 14. so it is as certain that the air is signified by it also, by the use that is assigned it, to divide the waters from the waters, i.e. the sea here below from the rain that is in the clouds. Accordingly, as Josephus, in his description of the creation, Antiq. I. ii. saith of heaven, ἐν τούτῳ ὑποχαρνθάνσα—that God made it to have rain in it, to benefit the earth by the dew thereof—so Sibylla [Orac. lib. i. ver. 14.] speaking of the air, saith that God mixed vapours, and rainy or dewy, i.e. watery clouds with it, αἰρὶ μιξὶν ἄνωμι καὶ νύμφα δρασάμενα. Thus when the rain fell that drowned the earth, Gen. vii., the windows of heaven are said to be opened, ver. 11.; and therefore it is so frequently called rain from heaven, according to that of Pliny, Nat. Hist. xxxi. 1. Scandunt aequae in sublime, et caelum quoque sibi vendicat, “The waters climb on high, and challenge the heaven also for their seat;” and again, ibid. Quid esse mirabilia potest aquis in caelo statibus? “What can be more wonderful than waters standing in heaven?” And thus in scripture-style οἱ οὐρανοὶ, the heavens, contain all those superior orbs together with the regions of the air. So saith the author of the Questions and Answers under Justin's name, οὐρανοὶ οἶκον ἡ θεία γραφὴ καλοῦ, η τοῦ καὶ ὀκον, ὡς τῶν πρώτων οὐρανῶν, καὶ τὸ στερέωμα, ἢ τὰ κατὰ τῶν αἰρα διαστήματα, the scripture calls heavens either those that are so indeed, the first heaven and the firmament, or the regions of the air—see note on Eph. vi. 12.—even the lowest of those where the birds fly, which accordingly are called the fowls of heaven. And so all this is fitly comprised under the word γαλακτωμα; but here, where the heavens are named before, the airy regions particularly; the Hebrews having no other word for the air, but either this, or γαλακτωμα, heavens, which also is generally derived from γαλακτωμα and γαλακτωμα, because waters are there*. The word which nowadays they use for the air, γαλακτωμα, being clearly taken from the Greek; when yet it cannot be questioned, but the sacred writers had some word by which they called it, viz. this of γαλακτωμα, which accordingly the Chaldee here render μούμιαν, air.

* In Ps. [라], cxxxvi. † Meteor. l. iv. c. 9. ‡ A'arok. θύ. p. 428 B.

x [More probably from the obsolete verb γαλακτωμα, akin to the Arabic γαλακτωμα, to be high.]
PSALM XIX. 1—3.

3. [6] There is no speech] The understanding of this verse seems to depend on the notion of יָּסָר. That commonly signifies not, and is perfectly all one with יָּסָר only with the addition of י. Now both of these being oft used for all sort of exclusive particles, without, besides, unless, hence it is that the learned Grotius renders it in this place, sine, "without," i.e. without the voice or words precedent. If this liberty may be taken, I may then propose another notion of יָּסָר, lightly deduced from these. For of יָּסָר the lexicographers tell us that in Arabic it signifies sed, "but." And the Arabic being but a dialect of the Hebrew, we may thence conclude that thus it ancietly signified among the Hebrews: and if that may be admitted, then the whole verse will be thus clearly rendered, יָּסָר וּכְלָּה יָּוָּסָר, non sermo, "not speech," i.e. they—the heavens and firmament—have no speech, יָּסָר וּכְלָּה יָּוָּסָר, nor words, יָּסָר, but, or notwithstanding, יָּסָר וּכְלָּה יָּוָּסָר, their voice is, or hath been heard; i.e. either—as יָּסָר, voice, frequently signifies thunder—their thunder is heard; or else, more generally, they have ways to proclaim or make known the attributes of God, though they are not able to speak. Besides this way of interpreting the verse, by this notion of יָּסָר, for but, or yet, or notwithstanding, another offers itself, by rendering it non, "not." as it without question and most vulgarly signifies. Thus, they have neither speech, nor words, their voice יָּסָר וּכְלָּה יָּוָּסָר, is not, or hath not been heard; yet יָּסָר—their line we render it—is gone out into all the earth, their words יָּסָר וּכְלָּה יָּוָּסָר, to the end of the world. Which if it be accepted, we must then suppose a difference to be made by the psalmist between יָּסָר and יָּסָר וּכְלָּה יָּוָּסָר, which the heavens are said to want, and יָּסָר וּכְלָּה יָּוָּסָר, which they are said to have. The three former are such as belong to men peculiarly, rendered by the LXXII λακων, and λογος, and φωνη, talk, and words, and voices; and though the last be ordinarily used for thunder, yet taking it, by analogy with the other two, for an human voice, it may truly be said that the heavens have none of these. But two other things there are, which are fully equivalent, if not superior to these, and those do eminently belong to them. What יָּסָר here signifies is a matter of some doubt. It ordinarily denotes a line, such as being joined with a plummet marks out any thing in architecture, shews and directs what to do, how to square the timber, &c. as well as words could do. From hence also יָּסָר in Aben Ezra is found to signify book-learning, as when children learn one line after another. And thus it may be here understood that the heavens direct men to the knowledge of God, as evidently as a line directs the workman in architecture; or again, that the heavens are as it were the book—to that they are compared Rev. vi. 14.—wherein God may be read by all the world; and so the lines of that book or volume are the indications of a Deity, that may there be read. But beside this, the word is in יָּסָר in Arabic found to signify vociferation or crying aloud—see Mr. Pocock, Not. Misc. ad Port. Mos. c. 4. p. 146—and to this the LXXII refer, reading it φθινον, a loud voice, which is more than φωνη, voice, by which they render יָּסָר in the former verse, and generally

v [From יָּסָר, in the second conjugation.]
in other places; which is an evident proof that the LXXII did not here for ἄκουσαν read ὄρκον, as it is ordinarily imagined; for then in all reason they must have rendered it φωναι, voices, as in the verse immediately precedent they had done. As for Capellus's conjecture, that they deduced υδρ from ἅδρ, which in Chaldee and Syriac signifies to declare, and indeed is so used here ver. 2, ἡδρανήμα, sheweth knowledge, there is no need of that; only it may make it more probable that this sense of declaring, or shewing, belonged originally to this word, by the near affinity of this other word, that signifies the same. Meanwhile it is certain, that the apostle citing this place, Rom. x. 18. reads it, as the LXXII did, ὁ φθόνοις αὔτῶν, their shrill or loud voice; which notion of the word υδρ may therefore deserve here to be preferred before that other of line, which belongs to it in other places; and is without any metaphor very really compatible to the heavens, as they comprehend the aerial regions, in reference to the loud sounds of thunders, that oft come from thence, and declare the power of God. Then for ὔδρανήμα, which is also attributed to the heavens, that comes from ἄκουω, in Piel to say, or speak, but this, frequently not by words, but by any other significative expressions. So Prov. vi. 13, he winketh with his eyes; he speaketh with his feet, he teacheth with his fingers: the Hebrew hath ספ—such language as it seems the feet have—which the LXXII render σημαίνει, he signifies. The same word signifies in Chaldee clamorem, "a cry," or "loud voice," and so agrees also with the second notion of υδρ for a loud voice. And then we have the full and clear meaning of the place—that though the heavens and firmament have neither speech, nor words, nor voice properly so called, yet they have other ways of declaring and making known the attributes of God, whereby they speak much louder than any speaker or teacher on earth can do. This is literally true, in respect of that loud noise and roaring of the thunder; but much more so, in respect of the wonderful order, light, influences, &c. of those heavenly bodies, which so signally set out the power and wisdom of the Creator of them. This being clearly the importance of the place, the only remaining difficulty is, how that which is thus spoken of the heavens, and the loud voice and noise of them, is applicable to the apostle's purpose, to which it is cited Rom. x. 18. which is evidently to faith in Christ, ver. 9. it being not obvious to discern how the thunder, and other such language of the heavens, do reveal or declare and preach that. To this the answers may be, first, That as the faith of Christ is considered more generally, for the acknowledgment of the one true God of heaven and earth, in opposition to the Gentile idolatry, or moreover of the gracious goodness of God to men,—which we know was most illustriously revealed and sealed to us in Christ, and so the belief of that is in effect the believing on Christ—so this place of this psalm directly belongs to it; and accordingly such arguments as these are frequently used by the apostles of Christ to induce that faith. So Acts xiv. 16, 17. God in times past suffered all nations to walk in their own ways; nevertheless he left not

[Jobb renders it their voice. Kennicott omitus. French and Skinner, their lesson, comparing Is. xxviii. 10.]
herself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness: where it seems the rain and fruitful seasons were looked on by the apostle as testimonies and proofs not only of the Deity, but also of the truth of that whole doctrine which now the apostle was about to reveal to them; and so no improper means of inducing this faith of Christ. And so Rom. i. 20, the θεωρα, God's works or doings in the world, are looked on as competent means to convince men of the Divine essence and attributes, and to render all idol-worshippers unexcusable. And it is not altogether improbable, that the same apostle, which had oft used this argument to enforce belief, might in that tenth to the Romans, in passing, touch on it, speaking ver. 12. of the no difference betwixt Jew and Gentile; both of them having assurance, that if they sincerely serve and worship the true God, now revealed in and by Christ, they shall be saved; and all the question being how they shall now thus call on him without belief, believe without a preacher, the answer is given in the words of those places of Scripture, which testify this knowledge or belief to have been abundantly preached or revealed to them. And then, why may not this be one inferior testimony of this kind, to prove that all sort of men, Jews and heathens, have heard, i.e. had a competent measure of this knowledge of God's great goodness toward men revealed to them, that the psalmist speaking of the glory of God, those glorious attributes of power, mercy, and wisdom, which are to be adored in him, and expressing poetically how the heavens declare or set it forth, hath these words, their loud sound is gone out into all the world, and their words, or significative expressions, into the ends of the world; meaning thereby this knowledge of God, and his glories which his works of creation preach aloud to all the men in the world? This, I say, is a possible, and no very improbable meaning of the apostle in his citation of these words. But then, secondly, as the faith of Christ signifieth more strictly the whole Christian faith at large, as it was now promulgated by the apostles; and as that was founded in the preaching, miracles, death, and resurrection of Christ, and as it was opposed to the Jewish Mosaical economy, of which this was to be the reformation; so those words, being spoken literally of the heavens, are yet in a more sublime manner of allusion and accommodation applicable to the gospel preached, as to all the world, so peculiarly to the Jews; that as the heavens &c. preached a Deity, proclaimed the power and goodness of God toward men, and so their loud sound went out over all the world, so in a much more eminent manner of completion was this farther accomplished in the apostles of Christ, who had a very loud and audible voice; and that according to Christ's appointment was now gone out into all the world, and heard by all the nations thereof, the Jews as well as Gentiles, and indeed the Jews first, who therefore have no cause of objection against the proceeding now taken, in departing from them, and going to the Gentiles. And this indeed seems to be the best solution of the difficulty, as the words in the apostle are an answer to the Jews' objection, How shall they believe without a preacher? viz. when the apostles forsake and give over preaching to them. And it is no news that such accommodations and fuller completions of passages in the Old Testament
as these should thus be made use of by the apostles; the like being frequent among the evangelists, and some of them expressly styled πληρώσεις, fulfilments of prophecies, when yet the passages themselves, thus made use of, had a first and literal truth in some matter of fact far distant from thence; as when to Christ's return out of Egypt is accommodated that of Hosea concerning the children of Israel, Out of Egypt have I called my son, Matt. ii. 15: see note there. Of the application of this whole passage to Christ, see more in the notes on ver. 4.

4. [c] he set The Hebrew reading is here most perspicuous, וַיִּשְׂמֹהּ, to the sun he hath set a tabernacle there; and so the Chaldee agrees, to the sun he hath set a tabernacle of brightness, or bright tabernacle there. And the translation which the author of the Questions and Answers under Justin's name mentions, under the name of ἡ ἐκ τῆς τῶν Ἑβραίων γλώσσας ἔστιν τῶν Σύρων γλώσσας μεταγογή τῆς λέξεως, the literal translation out of the Hebrew tongue into the Syriac varies but little, εν αὐτοίς Θεοῦ των ήλιων το σχήμα, in them he set the tabernacle of the sun. But the Syriac which we now have—and which seems not herein to be the literal rendering of the Hebrew, but of the LXXII—and so also the Latin and Arabic and Ethiopic give it another sense, as if God were said to set his own tabernacle in or on the sun, in the heavens: in sole posuit, "in the sun he hath set his tabernacle," saith the Latin and Arabic and Ethiopic; ἐπὶ τὸν ήλιον ἐπάθη, upon the sun he fixed his tabernacle in them, saith the Syriac; and all these, as rendering the Greek εν τῷ ήλιῳ ἐστιν τὸ σχῆμα αὐτοῦ, which literally sounds thus: and from thence the LXXII are supposed by many to have read the Hebrew otherwise than now we have it. But this I suppose a groundless resolution; and shall rather propose to consideration, whether their Greek version itself, being only understood according to the idiom of the Hellenists, be not exactly accordant to our Hebrew. For, first, εν τῷ ήλιῳ in their dialect is perfectly all one with εν ήλιῳ, to the sun, in the dative case, as παρείσιν εν Θεῷ, to believe in God, is no more than θεῷ, God, in the dative, and many the like; and, secondly, αὐτοῦ is as frequently used for there, and then the LXXII shall clearly thus be rendered, to the sun he hath set a tabernacle there, i.e. in them, or in the heavens; and that is all that the Hebrew, as we now have it, affords. Now for the use of the word ἡμί, tabernacle, that author of the Questions and Answers under Justin Martyr's name [loc. cit.], interprets it to the sense of those words of the Psalmist in another place, Ps. civ. 2, ὁ ἐκεῖνος τῶν οὐρανῶν δύνα ἔστω, he extendeth or spreadeth out the heavens like a skin; ἡ γὰρ ἐκείνη τῶν δύνα τῶν οὐρανῶν, for the extension of skins makes a tabernacle. But if the whole place have a farther completion in Christ—see the preceding and following notes—then will here be an intimation of it also; Christ's incarnation, John i. 14, being thus expressed by that evangelist, καὶ ὁ Ἰάκωβος σφόρει εὕνετο, καὶ ἐσχήματον ἐν ἢμῖν, the Word was made flesh, and he pitched his tabernacle, or tent, among us.

What here is said of the sun, Justin Martyr in his Dialogue with Tryphon affirms to be περὶ Χριστοῦ λεγεμένην

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a 'Αποκρ. Ἐγγ. 40, p. 428 B.  
b P. 295 B.
PSALM XIX. 4—8.

γραφή, a scripture spoken of Christ. Thus we know the title of Sun of righteousness, in the prophecy of Malachi (ii. 2), is mystically understood to denote Christ, who is that true light, which coming into the world lighteth every man, John i. 9. And so that of the Bridegroom, to which the sun is here resembled, is a signal title of Christ, in respect of his spouse the Church; and so also that of the ἄριστος, or strong, whether giant or champion, eminently denot[es] Christ, among whose titles is that of ἄριστος ἡσυχίας, mighty God, Is. ix. 6; and accordingly saith Justin, it is by the heathen poets transformed into that fable of Hercules, ἱπποδρόμος καὶ περισσοτέρως πάσαν τὴν γῆν, a strong man, and one that went over the whole earth, καὶ αὐτὸν τῷ Δίῳ ἐξ Ἀλκμήνης γενόμενον, καὶ ἀκολούθοι εἰς ὁφαντῶν ἀνελπισθήναι, and that he was the son of Jupiter, born of Alcmena, who died and returned to heaven again. Now of these two similitudes here used, the former, that of a Bridegroom coming out of his chamber, will not be perfectly understood but by referring to the customs among the Jews, among whom the bridegroom was wont to go with his bride into a place of secrecy, called as here, ἄριστος, his chuppah, or bride-chamber, there to talk with her more familiarly; and this as a ceremony of confirmation to the wedlock. Whilst he was there, no person came in, but his friends and attendants waited for him at the door, with torches or lamps in their hands; and when he came out, he was received with great joy and acclamation by all that were there. To this custom many places of the Gospels refer, especially that of John iii. 29—see note there—and generally Christ is the person meant by that bridegroom. Now as those bridegrooms were solemnly brought out from under the chuppah by their δαδαύχοι, lamp-bearers or torch-bearers— see Matt. xxv. 1—so when the sun after some space of darkness comes to us, as out of his chuppah, or place whither he hath retired, not to be seen—in the morning, at his rising, saith the Chaldee—the morning star, called Phosphorus, light-bearer, is just that δαδαύχος that comes before him. And thus in the mystical sense, when after a long night of captivity, a cessation of all sorts of prophecies and revelations of God to the Jews, whether by Urim and Thummim, or by voice from heaven, at last this Sun of righteousness was ready to come forth, then in Zachary, and his son John the Baptist—of whom it is peculiarly said he was a burning and a shining lamp [John v. 35]—this light from heaven, that of prophecy, began to shew itself as the Phosphorus or Daduchus, the light-bearer or torch-bearer, to bring out this Bridegroom into the world; who, when he was come, should imitate the sun in his course, enlighten and warm all the parts of the habitable world, before he set again. This we know Christ did by sending out his rays—by those his apostles are to be signified—into all the world; which makes it still the more reasonable to interpret the ὀλίγος, their loud voice, of the apostles of Christ, and not only of the indications of the Deity in the creature.

8. [e] pure] From γυνη, the verb to make pure, is γυνη, pure, and of that γυνη here is thought to be the feminine, and so to signify pure; so the Chaldee, rendering it πορικός, pure, and the LXXII γυναικώς, as purity and clarity are all one. But it is not so regular, that γυνη

c Ibid. A.
should be the feminine of יְ人死亡, but rather יָרָה; and then it may not be amiss to remember a notion of the verb יָמַל; to take food, and from thence the noun יִשְׂרָאֵל, esca, cibus, “meat” or “food.” So Lam. iv. 10, תָּנֹךְ, for food (in the plural), the Chaldee renders יָמַל, the LXXII & 168 ρύγων, for food: so Ps. lxxix. 22, they gave me gall וַיִּתֵּן, for food; so 2 Sam. xiii. 5, 7, 10. And to this sense the context seems here to incline it, first, by rejoicing the heart, precedent; which being the effect attributed to wine, it is agreeable that this second part of the verse should belong to meat, and the effects thereof; and so, secondly, it follows, it enlightens the eyes. That that is an effect of taking food peculiarly, hath been noted at large, Ps. xiii. 3, from that passage of Jonathan, when the tasting a little honey was the enlightening his eyes; and so the phrase is used to express any refection of mind or body. And so it will be most agreeable here, the law of God, and obedience thereto, being the most proper aliment to the soul—as it is said [John iv. 24] to be Christ’s meat to do the will of him that sent him—and the effect thereof all manner of refreshment to the spirit; when, on the other side, sin puts men into a sad, weak, famishing condition, such as the prodigal in the Gospel is described in. To this sense of יִשְׂרָאֵל for food the reader will be more inclined, first, by the context, ver. 7, where the law of the Lord is said [to be] יָמַל, making the soul or life return, which is the ordinary expression of food’s refreshing us, when we faint with hunger. So Ps. xxi. 3, יָמַל, he restores my soul, a consequence of the green pasture and still waters, ver. 2, he refresheth me; so 1 Sam. xxi. 12, וַיִּתֵּן, and his spirit returned to him, as an effect of eating and drinking, after fasting three days; so Lam. i. 16, the comforter, יָמַל, restoring or bringing back the soul, i.e. he that should refresh me. And this restoring of the soul, and being food to it, are in effect all one. This food being as that of Paradise, without the curse annexed to it, afforded us by God without our labour, the fruit both of the tree of knowledge and of life. Secondly, by the nature of the word יִשְׂרָאֵל, which, in the notion of food, is deduced from both the roots, יָשָׂר and יָשָׂר; in the latter as a dimensum, or portion of meat, in the former, as it is purged and dressed before it is fit for use.

10. [f] fine gold] What יָבֹא signifies will be uncertain. The Chaldee renders it יָבֹא יְגֵרָה, obrysum, “fine gold,” or “gold of Ophir:” so St. Hierome f conceives obrysum to signify Ophirium, that which comes from Ophir, which yields the finest gold. But the LXXII render it יָמַל תְּכֵן, precious stone; and Ps. cxix. 127, תְּכֵן, topaz, which is a precious stone. And this latter is very agreeable to the word, and is but a slight variation of it in other languages, if we may believe Hesychius. For so he, speaking of the Greek תְּכֵן, which is but this, יָבֹא, with the Greek termination—תְּכֵן, יָבֹא תְּכֵן, תְּכֵן

^ [For this י must admit Dagesh forte, which it never does.]

,e [יִשְׂרָאֵל is most probably the infinitive of יָשָׂר, used as a noun. So Gesenius and Lee. The substantive form יָשָׂר does not occur anywhere.]

f [“Ita enim dixi potuit, quasi Ophiriam, Hieronymo teste in Hieremi.” Fabri Thessaur. See also Scap. Lex.]
PSALM XIX. 10—XX. 3.

10. [v] Topaz is also called Topaz, and is a precious stone. Meanwhile it is also clear that it is used for fine gold also, of which the crown is made, Ps. xxi. 3, and of which are vessels, Job xxviii. 17, and so it may be here also.

11. [g] warned] The word ἔφη, here used, hath three significations; first, to shine, and is rendered ἵλαμεν, to shine forth, Dan. xii. 3; secondly, by a metaphor, to admonish and warn, and then is rendered σημαίνω, Ez. xxxiii. 3, to signify, προαναγγέλλω, Ez. xxxiii. 9, to declare beforehand; and, thirdly, to flourish, in the Chaldee Paraphrase, Hos. xiv. 6. From the second of these, most of the ancient interpreters render it here: the Chaldee, ήθε σερβαν ως σινιστορίς in them; the LXXII φυλάσσει αὐτά, keeps them, and so oft elsewhere; and from them the Syriac, Latin, Arabic, and Ethiopic. But the context seems rather to determine it to the first, or—which is all one—to the third sense, the glorious and flourishing condition that is to be attained to either in this or in another world, by this means of careful obedience unto God's commands, and by no other; for to this it follows, and in keeping of them there is great reward.

13. [h] presumptuous] From ἴγη, ebulivit, intumuit, "to boil, to swell," is ἴγη, proud or insolent, one that on set purpose, deliberately commits any ill; and also the action that is so committed. This the LXXII render ἵνα ἀλλοπλω, and the Latin, ab aliemis, "from strangers," or "strange sins," or "other men's sins," most probably misreading the word ἱππον, and taking ἵππον, from strangers, for it.

14. [i] Let the words] The Hebrew ἔφη in the future is literally to be rendered shall be; and so the LXXII and Latin read it, καὶ ἔορρα, et erunt, and the words shall be ἔρχονται, εἰς συνολον, ut complaceant, "such as shall be acceptable before God," or "in his sight," or, more expressly, "an acceptable sacrifice." So it is used Exod. xxviii. 38, Lev. xxii. 20, 21, Is. lvi. 7, Jer. vi. 20, in all the places where it occurs. And to this sense the context confines it, speaking of that abstinence from all wilful, known, presumptuous sins, which is required of all men to make their prayers, or any other their best performances or sacrifices, acceptable before God; according to that of the apostle, exhorting to lift up clean or holy hands, 1 Tim. ii. 8, and the prophet Is. i. 16, Wash you, make you clean: till then surely God heareth not sinners, John ix. 31.

PSALM XX.

3. [a] accept] The Hebrew וַיִּתְנָה signifies pinguis fuit, "was fat," or "was made fat," and so it is rendered here by the LXXII πινάκω, let thy holocaust be made fat, i.e.—as fat and good sacrifices are wont to be—accepted; so the Latin, pinguescit. But the word hath yet a farther notion: for וַיִּתְנָה signifies ashes, Lev. i. 16, Jer. xxxi. 40, and from thence the verb וַיִּתְנָה, incineravit, "to turn to ashes," which for

[f] [The Chaldee word is the same as the Hebrew, וַיִּתְנָה; and is said to have the meaning of Cause sibi in 1stpeel.]

[g] This verb does not occur in Kal. The sense of the Piel here will probably be make, i.e. consider fat, and so accept. See Lee's Grammar Art. 154, 8. Kimchi appears to prefer the sense of reducing to ashes. But compare Mal. i. 8.]
God to do a sacrifice, to send fire from heaven and burn it to ashes, 1 Kings xviii. 38, is a sure token of his accepting the sacrifice, and him that offers it, as there he did Elijah: and accordingly in Arabic ḫw ṣath the notion of receiving or accepting, as is to be seen in Alkamus. And thus, I suppose, it is taken in this place; the Lord con-
sume to ashes thy burnt offerings, in token of accepting them. Thus ḫw ṣath, remembering, in the beginning of the verse, being, as here, applied to sacrifices, is taken in a peculiar notion, so as to include acceptance.

5. [b] set up our banners] The word ḫw ṣath is questionless from ḫw ṣath, to lift up a banner—so ḫw ṣath signifies—and this as a token of military courage, going out alacritously to battle. Thus the Chaldee renders it, we will display our banners; but the LXXII μεγαλυκειόμεθα, we shall be magnified; and so the Latin, Syriac, Arabic, and Ethiopic. This is generally thought to proceed from their misreading the word, in-
verting or transposing the letters, and reading ḫw ṣath from ḥw ṣath, magnus fuit, "was great." But it may also well be that they thus thought fit to paraphrase the word in the true reading; for so displaying or setting up of banners is a mode of triumph and military magnificence; and so seems to be used here.

7. [c] trust] It is not certain what the verb is that is to be supplied in the former part of this seventh verse. That there is an ellipse is manifest, yet none of the ancient interpreters have supplied it, but read just as the Hebrew doth, some in chariots, and some in horses, but we—. Our English, as being directed by the sense, putteth in trust—some trust in chariots. But the surest way will be to let the beginning of the verse depend on that verb which follows in the end of it; for so certainly it lies—some do recount or make mention of their preparations for the war, their chariots or horses, how strong or well provided they are in these; but we will recount the name of the Lord, as depending only on his blessing, or prospering hand. And if the preposition ingleton ingleton, ingleton, in, seem to resist this, the account is obvious, that the same is also pre-
fixed before ᵃᵉ, name, and indeed seems to be superfluous, as oft it is, in both places; and then being left out in the rendering the latter part of the verse—we will remember the name—there is little reason it should be conceived to have any weight in the former part of it, but either be rendered in all the three places, or equally be omitted in all the three. And then the sense will be clear—some make mention of their chariots, and some of their horses; but we will make mention of the name of the Lord our God: or, some recount their chariots . . . . but we will recount the name of the Lord our God, and thus the Jewish-Arabic translator interprets it. For ᵃᵉophile, we will recount, or remember, the LXXII read μεγαλυκειόμεθα, we shall be magnified, or we will triumph—
the same word that they had used, ver. 6, instead of lifting up banners—which makes it the more probable that in both places they chose to paraphrase rather than render the Hebrew, and did not misread the Hebrew, as there it is thought, but here it is not pretended. The Latin use the like liberty, and from ᵃᵉophile, another reading of the LXXII, read invocabimus, "we will call upon the name of the

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b [_CONN, dedit, in conj. V. aproopit. See Castell.]
Lord." But the Syriac, Ethiopic, and Arabic follow the LXXII in their former reading.

9. [d] Save, Lord] The rendering of this last verse is very uncertain among interpreters. The Chaldee, free from all ambiguity, renders it, Lord, save us; O strong King, receive our prayer: and so the Syriac, The Lord shall save us, and our King shall hear us: but both these add the pronoun ὑμῶν, us, above what we read in the Hebrew. The LXXII, on the other side, render Κύριε, σώσων τὸν βασιλέα, καὶ ἐστάχων ὑμῶν, O Lord, save the King, and hear us; and the Latin, Arabic, and Ethiopic follow these; and so Apollinaris, I. 19, Αφήνει καρπέρθυμον δι' τοῦ βασιλέα σαφέστερ,—Εἰσάγω 8', δότε δὴ σε λυταζόμενοι καλίσμου, O eternal God, save the King, and hear when we call upon thee in prayer. Here the LXXII adhere exactly to the Hebrew in the first part, κυριε ἑτοιμάζῃ στήν, Lord, save the king; but in the second render it as if it were ὑμῶν in the second person, which they render εστάχων ὑμῶν, hear us; whereas the Hebrew reads ὑμῖν, in the third person, let him hear us. This Joseph Scaliger will have understood of king David himself, by way of μισθοῦς, taking it for granted that as the people prayed to God for the king in the five first verses of the Psalm, so the king answers them, ver. 6, 7, 8; and then that the people again in the beginning of the last verse wish, or pray, that the king may answer them as he had done in those three verses, i.e. that he might be victorious, and so be able to answer them in that eucharistical manner. But there is neither need nor ground for this fancy. For, first, the whole Psalm is equally sung by the people, some part of it by way of prayer for the king particularly, the rest for themselves going out to battle with him, and so embarked in one common concernment; and, secondly, if the former part be a prayer to God for the king, as the whole precedent psalm will enforce—especially ver. 1, The Lord hear thee—then certainly the latter part must also concern God as the hearer of prayers, his known peculiar style; and setting it, as the Hebrew doth, in the third person, it is most formally a prayer to God, and as much so as if it were in the second, as ver. 1, The Lord hear thee, in the third person, is certainly a prayer to God to hear. And for the transition from the second to the third person, it is very ordinary in Hebrew; and the account of it may here be very reasonable, that having prayed solemnly for David, Lord, save the king—which sure our Liturgy hath from hence—the whole congregation joins in the ἀρρέφασεν of confidence, that their prayer shall be heard, as in an Amen—of which that is the full importance—the Lord shall hear us when we call upon him. And so this seems to be the undoubted meaning and rendering of the verse; a prayer for the king in both parts, in the one by name, in the other comprehensively. And that makes it more probable that the LXXII should by way of explication put both in the second person, as fittest for the petitionary address, than that they misread the Hebrew,

1 [The Athnach under ἡετοίμας fixes the pause there, O Lord, save (us): the king shall hear, &c. Verum commodior haur dubie sensus nascitur, si Alexandrinum et Vulgatum securi, post ἑτοίμας decem interpunctionem ponimus, atque sic vetemus: Jove, serva regem! Rosenm. So Jebb.]
the sense of which they retained so perfectly. From this form of ac-
clamion to and prayer for the king, and the like, Ps. cxviii. 25, is
the Hosanna taken, Matt. xxi. 9, being but a corruption of the He-
b rew, וְיָדֵה, save, here, or וְיָדֵה, save now, or, save, I pray, in
that other Psalm. See note on Matt. xxi. 9.

PSALM XXI.

2. [a] the request] The Hebrew יָבֶּה signifies to espouse, Deut.
xxi. 7, he that יָבֶּה, hath espoused a woman; so Exod. xxii. 15. יָבֶּה,
a virgin espoused, and Deut. xxii. 23. יָבֶּה. And so the Chaldee יָבֶּה
in the same sense. And if from that root came the noun יָבֶּה here,
with ו, it would elegantly be rendered the espousal of his lips, i. e.
his most important considerable desire, which he had set his heart
upon, and so often begged of God. What that was appears, ver. 3,
setting the crown upon his head, settling him peaceably in the throne.
Thus Cant. iii. 11, Solomon’s day of coronation is called poetically the
day of his espousals, and the day of the gladness of his heart; i. e. the
day that he desired so earnestly, set his heart on, and was so glad
when it came. But if the roots be distinguished by the position of the
point over ו, then as the word יָבֶּה is not elsewhere to be met with
in Scripture, so there may be place for conjecture that יָבֶּה had ori-
ginally the same sense that now יָבֶּה in the Chaldee and Syriac hath
for effudit, “pouring out.” For the lexicographers that render it
elocutio and exposition—and yet produce no other place but this, where-
inthey pretend it to do so—are well reconcilable with this, and so are
most of the ancient interpreters, though they have rendered it vari-
ously; the LXXII δόλης, the will, or as other copies δόλος, the
prayer of his lips, that which the lips pour out in prayer; and the
Chaldee בְּרֵס, the interpretation or exposition of the lips, agreeable to
the Arabic notion of הָעַשַּּי, from מַעַש, for indicium. But the Syriac
have בְּרֵס, the preparation of his lips, that which he hath first pre-
pared in the heart by meditation, and then poured out at the lips.

3. [b] preventest] From וְיָר, the word וְיָר, in Piel, hath several sig-
nifications; ordinarily to prevent or anticipate, but withal to meet, Deut.
xxiii. 4, וְיָר יָר we render they meet you not with bread and water;
and so the Chaldee renders it יָר יָר, occurrerunt, and the LXXII ωυαν-
τησις; so Nehem. xiii. 2, they met not; so Is. xxi. 14, we read they pre-
vented not—it should be, they met not—with bread that fled; in
all which the LXXII read ωυαντησι, to meet. So Micah vi. 6, where-
withal shall I meet (נָלָה) the Lord? and again, shall I meet him (נָלָה)
with burnt-offerings? we read come before, which if it be in the notion
of preventing, certainly belongs not to that place. And thus it most
probably signifies here, thou shalt meet him with benediction of good, as
when Melchisedeck met Abraham, and brought forth bread and wine,

k [Only used in Piel and Pual.] 1 [i. e. אַשָּרָה, from שָׁרָה, for שָׁוֵר.]
and blessed him [Gen. xiv. 18]. So God's coming out to meet us with blessings is a very proper expression of his bounty in obliging and loving us first; as Job xli. 2, who ἔργον εἴπερ, hath begun any kindness to me, obliged me first, and I will repay him? The rendering of Castellio is here most perspicuous, and fully expressive of the sense—cum egregiis affectisti beneficiis, "thou hast bestowed most eminent favours on him."

11. [c] intended] The Hebrew נַפְּלֵי, from whence is נַפָּל here, signifies two things; first, to incline or decline, and, secondly, to stretch out, extend, distend. But how in either of these notions it shall be joined with נַפָּל here, it will not be easy to judge. The LXXII render it in the former notion, ἐπιστήνεται ὅτι τὰ κακὰ, they bowed down evil things on thee; and the Latin declinarunt in te mala; and the Syriac seems to accord, rendering it ὁκοπίαν, and the Arabic they bowed down.

If this be the notion of the word, then it will best be rendered, they wrested, or perverted evil things against thee—as Exod. xxiii. 2, γνωτίζειν, to decline, and γνώση, to pervert, is used, and again, ver. 6, γνωρίζεσθαι, thou shalt not pervert—i. e. by perverting or distorting thy words, framed accusations, calumnies (which are styled νομοπλάτημα, evil or wicked words or things, Matt. v. 11), against thee. In the second notion it is ordinarily applied to lines and curtains; and then to spread evil against any, may be a phrase taken from the spreading of nets—as Ps. cxi. 5, they spread a net with cords—for the ensnaring of any. But the Chaldee, which render it by נַפְּלֵי, from נַפָּל, which signifies first, to beat out and compress, and thence to machinate, contrive, or forge in the brain—in which sense it best agrees with imagining, that follows—make it probable to be taken from the metallists, who beat out, and so extend or distend their metals, and so frame them into any fashion; from whence, by an easy metaphor, it may be drawn to that of designing or forging any evil against another.

12. [d] make them turn their back] That נַפְלֵי signifies a shoulder or shoulder-blade, there is no question—scapula, that part of the body which from the neck reacheth on both sides, before and behind, to the arm. But what the meaning is here of the poetical phrase נַפְלֵי הָנֶשֶׁךְ, thou shalt set them a shoulder, is not so easy to resolve. The Chaldee reads it, Thou hast set them to thy people שֶׁנָּפָל בָּא, one shoulder. The sense of it seems to be best fetched from that which follows, פְּרָהָה, to thy strings, from פְּרָה, nervus, a "bow-string," Ps. xi. 2. The LXXII seem not to have understood it, rendering it ἐν τοῖς περιδιανίνως τοὺς, in thy remainders, as if it were from פְּרֵחַ, reliquus fuit. But sure it signifies the strings of a bow, as the instrument of shooting or wounding; and then—whether we join that to the precedent words, Thou shalt set them a shoulder for thy bow-strings, or to the subsequent words, Thou shalt set them a shoulder; with thy bow-strings thou shalt prepare against the face of them—the latter part must have some influence on the

m [This interpretation is preferred by Rosenmüller and Jebb. The word in cxi. 5, is נזק. Hengstenberg adopts the sense of bending down, as if to throw it upon him. He compares Ps. lxii. 3, (4. Heb.,) 1 Chron. xxii. 10.]
former: and then either way, the setting them a shoulder will be either
the setting them in array, drawing them up in a full and fair battalion,
that so his arrows may freely play upon them, which in the end of the
verse are said to be prepared against the face of them; or, to the same
sense, thou shalt make them as one neck—so the Jewish-Arabic renders
it—for slaughter. Somewhat parallel to this we have Hos. vi. 9, where
it is said of the priests, יָּפִּ֣יִּנָּ֣ן כּוּרְאֵ֣ל, they killed shoulderwise, or by the
shoulder. The Chaldee render it יִֽנְפִּ֣י one shoulder, in the same
words as here they use to expound נֶֽפֶשׁ, shoulder; which shews it to
be a proverbial form, to signify sure and uniform slaughter. This the
learned Castellio saw, and paraphrastically, but very significantly, ex-
pressed—Nam tu eis pro scopo collocatis, recta in eos tuos nervis colline-
abis, “For thou shalt set them as thy butt or mark, and with thine
arrows aim straight at them.” And this sure is the perspicuous mean-
ing of this dark place. For the soldier in procinctu, both in the ancient
and modern wars, was and is wont to oppose only the shoulder to the
enemy, that being the most commodious posture both for defence and
offence. Thus the phalanx was drawn up; thus our stand of pikes are
accustomed to charge; thus the archers draw the bows, the musketeers
give fire; so the swordmen receive the enemy, covering the left shoul-
der with the buckler; and they that use no buckler, yet stand upon a
guard of like nature, and hold it for a rule, never to leave open the
whole body to the opposite. All which gives the account clearly, why
the phrase of setting them a shoulder is here used, because that was the
military posture. Abu Walid interprets it, thou shalt set them as one
side, or on one side, viz. to deal with them all alike, comparing the use
of it here with that in Hos. vi. 9.\footnote{[a] Tit. upon Aijeleth] For the
meaning of the title of this Psalm, כּוּרְאֵ֣ל, the LXXII may first be
considered, which render it ἐνποτὶς διαλέξεις τῆς ἀσφαλείας, and the Latin pro susceptione matutina, “for the
morning help.” This is by the learned Grotius thought to proceed
from their reading the Hebrew otherwise than now we have it; not
כּוּרְאֵל, but כּוּרְאֵל, which ver. 20. is by them rendered διαλέξεις, help.
But that is a very remote conjecture, the words having no affinity in
sound or writing. It is more probable, that from כּוּרְאֵל and כּוּרְאֵל, robur,
“strength,” which is made use of for the aid and relief of others—as
in that ver. 20, כּוּרְאֵל, thou art my strength, hasten unto my help—they
deduced the word כּוּרְאֵל, and took it in the notion of relief, and so render
it דיאλέξεις, help. Upon this conceived notion of כּוּרְאֵל it is that Ps. cvii.
17, where the Hebrew hath כּוּרְאֵל, fools, they, transforming כּוּרְאֵל, fool,
into כּוּרְאֵל, robur, do consequently render it דיאλέξεις, he helped
them; the Latin susceptible, and the Syriac יַֽעָלֵּף, helped, or strengthened.
\footnote{[There does not appear to be any good reason for interpreting the phrase other-
wise than the English version does; as that sense is confirmed by Ps. xviii. 42, and
by the use of יָּפִּיִּנָּן, 1 Sam. x. 9. The connexion between the two clauses of
the verse will be, Thou shalt turn them to flight [when] thou assault at their faces. See
more in Rosenm. Comm.]}}
And then joining גָּפֹת, of the morning, with it, as denoting the haste or earliness of the help, they render it הָיָרָה וְנְדָחָה: for morning, or speedy, or early help. From this notion of גָּפֹת, for strength, the Chaldee also paraphrase it גָּפֹת גַּבָּה, &c. for a strong or powerful obligation, perpetual for the morning; perhaps from גָּפֹת, a ram, such as were usually offered in sacrifice, pitching on the notion of obligation. But the notion which the ancient fathers, and from thence the Interlinear, and most modern translations have pitched on, is that of גָּפֹת, as hind: so Prov. v. 19, in the form wherein here it is, גָּפֹת, an hind, and so frequently גָּפֹת, an hart, or stag, Psal. xiii. 2. Ó Gen. xlix. 21. Ps. xviii. 34. Cant. ii. 7. And this beast being generally taken notice of for swiftness of foot, as in that Ps. xviii. 34, thou hast made my feet like hind's feet, in respect of his flight to some place of safety, in the following words—גָּפֹת, swift as the hind, saith the Chaldee—it is therefore here set to denote David in time of his flight from his persecutors; and the rather, because גָּפֹת and גָּפֹת signifies also a prince, Ez. xxxi. 11. כֵּלֵי גָּפֹת, the prince of the nations, Nebuchadnezzar, and Ez. xv. 15. כֵּלֵי גָּפֹת, δροκότρες, say the LXXII, the princes of Moab; and so 2 Kings xxiv. 15, we render the mighty of the land, the Chaldee גָּפֹת, the princes; and so Is. lxi. 3. And thus the title belonging primarily to David in time of his persecution, it very fitly also belongs to Christ at his crucifixion; he being that Hart, and that Prince, which was then pursued to death, and slaughtered by the Jews; and the Psalm following in many passages more literally belonging to Christ than to David himself, in the first completion.

2. [6] my God] In this verse the LXXII their rendering is observable. First, for the Hebrew גָּפֹת, My God, my God, they read דָּבָדָו, דָּבָדָו מֹע, πρόσφερε μου, God, my God, look on me; and so the Latin: the Arabic and Ethiopic add my in the first place, My God, my God, look upon me; the Jewish-Arabic, my strong God, my potent God. Here it is evident, as oft in other places, that they gave a double signification of the latter גָּפֹת; first, as reading it גָּפֹת, מֹע, my God, and then again, גָּפֹת, to me, which they chose to paraphrase by πρόσφερε, μου, look, or give heed to me. But our Saviour's reciting these words upon the cross is an evidence that this was not the Hebrew reading, but only the descant of the LXXII. Then in the end of the verse, for גָּפֹת, my roaring (from גָּפֹת, rugiuit), they read גָּפֹת, my errors, my incogitations,—as from גָּפֹת, ignoravit, peccavit,—παραδεματωμένου μου; and

o [It is גָּפֹת here, and in the two passages which follow it is the feminine plural.] p [Rosenmüller, in his Commentary, gives several interpretations of this title. He himself follows the opinion of Aben Ezra, that it denotes the tune to which the Psalm was to be sung. For the meaning of the words he appeals to several Talmudical and Arabic passages, where “the hind of the morning” is used to signify a particular period of the dawn, the first appearance of light. See Lightfoot on Mark xvi. 2. Lee, Lex. in גָּפֹת, considers it to have a mystical reference to our Saviour, who is assimilated to the sebi or gazelle, Cant. ii. 8, 9. The term dawn (גָּפֹת) probably refers to the eternity of his existence. See Ps. cx. 4. Comp. Is. xlii. 2. xliii. 13. Micah v. 1. (2 E. V.) Prov. viii. 22. et seq.” Jebb considers it to denote some instrument from the Levitical city of Aijalon; though he confesses himself unable to assign any probable meaning to the epithet Shahar.]
the Latin deliciorum meorum, "of my faults;" and so the Syriac
אָוהַבִי, of my follies; and the Arabic in like manner. And this is
a mistake also. But then, thirdly, where the Hebrew hath רַנֹּ֣הְךָ יִשְׂרָאֵ֔ל—which taking מְלָתֵי adverbially, as oft it is, is literally rendered
thus, the words of my roaring are far from my help, i. e. from helping
me—the LXXII have followed this construction, μαρτὼν ἀπὸ τῆς σωτηρίας
μου ὁ λόγος, the words are far from my deliverance, or, from delivering
me; and so the Latin and Ethiopic, longe a salute mea verba, "the
words are far from my salvation." And to this the Chaldee agrees,
אֲגָאוֹるので, far from my redemption are the words of my
cry: and so the learned Schindler p. 1729 D renders them, as an
instance of the adverbial use of מַיוֹ, procul a salute mea verba rugitus
mei, "the words of my roaring are far from my help;" and Seb.
Castellio to the same purpose, only continuing the interrogation from
the beginning of the verse, cur a meis verbis querulis remota salus est?
"why is deliverance removed from my complaining words?" And thus
in all reason are they to be rendered, to denote the ineffectualness of
his complaints, or how little help they brought him. The other
rendering puts in, and, where the Hebrew hath it not, and joins
together מִיָּהְשׁ, deliverance, and יִנַּבֵּשׁ, words, which cannot well join in
sense; whereas this is most simple, only understanding the verb are,
which is seldom expressed in these writers. Only one thing may
deserve to be added from the Jewish-Arabic, who, as he concurs in
this latter part of the verse, my words and my groaning far from my
help, so he puts the whole verse in form of depreciation, not of com-
plaint, expressing the interrogation, why, as usually he doth, by the
negative—Forsake me not, so as that my words and my groaning be far
from my help: and that sure is the adequate importance of them.

[c] silent] The Hebrew יָרֵשׁ, signifies rest or quiet, either of the
tongue only—and then it is silence—or of the whole body. And so
here it is most probable to be taken, to answer the former part of the
verse. There it was, I cry in the day time, יָרֵשׁ אָלִי, and thou hearest
not; and here, and in the night, repeating יָרֵשׁ כַּנְוַֽוּ I cry, יָרֵשׁ אָלִי,
and not, i.e. there is not, any quiet to me, i.e. no answer to those
prayers of mine which were addressed for quiet or deliverance from my
persecutors: and therefore the Syriac, by way of paraphrase, render it
thou attendest not to me; and so the Arabic also. As for the LXXII
their rendering καὶ οὐκ ἐστὶ διώνω ἐμοὶ—which the Latin follows, et non
ad insipientiam mihi, "and not for folly to me"—it will be hard either
to give any intelligible account of the meaning of it, or of if יָרֵשׁ אָלִי
being rendered by it; unless as Ex. xv. 16, מִן אֵשׁ מִשָּׁן, still as a stone,
signifies senselessness, so here יָרֵשׁ מִיָּהְשׁ were thought to signify senseless-
ness, and accordingly, without care of the sense, thus rendered διώνω
by them.①.

4. [d] O thou that inhabitest] יָשָׁה, to inhabit, signifies also to remain,

① [Or יָרֵשׁ may be repeated from יָרֵשׁ יִשְׂרָאֵל, as in Jer. xlvi. 3, יֵכֶּ֣ה יַ֣שֵּׁה יִשְׂרָאֵ֗ל. Ros.

② [Rosenmüller refers to the sense of διώνωσις given to διώνω by Suidas.]
or persevere: so Ps. cii. 13, thou, O Lord, דַּעְתַּךְ, shalt remain, or continue for ever. And in this sense it will be best taken here, יְנוּבְּכֶנָּה, but thou remainest, or perseverest holy,—the derelictions in the former verses do not tempt him to doubt of it—גְּרוּמִים, the praise of Israel; or O thou, the praises, or which art the praises of Israel, i.e. the object of all their praises; or yet more simply, without the least ellipsis to be supplied, But thou remainest holy, the praises of Israel. The LXXII retain the construction in the latter part, reading ὁ ἱερός τοῦ Ἰσραήλ; and so the Latin, Laus Israel, "the praise of Israel;" and the Arabic, the glory of Israel, as in Simeon’s song, Luke ii. 32, Christ is said to be the glory of thy people Israel, in whom they should rejoice or glory: only in the former part they have somewhat varied, ἐστὶν ἐν ἀγίῳ καρπωσί, but thou dwellest in thy holy place; which yet, rightly considered, is but a paraphrase of the sense in which we render it; for God’s dwelling in heaven is but a phrase to express his faithfulness and mindfulness of his promise, his not being changed; and that is it which is meant by his persevering holy. The Chaldee have a little farther receded—but thou art holy who establishest the world for the praises of Israel— with reference perhaps to the fancy of the Jews, that the world was created for their sakes and their laws; this paraphrase of theirs being not free from sundry of their dreams. Yet may these words bear no ill sense, and God’s making and establishing the world for the praises or glory of Israel, signify his great care and kindness, and consequently fidelity in performing all his promises to his people. The Syriac differ from all the former, making the whole verse but a compellation of God, in these titles, Thou, O holy, and who sittest in Israel thy glory.

6. [c] a worm] These three verses, though they have a first sense historically verified in David, at the time of his flying from his enemies, yet are they in a much higher, and also more literal sense, fulfilled in Christ upon the cross. And first, the word נָמֶשׁ, worm, is thought to have a special energy in it, to denote that kind of worm which is begotten of a grain of coccus, or cochineal, a red berry, that yields the scarlet juice, with which they dye cloth of that colour, and which is full of those red worms. So Is. i. 18., though your sins be as scarlet, the Hebrew hath נָמֶשׁ, as a worm, viz. this scarlet-worm. So Lam. iv. 5, they that are brought up on נָמֶשׁ—we rightly render it scarlet.

And if it be twice dipped with it, then it is a darker and richer colour, Num. iv. 8, and is rendered a purple by the Chaldee. And thus it is a fit title for Christ upon the cross: a worm, in that he is despised and trodden on and oppressed by the Jews; and more peculiarly this scarlet worm, which being pressed yields this rich juice—viz. his blood—of which this royal scarlet or purple garment is made, wherein we may appear before God. In token of which he was arrayed in a scarlet robe, Matt. xxvii. 28. at this time peculiarly of his crucifixion. In the next place, when he is here styled the reproach of men, and despised of the people—יִשָּׂר, from יִשָּׂר, to scorn or set at nought, and so by the

* [Heb. נָמֶשׁ יִשָּׂר. Chald. נָמֶשׁ יִשָּׂרָא. See Buxt. Lex. in יִשָּׂר.]
LXXII rightly rendered ἵσοντιμα λαῶ, one set at nought by the people —this is but parallel to that other prediction, signally pointing at his crucifixion, Is. liii. 3, he is despised and rejected of men, and farther paralleled in the story, when they rejected him and chose Barabbas, Matt. xxvii. 21, when they mocked him, ver. 29, spit on him, ver 30, and mocked him again, ver. 31. Then for the rest of the words, All they that see laugh to scorn, they are exactly fulfilled Matt. xxvii. 39, they that passed by reviled him, wagging their heads, and saying ... he trusted in God, let him deliver him now if he will have him, ver. 43. As for the phrase ποσοφονί, it may best be rendered, they put out the lip, from ρεγ, emisit, dimisit, lascivit, noting that way of mocking, by the distortion of the mouth or lip; and so it agrees with laughing to scorn precedent, and shaking the head subsequent: so the Syriac renders it, they moved their lips; the Chaldee ויתיך, they cut with the lip, as a paraphrase to express reproaching or abusing; but the LXXII only שָלַג וְחִלְּפָה—and so the Latin, Arabic, and Ethiopic —they spake with their lips, as from the notion of ῥῆσ for opening, which applied to the lips denoteth speaking with them.

8. [f] He trusted] SizePolicy. from בֵּן and ב, voluit, devolvit, “roll,” or “devolve,” is used for committing, entrusting any thing to another, casting oneself on God, which is the phrase used Ps. lv. 22, cast thy burden upon the Lord. So Ps. xxxvii. 5, roll (.roll) thy ways upon the Lord, i.e. commit them to him, cast them on him; farther expressed by the next words, trust also in him. The LXXII have rendered it according to sense, ἐμπιεβε ω, he hath hoped, and so the Latin; and [it] is fully rendered, Matt. xxvii. 43, πιποθεω, he hath confided; so also the Syriac here, and the Arabic by two words, he hath believed and confided. ֵ Artifact. is the imperative mood, and so may fitly be rendered, trust in God, as a form of reproach: so it is rendered Ps. xxxvii. 5. But it may possibly be the preter tense in Kal also, as a contraction of ἔπι, as that may by analogy with some other words be used for ἔποι.

[g] he delighted] יר, voluit, “willed,” is frequently used for complacuit, delectatus est, “being delighted,” or “pleased with,” when it hath the preposition ֵ Artifact. following it. And accordingly so the LXXII their ֵ Artifact. in, will in, must be rendered taking pleasure in; and so must the phrase be rendered Matt. xxvii. 43, ֵ Artifact. ֵ Artifact., not, if he will have him, but, if he love him —so יר, signifies also—if he delight, or have pleasure in him. And thus it peculiarly belongs to Christ, of whom it is testified by God at his baptism, Matt. iii. 17, This is my beloved Son, in whom I am well pleased.

12. [h] strong bulls] The notion of גָּדוֹל, here must be resolved by the context. The word יר, signifies strong, and is sometimes applied to God, Ps. cxxxii. 2; sometimes to angels—Ps. lxxviii. 25, יר, the bread of the strong, we duly render angels’ food, from the LXXII,
who read דָּבֶּר אָ֫בְרָא—sometimes to men, Is. x. 13; sometimes to horses, Jer. viii. 16, and xlvii. 3; and sometimes to bulls, when in conjunction with bullocks, Is. xxxiv. 7. Ps. lxviii. 31, and here in this place, בְּנֵי, bullocks, immediately foregoing. So Ps. l. 13, speaking of sacrifice, the flesh of the חַיָּבָ֖ים must be the flesh of bulls or oxen. To this it is not amiss to add, that Jer. xlvii. 15, the LXXII, for צִיוּרֵל, read צִיוּרֵל. The words indeed relate to the Egyptians, whose God Apis was; and as a God, may be so called from צִיוּרֵל, which oft signifies God, the 3, as it is ordinary in several languages, being changed into σ, and the ρ into ρ; as in μαρτυς, martyr, καλς, celer, and many others, those letters are permutable. But that God of the Egyptians was originally an ox, or bull; and then why may it not be thus lightly changed from Abir, a bull? And then as ציור signifies a bull also—and in Chaldee צייר, from whence the Greek and Latin ταῦτας and taurus—why may not that, prefixed to צייר, make ציורא? and that be lightly changed into Serapis, the other title of the Egyptians' God, which also is no more originally but a bull, or ox? But this by the way. This therefore being clear, the rendering of ציורא must be simply bulls, and with צייר joined with it, bulls of Bashan; which being a rich and fruitful place, and the cattle thereof great and strong and fat—as the inhabitants giants, Deut. iii. 13, and formidable, Num. xxi. 34—they are here fitly set poetically to express potent enemies and proud insulators; as the king of Bashan, Amos iv. 1, are imperious women. This the LXXII renders ταῦτας χινωρ, fat bulls, without mention of Bashan, either as reading for it צייר, [or צייר] which signifies fat, or rather thus paraphrastically expressing Bashan, the cattle whereof were fat above any others.

14. [i] out of joint] צייר signifies dividing, parting, dissolving, dispersing; and in Hithpael reciprocally dispersing or parting themselves, so as one leaves or goes from the other. So Job iv. 11, the lion's whelps רִנָּה— we render, are scattered abroad; LXXII, ἀλλήλους, have left one another, in the notion of dispersing. And so all the ancients render it here; the Chaldee ציירא, were dispersed; the LXXII δισακοπο¬ωρα; and so the Syriac and Latin and Ethiopic, were dispersed; the Arabic, dissolde; and this not to denote dislocation of bones, but their parting one from another, as in a consumption of the whole body, which is here described in this and the rest of the verse; which is the thing which is here represented, and by it the lowness of his present condition, or outward estate.

16. [k] pierced] The double reading of the Hebrew here is commonly taken notice of, רֹעָם, they pierced, and רֹעָם, as a lion; and the Chaldee hath put them both together, מִנַּעֲרַת הָיוֹן, biting me as a lion. But it is evident the LXXII read it in the former notion only, and so render it ἐπέφαν, they pierced my hands and my feet; and so the Latin, Syriac, Arabic, and Ethiopic. Of these readings the enquiry must be, first, what force they have in the first intention of the words, as they concern David; and secondly, what is to be said of them in reference to the prophetic sense, completed in Christ. For the former, if we stand to the present Hebrew reading, רֹעָם, as a lion, the sense will run thus—the assembly of the wicked hath enclosed me as a lion,
both my hands and my feet, i.e. I am brought into a condition perfectly helpless, as when a lion hath one in his power, and is about to seize on him; neither my hands nor my feet can stand me in any stead, the former to resist, or the second to fly: where אַל, 'to enclose, is of the same importance with גָּבַל, so oft used in Scripture for such an enclosure as puts one into the power of another. But if the other reading, הָעָבְרִים, they pierced, be admitted, the same total impotence is still discernible. To be bound hand and foot is the proverbial style of Scripture for one that is delivered up to utter ruin; but to be nailed, or pierced, or fastened hand and foot, is a much higher expression of the same thing, both in respect of the certainty and sharpness of the ruin. It is easier to untie a knot than loosen what is nailed, and it is more painful to be pierced than only restrained from liberty. And so in either of the readings the sense holds fitly to David's person, as being in a sore distress and sad condition. Next then, to consider the place in relation to Christ, prophetically described upon his cross; many conjectures of learned men are obvious on this place, but none more worthy to be hearkened to than our two learned countrymen, both exquisitely skilled in the Oriental languages, Mr. Nicholas Fuller and Mr. Edward Pocock. From the Collections of the former we learn, that both from the little Masoreth, and from Rabbi Jacob, son of Haym, and from his own ocular experience of many copies, *Joan. Isaac* Levita hath demonstrated הָעָבְרִים, they pierced, to be the reading in the text or Ketib, and the other הָעָבָדָה, as a lion, only in the margin, or Keri. And this [is] farther manifest by the rendering of Aquila, one very favourable to the Jewish interest, who rendered it as a verb, not as a substantive, and so only according to the textual, not the marginal reading. From the latter we have a more particular, literal, minute account of the word itself. הָעָבְרִים, they pierced, either from מָעַה, or from מָעֵבָד, [כָּרָה]. as that is found in the Arabic—and so probably in Hebrew anciently—to be all one with מַדֶּה, fodere, "to dig," or "pierce," and from whence is Alcaur [אַלָּכָא], the digging of the earth, and Cavar [אַכָּאֶו], hasta confodere, "to run through with a spear." Or if it be read as in their margin, מָעַּבְדָה, then also is his conjecture very ingenious, that it be taken for the participle present in Kal in the plural number, from מָעַה, and from thence מָעַּבְדָה, of which he brings many examples. To this he addeth also, that the Chaldee's paraphrastical rendering—which from the likeness of the word מָעַּבְדָה, as a lion, took occasion thus to express the notion of the participle, and therein the manner of their savage usage—was the original of that double reading of the Hebrew; and indeed not an effect, but the cause of it. As for those who suspect our reading as a falsification of the Christians, besides many other evidences of conviction, he there gives us the testimony of David Kimchi; who, taking notice of the Christians' reading in this place different from the Jews, doth not accuse them of any fraud, as else-

where he doth, Ps. cx, and probably would have done, if he had not known that they had herein followed the most emendate copies a.

21. [If I have heard me] From ἡγη, to speak, or answer, or hearken to another, is the word ἤγης, here, thou hast heard, or answered me. This verb the LXXII read as if it were a noun from the other notion of ἡγης, affixit, and so read τασείσωσιν μου, my affliction or humiliation—and from them the Syriac and Latin, &c—as if it were Ἐδης, my affliction.

24. [in] affliction Ἐδης, from the precedent ἡγης, may signify affliction, or low estate; but all the ancient Interpreters render it in the notion of prayer, and the like; the Chaldee מְנַחֲשָּׁהָ, the prayer; the LXXII δεῖσον, prayer; the Latin deprecationem; and so the Arabic; and the Syriac σαέχ, the cry: and so the not despairing, or abhorring, or casting out, will best agree with it, and the subsequent also, when I cried unto him he heard: and so the word will well enough bear, from ἡγης, to speak; as that is here applied to Ἐδης, the poor, of whom the wise man saith, the poor man speaketh supplications.

29. [is keep alive] Where the Hebrew reads ἔχω, ἔχω, and he hath not quickened his soul, the LXXII and Syriac, Latin, Arabic, Ethiopic render καὶ ἔχω μου ἀνάβας, and my soul lives to him; for ἔχω, his soul, reading ἔσω, my soul, for ἔχω, not, to, to him; and then joining the masculine ἔχω, to the feminine ἔσω. But the Chaldee, rendering it ἔχω μου ἐσώ, and the soul of the wicked he shall not enliven, do evidence our vulgar reading of the Hebrew to be that which they then used, and so the LXXII to have misread it. The literal meaning of it is somewhat difficult. Castellio's conjecture is not unfit to be taken notice of, who joins it with that which follows, thus—and he that hath not quickened his soul, i. e. who is dead, ἔχω, ἔχω, his seed shall serve him, Eorum progenies, quorum vita non perdurat, cum colent, “the progeny of them whose life continues not shall serve or worship.” And thus may the ellipsis be well enough supplied, and with as little violence as any other way. Yet because both ἔχω and ἔσω are in the singular, not plural number, and ἔσω, seed, without any affix of any number, must agree with those, it will be more reasonable to change his plural eorum and quorum into ejus and cujus; and then, retaining that his way of interpretation, the rendering will be literally this—and for him who doth not enliven his soul, i. e. who dies, his seed or posterity shall serve him, i. e. God. This may have a commodious meaning in respect of David himself, that when he is dead, and so can praise God no longer himself for these his mercies, yet his posterity shall praise God for

a [For a full statement and discussion of the various readings. ἔχω, ἔσω, ἔχω, ἔσω, consult Rosenmuller's Epimetron to this Psalm, and Pocock's Not. Misc. ad Port. Mos. c. 4. p. 150. (Works, vol. i.) Kennicott reads ἔτοιμος; as also Heirstenberg, rendering it, “they beset me lion-like on my hands and feet,” i. e. on all parts of my body. Perhaps the soundest opinion is that of Pocock, that the reading is ἔσω for ἔχω, the first being etheptic, as in ἔσω. Hos. x. 14. ἔσω. Zech. xiv. 10, ἔσω. Ex. xxviii. 24, and other instances, which will be found in the authorities above quoted.]
them, and by that engagement be moved to undertake and adhere to his service. But in respect of Christ, the completion is more signal; that though he die, yet he should have a numerous posterity, and those begotten, as it were, by his blood-shedding—as Is. liii. 10, when he hath made his soul an offering for sin, he shall see his seed—and this seed of his shall serve him, viz. the multitude of Christians that adore the crucified Saviour; of whom it very agreeably follows, that they shall be accounted to the Lord for a generation, being the men that make up the μελλων aiow, the future age—as Christianity is called—of which Christ is styled ὁ πατὴρ, the father, in the LXXII their rendering of Is. ix. 6. If this be not the meaning of the place, then taking the words by themselves, ἡνίων μὴ Ὑπεράψιν, and enlivens not his own soul, must probably be thus supplied, as our English hath it, and none can keep, or—more literally to ὃς—hath kept alive his own soul; i.e. in relation to David, it is God that hath delivered and preserved him, and none else could have done it, being destitute of all worldly aids: and the same by way of pious aphorism, is applicable to all others; all deliverance from the least to the greatest strait or danger, is totally to be imputed to God. But most eminently and signally to Christ, who, being dead in the flesh, was quickened by the spirit; being put to that shameful death of crucifixion in his human nature, was raised again by the power of his Divine nature; and in that was founded the propagation of the Christian religion, as the interpretation of that which follows—His seed shall serve him, and be numbered (ὤπιγ) or accounted to God for a generation.

31. [o] that he hath done this] Where the Hebrew hath ףִּירִי נֶפֶשׁ, that, or because he hath done it, the Chaldee renders paraphrastically, and in sense, יְרָצָן נָשִׁים, the miracles which he hath wrought. The LXXII, applying it to the people that should be born, reads, διὸ ἐνολομέαν ὁ Κόρος, which the Lord hath made; and so the Latin and Ethiopic; and the Syriac also, save that they read it in the future. That which is most exact and according to the letter will be to render ףִּירִי נֶפֶשׁ, because he hath wrought it, by it meaning the righteousness precedent: so Castellio renders it, ut exponant qua sit usus justitia, “that they may shew what righteousness he hath wrought;” by righteousness meaning either fidelity, and performance of promise, or more fitly—in the sacred notion of ףִּירִי—benignity or beneficence.

PSALM XXIII.

5. [a] runneth over] The LXXII for ץֵרֶד, exuberant, read μεθύσκω, inebriating; but this is their ordinary use of the word μεθύσκω, for drinking liberally, not being intoxicated or drunk. The word ץֵרֶד signifies moist, watered; and—watering being a means of making ground fertile—plentiful, exuberant; and so is fitly applied to the festival cup here. But to this the LXXII add διὸ κράτιστον; the Latin, quam praecessus est! “how excellent is it!” This they do by taking the beginning of the next verse, and adding it to the end of this, וַיְהִי יִשָּׁב, which they therefore render, how good! But that belongs to the consequent words; and so is rendered by the Chaldee מַרְעַב, but goodness, or
benignity; and so the Syriac and the Arabic; who yet finding κρατιστον in the version of the LXXII, render that there inebriating as pure wine, accounting that the meaning of κρατιστον, best, the wine which hath no dash of water being such. In this place the LXXII read ποτηριων σου, thy cup, and from them the Arabic and Ethiopic; but the Hebrew hath νημ, my cup, and so the Chaldee and Syriac and Latin; and St. Hierome in his Epistle to Sunia and Fretella [tom. II. p. 83. ed. Basil. 1526.] saith that in the edition of the LXXII it was my cup; and that thy cup was an error of the scribes.

6. [b] dwell, which the interlinear regularly renders I shall return, from יָשָׁו, which is commonly taken in that sense, is by all the ancient interpreters rendered I shall dwell—בָּ֣ה in the Chaldee, קארוּזָי in the LXXII, and so in the rest—from a second notion of יָשָׁו, to inhabit, in which we have it Jer. xiii. 10, יָשָׁו בָּשָׁו יָשָׁו; we render it, if ye shall still abide; and the Chaldee לָבֶּךָ אִשָּׁתְךָ מִי וְיֹדַע, if by dwelling ye shall dwell; and so the LXXII, εἰ τὰ καθώστα ἐστίν, of ye shall surely abide; and the Arabic, if ye shall remain firm; and the Latin, si quiescentes permaneant, “if ye shall abide quiet;” and so the Syriac also: thus 2 Sam. xix. 33, יָשָׁו, in his abiding, the Chaldee again יָשָׁו, in his dwelling at Mahanaim. And that thus it was taken here is much more probable from their general consent, than that they read, as some imagine, יָשָׁו, from יָשָׁו ו, and not יָשָׁו, from יָשָׁו; it being ordinary for words of so near alliance as are יָשָׁו to dwell, and יָשָׁו to return—and I may add יָשָׁו, to rest—to change significations the one with the other, and so to signify the same thing; especially when it is remembered, that he that is returned to a place is supposed to abide for some time, and so to inhabit there.

PSALM XXIV.

4. [α] lift up his soul] That יָשָׁו, to take, to lift up—which is used in very many senses, according to the matter to which it belongs—doth sometimes signify to swear by, there is no question. Thus it is in the third commandment, and generally, when it is the taking God's name: for God's name being God himself, the taking of that is the swearing by God: see note on Ps. xvi. 4. And though, applied to יָשָׁו, the soul, it frequently in the Psalmist signifies somewhat else, lifting it up in devotion, as it were a sacrifice to God; yet the consequents here belonging evidently to perjury, and among the forms of swearing, that by the soul or life being one—וּאִשָּׁתְךָ יָשָׁו, Amos vi. 8, God hath sworn by his life or soul—therefore it is here most probable to be taken in that sense, especially having יָשָׁו, in vain, joined with it; which again makes it more parallel to that in the third commandment, where by ἐνυποκειν, saith our Saviour, Matt. v. 33, perjury is de-

[b] Rosenmüller considers יָשָׁו here to be but a peculiar form of the infinitive construct of יָשָׁו—יָשֶׁב—with the suffix; or at least a noun derived from it. He accounts for the use of יָשָׁו in Jer. xiii. 10, by the similarity of meaning between verbs כו and כו.]
noted. The only remaining difficulty is, how the τῷ ὧν is to be rendered—my soul, or his own soul. The points direct to render it my soul; and so the Interlinear reads animam meam, “my soul,” or “life,” as if it were τῷ ὧν, making God the speaker of this verse, and then it is God’s life, or soul. But the text writing τῷ, not τῷ, and the context according with it, the punctuation must in reason give place; and accordingly all the ancient Interpreters appear to have read it τῷ, his soul, by that meaning his own soul, or the soul of the swearer. And thus it may probably be. And yet it is as probable also that the Lord being formerly more than once mentioned in this Psalm, the τῷ, his soul, or life, may be the life of God, by whom oaths are wont to be conceived, and are then an acknowledgment of God’s vindicative power, which if it be invoked τῷ, to a vain, i.e. a false thing, is a huge degree of profaneness; and so may here fitly be set to signify those that are not meet to be admitted into God’s holy place, where he is to be honoured and worshipped.

5. [b] righteousness That ὢν ὑπὲρ, righteousness is oft taken for mercy, is frequently observed—see note on Matt. i. 19, and Matt. vi. 1—and so it is most probably to be taken here, being explicative of ὢν ὑπὲρ, blessing, going before, as ἐπερωτεῖον and ἔλογια—the two words for blessing—benefaction and benediction, are frequently used for works of mercy: and thus the LXXII read it here, ἐλογιούνθαι παρὰ θεοῦ σωτηρεύοντες αὐτόν: mercy from God his Saviour; and the Latin, Arabic, and Ethiopic in like manner.

6. [c] O Jacob] What τῷ ὧν, Jacob, is set to signify here, is uncertain. The LXXII leaving out the affix of the former word τῷ ὧν, thy face, and reading it only τῷ πρόσωπῳ, the face, for τῷ ὧν, Jacob, read ὑπὲρ θεοῦ Ἰακώβ, of the God of Jacob; and so the Latin and Arabic and Ethiopic; but the Syriac thy face, O God of Jacob, as our English doth, making an unusual ellipsis, which they supply with O God of. But it may be more probable, that Jacob is here set, as oft it is, for the children or posterity of Jacob; as Israel, the other name of Jacob, is, we know, very frequently used for the men or children of Israel, the Israelites: so the Jewish-Arab here, of the family or posterity of Jacob: and then two renderings the words will be capable of. For Jacob, i.e. the children of Jacob, will be a fit appellation for those that are diligent seekers of God, truly pious men; and so may be joined with them by apposition, or as the substantive to which that particle is to be annexed in construction, though it be placed before it: so the Jewish Arabic, which seek the light of thy countenance, of the family, &c. And to this the Chaldee may seem to have looked, who, without any paraphrase to illustrate it or supply any ellipsis, set it just as the Hebrew do; only instead of thy face they read τῷ ὧν, the sight of his face. To this sense the learned Castellio reads it, thus expressly—Jacobæorum, qui sunt ejus presentia cupidi, “the Jacobæans or Israelites which are desirous of his presence,” which love and earnestly desire and frequent the assemblies, where God hath promised to exhibit himself to those that worthily approach him. But there is also a second possible and not improbable rendering, to
be fetched from the importance of the phrase seeking the face, which is no more than joining themselves to another. So Prov. vii. 15, Therefore came I out to meet thee diligently, to seek thy face, &c. It is the speech of the whore to the lover, and signifies no more than to get into his society, to join herself to him. Now the sons of Jacob being the only people that had the knowledge of God, and that were owned by him, and that should have liberty to enter into the temple, the holy hill, the representation of heaven; and this privilege being communicable to proselytes, that should come and seek and join themselves to them; and the prophets oft foretelling, that thus the nations should flow into them, which was most eminently fulfilled in the Gentiles receiving the faith, and so becoming the spiritual seed of Abraham and Jacob, the true Israelites; therefore this may very fitly be the rendering of the words that seek thy face, O Jacob, that come in and are proselytes to Israel, join themselves to them, in the worship and lauding of God, and undertaking of his obedience; the seeking of Jacob's face, in this sense, being all one with being proselytes to their Jewish religion, as the προσέγραψε κύριος, coming to God, Heb. xi. 6, the periphrasis of a proselyte to Christ, is all one with ἐξηγείρετο, seeking him diligently, in the latter part of that verse. This interpretation will be yet more commodious, if we suppose this Psalm sung by way of antiphona, one chorus answering the other: see note on ver. 7. For then they, to whom the answer is given, may fitly be meant by the other in that phrase, thy face, O Jacob; as those that represented the whole people, and praised God in their name.

7. [d] Lift up your heads] Where the Hebrew hath וּלָקַחְנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָn, Lift up, O gates, your heads, the LXXII read ἄνοιγε πόλας τῆς ἁγιασμοῦ ὑμῶν, which may be construed, Ye princes, lift up your gates: so the Latin render it, Attollite portas, principes, vestras; and so the Arabic and Ethiopic; and so Apollinaris, 1. 20,

Ye rulers, lift up your gates. But that rendering can have no accord with the Hebrew, which joins the suffix יִהְיֶרֶךְ, yours, to ὑπάρχειν, heads, not with מְלִכָּנָנָנָנָn, gates. It is therefore more probable that the LXXII set of ἁγιασμοῦ ὑμῶν, your princes, to render מְלִכָּנָנָn, your heads, so inverting the syntax—your heads, or princes, lift up the gates, for, ye gates, lift up your heads. But this is a misrendering of theirs; and the Chaldee and Syriac read ye gates, lift up your heads: what that is, may next be considered. The gates are specified by the Chaldee to be πόλας ὑπάρχειν, the gates of the house of the sanctuary, i. e. of Zion, whither the ark was to enter, and to be placed there. The ark, we know, is called ἡ τιμή, the glory, 1 Sam. iv. 22, The glory is departed from Israel, for the ark of God is taken. And God having promised to be present there, he is, as in other, so peculiarly in that respect, here called ἡ τιμή, the King of glory, and he [is] to come in, when the ark enters. Now there be some hanging gates, the letting down of which is the shutting of them, and the lifting them up the opening of them. Such are those which we call portcullis, of use for fortified places, such as Zion was—the stronghold of Zion, 2 Sam. v. 7—and so the gates of Zion lifting up their heads, is their being
opened for the ark to come into it. And this, we know, was done with solemnity, 2 Sam. vi. 12—with gladness, saith the text—and this Psalm was either made for that solemnity, or else for the commemorating of it. That these gates in the next words are called מִשְׁמַרְתָּם נַחֲלֵי, eternal gates, the reason may be taken from the durableness of the matter whereof they were made, as strongholds have iron gates, or the like. In this place it is not amiss to add of this Psalm, that being designed for so solemn an occasion as that of bringing the ark into Zion, or the commemorating thereof, it was probably sung by way of antiphona, or response, or alternation. Thus it seems to be practised at the eæœnia, or dedication of the wall, Nehem. xii. 27, the solemnity whereof was performed by drawing up the whole train of attendants into two companies, or processions. Then, saith Nehemiah, ver. 31, I appointed יַאֲמֹד הַשִּׁבֵּר, two great companies, or chori, חֹרְשָׁה, and processions, saith the Interlinear—we render it, from the Vulgar, laudantium, “of them that gave thanks” d—whereof one went on the right hand, and (ver. 38,) the other company of them that gave thanks went over against them... So stood the two companies of them that gave thanks in the house of the Lord, ver. 40. This same usage on solemn occasions, to divide into two choirs, though without respect to alternations, appeared also more anciently—before this of bringing the ark to Zion—from the performances on mount Gerizim and mount Ebal, Deut. xxvii. 12, where the quires were after this manner divided, Simeon and Levi and Judah and Issachar and Joseph and Benjamin, to bless the people on the one; and Reuben, Gad, Dan, Asher, Zabulon, and Naphthali, on the other, to curse; six on one side, and six on the other. And being thus found so long before and so long after this time, it is the less to be doubted but it was practised now at the bringing of the ark to Zion. To which purpose it is farther to be observed from Ps. lxviii.—written for the removal of the ark, and beginning with the solemn form, Let God arise, &c., prescribed in the law for that occasion, Numb. x. 35—that the manner of this procession is thus described, ver. 24, They have seen thy goings, O God; even the goings of my God and King in the sanctuary. The singers went before, the players on instruments followed after; among them were the damaseis playing upon the timbrels. One νῶρα, company, or chorus of vocal music, went before the ark; the other, of instrumental of all kinds, followed it. Whereon it follows, Bless ye the Lord in the congregations, in the plural, these two companies. And then it cannot be improbable that, as Nehem. xii. 40, So stood the two companies in the house of the Lord, so here, at the entry of the ark into Zion, these two chori should be drawn up at the gates on

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c [Rosemüller supposes this to be an apostrophe to the temple, hereafter to be built; in which case הנָשִׂי will refer to the Lord’s abiding there for ever. See Ps. lxviii. 17. So 1 Kings viii. 13, I have surely built thee an house to dwell in, a settled place for thee to abide in for ever—הֶנַּשִּׁי יִשְׂרָאֵל. If it be applied to the gates of Zion, it may mean ancient: and so French and Skinner take it.]

d [Chorus laudantium, in the Vulgate, is the translation of נשיך. The rendering of נשיך is et iverunt. In our version companies of them that gave is in italics.]
each side of it, and so stand; and the first be supposed to begin with the first three verses of this Psalm, The earth is the Lord's, &c. Who shall ascend, &c.; to which the other answerer in the three following, He that hath clean hands, &c. Then the first resuming their turn in the seventh verse, Lift up your heads, &c., the other answerer in part of the eighth, Who is the King of glory? then the former answering, The Lord strong and mighty, the Lord mighty in battle, the other resumes again, Lift up your heads, &c. And then the first asking the question, Who is, &c., the second concludes, The Lord of hosts, he is the King of glory.

PSALM XXV.

3. [a] without a cause] וַיֶּאֶס signify any falseness, perfidiousness, violation of oath or league; and not simply any kind of transgression, but those of lying, or falseness. The only difficulty is, what is meant by פְּרִי, that is joined with it, an adverb from פָּרַה, insanis or vacuus, "vain," "empty," or "void." It is by the LXXII rendered διακενή; by the Latin supervacue, "in vain," or "to no purpose;" and it ordinarily belongs to those that do any thing, and receive no reward or advantage by it. So Gen. xxxi. 42, Surely thou hast sent me away פְּרִי, we render it empty; the LXXII εἴρη, that is, without any reward for all my labour. So Exod. xxiii. 15, thou shalt not appear before me—i. e. before God—פרי, empty, without some present to offer him. So 1 Sam. vi. 3, if ye send the ark, send it not empty, i. e. without some presents to accompany it. And thus it seems to signify here, being applied to the false perfidious persons, that had violated their faith to David. Those, if they were frustrated in their mischievous designs, if they prospered not, should be perfidious without any reward; and so be put to shame, rendered ridiculous thereby, as those that are disappointed of their expectations: and so that is the meaning of the phrase.

14. [b] The secret] The Hebrew רבד, the secret, is by the LXXII rendered κραταίως; by the Latin firmamentum, the "firmament" or "foundation;" by the Arabic the strength; all either reading רבד, a foundation, or else supposing רבד, which is a primitive, to be derived from דָּבָד, foundavit. But the Chaldee reads it in the notion of רבד, the secret; which signifying a thought also, or counsel, or consultation, the Syriac read it, to no ill sense, The thought of the Lord is of them that fear him, as thought signifies care, or consultation, and solicitude for or about any thing; and so the thought of God, his careful providing all that is wanting for them. In the notion of a counsel or consultation we have it, Gen. xlix. 6, My soul come not וַיֵּאָס, into their secret, i. e. into the consultations of those brethren in iniquity. And either this notion, or that for a secret, may most fitly be retained in this place. If it be the secret, then it will be answerable to the

* [Rosenmuller interprets רבד, friendly intercourse, as it is used Ps. li. 15, רבדא, Job xix. 19, and Ps. 31. 32, it is used to express the contrary of abhorrence.]
shewing or revealing that follows in the end of the verse, גְּבִירָה וְאָדָם, which is thus literally to be rendered—and his covenant is to declare, viz. his secrets, to them. So the LXXII, καὶ ἡ διάθηκα ἀναφορά διηλεύσα αὖτοι, and his covenant of declaring, or to declare to them; and the Latin, et testamentum ejus ut manifestetur iis, “and his testament or covenant is, that it,” i.e. the secret preceding, “be revealed to them,” i.e. it is part of God’s covenant with his faithful to reveal his will to them, and not to keep it secret, so that they may know it, and practise it, which without knowing they cannot do. See Deut. xxx. 11. And to this sense the Ethiopic paraphrase it his law shall teach them. And this is no incommodeious sense of these words. But then considering that this of the Psalms is a poetical writing, in which trajectons are not unusual or strange, it may, I suppose, yet be more probable, that there should be place here for such an easy trajecton\footnote{The infinitive with ל is constantly used in a future sense, as Is. xxxviii. 20, יִזְכַר לְךָשִׁים, so that there is no need of the supposed trajecton.}, as we observed Ps. ii. 11, and so the whole verse lie in construction thus, it is the counsel, or secret, of the Lord, and his covenant to them that fear him, ad notif-\ begin candum iis, “to declare to them,” or “reveal,” or “let them know,” i.e. “to reveal his will unto them,” viz. that part of his will which is so oft mentioned in this Psalm, ver. 4, 5, 8, 9, 10, 12, and that which alone is useful for us to know—his will, or commandments, wherein we are to walk, if ever we hope to be accepted by him. And this I suppose to be the fullest and clearest rendering of these words, which must be acknowledged to have some obscurity in them.

16. \footnote{The infinitive with ל is constantly used in a future sense, as Is. xxxviii. 20, יִזְכַר לְךָשִׁים, so that there is no need of the supposed trajecton.} desolate] מָתִית, usus, “one,” oft used for unigenitus, “an only son,” doth also signify a “solitary” and “desolate” person; so Ps. lxviii. 7, God setteth מָתִית, the solitary in families, i.e. gives them children that had none; so Ps. xxii. 21, deliver my soul from the sword, מָתִית, my only one—i.e. my soul, which is now left destitute—from the power of the dog; and so here, as must be concluded from הָאָדָם, and afflicted, which is added to it. Yet have the LXXII rendered it in the other signification, μοωογιος, only begotten; and so the Arabic, only son; but the Latin more to the letter unicus et pauper sum ego, “I am alone and poor.”

21. \footnote{The infinitive with ל is constantly used in a future sense, as Is. xxxviii. 20, יִזְכַר לְךָשִׁים, so that there is no need of the supposed trajecton.} integrity] For רְשֵׁי סֵת, integrity and uprightness, in the abstract and singular, the LXXII read, in the concrete and the plural, ἀδελφοὶ καὶ εὐθές, the innocent and right: and then רְשֵׁי סֵת, from רְשֵׁי, to keep or preserve, is by them rendered ἰκαλυπτή μοι, stuck or adhered to me, as if it were from ἰκαλυπτή, colligovit, “to be bound up” in league with any. But the Chaldee render it clearly, Perfectness and uprightness shall preserve me. And thus also it is capable of two senses; one in relation to himself, the other to God. If it refer to David himself, then shall will best be rendered simplicity, that ingredient in Jacob’s character, [Gen. xxxv. 27] as that is somewhat inferior to goodness, which, ver. 8, is joined with uprightness, and both spoken of God, besides whom none is good in that sense, as Christ saith [Matt. xix. 17]. But it may not unfitly refer to God, and then it will signify perfectness
in the highest degree: and as that denotes the greatest goodness and mercy, as when Christ saith, Be you perfect, as your Father in heaven is perfect, Matt. v. 48—it is Be ye merciful, as your heavenly Father is merciful [Luke vi. 36]—and then as Ps. xiii. 6, we have, Surely goodness and mercy shall follow me all the days of my life, referring questionless to God’s goodness, &c., so here it may well be Perfectness and uprightness—i.e. God’s perfectness and uprightness, his mercy in promising, his fidelity in performing—shall preserve me.

PSALM XXVI.

1. [a] slide] The only difficulty in this verse is, in what sense τρίγω is to be taken. The verb τρίγω signifies to trip, to totter, to be shaken, or moved, to be ready to fall, inconstant, or not able to stand. And it may be applied either to the subject matter of his hope, that he shall not be cast down by his enemies, forsaken by God, and that looked on as a reward of his hope—and so our English understands it, and accordingly infers it with the illative therefore—or else it may be applied to the hope itself, or David hoping; and then it signifies the constancy of his unshaken hope, that however God deal with David, he will immutably trust in him. And thus I suppose it is to be understood here, if the words be simply read, as they are in the original thus, Judge me, O Lord, for I have walked in mine integrity, καθάρος, and in the Lord I have trusted, τρίγω μη, I will not be shaken. Where in his appeal to God he proposeth two things to his trial—examine me, ver. 2—first, whether he have not continued upright before him; secondly, whether he have not, and do not still constantly continue to adhere and depend on him for his protection; which being the two things to qualify a man for God’s audience and acceptance—sincerity of obedience to, and of trust in God—he may now cheerfully appeal to him, and adventure himself to his Divine examination. And thus all the ancient interpreters seem to have understood it, none of them interposing the therefore, or varying from the simple reading, as our English doth; but, on the contrary, the Arabic interpreting τρίγω by fearing—which is the shaking of his hope—I have trusted in the Lord, and will not fear, have confined it to this sense; and so the LXXII, καὶ ἐν τῷ κυρίῳ ἀπείκονισε μὴ σακευασθείς, and trusting in the Lord I will not be shaken; or, as other copies read, ἀνθρενώσα, grow weak; the Latin in like manner; and the Ethiopic et in Domino sperans non infirmabatur, “and hoping in the Lord I will not be weakened”—i.e. I do hope, and will continue firm in so doing. To this the learned Castello hath expressed his sense, Patrocinare, Jehova, qui me innocenter gero, immotam in Jehova fiduciam habens, “O Lord, take my part, who behave myself innocently, having an unmoved trust in the Lord.” And considering that it is here his request to God to take his part, that which follows in the rest of the period must in reason be the recital of the qualifications necessarily required to the hearing of this prayer, rather than the inferring or concluding that God will take his part, i.e. that his prayer shall be heard. And this also appears by ver. 3, where, having offered himself to God’s examination, ver. 2, for the truth of what he had here pretended, he specifies
expressly or instances in these two things—only by way of ἐπάνωσεν, frequent in sacred style, the latter is mentioned first—For thy loving-kindness is before mine eyes—there is his unmoved hope—and I have walked in thy truth—there is his integrity.

2. [b] try] The Hebrew נְזִיר signifies originally so to try, as the metallist doth his gold, by dissolving and melting it. So Ps. lxvi. 10, thou hast tried me as silver is tried; where the Targum [has] מַעֲטַפִּיתֶךָ, thou hast melted us as the goldsmith melts his silver. So Is. lvii. 10, מַעֲטַפִּיתֶךָ, I have melted thee—I have tried thee in the crucible of affliction. And thus the LXXII render it here πυρωσῷ, set on fire; the Latin ure, "burn;" and the Arabic, make to burn. And thus it specially belongs to afflictions, by which, as by fire, such trials are made.

4. [c] dissemblers] From ἄγγελος, hiding himself, is ἀνακρίνεσθαι here, which therefore literally signifies those that hide themselves; which because all wicked men desire to do, their actions averting and hating the light, therefore the LXXII here render it παραπληροῦσθαι; and the Latin iniqua gerentes, "wicked doers;” the Arabic, breakers of the law: and so in sense it is to be rendered, but literally the secret dealers, the greatest wickednesses being those that are most secretly contrived: and accordingly the Chaldee so paraphraseth it, they that hide themselves that they may do ill.

5. [d] I will wash] That the future tense in Hebrew is frequently taken in the preter tense, is known to all. Here the context requires it to be so, both in ver. 5 and 6, being all but an explication, or recital at large of what had been said ver. 1, viz., that he had walked in integrity. And therefore as it is ver. 3, I have walked in thy truth, and ver. 4, I have not sat, and ver. 5, I have hated; so in all reason must the futures be rendered in the latter part of those verses, 4 and 5, I have not—not I will not go, and sit. And then by consequence so it must be in this, ver. 6, I have—not will, for the future, washed my hands in innocency, and so compassed —. Now for the phrase washing hands in innocency, the LXXII render it ἐν ἁσία, i. e. literally, among the guiltless; and so the Latin render it inter innocentes, "among the innocent." But this sure signifies no more than the ordinary reading of the Hebrew imports, to wash the hands in token of innocence. This we know from Deut. xxii. 6 was common among the Jews in any solemn business of protesting innocency, to wash the hands as a token of it; and so Pilate did, Matt. xxvii. 24. But it particularly belonged as a ceremony preparative to praying; for unless we come pure to that work there is no hope to be heard. If I regard iniquity in my heart, the Lord will not hear, saith David, [Ps. lxvi. 18]: and we know that the Lord heareth not sinners, saith the man in the Gospel that was born blind [John ix. 31]; and Is. i. 16, when ye make many prayers I will not hear; your hands are full of blood; wash you, make you clean. It was therefore a common usage among all the Jews always to wash before prayers. So saith Aristeas, in his history of the LXXII, ἵδος καὶ πᾶνον

8 [This interpretation is followed by Jarchi and Kimchi; but Aben Ezra gives it the sense of dissemblers, who secretly act otherwise than they profess—"qui fromem aperint, mentem tegunt."—Hengst.]

tois ἰουδαίοις ἔσκαψαν τῇ βαλάνσῃ τὰς χεῖρας, ως ἐν ηδύναι πρὸς τὸν Θεὸν. It is the custom for all the Jews to wash their hands as oft as they pray to God: whence the apostle takes that phrase of lifting up holy hands, 1 Tim. ii. 8—see note there. So in the Yad Tephillah, c. 4. § 2. The hands are to be washed before prayers. To this belongs the rule of the Jews, that every one should wash as soon as he rises in the morning, thereby to prepare himself for the reading the Shemaah and praying; not accounting him ἁγιός, pure or clean, before he hath washed his hands in water; and this in imitation of the priests' ministering in the sanctuary, who were not to perform any sacred office till they had poured water out of the laver that was set in the temple to that purpose, and washed their hands in it. In place of which offices of the priest is, say they, the reading of the Shemaah in the morning, and at other times, which belongs to all, and must be prepared for by washing. See Mr. Pocock's Not. Miscell. c. 9, p. 266. This then being premised, the only difficulty remaining is, what is meant by compassing the altar; this referring, no doubt, to the priest's officiating or sacrificing, at which time he was wont to go about the altar (as it here follows in the next verse) publishing and telling of all his wondrous works—in order to which going about the altar was adapted—praising of God, or praying to him. In reference to this custom of the priest's going about the altar, it is, that the LXXII, Ps. xxvii. 6, have these words, ἐκύλωσα καὶ ἐθύμος ἐν ἡ σκηνῇ αὐτοῦ θυσίαν ἐκλαμβάνω, I compassed and sacrificed in his tabernacle a sacrifice of shouting; and the Arabic reads لاشا, to walk about, to perambulate, rendered by the Latin lustravi, so compassing, as in a lustration. The truth is, the Hebrew ἐκύλωσα, in that place, signifies round about me, and so is most rightly rendered by the LXXII ἐκύλωσα—they seem rather to have read it ἐγκαλό—I compassed. Yet is that misrendering of theirs founded in this custom of the priest's going round the altar in time of his oblation. And then it being this custom of the priest's washing before his officiating, from whence came the custom of the people's washing before prayers, the whole verse must thus be understood with reference to the priest's practice, who first washed his hands, and then offered sacrifice, and in offering compassed the altar. In proportion whereto David, willing to express his coming with a pure heart to pray to God, doth it by this similitude of a priest; that as a priest washes his hands, and then offers oblation, so had he constantly joined purity and devotion together; which still belong to the two things mentioned ver. 1, and again ver. 3, as the qualifications to fit him for God's patronage; the washing hands in innocency being perfectly all one with walking innocently, ver. 1, walking in thy truth, ver. 3, as his compassing God's altar, i. e. offering up his prayers in a pious hope and reliance on God, is equivalent with trusting in him, ver. 1, and having God's lovingkindness before his eyes, ver. 3. And so still the decorum is observed throughout the Psalm, and concludes it again, But as for me, I will walk innocently, ver. 11—there is the former; My foot standeth in an even place, ver. 12, and so steady, firm, to signify the stability of his hope—there is the latter.

8. [e] habitation] The Hebrew יִתְנַה, habitation, from יָתֵן, to dwell, is here by the LXXII rendered ἐπισπέρεω, comeliness, misreading it, as
some think, by inverting the letters. In another place they render it ἰδέων, a cloud, Zach. ii. 13, as if it had been יָדֶפ, that so signifies. But 2 Sam. ii. 29 they render it ὀφθαλμος, eye, as if it were from עַיֵּן, oculus. And so probably they took it here, the eye signifying also the aspect, wherein consists the εἰμπρεσία, or comeliness of any living thing. The Syriac here render σύντομος, ministry; but the Chaldee רשות, habitation. The only question can be whether by habitation of thy house be meant David's inhabiting God's house—as Ps. xxvii. 4, One thing have I desired, that I may dwell in the house of the Lord—or God's inhabiting it himself. And the latter seems most agreeable, so as the habitation of thy house be the house which thou inhabitest, or בְּנַחַת, by apposition, thy habitation-house; as we use in English a mansion-house, i. e. a place for daily habitation, such as the temple or tabernacle was to God, having promised to be continually present there. Answerable to which is the latter phrase in the verse, בְּנַחַת הָעֵדֶת, the place of the tabernacle of thy glory; so it is literally to be rendered—הָעֵדֶת, tabernacle, from עֵדֶת, habitavit—and so the Chaldee reads; and so the LXXII ῥήσον σκηνώματος δόξης σου, the place of the tabernacle of thy glory; by glory, as formerly, meaning the ark which was placed in the tabernacle.

12. [f] in an even place] From רֶס, rectus, æquus, planus sicut, is רֶסֶף, planities, a "plain" or "valley." So Deut. iii. 10, all the cities רֶסֶף, of the plain, and the Chaldee רָשִׁים. And then it is not improbable the word may here be used for the area, atrium, the court where the altar stood, and so bear some analogy with the mention of the altar, ver. 6, the habitation of thy house, &c. ver. 8, and with the congregation where God is praised, in the end of this verse. 1.

PSALM XXVII.

2. [a] stumbled] Though יָדְפֶנָה and יָדֶפֶנָה be in the preter tense, yet it is usual in prophetic writings that these should be taken in the future tense, when the context inclines that way. And so here it doth, being a profession of his confidence in God, that he will deliver him out of his present distresses; as both the antecedents, ver. 1, and consequents, ver. 3, make evident. And accordingly it is most probable that here thus it should be, ver. 2, and so the Jewish-Arab reads, they shall stumble and fall; and so the learned Castellio renders it, si invan-dant—offensuri sunt atque casuri, "If they invade me, they shall stumble and fall." Though it be also possible that it may reflect upon his past experiences of God's mercies, as pledges of his future, and then it may retain the preter tense. And therefore I deemed it safest to take that in also in the Paraphrase.

6. [b] joy] נְזִיעָה נְזִיעָה, sacrifices of jubilation, are those of the solemn feasts, attended not only with the harmony and music of the Levites,

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1 [Rosenmüller interprets רֶסֶף, "vita genus simplex, quod caret fraudum scelerumque tortuosae anfractibus;" with which Jebb's version, uprightness, agrees. Hengstenberg translates it an even place, referring it to the Psalmist's expected deliverance, which his faith caused him to see as it were already present.]
but the hosannas and acclamations of the people. Hence Jeremy compares the military clamours of the victorious Chaldeans in the temple, to those that were formerly made there in the day of a solemn feast, Lam. ii. 7, They have made a noise in the house of the Lord, as in a day of a solemn feast. And this is that ρῦνη, or joyful sound, which they that hear are by David pronounced blessed, Ps. lxxxix. 15, Blessed is the people that know the joyful sound.

8. [c] my heart] For the meaning of this eighth verse, little help will be had from the ancient interpreters. The Syriac leave out a part of it unrendered, and have only thus much, my heart saith unto thee, and my face shall seek thy countenance. The LXXII, and after them the Latin, Arabic, and Ethiopic, instead of Seek ye my face, read I have sought thy face—Σοὶ ἐλευθήρα καρδία μου, ἔξεσθησα τὸ πρόσωπόν σου, τὸ πρόσωπόν σου, Κύριε, σε γένος, my heart said to thee, I have sought thy face; thy face, Lord, will I seek; and other copies, with some change, Σοὶ ἐλευθήρα καρδία μου, Κύριου γένος ἔξεσθησα σε τὸ πρόσωπόν μου, τὸ πρόσωπόν σου, &c., My heart hath said to thee, I will seek the Lord; my face hath sought thee, thy face, Lord, will I seek. But the Chaldee keeps close to the Hebrew; only for seek ye, [it] reads in the singular, seek thou. The full meaning of it will easily be gathered by reflecting on God's mercy and kindness unto men, ready to defend them, if they will but call to him for his help. This is contained in this supposed speech or command of God's, seek ye my face, thereby inviting all to address their prayers to him. This gracious speech of God's David here meditates upon, and on it founds his confidence, and in his addresses to heaven first minds God of this his command, or invitation, or encouragement to all to seek to him—that is the meaning of my soul said to thee, seek ye my face—laying a foundation of claim in God's own words; and then he makes use of this privilege immediately, answers the invitation in the very words wherein it was made, thy face, Lord, will I seek. This Castellio hath paraphrastically expressed, sic animo cogito, velle te tuum quaeri conspectum; tuum conspectum, Jove, quero—"I thus think in my mind, that thou wouldst have thy face sought; thy face, Lord, I seek." The Jewish-Arab hath here another construction, making γένος, my face, to govern, and not be governed by the verb, thus—my heart said of thee, O my face, seek him; because, saith he, the other members are at the command of the heart, to do what that bids; therefore will I seek the light of thy countenance, O Lord.

12. [d] such as breathe out cruelty] For γὰρ τῷ ζῴῳ, breathers or speakers of injury or rapine—γὰρ signifying injury or rapine, and με, to breathe or speak—the LXXII read ἔσσωσα ἡ δικία ἑαυτῆς, iniquity hath lied to, or against itself; and the Latin and Ethiopic, and in effect the Arabic, follow them. How they came thus to vary from the original is not easy to resolve: what is most probable may be

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k [It is the participle ἔσσωσα, is seeking.]  
1 [τῷ ζῷῳ, is probably a noun of the form τῷ ζῷῳ, from πῶς, of cognate signification with πῶς. It occurs in Hithpael, Jer. iv. 31.]  
m [The literal translation of the Arabic is, the unjust hath caused himself to lie.]  

HAMMOND ANNOTT.
briefly noted. Near unto רָעֲב, to breathe or speak, is רָעִי and רָעִי, laqueus, from whence is the Greek παγίς, a snare. One of these the LXXII may have mistaken for the other. So the learned Schindler renders all the young men have been puffed at—רָעִי in the infinitive to be rendered in the preter tense. To this the Chaldee paraphrase seems to accord, רָעִי עֵדֵירֵיהֶם, were covered with shame or confusion; but the LXXII read רָעִי עֵדֵירֵיהֶם, a snare in their recesses: where, as they render וְרָעִי עֵדֵירֵיהֶם, from רֶה, a secret chamber, frequently rendered רָעִי, so they took רָעִי as from רֶה, and accordingly rendered it רָעִי, the snare. And herein the sense favours them there, and our translation hath followed them. And if, as there, so here they deduced רֶה from רֶה, a snare, then taking רֶה for iniquity, in the nominative case, they might thus by periphrasis express its being ensnared by its lying against itself.

13. [e] I had fainted] In the Hebrew there is an apoponipsis, a figure of elegance, purposely breaking off in the midst of the speech; yet so as every man can foresee what kind of conclusion should follow, if he did not purposely divert to the contrary. As Neptune in Virgil [Æn. i. 139] Quos ego, the beginning of a threat—but then, artificially breaking off into an exhortation to prevent it, sed motos prestat componere fluctus, "but it is your best way to quiet the waves"—so here, מָנָח, except, or unless I had believed to see the goodness of the Lord in the land of the living. The LXXII render it πιστῶ τῶ δεών, I believe to see; and so the Syriac, מָנָח, I believed that I should see; and so the Latin, &c., not at all rendering מָנָח, unless, nor taking notice of the figure, or manner of speech, the abrupt breaking off in the midst. But the Chaldee reads just as the Hebrew doth, and thinks not fit to supply what is wanting, but leaves it in suspense. And so, sure, that is the fullest way of rendering it, that so the figure may be discernible; which, consisting wholly in the breaking off or concealing somewhat, is lost, if the sense be made perfect by addition of any other words. The only difficulty is, what is here meant by מָנָח, the land of lives, or of the living. And the answer will be brief, that though the phrase may very fitly denote, where the context requires it, the future age, whether as that denotes the age of the Messias, or the life eternal after the end of this—and though there is no cause of doubt but that David believed both these—yet it being the matter of the whole Psalm to express his confidence, that God would not now leave him in his present distress, but deliver him out of his enemies’ hands, and return him home in safety and peace, in all reason that is to be deemed the meaning of it here also, as the land of the living oft signifies a prosperous life in this world; but this not excluding, but including also his hopes of the other, which much added to his support also.

14. [f] he shall strengthen] מָנָח, is literally to be rendered he shall strengthen; and may so be applied to God by way of promise, that he

n Pentagl. p. 1426 E.
shall strengthen his heart that waits on him. But yet it is also to be remembered, that the Hebrews do oft use to confound conjunctions, and use the active in the third person, to denote the passive in some other person: Thou fool, this night shall they require thy soul from thee, [Luke xii. 20], i.e. thy soul shall be required. So 2 Sam. xxiv. 1, And he moved David, i.e. David was moved—see examples in note on Luke xvi. 9—and then so it may well be here, be of good courage, and he shall strengthen thy heart, i.e., to continue the construction with the antecedents and consequents, let thy heart be strengthened—all the imperative—wait on, or expect the Lord. And thus all the ancient interpreters render it; ἵνα μετάκινηται, strengthen thy heart, say the Chaldee; κρασσανασώθω καρδία, let your heart be strengthened, say the LXXII; and so the Syriac κρασσανασώθω καρδία, and Latin et confortetur; and the Arabic so also—only reading it my heart, instead of your—reading the whole verse accordingly, I hope—So Ps. xxxi. 24; and thus in both places the Jewish-Arabic translator renders it.

PSALM XXVIII.

1. [a] lest if thou] The Hebrew idiom is here observable. The words are literally thus, יָגוֹי הָנַחֵנָה יָנָה, lest thou be silent, or hold thy peace from me—from יָגוֹי, silence—From יָנוּה, to speak by parable. Yet here the adverb יָנוּה hath no influence on that which immediately follows—for thus the sense bears not, be not silent, lest thou be silent—but on that only which is farther off, lest I be likened, that in the midst being only taken in, in passage to the latter; and is best rendered in sense, lest, thou being silent—or lest, whilst thou art silent—I be likened 9. This idiom frequently occurs in the sacred writings, and will be useful to be remembered from hence. The LXXII render it literally, as it lies in the Hebrew, μὴ προσκαταθησώμεθα εἰς ἐμόν, καὶ ἵματομεθίσομαι, lest thou be silent to me, and I be likened; and so the Latin and Syriac also; and so it must be rendered, the other, by if or whilst, being the paraphrase and not the version, and so used only by the Chaldee, which professeth paraphrasing.

2. [b] oracle] From יָנוּה, to speak, is יָנָה, used for the place wherein the ark was, the holy of holies in the temple, and so proportionably in the tabernacle, before the temple was built; so styled not only from the Decalogue, or ten words, (יָנָה,) which were put into the ark; but specially because from the midst of the cherubim God was wont to give answer to the priest, when he inquired of ought, and so to speak there. From this use of it it is ordinarily styled the oracle, 1 Kings vi. 5, 16, 19, 20, 22, 30, and viii. 6, 8, in all which the LXXII retain the He-

[a] [So Aben Ezra takes it, יָגוֹי הָנַחֵנָה יָנָה.]  
[b] [The verse runs thus—My heart shall be strengthened and confirmed, when I hope, or trust, in the Lord.]  
[9] [Or it may be rendered literally, lest thou be silent from me, and (so) I become like, &c. "Taceo vero ab aliquo est tacendo alienum us ab alio genero, ab aliquo tacens recedere." Rosenn. The idea of distance clearly lies wrapped up in that of silence; and, on the other hand, every answer implies the idea of approach and nearness of God.]
brew word, and render it δαβις; and so 2 Chron. iii. 16, and iv. 20, and v. 6, 9: only here they render it ναὸς, not, as the Latin takes it, in the notion of templum, but as ναὸς may best be rendered the tabernacle—of the notion of ναὸς, see note on Acts xix. 24—or sanctuary, a part of that; as in the Christian church ναὸς is but a part of the σηνεῖος or τέμενος—by which words λόγος δῶν, the whole church or temple, is signified—and that part particularly, ἐν δὲ θελα μνημείων πρόκειται τρόποι, in which the table of the holy mysteries is set, called also θυσιαστήριον or altar-place, as we learn from the Scholiast of Nazianzen στύλ. 4. This therefore is the meaning of ἡ ἁγία προφ., thy holy oracle, in this place,—so Symmachus and Aquila read it, χρημαστήριον, oracle—the tabernacle or sanctuary wherein the ark was placed, toward which they used to pray, and expect God’s answers from thence, viz. the granting of their prayers: as when in matters of doubt they sought to the oracle for the resolution of it, the priest solemnly gave them responses from thence, called also λόγα, oracles, answerable to the origination of ἡ ἁγία here, from ἡ ἁγία, to speak. See note on Rom. iii. 1.

3. [c] Draw] ἢ δοκαιοῦσα, from ἔδωκα, that signifies both to draw and apprehend, will be best rendered here, seize not on me, as he that seizeth on any to carry or drag him to execution. The Syriac reads ἡ ἁγία, number me not with the wicked, seeming to transfer the phrase μην ἐμοὶ ἀξιωματικόν, Ps. xxvi. 9, hither; for so that is to be rendered, number not my soul with sinners. In like manner the LXXII, which there read μη συναπλοῖς, destroy me not together with—, do here, after they have literally rendered the Hebrew by μη συναπλοῖς, draw not together, add, καὶ μη συναπλοῖς, and destroy not together; hereby evidencing, first, that the phrase here, and number not, Ps. xxvi., are all one; and, secondly, that the meaning and full importance of both is, destroy me not with the wicked, or in such manner as the wicked are destroyed.

4. [d] desert] From ἔδωκα, to retribute, or render, ἁγία here must most probably be rendered their retribution, or rendering, i.e. according as they have rendered to others. In ver. 3 it is said, they speak peace to their neighbour, but imagine mischief, i.e. design the hurt of them that are their neighbours and deserve no ill of them, and to whom they profess great kindness. This therefore is their ἁγία, their rendering, as much unkindness and rudeness as can be, and that as little expected from them. And then for God to render them their rendering—which the LXXII (and so the Chaldee and Latin) exactly translate ἀξιωματικόν τῷ ἀναπλοίῳ αἵρον αἵροις, render to them their retribution—is to deal the like measure to them, to bring mischiefs on them unexpectedly; and this, as the clear explication of what is in the beginning of the verse, give them according to their deeds. And thus it belongs to David’s argument to God in the whole Psalm, that he should not be used as wicked men are used; that as he hath dealt unkindly, or treacherously with none, so he should not be forsaken by God, when he stands in most need of the completion of his promise to him.

7. [e] with my song] In this place, the Hebrew being very perspicuous, and void of ambiguity, the LXXII, and from them the Syriac,
Latin, Arabic, and Ethiopic, have very far departed from it. The account of it is very hard to be given, unless we suppose them to have read the words otherwise placed than now they are. We now read שַׁלְמֹן, and my heart exults, and in my song I will praise him; but the LXXII καὶ άνεβαλεν ἡ σάρξ μου, καὶ εκ βελήματος μου ἐξομολογήσωμαι αὐτῷ, and my flesh hath reflorested, and from my will I will confess unto him. Here the only way of according this vast difference seems most probably this—to suppose שַׁלְמֹן and שַׁלְם a transposed, set foremost, and lightly changed into שַׁלְם, and my flesh; which being joined with רַגְלּי—from יִגְלֵי, was merry—and being applied to plants, flourished, or looked green—and so metaphorically applied to a body, when it returns to verdure again, ariseth that part of their rendering, καὶ άνεβαλεν ἡ σάρξ μου, my flesh reflorested. And then גל, the heart, being not unkindly taken for the will, the other two words רַגְלְתָיו, with my heart will I praise him, will be naturally enough rendered εκ βελήματος μου ἐξομολογήσωμαι αὐτῷ, from my will I will confess to him; וַיֵּטַב in Hiphil, which we render praise, ordinarily signifying to confess, and that oft taken in the notion of praising.

8. [ב] saving strength] From יָכָה was strong, and יָכָה, strength, is יָכָה, a strong place, or fortification. So Judges vi. 26, build an altar in the top of this rock, we read, but in the margin strong place. So Dan. xi. 7, and shall enter יָכָה into the fortress or stronghold; and so it signifies here, and with נְחָזָיָה, salutations, added to it, must be rendered, the fortress or stronghold of deliverances.

PSALM XXIX.

1. [א] ye mighty] From יָבֹא, fortitude, is יָבֹא and יָבָא, powerful, strong, of which see note on Ps. xxii. 1. And though that word come to signify many other things, yet in the plural יָבֹא יָבֹא is sure the compellation of princes, under the phrase of son of the potent or strong. Thus is Nebuchadnezzar called בֹּא בֹּא, the prince of the nations, or the strong among the nations, Ez. xxxi. 11. Thus יָבֹא יָבֹא, the princes (we render the mighty men) of Moab, Ex. xv. 15; and those particularly, in the number of those to whom David is supposed to speak in this Psalm, after his subduing them, 2 Sam. viii; so again 2 Kings xxiv. 15, יָבֹא יָבֹא, the mighty of the land. The Chaldee paraphraseth this by יָבֹא יָבֹא, the assembly of angels, sons of God, taking for angels. The Syriac read יָבֹא יָבֹא, which is rendered filios arietum, "young rams," in that notion of יָבֹא for a ram; though as יָבֹא in Hebrew, so in Chaldee and Syrian, and Arabic יָבֹא is the male of any sort. The LXXII, at least these copies which we have of their translation, do, as it is not unusual in other places, render the words twice; first in the vocative case, by way of compellation, ναὶ θεὸς, sons of God, and then in the accusative, ναὶ κρόαν, young rams, as doubtful which was to have place, and therefore setting down both of them; and in this the Latin and Arabic and Ethiopic follow them. But the plain simple rendering it by ye mighty, or, ye princes, is most to be allowed of; and
to those this Psalm is an invitation, that they will, being subdued by God's power, come into the acknowledgment and worship of him.  
2. [b] beauty of holiness] Where the Hebrew reads נְנָב, in the glory or beauty of holiness—from יְהוָה, to honour or beautify—the LXXII read εἰς ὅλην ἴσα Δωροῦ, in his holy court, as if it were from יְהוָה, penetrate, θαλάμως, area, "a closet," "a marriage-chamber," "a court;" and so the Latin and Syriac follow them; and the Arabic, in his holy habitation; but the Chaldee have נְנָבָא, in the splendour, or beauty of holiness, or in the holy beauty or majesty—as ver. 4, the LXXII render the same word יְהוָה, μεγαλοπρίσσα, majesty—meaning thereby either the ark, which the Priests and Levites with their Urim and Thummim carried, and where God was gloriously present, as in the place of his worship (see note on Ps. cx. 1), or else the sacred majesty of God himself—sacra prædictum majestate Jovam, saith Castellio, "Jehovah endured with a sacred majesty"—the God of heaven and earth, so glorious in all his attributes, that all, even heathen men, ought to give all glory and honour to him. This glory he here calls יְהוָה, the honour of his name, by which his attributes are to be understood, his power and dominion over all, &c., which for these heathen princes to acknowledge is, in effect, to become his proselytes and servants.  
3. [c] The voice of the Lord] That נַח, voice, in scripture-style frequently signifies thunder, there is no question; and then there will be small cause of doubt, but that נַח, the voice of the Lord, here signifies the same, when in the next words it follows, the God of glory thundereth. For this Psalm being plainly an acknowledgment of God's majestic presence, and his thunders being in those days, first, the instruments signally to attest that—as to Joshua in the first conquest of Canaan, to Samuel against the Philistines, 1 Sam. vii. 10, and to David also against the same enemies, which therefore is called God's rebuking the heathen—and secondly, the ordinary means of conveying God's oracles to them—which therefore were styled נַח, the daughter of thunder—and thirdly, the ceremony of God's giving the law from Sinai, it was very fit in this Psalm to make a peculiar elogy of this majestic meteor, which is done throughout the Psalm. By analogy herewith, the waters upon which this voice is said to be, and the many waters from which in the next words he is said to thunder, or to be upon them when he thunders, and the water-floods, upon which he is said to sit, ver. 10, are still those waters above the firmament, Gen. i. 7, the clouds; agreeably to Ps. xviii. 11, He maketh darkness his secret place, with dark waters and thick clouds to cover him: At the brightness that was before him the clouds passed—these watery clouds—hailstones and coals of fire—the thunder shafts. The Lord also thundered, &c. And these opinions and doctrines of the Jews might move the heathens to think that they did adorare nubes, et cali numen, "adore the clouds, "and that Deity of heaven," which is thus described in their prophets to sit and dwell there.  

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1 [Rosenmüller prefers the interpretation of the Chaldee to all the others; and so Henstenberg; though it may be taken, with Dathe, for Princess. Jebb has ης σωμα of the mighty; and so French and Skinner.]  
2 [Jur. Sat. xiv. 96.]
6. [d] Lebanon] Two things are here to be observed of Lebanon. First, that it was a very high mountain, and seems thence to have taken the name from Ἴλεος, white, in respect of the snow—mentioned on Lebanon, Jer. xviii. 14—that is always, even in the summer, white on the top of it. Thus saith St. Hierome on Jer. lib. iv. p. 375 B. Nix de Libani summatis tibus defecer e non potest, nec ullo, ut omnis liquescat, sola ardore superatur, "Snow cannot fail on the tops of Lebanon, nor is it by any heat of the sun overcome that it should melt." The Chaldee Paraphrase Cant. iv. 11, useth the word Ṣṣbān, Odabitum, in the same notion, from ṣbān. Oben, which is the Syriac formation of Ἴλεος, white. And with this the name of the Alps, those very high hills, seems to have affinity. Album, saith Festus, quod nos dicimus, a Graeco, quod est ἄλπος, est appellatum. Sabini tamen Alpum dixerunt; unde credi potest omnem Alpium a candore nivium vocitatum, "The word Album, white, is from Alphon a Greek word, which the Sabines called Alpum; whence the name of the Alps may be believed to come, so called from the whiteness of the snow." And so the Etymologicum [in Ἄλπες], οὕτω τὸ πλήθος τῆς λευκῆς χιόνος Ἀλπις ἐκλήθη τὰ δρῆ, from the multitude of the white snow the name of the Alps is taken. Thus in Crete the tops of Mount Ida, a very high mountain, are called λευκά, white, on the same account, saith Theophrastus de Hist. Plant. l. iv. c. 1, ἐν τῶι Ἰδαίων ὅρει, καὶ ἐν τοῖς λευκοῖς καλουμένοις ἐπὶ τῶν ἄραων, ὡσπερ αἰθέρα ἐπιλείποις χιών, on the top of them there never wants snow. The second thing to be noted of this high hill is the situation of it, that it is in Syria, Ἀλβανος ὄρος Συρακ, saith Stephanus [Byzantinus in Λαβω], Libanus is a mountain of Syria. So Strabo, l. xvi. p. 519. [ed. Casaub., There are, saith he, two mountains that enclose Calo-Syria, Libanus and Antilibanus; Damascus is in Libanus, Zidon in Antilibanus]. By both these put together we may conclude what is poetically here meant by the mention of Libanus, viz. the kings or chief cities of Syria, first slaughtered in great multitudes, and then subdued by David, 2 Sam. viii. 6. With this is joined Sirion, ver. 6, another high mountain, known also both by the name of Hermon, and Shenir—Deut. iii. 9, which Hermon the Sidonians call Sirion; and the Ammonites call it Shenir. So Cant. iv. 8, from the top of Shenir and Hermon. From Shenir it is that the Syriac here call it Sonir. Of this St. Hierome de Loci. Hebr. tells us also, as of Lebanon, that it was so high a mountain, that snow was to be found on it in the summer; and therefore the Chaldee, Deut. iii. 9, call it Πύλω ρε, the mount of snow—and so also Cant. iv. 8—but here ἔρεω, the mountain producing fruit, in respect of the great fertility of the valleys which was caused by the snow-water

† [The form ἱλειός is not found in the Lexicons in the sense of white.]

v [Δὲ δὲ εἶναι δὴ τὸ ποιῶν τῆς Κολῆς καλούμενης Συρακ, ὥσ τιν περιφέρει, δὲ τὰ Ἀλβανος καὶ δ᾽ Ἀντιλιβανος, μικρὸς περιφέρει τῆς δαλάττης ἀρχώμενος ἀμφοτερ, δὲ μὲν Ἀλβανος τῆς κατὰ Τριπλοῦ καὶ τοῦ θεοῦ πρόσωπον μάλιστα δὲ τοῖς Ἀντιλιβανος τῆς κατὰ Σιδέρα]

v [Sirion is said to be the Greek Anti-Libanus. The name is said to be derived from πρῶτος, or the Syriac דש, a coat of mail; as Shenir is from the Arabic سُنْحَر. See Rosenm. on Deut. iii. 9.]
that came down from it. The snow of this mountain, saith St. Hierome, de Loc. Heb. [tom. iii. p. 103 ed. Vallars. Veron. 1735], was carried to Tyre, and sold there for the cooling of their wines, and was much desired for the deliciousness thereof; and in that respect possibly may by the LXXII be here rendered θυγανμένος, the beloved, and thence by the Latin and Arabic and Ethiopic; or rather because מְנַשֶּׁה might by them be deduced from מָנוּס and מְנַשֶּׁה, in the notion of looking earnestly upon, as on one’s most beloved; from whence מְנַשֶּׁה, Jeshiroun or Jeschurun—the title of Israel—being by some learned men deduced and convertible into מְנַשֶּׁה, by transposition of מ from the middle to the beginning of the word, is by the LXXII rendered, as Sirion here, θυγανμένος, the beloved, Is. xlv. 2, and Deut. xxxii. 15. This mountain was near unto Libanus, Pameadi imminens, saith x St. Hierome, "hanging over the city Pameas"—or Panaes, called Πανού by Ptolemy—and placed at the root of Libanus. And that gives an account of the conjunction of it here with Lebanon, and being all one with Hermon and Sion, by all which it is called by the several nations bordering on it—the Amorites, &c.—and having on the top of it, saith St. Hierome, templum insigne quod ab ethnicae cultui habetur, "a famous temple used for their worship by the heathens," it is here poetically set to denote the heathen nations lying next that mountain on the east of the Holy Land: Hermon mons Amorrhæorum, saith St. Hierome. As for מְנַשֶּׁה, he made them leap, from מַסָּה, to leap or dance—agreeable to Ps. cxiv. 4, the mountains מַסָּה, skipped like rams, &c—the LXXII, that render it, Ps. cxiv, ἐγκλίπτον, leaped, do yet here render it מְנַשֶּׁה, shall beat to powder, reading it, saith the learned Schindler, מְנַשֶּׁה, from מַסָּה used in that sense: he should have said from מַסָּה—which is a little more remote, ש for נ for מ—for that is it which he renders contidit, contribuit, "beating to powder," from Job xl. 12. But to me it seems more probable, that they should use this word rather to paraphrase than to translate the Hebrew; meaning thereby to signify the putting those nations to flight, dissipating and subduing, and so beating them small, as when an army is routed it is beaten to pieces.

8. [e] Kadesh] The wilderness of Kadesh was a vast desert in Arabia, in part whereof the Israelites wandered so many years, that part wherein is the city of Kadesh. Of that city it appears, by Numb. xx. 16, that it is situate in the utmost of the borders of the Edomites. The wilderness of Zin in which that is, ver. 1, and xxvii. 14, is this wilderness of Kadesh, Numb. xxxiii. 36, the wilderness of Zin, which is Kadesh. It borders also upon the Moabites; and accordingly, Judges xi. 17, from Kadesh the Israelites are said to have sent, as to the Edomites, so to the king of Moab, in the end of the verse, for his consent to pass through their land; and neither of them consenting. they went along through the wilderness—this wilderness of Kadesh, or Zin, called also here by the Chaldee Recham—and compassed the land of Edom, and of Moab, and pitched on the other side of Arnon, the

w Schindl. Pentagr. p. 1832 A.
γ [Καυσόρηγον Παυλός Πτόλ. v. 15.]
a Pentagr. p. 1766 E.

x De loc. Hebr.
y De loc. Hebr. tom. iii. p. 146.
b Ibid.
border of Moab, ver. 18. This wilderness therefore of Kadesh is here very fit to signify poetically the kings or people both of the Edomites and Moabites, both which were terribly shaken, i.e. subdued by him; 2 Sam. viii. 2, Moab he smote—casting them down to the ground—and so the Moabites became David's servants, and throughout all Edom put he garrisons; and all they of Edom became David's servants, ver. 14.

9. [ע] to calve] As מַעַשׂ from מַעַשׂ, to be moved or shaken with griefs or fear, signifies the subduing and subjecting the Moabites, ver. 8, so from that is another synchronous signification of the word, for pang of travail or bringing forth; and so in Hiphil מַעַשׂ signifies to force, or make bring forth: and in this notion the Chaldee understands מַעַשׂ here, applied to the hinds, that the voice of the Lord, i.e. the thunder, makes them bring forth their young ones. For thus it is observed of that beast, that through the hardness of the womb they bring forth with much difficulty; but that the noise of thunder affrighting them, the womb opens, and they bring forth presently.

This seems to be the meaning of the LXXII also, that render it καταφόροντας ἵδαυτα, preparing the hinds, viz. to bring forth. This is here set poetically to express the great consternation that the Moabites and Edomites, intimated in the former verse, were in.

10. [ן the flood] That מִשְׂרַע from מִשְׂרָע, to wither, signifies a flood of waters, or deluge that lays all waste, is certain. Such was that in Noah's time, vulgarly and by way of eminence thus styled, מִשְׂרָע, the deluge; and of that the Chaldee understands this place: God, say they, in the generation of the deluge (םִשְׂרַע עֲשַׂר) sat in judgment; and the LXXII, κύριος τόν καταφόροντας καταπελτάσθη, God shall make the deluge to be inhabited, or make the world habitable after it. מֵעַשְׂדָּל, called back the deluge, saith the Syriac; restrained it, saith the Arabic, rendering בָּשָׂדָל, sits, in the notion of מִשְׂדָּל, habitavit. And thus it may properly be understood here—the only place where the word is used, save in the story of Noah—as reflecting on the great judgments of God on the old heathen sinful world, which he still continues, although not in the same way of execution, upon the heathen princes, David's and his enemies. But it is also possible, that as waters and many waters signify no more than the clouds—see note on ver. 3—so here the flood, which is still but a multitude of waters, may be taken for those waters above the firmament, the clouds or watery meteors, which

[See Bochart, pt. ii. b. iii. ch. 17. Bps. Lowth and Horae translate this, 'makes hence of the oaks,' as agreeing better with what immediately follows; and Lee is of the same opinion, except that he renders מִשְׂרַע, גִּזְנֵה, The chief objection to this is that מִשְׂרַע has always the masculine termination in the plural. Rosenmüller says of the common interpretation, "Egregia et minime vulgari poetae digna sententia, surna tantum quoque genera, Jovis voce audit, terrae perterrita ut contremere, ut parent ante legitimum tempus et ipsa es animalia, quae suo etiam tempore agremianterut."]

[A better derivation is from מָשָׂא, to carry along, or from the Arabic מָשָׂא, whence מָשָׂא, a shower.]
when they were let loose upon the old world, the windows of heaven were said to be opened. [Gen. vii. 11.] But these withal [are] very fit poetically to signify the armies of David’s and God’s enemies, which also, if not repressed, lay waste as a flood, and come in like a deluge. So a flood of mighty waters signifies, Is. xxviii. 2, and the enemy’s coming in like a flood, Is. lix. 19. See Jer. xlvi. 7, 8. and xlvii. 2. Dan. ix. 26. and xi. 22. Amos ix. 5. Nah. i. 8. And in the like, though not the same style, David speaks of his enemies Ps. lxix. 2. and cxxiv. 4. And then God’s sitting on them, will be his judging and executing punishments upon them, i. e. these heathen people here formerly mentioned.

PSALM XXX.

[a] Tit. Dedication] The word ἱερὰ is generally used in the titles of psalms, to denote the author to be David, and so here may best be joined in construction, A Psalm of David. Then ἱερὸς and ἱερόν being joined, and made one word by Maccabph, will be A dedicatory song. All the difficulty is concerning ἱερόν, the house. For from ἱερός, to initiate, to instruct, and, by a metaphor, to dedicate a house, is ἱερόν, the initiation, dedication; either the consecration of an holy house, or temple, or the dedication, i. e. initiation, or entering on a common house new built, when the owner comes first to dwell in it. For this was wont to be observed and celebrated as a day of solemnity and festivity: so we see Deut. xx. 5, care taken for him that hath built a new house, and hath not dedicated it, that he shall be permitted to return from the battle, as he that hath betrothed a wife, and not taken her, or planted a vineyard, and not eaten of the fruit of it; custom among the Jews having made every one of these a solemn time of rejoicing. When a man first eats in a new house, say the Jews, he makes a feast and rejoiceth himself. And thus, I suppose, it was with David. When he was quietly seated in the kingdom of Israel as well as Judah, and after his taking of Zion, and dwelling in the fort, and calling it the City of David, and building round about from Millo in outward, 2 Sam. v. 9, at length we read that Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons, and they built David an house, ver. 11. And this being finished, this Psalm may reasonably be thought to have been fitted by him for a festivity, at the ἐγκολυσμὸς—as the LXXII render it—the dedication of his house. Thus the succeeding church of the Jews have made use of this thirtieth Psalm, at the first enjoyment of the fruits of the earth, according to that festival manner prescribed Deut. xxvi. 2, 11. Maimonides tells us, this Psalm was repeated by the Levites, in the court of the sanctuary, over those that brought their baskets on their shoulders. And the ἱερὰ or dedication of an house

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*Lee explains it simply "Jehovah sat as king upon the flood, i. e. ruled when the catastrophe took place." With this agrees an opinion quoted by Calvin: "Quidam Davidem ad illam memorabilem Dei vindictam alludere putant, quam semel orbem terrarum submersit: qui tunc testatum fecit omnibus seculis esse judicem."*
was of the same kind, in a solemn and religious manner of entering on
the possession of it. And it is not impossible that such days might be
kept yearly, as the natales of men and of cities were; and then
here will be place for the conjecture of those which apply this dedi-
catory Psalm to David’s victorious return from the danger of Absalom’s
rebellion. To this the matter of the Psalm fitly agrees, see ver. 1, 2, 3,
5, 7, 11. And the building of a royal palace having been the effect of
his establishment in his kingdom, 2 Sam. v, it is not unlikely the
festival remembrance of it should be in a special manner observed,
after such an interruption as this rebellion gave it. The Chaldee
indeed read ܒܢܢܘܐ ܢܢ, the house of the sanctuary; and to that the
emphasis in the Hebrew ܢܢ, the house, inclines; as if David had built
some such house as he designed, 2 Sam. vii. 2. But we know he
was not permitted by God to do it, ver. 5; but the dignity was reserved
for Solomon, ver. 13. Then indeed at the building of the temple there
was a feast, and song of dedication. Nay, four such we find men-
tioned among the Jews; the first at the building it by Solomon, in
autumn, 1 Kings viii. 63; the second in the spring, at the reedifying
it by Zorobabel, Ezra vi. 16; the third of the altar, when Judas
Maccabæus repaired it after Antiochus’s profanation, in the winter,
John x. 2; and the fourth at Herod’s building the second temple.
But this of David’s here cannot be thought by way of prophecy to
respect that; unless, as Kimchi fancies, taking order for the future
building of the temple, 1 Chron. xxviii. 10, and giving a model of it to
Solomon, he gave him also this Psalm for the dedicating it, together
with the silver and gold and brass, and other materials for that sacred
work. This conjecture of his was not unfit here to be mentioned.
But the Psalm more probably belongs to his own house, which he
built new at his being peaceably settled in the kingdom of Israel as
well as Judah, and, as it is probable, celebrated with an anniversary
ever after.

5. [b] moment] From סב, subito motus est, is סב, a moment: but the
LXXII read it ὀργή, anger, either because that is a sudden commotion
of the soul, or else taking it for רעה, anger (so the Syriac reads סגּוּ ד, in his anger, in the latter part of the verse) meaning, I suppose, the
effects of his anger, chiding, incitement—as the Syriac יִגַּ֣וזּ, is
rendered—or other such punishments: for otherwise that there should
be ὀργή ἐν τῷ θυμῷ αὐτοῦ, anger in his anger, would have no great sense
in it; and yet thus hath the Latin rendered it, ira in indignatione ejus.

7. [c] my mountain] גֶּשֶׁם רָע, from רע, mountain—is literally
strength in or on my mountain, referring possibly to Zion, the hill of
David, since the time of the ark’s being placed there. For thus is גֶּשֶׁם
in both the notions, both for praise and strength, applied to the Sche-
chinah, or presence of God in the ark or temple; Ps. xcvi. 6, strength
and beauty are in his sanctuary; and cxxxii. 8, the ark of thy strength.
And then the setting or establishing strength on that mountain, may be
the placing of the ark there. But the LXXII for mountain read רֶּֽזֵי,
beauty or comeliness; either reading רֶּֽזֵי from רע, which
signifies that, or else from the affinity of these words both in sound
and signification—ריים and קִרְיָה, mountain and glory—they thought fit to take in the sense of the one, the more fully to paraphrase the other. And thus if applied only to David’s person, the sense will bear, being in the Hebrew figurative, נַעֲרָיָה. Thou hast set or established strength on my mountain; but in the LXXII more clear, παρέσχεν—it should be, I suppose, παρέσχε—καὶ καλεῖ μου δύναμιν, thou hast afforded strength to my beauty, made my splendour—or prosperous state ver. 7—firm and durable; which may probably enough be the entire meaning of the phrase, without referring to the ark; yet was it not amiss to mention the other in the paraphrase, as the means of his conceived safety.

10. [d] Hear] For νῦν, hear thou, the LXXII read νῦν, hath heard; and so for καὶ, be thou, καὶ, has been; and so convert the petition of David into a report of God’s having granted it, which is the subject of the next verse.

11. [e] dancing] From יָרָה, to bore, is עָרָה, a pipe, or hollow musical instrument, ordinarily used in singing or dancing; and from thence יָרָה here for dancing. So the Chaldee renders it, יָרָה, into dancing, and so the Interlinear: and though the copy of the LXXII anciently, as well as now, read it εἰς χαρᾶς, into joy—and so is followed by the Latin, Syriac, and Arabic—yet the conjecture of our learned countryman Mr. Nicholas Fuller is very probable, that their original reading was εἰς χαρᾶς, to dancing, not εἰς χαρᾶς, to gladness; the Hebrew word thus exacting, and the conjunction with κωνερᾶς, wailing and lamentation, not unfitly agreeing thereto: for to that is opposed and properly succeedeth dancing; see Matt. xi. 17. To this is here added יִפְקַח מִנָּה, literally, thou hast opened my sackcloth; for in time of mourning the manner was to gird it on: so 2 Sam. iii. 31, Rend your clothes, and gird you with sackcloth; Joel. i. 13, Gird yourselves and lament; and so Is. xxxii. 11, gird sackcloth upon your loins. Instead of that melancholy cincture, gladness here becomes a cincture: as if sorrow, like a conquered enemy, were to be carried in triumph, adding to the glory of the victory, and taken in as an ingredient in our joy.

12. [f] my glory] What is here meant by יָרָה, glory, is somewhat uncertain. The Chaldee render it יָרָה יִנְיָה, that the honourable of the earth may praise thee; the Syriac read it, as after the verb of the first person, יִנְיָה קִרְיָה, I will sing to thee glory: but the LXXII, ἢ δόξα μου, that my glory may sing—and so the Latin, Arabic, and Ethiopic—in the notion of glory, for the tongue or heart of man praising God, as elsewhere and here the context directs to interpret it. [See Ps. lvii. 3. cviii. 1.]

[f] [Jarchi explains ἡ λειτουργία μου by מִשְׁפָּד, my greatness. Aben Ezra by יִנְיָה, my strength. “Monti, hoc est magnitudini et dignitati meae, ne labetur et nutaret, fortitudinem addideras.” Rosenm. It is possible that the LXX and Syriac may only have meant to give this sense of יִנְיָה. Henstenberg considers it to mean ‘my kingdom,’ as the mountain was the seat of David’s government. He compares 2 Sam. v. 12. And so Dathe.]

[e] [Or rather from יָרָה, which signifies to dance, Judg. xxii. 21.]

PSALM XXXI.

6. [a] I have hated, which the Chaldee retain in like manner in the first person, the LXXII render ἐμιγράς, thou hast hated; and so the Latin, Syriac, &c., misreading, it seems, ἡμιγρά in the second person. But ἡμιγρά that follows in the verse, seems to be by them most significantly rendered διακεφάλης, in vain, adverbially, so as to affect νεκρογον, those that observe, precedent, and not to join with εἰς γόννα, vanities; for if they be such, the addition of lying will add little to them. The sense lies thus, that heathen men, when any danger or difficulty approacheth them, are solemnly wont to apply themselves to auguries and divinations, and so to false gods, to receive advice and directions from them; but doing so, and observing their responses most superstitiously, they yet gain nothing at all by it; their applications and addresses are in vain, return them no manner of profit. And these David detests, and keeps close to God, hopes for no aid but from him. And thus the Latin and Arabic understand it also, though the Chaldee read paraphrastically works like to vanity and a lie, and the Syriac vain worships.

10. [b] iniquity] From ἡγγίζειν, νομίζειν, sin, iniquity; and so ἀγαθή, because of my iniquity. But this the LXXII and Latin, &c. read ὡς παρακειμένος, in poverty, as if it were ὡς ἐν poverty or affliction. The word ἡγγίζει as it signifies sin, so it signifies also the punishment of sin, Is. liii. 6, 11; and so here it seems to signify, so as to connect with grief, and sighing precedent, and to denote those miseries which his sins had brought upon him. The learned Castellio renders it in hoc supplicio, “in this punishment;” and that consideration perhaps, joined with the affinity of the word οὐκείμην, might move the LXXII, &c., to render it poverty; for that, as it is evil, is a punishment of sin.

13. [c] fear was on every side] ὅποι signifies to dwell, inhabit, and, with the preposition ὅποι, from, to fear, 1 Sam. xviii. 15. Job xlii. 17. Ps. xxxiii. 8. Hence ὅποι here, signifying fear, is by the LXXII rendered in that other sense of inhabiting (and so Ps. xxxiv. 4, for ἔνοικων, my fears, some copies of the LXXII have παρακοῦντον μου, my habitations, but others read εἰσὶνοικών, and the Latin and Arabic tribulationibus) and as if it were connected with ἔπειτά many, foregoing—which it cannot do—παλαισάριον παρακούντων κυκλόθεν, of many that dwell on every side; whereas, the ὅποι belonging to ἐπεδρον going before, the reproach of many or of great ones, ἐπεδρον, fear must be joined with ὅποι following. Fear on every side, both governed of ἐπεδρον, I have heard, in the beginning of the verse1. For it must here be remembered what Jeremiah saith to Pashur, Jerem. xx. 3, the Lord, saith he, hath not called thy name Pashur, but παλαισάριον ἐπειδῆ we render it there as a proper name, Major-Quizatib, but in the margin, fear round about, or on every side—and the interpretation of the phrase is added,

1 [It is perhaps better to take ἐπεδρον for the nominative case, as our translators do.]
ver. 4. For thus saith the Lord, I will make thee a terror to thyself and to all thy friends, &c., even a destruction and deportation, in the end of that verse. This then was a proverbial phrase, frequently used, and fit for a prophetic and poetic writing, to signify utter ruin and destruction; and being here used by enemies against David, as a taunt, it signifies their threatening him utter destruction. I heard, saith he, םגנ מַדְיָנ, the reproach of many, or of great ones: and then it is not strange he should specify and set down the very form of their reproach, fear round about, i.e. an abject, lost, ruined fellow, as elsewhere he mentions their crying Ah, ah, &c. And so this is the most perfect rendering of the place. For as to this notion of reproach, for which this is proverbially used, it is yet more evident from Jerem. xx. 10, I heard the defaming of many, fear on every side; just as here, I heard the slander of many, fear on every side; and as here it follows, they devised to take away my life, so there, to the like purpose, All my familiars watched for my halting, saying, He will be enticed, and we shall prevail against him, and we shall take our revenge on him. Meanwhile fear here must be taken, as oft it is in Scripture, for the matter and cause of fear, danger. So Is. lxvi. 4, וְנִשְׁפַּת, and their fears will I bring upon them, i.e. those things which they feared: and so Ps. xxxiv. 4, where it is rendered tribulations.

15. [d] times] From יְהַלְּפַמ, opportune fecit, or locutus est, “doing” or “speaking opportunely,” is יַח, a season or opportune time; and so יְהַלְפַم signifies here the fit seasons of God’s relieving him. The Chaldee reads it יְהַלְפַמ, the times of my redemption. For this the copies of the LXXII read ol אֵלֹהֹי, my God; and the Latin from thence sortes mea, “my lots;” and so Apollinarious אֵלֹהֹי, my lots; and the Arabic and Ethiopic, my inheritance. But the Syriac read(times; and so the old Roman psaltery, tempora mea, “my times;” which makes it very probable that the purer reading of the LXXII was אֵלֹהֹי, my seasons, but that by the Scribes anciently disguised into אֵלֹהֹי, my lots.

17. [e] silent] יְהַלְפַמ, which signifies both to be silent, and to be cut off, is here by the addition of וּ יוֹזָה, in the grave, confined to the latter sense, cut off, destroyed. The Chaldee have been willing to take in both significations, Let them be put to silence, and descend into the grave; the LXXII no more than וּ יוֹזָה, Let them be brought down.

脚 [i.e. by the Latin, Syriac, Arabic, and Ethiopic.]

1 [In Castell’s Lexicon יְהַלְפַמ has this interpretation assigned to it Is. I. 4; and our Version renders it to speak a word in season; as also Vitringa. But Gesenius and Lee consider יְהַלְפַמ to be a verb יַח bearing the same meaning with the Arabic

עָזַב, for עָזַב, to assist or support. And so it is taken by Jerome—sustentare; and by Aquila—βους πλεωσε.]

m [Or portion. Arab. פֶּטֶר.]
20. [f] secret of thy presence] That God's face or presence promiscuously expressed by בְּלֵי, his faces, is frequently attributed to the sanctuary, the peculiar place of his gracious residence, appears by the phrases of seeking his face there, and coming before his face, and many the like indications. Now this presence of his being said to be hid under the wings of the cherubims, the phrase here דַּבּ, RSV, the covering of thy countenance or presence, is evidently designed to signify this blessing presence and favour of God's exhibited in the sanctuary: as more manifestly appears by the ensuing mention of דַּבּ, pavilion, or tabernacle, the place of God's inhabiting, or residence. And this very fittingly expresseth a place or guard of perfect security; God's gracious presence, or interposition, being most eminently such.

22. [g] in my haste] יִנְשָׁנָה, signifies to make haste, so as they that fly—thus Exod. xii. 11, they were to eat the passover in haste—and accordingly to fly through fear, 2 Kings vii. 15, where the LXXII read παραβίασαι, to be sore afraid; as Ps. civ. 7, it is rendered διαλάβων, to be afraid, and Ps. lxxviii. 5, i.e. καλεσθαι, they were set a shaking; and so also to be in an amazement, as fearful men are under a terror. In this last sense the LXXII render it here εἰράσατε, astonishment or ecstasy, the Latin, excessus mentis, "excess of mind;" and so the Arabic and Ethiopic; but the Syriac reads "בַּרְכְּנָה, in my swiftness;" and the Chaldee more fully וְיִנְשָׁנָה, יָוְאַבֵּנָא, when I sought to fly. And this is most probably the meaning of it, יִנְשָׁנָה, in the time of David's flight, that his greatest danger and exigence—and so again, Ps. cxxvi. 11, יִנְשָׁנָה, in my flying) the Chaldee read וְיִנְשָׁנָה, when I fled)—or in his great fear, such as he was in when he fled from Saul.

23. [h] preserveth] Where the Hebrew reads בֹּלֶם, preserveth the faithful, the copies which now we have of the LXXII read ἴδιας ῥεῖσιν, requireth truth: but it is probable the right reading was ἴδιας; and then ῥεῖσιν, to require, being used by them for God's avenging, or taking the part of innocent persons against those that injure them, they might well set that as the paraphrase for בֹּלֶם, God's preserving his faithful servants, and evidencing this by avenging them on their enemies. But in the latter part of the verse the difficulty is greater, arising from the ambiguity of the word בֹּלֶם—from בָּל, signifying elatus est, eminuit—that is taken sometimes in a bad sense for pride and arrogancy, Ps. x. 2, sometimes in a good sense for splendour, magnificence, strength, excellence. In this latter sense it is used of God, Ps. lxxviii. 35, יִבָּל יְבַשֹּׁם, his height or excellence, and strength are in the clouds. And in this notion of the word בָּל, he that doth high things, or excellent things, is a fit title for God; and so in construction with יִבָּל יֵשׁ בַּשֹּׁם, and shall abundantly reward, the rendering is very prompt and perspicuous, the Lord preserveth the faithful, and he that doth excellent things abundantly rewards them; so יִבָּל—from יִבָּל, abundavit, superfuit, reliquum futit—is best rendered full measure, and running over; what they want, and more, shall God give them.
PSALM XXXII.

[a] Tit. Maschil] From רְאוֹפָה, to understand, is רְאוֹפָה, a wise, prudent, intelligent person. It is here, and twelve times more, used as the title of a Psalm, to denote the sort of melody, the tune to which it was set —so saith Kimchi on Ps. iii.—known among the Hebrews by that name, from some famous song first set to that tune; either from the wisdom contained in it, as when it is styled Maschil of Heman and Ethan, Ps. lxxxviii. and lxxxix.—those being two eminent wise men, 1 Kings iv. 31—or else as beginning with that word. The Chaldee render it נַפֶּשׁ, a good understanding; the LXXII οὐσίωσις, of knowledge, or understanding. More literally it signifies the concrete, the wise or intelligent; but being added to רְאוֹפָה, to or of David, it undoubtedly signifies a Psalm of his set to that tune, and nothing else; and so in all the other Psalms where it is prefixed in the title. See note on Ps. lxxxviii. Tit.

2. [b] in whose spirit] Where the Hebrew hath וְחַיָּה, in his spirit—which the Syriac, Latin, and Ethiopic follow, some reading in his spirit, some in his heart, which is all one—the LXXII, as now we have their translation, have ἐν στοματί αὐτοῦ, in their mouth, and so the Arabic also. This it is possible, from the double notion of רָאוֹפָה, either for the spirit and soul, or else for the breath, which is the instrument of speech. But it is more probable that some scribe may have thus mistaken, by reason of the affinity of the words, and set στόματι for στόματι, mouth for spirit. S. Hierome in Ep. ad Suniam et Fretill. [tom. iii. p. 24, C D] affirms the LXXII to have read στόματι, and that στοματί was inserted from Symmachus.

4. [c] my moisture] The last part of this fourth verse is so rendered by the LXXII and Latin, &c. as hath no affinity with the Hebrew, as now we have it, and as it is understood by the Chaldee. The Hebrew hath רָאוֹפָה וַאֲשֶׁר יִנָּשֶׂר. The chief difficulty is in יִנָּשֶׂר; yet that is well cleared by the Chaldee rendering it יִנָּשֶׂר, my freshness or moisture; and so יִנָּשֶׂר is best rendered, from יִנָּשֶׂר, or יִנָּשֶׂר, a dug or breast o,—the י, saith Abu Walid, being pleonastical—and that from an old word רָאוֹפָה, to moisten, in which sense the Arabs use וַאֲשֶׁר [לְאָשֶׁר]: so Numb. xi. 8, יִנָּשֶׂר וַאֲשֶׁר, the freshness, or juice, or fatness, or moisture of oil. This, saith the Psalmist, was converted—from יִנָּשֶׂר, to turn—into the droughts—from יִנָּשֶׂר, exaruit—of summer. So יִנָּשֶׂר signifies, from יִנָּשֶׂר, tædert, molestum est, because of the wearisomeness of summer's heat P. But the LXXII seem to have misread at least three of these words. For יִנָּשֶׂר, is turned, they read ἐστιν κατασφάνα, I was turned, as if it had been יִנָּשֶׂר, in the first person. For יִנָּשֶׂר, my moisture or freshness, they read ἐις ταλαωραίαν, into misery—in which sense also the

o [A more probable derivation is from the Arabic سَال، to suck.]

p [Lee and others derive it from the Arabic سَالَط, for بَلَط, forbit.]
Jewish-Arab takes it—as if it were in angustiam, in angustiam; ῇῦμ, grief or calamity, from ῇῦμ, proceeds, constat. For τὰ ἔδραμαν, in being fixed or stricken into, from that old notion of ἑν, in which ἑν, a sword, the instrument of transfixion comes from it; from whence this other notion seems to have been derived, because when an arrow or the like is entered into the flesh, it causeth a burning in it. Lastly, for ἀν, summer, they read dawlan, a prick or thorn, from the same theme. And by thus varying the sense in every word, they have yet given us but another expression of the same matter, fit enough for a paraphrase of the Psalmist's great sorrow for sin, thus—I was turned into great misery when the thorn entered into me, i.e. to signify the sharp sense of his transgression. The Syriac paraphrase it in a plainer manner, grief turned in my breast to the killing of me; and the Arabic, thou hast reflected on me cares, or troubles, warring in my heart. But the Jewish-Arab followeth another construction, day and night thy plague is heavy upon me—םֶלָּנָה, turneth, or is turned upon me—םֶלָּנָה, to the grieving me, or and grieveth me, פָּרָק, as the heats or hot winds of summer.

6. [d] in a time when thou mayest be found] In this sixth verse the weight seems to be laid on וָפֵרָה, a time of finding, a time when God will hear and grant their prayers: and that suggests another rendering of the latter part of the verse than the ancient interpreters have taken notice of, thus—יִנְתְּנָה, but as for the inundation of many great waters, hereby signifying the wicked man that like a torrent breaks over the banks, transgresses the laws, and sweeps and carries all before him, יִנְתְּנָה, they will not come nigh, or at all approach unto him, i.e. to God; they run on obstinate in their course, they care not nor ever look after God 9. Thus the opposition seems to exact; and the change of the person from thee to him is no objection against it, being frequent in other places of this poetic writing. On this it regularly follows, Thou art my hiding place, I desire to be in the number of the humbly pious that make a seasonable and successful address to thee, and so to have my part in thy protection, &c. And then for all other, the obstinate, &c., I will instruct them, ver. 8.

7. [e] preserve me] The LXXII their reading here is very far from the Hebrew. For יִנְתְּנָה, thou shalt keep, from יִנְתְּנָה, they seem to have read יִנְתְּנָה, thou hast besieged, from יִנְתְּנָה, and so render it περιμενούση με, besieging me. For יִנְתְּנָה, acclamations or songs, from יִנְתְּנָה, to sing for joy, they render ὡς δακτύλιαμα μοῦ, my rejoicing, as if it were יִנְתְּנָה, my exultation. Then יִנְתְּנָה, the infinitive in the notion of the gerund in di, they read as in the imperative, λύτρωσαι με, deliver me. Lastly, יִנְתְּנָה, thou shalt encompass me, they render ἔν τῶν κυκλώσαντων με, from them that encompass me, as if it were יִנְתְּנָה. Thus also the Latin, [Tu es refugium meum] in tribulatione qua circumedit me: exultatio mea, erue me a circumstantibus me, "Thou art my refuge] from the tribulation which encompassed me: my exultation, deliver me from them that

9 [Otherwise, surely, as for the floods of great waters, they shall not come nigh him, i.e. no destruction or danger shall come near him who thus piously prays unto God.]

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encompass me." And so the Arabic and Ethiopic. But the Syriac are nearest the Hebrew, ἁρπάζω, &c., preserve or free me, and embrace or encompass me with glory and deliverance; and the Chaldee exactly according to the original, thou shalt preserve me from tribulation, with songs of redemption shalt thou encompass me, i.e. with ὄνωπα, or gratulatory songs for victory, such as the joyful matrons meeting him at his return from conquest, encompassing him, or casting themselves into a ring, chanted out unto him, 1 Sam. xviii. 6, one side answering the other.

8. [f] will guide thee] From ἔμπνευσε, is ὄνωπα here, I will counsel thee, i. e. direct, instruct, or guide thee—meaning the proud and haughty sinner, ver. 6, expressed by the irregular overflowings of many waters—I will teach thee in what channel thou shalt pass, and so guide thy course. To which is added ἄνατε ὀφθαλμός, mine eye upon thee, by way of explication of the former; I will counsel or guide thee, so as the eye of the rider doth the horse, of the tutor the scholar; but especially the guide of an unknown way, who is instead of eyes, Numb. x. 31. The Chaldee read, I will counsel thee, and set my eye upon thee for good; but the LXXII ἔμπνευσε ἰδώμας I will confirm, or strongly set my eye upon thee, most probably reading it ὄνωπα, from ἔμπνευσα, to be firm or strong.

9. [g] lest they come near unto thee] The difficulty of this ninth verse will, I conceive, be best explicated by observing the phrase ἄπλησθαι ἐν αὐτῷ, which is literally not to understand, being in the infinitive mood, but may best be rendered in the notion of a gerund, thus—Be not like the horse and mule, in not understanding, i.e. which understand not; their not understanding being the thing wherein the parallel betwixt such beasts and obstinate men, expressed by inundation of many waters, ver. 6, consists. This being observed, ἀπέματι, in the end of the verse being another infinitive mood, must in reason agree with that, and in like manner be rendered in not coming near—so ἄπλησθαι, signifies, accessit, appropinquavit—or they come not near ἐν αὐτῷ, to thee; and then that which is between, ἐπείρασθαι ἐν ᾧ ὁ ὑπεύρηκαι, with bit or bridle his jaw or mouth to be held, or must be held—as ἐπείρασθαι with an infinitive mood oft signifies, Hos. ix. 13, Ephraim, ἀπείρασθαι, literally ad educendum, "to bring forth," but in sense as we render it, "shall bring forth"—must be understood, not as the means to keep the beast from coming to or nigh, but as the means designed to make the beast come to, but, when used to an obstinate, unnurtured, unruly beast, uneffectual to that end. For it must be observed what is the use of the bit and bridle when applied to an horse, &c., viz. to direct and guide which way the

[f] [ὁνωπα] is explained by Buxtorf Thea. Gram. p. 543 to be equivalent either to ἀφαίρεσθαι, or ἀμφοτέροις. Rosenmüller quotes a parallel construction from Ps. xi. 6, ἁρπήσατε ἐν αὐτῷ, and adduces Jer. li. 49, ἐβαζόμενον ὑπεύρηκαν, Babel debet cadere, in support of the use of ὀφθαλμός here. ὀφθαλμός is explained to mean mouth or jaw by Aben Ezra and Jarchi, the former of whom quotes Ps. ciil. 5; but the Lexicons and Commentators generally give it the sense of ornament or trappings—qui cum freno et capistro, ejus ornamenti, constringi debet.]
rider or leader will have him go. So Is. xxx. 28, *the bridle in the jaws [of the people] causing them to err*, is a bridle to lead them into a wrong path, as here to lead them into a right way, ver. 8; so Is. xxxvii. 29, *a bridle in thy lips to turn thee back*, &c. And so James iii. 3, the bits in the horses' mouths are to *turn about their whole body*. But then a sturdy, untamed, stifnecked, or headstrong horse will not be thus turned, or led, or persuaded to do what you would have him; but like the undisciplinable torrent, the fury of the great waters, ver. 6, that *would not come nigh him*, so these here, *they will not come near to the owner or master*. And so this is the meaning of the whole verse—some unmanged horses and mules there are which will not be taught or instructed, will not go or follow the way that you would teach or lead them—and so this connects with ver. 8, which had tendered them instruction and teaching in the *way that they should go*, and guiding—are so far from being guided with the master's eye, ver. 8, that his bit and bridle together, the most forcible means that are ordinarily used for subduing or reducing them, will not work upon them; when they are a turning away and going from thee, are not sufficient to compel them to come to thee. But, saith the Psalmist, *be not ye like to such stifnecked cattle*. Our English, that renders *lest they come near unto thee*, supposest, without reason, that the use of the bridle is to keep the horse and mule from doing violence to thee, as if they were bears and tigers, and the like ravenous beasts. The true use is quite contrary, to make them come to thee, or go, or turn the way that thou wouldest have them; and their not doing so—meant by *τὰ γῆς ἡμᾶς, not come near thee*—is the effect of their obstinacy and want of management; and that is it wherein we are here forbidden to be like them. Thus I suppose the Chaldee's יְחַלָּנוּ, is to be rendered, not *ne accedant*, but *non accedant*, "they will not come to thee." So the Syriac expressly, *Be not like the horse and mule, which are not wise, or docile, which they tame with a bridle from their youth, and they come not to him*. And the LXXII to the same effect, *ἐν χαλινῷ καὶ κηρῷ τὰς σμαγγάς αἱτῶν δύδας τῶν μη ἐγγυτόντων πρὸς σε, bind their jaws with bit and bridle which come not near to thee*; and so the Latin and Ethiopic. But the Arabic more loosely by way of paraphrase, *Be not like horse and mule, which have not understanding, and are not drawn with the bridles that are in their mouths; so do thou repress the jaws of those that come not to thee.*

PSALM XXXIII.

2. *an instrument of ten strings* From אֶבֶּד, aruit, emarcuit, to be "shrivelled" or "withered," is בֶּדֶד, a leathern bottle, or vessel to put wine in, 1 Sam. i. 24, and from the likeness, a musical instrument called *nablium* in Latin:

*Disce etiam duplici genialia nablia palma*  
*Vertere, convenient dulcisb illa modis.*  

Ovid. [Art. Am. iii. 327].

*So Geser and Rosenmüller after him, the former taking אֶבֶּד to be equivalent to אֶבֶּד, adding, the latter understanding the preposition א ; so that the sense shall be quibus eo constringere cogeris, quum nequaquam approquinquare vult ad te. So French and Skinner.*

k 2
—Answerable to it is the Greek ψαλτήριον—and so it is here rendered by the LXXII—of which grammarians tell us that it is an instrument more sweet and pleasant than a harp; like it in form, but differing from it. Accordingly we render it sometimes a psaltery, as here, and Ps. cxliv. 9; sometimes a viol, Is. xiv. 11. As for ψαλτήριον, which is added to it, and signifies decacord, or "instrument" of "ten strings," it is not set—as here, and Ps. cxliv. 11, it is in our English—for a third sort of instrument, but in apposition with נַחַל, a psaltery or viol of ten strings. And so all the ancient interpreters uniformly render it; the LXXII in ψαλτήριον δεκαχόρδῳ, on a decacord psaltery; the Chaldee שֶׁנֶּפֶרֶן יֵשׁ חַךְ, on a nabolium of ten strings; who yet Ps. xcii. 4—where יֵשׁ חַךְ and נַחַל are disjoined, יֵשׁ חַךְ נַחַל, upon the decacord, and upon the psaltery—render it, upon the harp of ten strings, and upon the nabolium, signifying that of ten strings to belong to both harp and psaltery, cithara and nabolium, which yet, as was said, differ one from the other.

7. [6] as an heap] From יִנָּה and יַנ, to be moved, to fly, is יַנ, an heap, and יַנָּה, a bladder, or skin, or bottle. In this place all the ancient interpreters seem to have read the latter of these יַנָּה, as a bottle; signifying the waters of the sea to be so kept within the banks, as water is which is put into a bottle. And so in like manner it is rendered, Ps. lxxviii. 13, where yet it belongs to another matter, the receding of the Red sea to the Israelites, and not the framing of the ocean in the creation. But the modern copies of the Hebrew have in both places יַנָּה, which is best rendered as an heap. Thus the word is used, Exod. xv. 8, the floods stood up (גֶּלֶ干细胞) as an heap; where the Targum read יִנָּה, as a wall; the LXXII ωρεῖ τιχος, as a wall; and so the Samaritan; the Arabic as mountains; but the Syriac as in bottles; so as here, but certainly amiss, as will appear from the passage of story both there and Ps. lxxviii. referred to—Exod. xiv. 22—where it is said, that the waters were a wall unto them. In this variety, the context here will be fittest to determine; and that may be thought in one respect to incline it in this one place to the former sense, in which the ancient interpreters read it ωρεῖ ωρῖς, as a bottle. For the matter in hand is the miraculous congregating of the waters in the creation, that is set down Gen. i. 9, God said, Let the waters under the heaven be gathered into one place, and let the dry land appear, and ver. 10, the gathering together of the waters called he seas. Here the one place for the waters, or the one place whereeto they are confined, may be fitly compared to a vessel, or bottle, which keeps them from running over, and so severs them from dry land. And this also agrees with what here follows, he layeth them up in the deep, as in storehouses: for thus the words are to be rendered—נָתַן, giving, or he gives, or puts them, תָּהֵמָה וְחָזָה, in the treasures of the deeps; so the Chaldee verbatim reads it, he puts them, i.e. the waters, in the storehouses of the deeps: and so the sense exacts, the deep or abyss—the great cavities which God created—being the place wherein the water of the sea is put, and laid up, as in a repository storehouse, or treasury, where it is kept safe from hurting any thing.

[Rather from נָד, aquam emit, or נְדָה, maduit.]
Accordingly Seb. Castellio renders it *undis in cellas conditias*, "the waters being laid up in cellars" or "repositories." The LXXII indeed read ἐν δόχασος ἀβόσσας, *the deeps in treasures*; and so the Syriac and Arabic; but the former, that of the Chaldee, is as literal, and that which the sense exacteth; for it is the waters that are laid up in the deeps, and not the deeps themselves. And so still to this consideration very fitly accords the notion of ἦν, for *bottle*, or other such vessel that gathers and holds water; and not the other of ἦν, for *an heap*, which in Exodus it certainly signifies. But beside this act of God's mercy in restraining the ocean, and so keeping it as a bottle doth, there is another act of God's providence very remarkable in the creation of the ocean, viz., that it is demonstrably of a gibbous, circular form, and stands above the shore, which yet confines it. And this instance of providence is most perspicuously adumbrated by this scheme of an heap, viz., that it riseth into a cumulus; and to that most properly belongs the gathering here mentioned, for that any collection naturally makes an heap. And therefore it seems best not to solicit the ordinary reading, but to take it in the notion of ἦν, *an heap*, which most certainly belongs to it in those other places, Exod. xv. 8, and Ps. lxxxviii. 13.

10. [c] In the end of this tenth verse the LXXII, over and above what we find in the Hebrew, add καὶ ἄθετε βουλὴ ἀφιόμενων, and *frustrates the counsels of princes*; and so from them the Latin, Arabic, and Ethiopic. But the Chaldee and Syriac have it not, but agree with our Hebrew copies, and give us reason to resolve that those Greek translators took the liberty of paraphrase, and kept not themselves to the strict bounds of literal interpreters.

15. [d] alike For ἦν, *simul*, the LXXII read καρὰ μῶνας; the Latin *sigillatum*, "severally;" they are therefore thought to have read ἦν, *unicum, separatum*, and that taken adverbially. But it is more likely that they took ἦν in that sense from the verb that signifies to *make one*, and so may in the adverb fitly signify *one by one*; and that is all that is meant by καρὰ μῶνας, or severally.

PSALM XXXIV.

5. [a] They looked] The LXXII render the verse in the imperative, which the Hebrew, as now we have it, doth not bear. This makes some think that they read otherwise than now we do, not ἦν γῆ, *they looked*, but ἦν ἔγω, *look, or come, or address*; and so render it προσέλαθε, and the Latin *accidit*, "come ye;" and then, ἦν γῆ being taken, as it may, in the imperative—and so rendered φωτίσθητε, *be ye enlightened*—the change will be easy from ἦν γῆ, *their faces, to ἦν ἔγω, πρόσωπα ὑμῶν, your faces*. But it is more likely that the LXXII chose to render the sense, not the words, and so put it into the imperative mood, thereby most perspicuously to express it—and herein the Syriac as well as the Latin and Arabic and Ethiopic follow them—to which they might be inclined by seeing that there was no antecedent immediately foregoing to which the relative *they* should be thought to refer. Only the Chaldee adheres literally to the Hebrew; and both of them will be best in-
terpreted by referring to the humble, ver. 2, and by making David himself to be the him, to whom the humble looking, and seeing how God had dealt with him, were enlightened, revived, and encouraged by that means; and so to them also may be fitly applied the sixth verse as the speech of these humble, The poor man cried, i.e. David in his distress, and the Lord heard him, &c.

10. [b] young lions] Where the Hebrew reads יִשְׂרָיִל, young lions, and so the Chaldee from them נְנַזְּרִים, sons of lions, the LXXII render παιδεῖς, the rich—and herein the Latin and Syriac and Arabic and Ethiopic follow them—not that they can be thought to have read the original any otherwise than now we do, but after their wont rendering the sense rather than words: and so as in prophetic writings, Ez. xxxviii. 13, וּלְנַשְׁרִים, his young lions, is by the Chaldee paraphrased מַלְאַךְ הַקָּדוֹשִׁים, his kings, so here cruel and rapacious men being compared to lions, they have chosen for lions' whelps to set rich men, viz. such, whose wealth is gathered by the rapine of their parents.

16. [c] face] What יָפִי, faces, here signifies will be best learnt from Maimonides, More Nevoch. par. 1, c. 37. It is used, saith he, for anger and indignation: to which purpose he cites 1 Sam. i. 18, where, saith he, the phrases רָעִים יְפִי נְפֶרְיוֹת, her faces were no more to her, signifies, her anger continued to her no longer: and to this sense the Arabic renders it, her countenance was no more changed for the exprobation of her rival, expressing it to be the passion of jealousy—and that is anger—which is there spoken of. So Lam. iv. 16, we read, the anger—it is יָפִי, faces—of the Lord hath divided them. So Lev. xx. 5, I will set my face, i.e. my anger, against that man: and so frequently elsewhere: and so, saith he, it is in this verse. Accordingly the Chaldee read, but the countenance of the Lord is angry against them: and so the consequents enforce, to cut off. Upon the same grounds it is that נַפְרִי, parts of the face, signify anger, because passion immediately discovers itself there. So Dan. iii. 19, the form of Nebuchadnezzar's visage was changed; and Gen. iv. 5, Cain was very wroth, and his countenance fell.

17. [d] The righteous cry] The placing of יֵשָׁה, they cried, in the beginning of this seventeenth verse may be worthy to be taken notice of. That it belongs to righteous or pious men, there can be no doubt; and accordingly all the interpreters thus supply it, εὐκρατών or δίκαιον, the righteous cried, say the LXXII, and so all the rest. But how it comes to be so, when the verse immediately precedent belongs to them that do evil, is the only matter of difficulty. And the answer is obvious—that the sixteenth verse is to be read as in a parenthesis; and the word righteous, ver. 15, who are there said to cry, will be the immediate antecedent to which they cried must necessarily refer. And therefore it will be best so to include ver. 16, and in token thereof to affix the most literal rendering to יֵשָׁה, They cried, and not The righteous cried.

21. [e] Evil shall slay] For יָמַר, shall slay, which we read from the Hebrew, the LXXII seem to have read יָמַר, occasion; for so they render it in conjunction with יָמַר, δικαίος ἀμαρτωλός πονηρός, the death of sinners is evil. But the Syriac adhere to our vulgar reading, יָמַר, evil shall slay the wicked, by יָמַר understanding
the same that רָעָה, ver. 19, had signified, i.e. afflictions, or evil of punishment; which being applied to the righteous, though in the plural, prove not ruinous or hurtful to him—the Lord delivers him out of them—whereas here evil, in the singular, slays the wicked, to signify the difference of God’s economy toward righteous and wicked men. The former is permitted to fall into many pressures; the latter is not so frequently exercised with them; yet the many that befall the one do him no hurt, but work good for him; whereas the fewer that befall the wicked, perhaps the רָעָה, one singular affliction of his life, is the utter ruin of him.

22. [f] shall be desolate] וּפָעַה, to be laid waste or desolate, signifies also to be guilty or culpable; accordingly וּפָעַה, יִגַּזְו, shall not be desolate—which the Chaldee, with the Syriac, renders יִגַּזְו יִגַּזְו, shall not be condemned—is by the LXXII rendered οὐ μὴ πλημμελήσοναι; by the Latin, non delinquent, “shall not offend;” but this certainly after that part of the Hellenists’ dialect, wherein sin signifies sometimes the punishment of sin, and accounting guilty is condemning to vengeance.

**PSALM XXXV.**

3. [a] stop] It is uncertain what רֹעְד here signifies. The Chaldee reads רוּעָשׁ, shut, in the imperative mood; and the LXXII σφόδρος, shut up. But if this be the right rendering, and it be applied to that which went before, draw forth, i.e. unsheath—so the Chaldee read—the lance or spear, it must then be the direct contrary, viz. shut it up again: and to apply it to any thing else—as our English applies it to the way, and so supposes an ellipsis, and then supplies it thus, stop the way, &c.—the context gives us no reason. The Syriac, reading for the lance the sword, render unsheath, and make it shine; and that agrees well to it when it is drawn, but hath no affinity to the notion of the Hebrew רוּעָשׁ, occlusit, coercuit. The Arabic therefore reads repel them, as from the notion of coercere, “to repress” or “repel.” But then they take no notice of יָעַע, in Occursum, which follows, and will not be reconciled with this rendering; but without it read יָעַע רוּעְד, repel them that persecute me. In this uncertainty the learned Schindler’s observation deserves to be heeded, that the accent Tiphcha joins יָעַע with יָעַע, lance, precedent in the construction; and then, being a substantive, it must be taken for a sort of weapons; and so it appears to signify a sort of sword, called from hence σφόδρος, and ordinarily spoken of by Herodotus and other historians among the Persians; of which saith Hesychius, σφόδρος, πέλεκον μονόστομον, it is a little axe with one edge; and Suidas [col. 3240. Ed. Gainef.], μόνος ἡ πέλεκος, an axe used, saith he, without, in Xenophon [Anab. iv. 4. 17], joining τόξον Περσικὸν καὶ φαρετρᾶν καὶ σά-

[u] [That וּפָעַה, to be guilty, is sometimes used in the sense of וּפָעַה, to be desolate—that being the punishment of guilt—is shewn by Kimchi on Ps. x. 11, and by Pocock on Hos. xiv. 1. (xiii. 16). See also Lee’s lex. in וּפָעַה. Bp. Horace renders it here, shall fall into condemnation; Jefb, they shall not be guilty; French and Skinner, none who take refuge with him are punished.]

v Pentagl. p. 1197 C.
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γαρ, a Persian bow and quiver and sagari, οἱ ἀμαζόνες κόρες, such as the Amazons have; adding, that it signifies an instrument to open a vein, κολοφοθετεῖν σάγαριν, and ἔκ χειρὸς δῆλον, hand-weapons. To these accretions of the word Hesychius and Phavorinus add ἀπορροφ, a plough, that part which cuts the earth, and is like to the Persian acinaces, or short swords, scimetars. And so this is by much the most probable meaning of the word and rendering of the place—draw forth the lance and short sword, ἐξαντλησαί, in occursum, to meet my persecutors. To this agrees Kimchi, both in his comment and in his dictionary, making it a sort of weapon; and so Abu Walid before him.

4. [b] Let them] That ἐρυθύναται, from ἔρυθυνα, erubuit, is in the future tense, there can be no doubt; and then the most regular rendering will be not let them, but they shall blush; and so in the rest that follow, ἔτοιμοι, they shall be put to shame, from έτοιμός, pudore afficit. And so the whole Psalm, instead of so many forms of execution, or imprecation against enemies, shall be really no more than so many testimonies of his assured confidence that God that hath made him such sure promises, will make them good to him in his preservation, and that disappointment and dishonour of his enemies. And according to this measure all the other Psalms which seem to be filled with curses against his and God’s enemies ought to be understood, and accordingly are explicated in the paraphrase.

7. [c] net in a pit] νεφεληστήν, is literally the pit of their snare; έπεκκισάθη, from πεπεκκίσαται, significating a pit, very frequently—though the LXXII here render it διαφυγον, corruption, as Ps. xvi. 10, they do, as from έπεκκίσαθη, corruptus fuit—and πιθήκος being the known word for net, or snare, or toil, to catch beasts, or birds, or fish in; and not improbably from it the Latin rete. This the LXXII here render παγίλα, a gin or snare; and so the Syriac and Latin and Arabic. And then the whole phrase denotes the manner of toils among the Jews; digging a hole, and slight covering it over, and hiding it, and setting a snare in it, that they that, not seeing, pressed the cloths and fell therein, might be caught, and held from getting out again. To this also belongs ἀπαφραγηθείσα, that follows, from ἀπαφραγή, to dig: which the Chaldee therefore renders paraphrastically ἀπαφραγηθείσα, they ensnared or laid wait for; but the LXXII—from another notion of πιθήκος, exprobavit—render it ἀπαφραγηθείσα, reproached; and so the Latin and Arabic from them.

x [But Hutchinson and Schneider read σάγαριν.]

y [Bp. Horsley adopts the same view, translating it Present the javelin and dirk; but the received version makes very good sense, and is supported by Jarchi, make a defence between us by a wall, i. e. place a wall for a defence between us. Kimchi also mentions this interpretation. So Geier, Rosenmüller, and others.]

z [Bp. Horsley would adopt a transposition of the words in this verse,

γις τὴν κόραν ἀπεφώσατο ὑπὲρ τῆς ἔκλεισεν

translating it, For without a cause they spread for me their secret net. Without a cause they have digged a pit for my life. Otherwise we may translate γις τὴν κόραν ἀναφέροντες, the destruction of their net, i.e. their destructive net.]
12. [d] spoiling] The word יָֽרָה, orbitas, "deprivation," most frequently applied to loss of children—and so here rendered by the LXXII,ドレスラ, childlessness—being applied, as here it is, to the soul, signifies the loss or deprivation of life; the soul being then deprived, when it is by death separated from the body, the only companion which it hath. And accordingly, as the Chaldee renders it more literally, they seek to deprive my soul, so the Syriac expresseth the sense more paraphrastically, they destroyed my soul from among men; and so the Arabic, they destroyed my soul, i.e. endeavoured to do so. But the Latin from the LXXII read, sterilitatem, "barrenness;" and the Ethiopic, they deprive my soul of the births thereof.

14. [e] behaved myself] From יָֽלָד, to walk, is נֶלְּתוּנָה here in Hithpael, I have walked, or made myself to walk, the mourner discovering his passion as by his dress, so by his gait. Thus Ahab went softly, 1 Kings xxxi. 27; and Isaiah expresseth mourning by bowing down the head like a burrush, lviii. 5. This the LXXII according to their wont render εἰμπρόσθεν, I pleased. So Gen. v. 22, 24, and vi. 9, and xvii. 1, and xxiv. 40, and xlviii. 15, Ps. xxxvi. 3, and cxvi. 9, they render the same word; and from them the apostle, Heb. xi. 5.

But here the context confining the discourse to mourning, wearing sackcloth, and fasting, going before, ver. 13, and bowing down, and mourning, following after, it is in reason to be taken in that sense—and so it is expressly used, Ps. xxxviii. 7, I walked mourning, and so Eccles. xii. 5, the mourners are said to go about the streets—I walked יְלֹֽדָה יְלֹֽדָה, as if it were a friend or brother of mine that had fallen into some mischief. But then in that which follows, יָֽלָד לְלַעֲרָה, I bowed down as a mourner bewailing his mother; or, as the Jewish-Arab, joining יָֽלָד to יָֽלָד, as a mourning mother, expressing, saith he, his sorrow by the sorrow of a mother for her child, which indeed is the fittest instance of a passionate sorrow. The LXXII have omitted the word mother, and render it ὡς σινθὼν καὶ συνθρωματῶν, συνθρωματικῶν, as one mourning and sore lamenting, so was I humbled or bowing down; and thus the Syriac and Arabic and Latin follow them. But the Chaldee read the mother with the Hebrew, as a mourner that mourneth for his mother.

15. [f] in mine adversity] From יִשָּׂע, latus, "a side," is יִשָּׂע, inclination ad latus, "going down on one side," being lame, falling, calamity, adversity; and so יִשָּׂע will best be rendered, at my fall; see Ps. xxxviii. 18. The Chaldee read, in my tribulation; the Syriac, in my suffering; but the LXXII, קַֽלַע יִשָּׂע, against me.

[g] objectis] From יִשָּׂעַ, percussis, is יִשָּׂעַ, any base or vile or wicked person. So the Chaldee here renders יִשָּׂעַ by יִשָּׂעַ, wicked men;

a ["Privat me omnibus iis quibus sciunt animam meas vel sustentari vel defectori, non aliter atque contristantur parentes cum orbantur fillia." Geier ap. Rosenm.]

b [But יָֽלָד is not the construct state of יִשָּׂע, latus, but of יִשָּׂע, lugens; the Tevere being changed into Segol on account of Makkaph.]

c [Perhaps better in my having. "Metaphora desumpta ab ovibus, nam ex eis solent multas sestate, praeestim in calidioribus illis regionibus, ex nimio itinere, estuè solis fatigata, claudicare." Rosenm.]
and so the Arabic, in the sense that Deut. xxv. 2, of a wicked man it is said, if he be ἰηνηθης, filius percussionis, a "son of beating," i. e. worthy to be scourged, a vile person. The LXXII here render it ματαργης, as if it were from ἰηνηθης, flagella, "scourges," i. e. men fit to be scourged; and so the Latin, flagella, I suppose in this figurative use of the word. In the end of the verse υπερηθης, they tore, or used me reproachfully—Abu Walid conjectureth it to signify speaking lies, or false things—and ceased not, is by the LXXII rendered υπερηθης, they were divided, the passive for the active, καὶ ὦ κατεριγεμαυ, and had no compunction; for which the Arabic, they repented not. All the difficulty is, to what belongs Ἰηνηθης, καὶ, and I knew not, in the midst. And the resolution will be most reasonable, that we learn the meaning of it from ver. 11, where the same phrase is used for those accusations, whereof he was no way conscious. Thus Ἰηνηθης signifies to know, having off the notion of being conscious of. So 1 Kings ii. 44. Thou knowest all the evil, ᾧ ἔστη, which thy heart knows, i. e. is conscious of. And so here, the objects gathered themselves together against me, laid reproachful things to my charge, tare my good name, and ceased not, used me most contumeliously, and did so continually; and all this was without any cause or provocation on my part, I knew not, I was not conscious, or guilty of any thing; just as ver. 2, without cause they hid their pit, without cause they digged for my soul.

16. [A] in feasts] From ἱς, to bake, comes ἴης, a cake, 1 Kings xviii. 12; and so here it may signify a cake, or any kind of meat, as that which parasites and trencher-friends, buffoons and scoffers, desire to gain by scoffing at others, and making mirth: a meal's meat is their best reward. This verse the LXXII seem to have rendered only paraphrastically; for ἴης, ἰης, ἰης, with the hypocrites of mockings, or hypocritical mockers, or jesters, for a cake, reading, ἐπιποραος με, ἐπιποραοι με ρυπορουο, they tempted me, they jeered or laughed at me; and so the Latin, Arabic, and Ethiopic: but the Chaldee, nearer the original, with words of flatteries, jeering, and deriding; where the words of flattery seem to be set to interpret ἴης. For those that flatter, according to the notion of ῥαπάντων, table-friends, or parasites, do it on purpose to gain some such reward; and nothing [is] more common with such kind of flatterers, than by deriding and scoffing of others to entertain them who give them their meat: and therefore as ἴης, a word of the same origination, signifies both a cake and a jeer, so those that give for a cake may here be thought fit proverbially to

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d [Horace renders ῦηηθης, smiters. So Rosenmüller, after Jerome and Symmachus. See also Gesenius Lex. in ῦηηθης—The rest of the verse is translated by the bishop, "And they whom I knew not laid on heavy blows." He considers it to have been fulfilled by the buffettings and smittings which our blessed Lord received when he was blindfolded. Rosenmüller explains ἰηνηθης ἀληθης by when I did not expect it, comparing ver. 8, Jer. ix. 19, Job ix. 5. In the other case it would probably be ἰηνηθης. Dathe, Convenient contra me miseri isti, quod non expectabam. French and Skinner,"Railing at me (i. e. smiting with the tongue) for that which I knew not."]

o [Our version has is privy to.]
express those that scoff, and jeer, and reproach causelessly, in the former verse; and accordingly are here styled ἰδίων, the very word from which our English knave seems to be deduced. It signifies simulatores, "men that act parts," and "personate;" and particularly delatores, "whisperers," "backbiters;" and with ἰδίων, subsumnation—from ἰδίων, irissi—to added to it, it signifies the sort of delators, that do it by way of jeer or derision. As for the preposition ἐν, which begins the verse, it is best rendered cum, "with," as that signifies "like them," or "after the manner of them;" impurorum bellonum ritu, saith Castellio, "after the manner of such." Another possible notion of ἰδίων the learned Mr. Pocock hath suggested to me

from the Arabic use of the word [ڞڞڞڞڞ], for perverse, or crooked; as if it were mockers of perverseness, i.e. perverse mockers.

20. [a] speak peace] In this verse the LXXII have much departed from the Hebrew, as now we have it. For ἰδίων ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐ

against the quiet of the land—from ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐ

25. [k] so would we have it] The phrase of saying to their souls ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐ

as a token of joy or satisfaction, is very ordinary. The LXXII have literally rendered it by saying to their soul, ἐν ἐν ἐν ἐν ἐν ἐ

The Chaldee, paraphrastically, our soul is glad; the Syriac, our soul is at rest, agreeable to that of ἐν ἐν ἐν ἐν ἐν ἐ

The clear meaning of it is their applauding themselves in their doings and the prosperousness thereof, rejoicing and triumphing therein.

PSALM XXXVI.

1. [a] my heart] For ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐ

The wicked man thinks wickedness in his heart; and the LXXII ἐν ἐν ἐν ἐν ἐν ἐ

But the Chaldee accords with our reading of the Hebrew, in the middle of my heart ((edges);

f [It rather signifies profane or heathenish persons, as the Syriac ἐν ἐ

is used in various passages of the New Testament, Matt. vi. 7, 5, xviii. 17. See Rosenm. Lee, Gesenius.]

ɡ [As 1 Sam. i. 24, ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐ

with bullocks.]

h [Or else reading ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐ

Did they not speak peace (unto me)? So Buxtorf conjectures.]
and so we have all reason to continue it. And the meaning of it, though somewhat poetically expressed, will not be obscure. For wickedness, by a prosopopoeia, is made to speak and declare what are the thoughts of that man wherein it is, viz. that he hath no fear of God before his eyes; i. e. I suppose, in Hebrew style, before God’s eyes; as to fear before him, to do evil in his eyes, and many the like phrases are obvious. This, saith the Psalmist, it declares in the inner part of my heart; not to my ears, but to my understanding: it saith it in my heart, i. e. gives me reason so to resolve and conclude it.

2. [b] he flattereth] The construction of this second verse, which is somewhat perplexed, may best be cleared by observing the notion of "divide into equal parts," which we render flattereth, in the beginning. as it signifies to smooth," and so, in speech, to flatter; and so in Hiphil it is here taken, and being applied to sin—whether in the former verse, or in this verse—it signifies to put a soft, and smooth, and fair guise on it, as if there were nothing coarse or rough, nothing amiss in it. Next then, it must be considered to whom to him, refers; which by reason of the double antecedent, the wicked, and God, may seem uncertain, but is by our English referred to the wicked himself. But the design of the verse being to prove that the wicked hath no fear of God before his eyes, and that, as was said, before God’s eyes, it will be most reasonable to interpret of God, he hath smoothed his sin to him, i. e. to God, made it appear very fair and smooth; but this not really, but in his own eyes, to his own thinking. And thus certainly the LXXII understood it, who render it, paraphrastically, διαλεγον ευτυχου αυτοι, he hath dealt deceitfully before him, i. e. God, hath endeavoured to cheat God, and give him a very fair gloss and smooth appearance of his sin. And then follows ειπεν ια λαβη της, when his sin is ready to be found out, to be hated: so signifies, see Josh. ii. 5, κυπη, when the gate was ready to be shut; the Syriac renders it most fully, when the time was come that the gate is shut in the evening; and the Arabic, when the gate was to be shut; for it follows, they went out. This is a most perspicuous rendering of those words. The LXXII have followed the letter very close, τοι ειρευεν την ανομίαν αυτου και μηνηνα, literally rendering the two infinitives by infinitives, but omitting only the preposition in both places, and supplying it by the article τοι, and so leaving it free to be rendered, as imports, when his sin is ready to be found out, meaning still when God is ready to punish, i. e. to find out, and hate their iniquity.

1 [It is better to interpret this of the sinner himself. Bp. Horsey translates the verse,

“For he giveth things a fair appearance to himself

“In his own eyes, so that he discovers not his own iniquity to hate it:"

and in his notes he quotes the explanation of Merrick, approved of by Bp. Louth—

“He flattereth himself—or deals deceitfully with himself—as to the finding out &c., i. e. so as not to find out. He sets such a false gloss, in his own eyes, upon his worst actions, that he never finds out the blackness of his iniquity, which if it were perceived by him would be hateful even to himself.”]
PSALM XXXVII.

3. [a] dwell] The latter part of this third verse is variously interpreted. And first for 널, all the ancients agree to render it in the imperative, inhabit the land, or dwell in it. And then all the difficulty is, whether this imperative have not the sense of a future, as oft it hath. If so, then our English hath rightly rendered it so shalt thou dwell; and so the LXXII, which render this imperatively κατασκεύασον τὴν γην, inhabit the land, render the next word ποιεσθήσον, and feed, καὶ ποιμανθήσῃ, and thou shalt be fed. And thus it will bear a probable sense—Trust in the Lord, and do good; dwell in the land, i.e. by way of promise, thou shalt dwell in the land, and be fed, i.e. provided for, adverbially, constantly, continually; as ver. 27, Do good, and dwell for evermore. But, I suppose, the imperative sense may also very fitly be retained, and the force of it be discerned, either first, by taking it by itself—as if the precept were therein terminated, viz., in their dwelling in the earth—in respect of those many commands, given to the Jews, of not going down into Egypt, of not mixing, or conversing with any heathen; by force whereof this of dwelling in the land must be looked on as a strict duty; or, secondly, by joining it with, and making it preparative to, the latter; which that it may be perspicuous, we must next examine the meaning of 널, feed.

And here for 넬, feed, the Syriac, rendering שָׁנַחַק, and seek, seems to have read, with the change of a letter, 2 for 넬, seek; and then the sense is obvious, Seek truth. Nay 넬 in Kal frequently signifies to love, to be a friend—see Prov. xiii. 20, xxviii. 7, xxix. 3. Judg. xiv. 20—and then it is love, or be a friend or companion of truth. But all the other interpreters adhere to our Hebrew reading, and the notion of feeding: the LXXII, Latin, and Arabic, agree in ποιμανθήσῃ, thou shalt be fed; and the Chaldee, that renders it נִשְׁפַּת, and be strong in the faith, did most probably mean by that paraphrase to express it, food being the means of strength. Then, for 넬, the noun signifies either faith, or fidelity, or certitude and constancy. The LXXII, it seems, to signify riches, as being the things that worldly men most trust in; and so they render it εἰς τὸ πλοῦτον ἀλήθειας, with the wealth thereof, as taking 넬 for an affix or pronoun, and 넬 as all one with 넬, mammon, riches. And thus also the Latin and Arabic read from them. But there is no ground for this rendering. The only probable account is, that, if 넬 be taken for feeding and 넬 not taken adverbially, then, as a noun, it here signifies, as ordinarily it doth, faith, so as to accord with trust in the beginning of the verse; and then understanding, as is frequent, the preposition ש, the plain rendering is, 넬, and feed in faith; so as Hab. ii. 4, the just shall live 넬, in his faith. To live in, or by his faith, is to spend his life and order his actions according to the rule of faith, the will and pleasure of God; which is the norma or square of

k [In this passage it is 넬 in Piel, whom he had used as his friend.]

1 [So Bp. Horsley—feed in security.]
a just man's life and actions. And thus to feed and live is all one; and so to feed in or by his faith to keep faithfully to the commands and will of God, as sheep that keep in the fold, as the shepherd would have them. And then here is another probable sense of these two last branches put together—Dwell in the land, and feed in faith, i.e., all the time that thou livest on the earth, dwell and feed in faith, continue in faith and affiance and adherence to God, fall not off from him into any evil course, whatever the temptations may be. Another not improbable way of interpreting the place may possibly be fetched from the use of מְשֻׁרֶת [מְשֻׁרֶת], among the Arabs, for observing or keeping a command, or covenant, &c., as also to observe what will come of a thing; and then מִשְׁרִית יִשְׂרָאֵל will be keep truth, or faith, adhere constantly to it; or, again, observe what will come of it, what will be the end of it.

5. [b] Commit, from פָּסַל, volvit, is literally roll: see note on Ps. xxii. 8. And so here it clearly signifies, Roll thy way on God, devolve all thy concerns on him. But the ancient interpreters generally render it as if it were פָּסַל, from פָּסַל to reveal: so the Chaldee, Manifest thy way to the Lord; the LXXII, ἀνακοινοῦντος, reveal; and so the Latin and Arabic; yes, and the Jewish-Arabic translator, Discover to him thy occasions, or matters, or needs, but gives no account of his thus rendering of פָּסַל. But the Syriac read ᴸᵉᵗᵉʳ, direct thy way before the Lord.

7. [c] Rest, מִשְׁחָט, signifies to be silent—and our English, dumb, seems to be deduced from thence—and the silence in this place appears to be that which is contrary to murmuring or complaining. The Chaldee render it מִשְׁחָט, from מִשְׁחָט, siluit, quievit, tranquillus fuit; the LXXII ἀναφάσαμαι, be subject, by the way of paraphrase; the absolute subjecting and submitting ourselves to God's will being the full importance of this silence. As for מִשְׁחָט, that follows, from מִשְׁחָט, in the notion of ἀνακοίνων, expect—and accordingly the Chaldee render it מִשְׁחָט, expect—the LXXII render it λευσσω, deprecate, as from מִשְׁחָט, which thus signifies. And because the praying to God is not only reconcilable with patient expecting, but withal is the ground thereof—for we have no reason to expect any relief which we do not pray for from God—therefore, I suppose, the LXXII. moved also with the affinity of the words פָּסַל and מִשְׁחָט, chose to explicate it by this paraphrase; and the Syriac do more than imitate them, rendering מִשְׁחָט, be silent, by חֲסִיחַ בּוּט, seek or ask from, as well as the other by pray—Ask of the Lord, and pray before him.

7. [d] fret, מִשְׁחָט, from רֹמַשׁ, or the quadriliteral מִשְׁחָט מ, to envy,

[ימ is the second person of the Future Hithpael, from רֹמַשׁ, to be hot, apoc. for מִשְׁחָט מ. The Tiph'el form has been coined by grammarians to suit Jer. xii. 5, xxii. 15, where we have the forms מִשְׁחָט מ, מִשְׁחָט מ. But Lee (Lex. in voc.) shews that if they be pointed מִשְׁחָט מ, מִשְׁחָט מ, they become regular Hithpael forms.]
to contend, to emulate, to strive, to be like or equal to, will here be best rendered emulate, or envy not, so as to be incited to do what the wicked do, by seeing how well they prosper. Thus the LXXII render it μὴ παρακλον, envy or emulate not; so the Syriac, Latin, Arabic, and Ethiopic. The Chaldee also to the same sense, יִקְרָא נִבְּר, provoke not, instigate not thyself at the wicked, who succeeds in his way, the man that executes or performs the counsel of the wicked. And that this of envying or emulating so as to be stirred up, by way of emulation, to do the like, is here meant, appears farther by ver. 8, where the same word is used again with this addition, לֹא לְעָבוּד, to do evil also; ἕστερον ποιησῆσθαι, say the LXXII, so as to commit wickedness; and the Chaldee, be not incited or instigated that thou do evil; and the Syriac, emulate him not to commit iniquity; and the Arabic most expressly, by way of paraphrase, imitate not the evil man. And thus it was before, ver. 1.

20. [א] as the fat] From יָרָע, pretiosum, is יָרִים here, as the precious, i.e. the fat of rams (יוֹנָג), or lambs; the fat being most precious and most useful in the sacrifices, and that which is burnt, and—as here it follows, יָרִים— is consumed in, or into smoke. Thus it is ordinary in Scripture to resemble wicked men, both in themselves and in their punishments, to sacrifices or holocausts, utterly burnt or destroyed before the Lord. The sacrifice is first fatted, and then slaughtered and killed before the Lord; and so are wicked men permitted to prosper in this world, and grow rich and proud, and then they are cut off and destroyed utterly and eternally. The Chaldee that render it here, the glory of the rams, add, by way of paraphrase, which are first fatted, and then their throats are cut; adding so shall the wicked fail, and be consumed in the smoke of hell. And the Syriac in like manner, not by literal rendering, but by way of paraphrase, The enemies of the Lord being fatted, are consumed, and go away like smoke. The LXXII render it ἀκολούθησαν αὐτοῖς οἱ νεκροί, as soon as they are glorified and exalted, taking יִרְבָּא in the notion of being honoured, and for יִרְבָּא, of rams, reading יָרָע, as from יָרִים, exaltatus fuit, and so servile. And thus also the paraphrase is good—as soon as they are honoured and exalted, ἐκλεισάντως οἱ κανόνες ἐξασθησον, they fail or consume as smoke; and so the Arabic, when they are glorious and lifted up, they utterly fail as smoke when it consumes. Other interpretations are given by the Hebrews. Abu Walid and Aben Ezra mention the grass of the pastures, or wood, or bushes, of the fields, which being burnt are turned into smoke. The Jewish-Arab reads, like the heavy clouds of the meadows— as יִנָּב, is by Abu Walid and R. Tanchum interpreted thick, heavy, involved clouds, Zech. xiv. 6—which, seeming to lie heavy over the earth, suddenly turn into smoke and vanish. This seems to have pleased R. Solomon Jarchi.

22. [ם] be blessed] יִנָּבַל, the blessed of him, is by the LXXII rendered εὐλογοῦντες αὐτῶν, in the active, they that bless him, according to the liberty that they frequently take of paraphrasing instead of literal rendering, and taking in words of affinity in order to that. And thus the sense well bears; God's blessings generally belonging to those that are liberal, and such being said to bless God, because their liberality is an act of acknowledgment or thanksgiving, and what they do to
his poor servants he accounts as done to himself. But the Chaldee and Syriac read it in the passive, the blessed of God, or those that are blessed of him.

24. [g] cast down] ἐπιτίθητι is variously interpreted. The LXXII read οὗ καταραξθήσεται, which the Latin rightly renders non collidetur, “he shall not be dashed to pieces,” as many things are by falling; but the Arabic, he shall not be troubled, as if they read it οὗ ταραξθήσεται, or καταραξθήσεται, which thus signifies; but the Syriac, more singly, he is not hurt; the Chaldee, by way of paraphrase, if he fall into infirmity, he shall not die. The Hebrew הֹרֶר, signifies in Niphal a either simply to be thrown, or else to be cast away, as when, Jonah i. 5, the wares in the ship are cast into the sea, or Jonas himself, ver. 12 and 15; and so it may signify here, viz. so to fall as to be cast away, or lost by the fall; but more probably—and with more propriety to the mention of falling—to be thrown to the ground, so as to be dashed in pieces by the fall, as that denotes a real passive together with the effect thereof; and to that the LXXII incline.

25. [h] righteous] That יְשֵׁעָה, righteous, frequently in sacred style signifies a charitable or merciful man, hath often been observed: see note on Matt. i. 9. And that here it must be taken in that sense, appears by the context, ver. 21, the righteous sheweth mercy, and giveth, and ver. 26, He is ever merciful and lendeth; and then there, as here, after all his profusion, his seed is blessed. But this must be taken with one caution, that this of almsgiving is but a part of the righteousness here meant, not the whole of it; the word, as it oft signifies the almsgiver, so oft signifying other parts of our duty to God and man and ourselves, and all of them comprehended under it. And so the full importance of it here must be—He that to the other parts of a pious and good life is observed to superadd (see ver. 27) a special degree of mercifulness and communicativeness to them that want, though of all other virtues that be most probable to diminish the possessions, yet it is the Psalmist’s observation that he never saw any man impoverished by the most liberal practice of it; but, on the contrary, that his seed is blessed, his posterity is the more prosperous and flourishing by it.

28. [i] for ever] In this place there is a concurrence of two things, which cast some suspicion on the Hebrew text, which now we have, as if it were some way altered from what the original copies read. For, first, this being an alphabetical Psalm, as it is acknowledged, it is yet manifest that the letter י is omitted; secondly, the LXXII in this place put in two words which are not found in our Hebrew; some copies read them ᾿αμωί ἐκδικηθήσονται, the blameless shall be avenged—and so the Arabic—others ᾿αμωί δὲ ἐκδικηθήσονται, but the wicked shall be persecuted; and so the Latin, injusti punientur, “the unjust shall be punished.” And then it is the conjecture of some that יְשֵׁעָה, being the Hebrew word for unjust, began that verse; and then there is the י that was wanting. But then, first, it is certain that

n [The only conjugations in which it occurs in the Bible are Piel, Hiphil, and Hophal.]

o [This is the opinion of Houbigant, as quoted and approved by Bp. Horst. He makes the ש stanza end with הָרוֹפָּה, and then goes on,
neither the Chaldee nor Syriac acknowledge any such insertion, but follow our Hebrew herein exactly; secondly, that far less change will afford us the v which we which want to complete the alphabetical order of the verses—viz. by reading יִשְׂרָאֵלָה, for ever are they kept, without the preposition י, which elsewhere is omitted, and then beginning the division with that y, which is in שְׂרָאֵל. And this is the most probable account to be given of this difficulty.

35. [k] in great power] From ונע, timuit, is the noun נוּעַ, formidable, terrible. The interpreters generally render it by way of paraphrase; the Chaldee וַנַּעַ, strong, powerful; the Syriac, boasting; the LXXII ἵερπωμεν, exalted above measure; and so the Latin and Arabic. But in that which follows, they use greater liberty. The Hebrew hath נִשָּׁעַ, spreading himself as an indigena flourishing; for so נִשָּׁעַ signifies in Hithpael, to dilate and spread itself: והָנִשָּׁע, from יֵשָּׁע, ortus fuit, is “indigena,” “born,” or “sprung up in that place where he continues,” and is here generally thought to be limited by the adjunct וַנִּשָּׁע, flourishing, to the notation of a tree; נֵסִעַ, a tree sprung up in the place, saith the Chaldee; any green root, or flourishing plant, saith Abu Walid; and the Jewish-Arab, that springs in a moist fruitful place. And this, I suppose, because trees, &c. that grow where they first sprang up, without removing to any other place, do thrive and prosper fastest. And accordingly יֵשָּׁע, from יֵשָּׁע, to be green, signifies it well provided with leaves, and so with verdure. And that perhaps is the reason why some late interpreters have rendered it a bay tree, because that, with some others, is all the year long green. But the truth is, after all this, the rendering it a tree hath no certain foundation. והָנִשָּׁע signifies a free-born person, or citizen, as that is opposed to a stranger, Lev. xxxiii. 42, every Ḥeḇrōn in Israel, i.e. Israelite born; וַאֲנִי, saith the Chaldee, indigena in Israel. So Lev. xxiv. 16, וַאֲנִי, as well the stranger as he that is born in the land; and xix. 34, וַאֲנִי, the stranger shall be as one born among you—אֲנִי, a native, say the LXXII—and the word is never pretended to be used in Scripture elsewhere for any but a man, a native Israelite. That it should signify a tree here, interpreters have been induced to resolve from the epithet יֵשָּׁע adjointed to it. But sure that is of no force, being elsewhere applied to Nebuchadnezzar the king, Dan. iv. 1, I Nebuchadnezzar was at rest in my house, וַאֲנִי, and flourish-

Bp. Lowth closes the 8 stanza with וַאֲנִי, and reads, וַאֲנִי. And I am much inclined (says Bp. Horsey) to think that the whole of the last line might consist of these three words. But still, with Houbigant, I would suffer וַאֲנִי to remain as the close of the 8 stanza.

Another suggestion is to close the preceding stanza at וַאֲנִי, and read the line וַאֲנִי. Kennicott places וַאֲנִי in brackets. So Jebb.]

HAMMOND ANNOTT.
ing in my palace. As for יִנֵּיא, spreading—which is also applicable to a tree—neither is that of any force, in the Targum's judgment, which renders it by no more than יִפּוּא, strong. As for יֵכֹּד, following in the next verse, that is rather a prejudice to the notion of a tree; for a tree doth not use to pass by. And indeed when the most flourishing tree dies, it yet remains in the earth, and cannot be said to pass away, &c. until it be cut down, and carried away root and all. And, in brief, they that resolve יָדַע here to be a tree, pretend not to know or determine what tree it is. It may therefore be competently probable that it signifies here, as in all other places, a native Israelite: for such had many advantages above a stranger, to secure his own being and that of his posterity. For his estate could never be sold outright; and as long as he had any brother or kin alive, he could never be without hope of issue; his next of kin was to marry his wife, and raise up seed to him that died without any. Whereas the stranger on the other side had no such privilege; but was subject to usury and all exactions. In these respects it is very reasonable thus to interpret David here—that being to express the sudden and miraculous decay of an ungodly person, that was most unlikely for such a fate, he should instance in a native Israelite which was provided for and secured by such privileges, and moreover was, first, יִנֵּיא, spreading—had many children, and branches of kindred, a numerous family—or, as the Targum renders it, יִפּוּא, strong, and so vital; secondly, יִכֹּד, very fresh and flourishing; and notwithstanding all these advantages of stability, passed by as a shadow, and left behind him no memorial, or footstep, of his being. For all this the LXXII hath ἐπιαρφώμενον ὡς τὰς κιδρὰς τοῦ Λιβανοῦ, exalted as the cedars of Libanus; and so the Latin, Arabic, and Ethiopic. This learned men suppose to be by their reading יִנֵּיא, cedar, for יִנֵּיא, indigena, and יִנֵּיא, Lēbanon, for יִנֵּיא, green. But I rather believe, that according to their wont they choose thus to paraphrase the darker expression; and the rather because of this affinity of the words, which is frequently observed to have had force with them. And so the Syriac, that follows not them, doth yet use this other paraphrase, extol themselves as the trees of the wood; without question reading as we now read, but taking this liberty of expressing the sense by other not very distant words.

36. [l] he passed] The LXXII here read in the first person, I passed by, where the Hebrew hath יִכֹּד, he passed by; and the Syriac, as well as Latin and Arabic, follow the LXXII. But the Chaldee adhere to the Hebrew, יִנְסָע יִפּוּא, and he passed or failed from the age or world, according to the usual notion of מַעְלָמָן [مَعَلَمَة] in Arabic—and to he was not.

37. [m] Mark] This thirty-seventh verse is somewhat ambiguous in the original; and so is very distantly rendered by the ancient inter-

p [Bp. Horsey renders it like a tree flourishing in its native soil. Bp. Horsey has a native tree which has grown from the seed without transplantation, in the same spot. So Rosenmüller. Lee explains it an indigenous (person or tree). French and Skinner a verdant native tree. D'Arbes adopts the reading of יִנְסָע.]

q Schindl. Pentagl. p. 503. D.
preters from that which our English and late interpreters give it. By the Chaldee, Keep integrity, and respect uprightness or straightness, for the end of a man is peace. Where it is evident that וֶאֱלַי and רָאֵשׁ, which are, as we render them, concretes—the perfect man and the upright—are by them rendered in the abstracts אָלַיָּהּ and אִישָׁהוּ, integrity and uprightness. And so the LXXII and Ethiopic, αὐτάκαί καὶ εὐθύνη, innocence and rectitude; and the Syriac, perfection, or integrity, and rectitude; the Latin, simplicity and equity; the Arabic, mansuetude and rectitude. And so in like manner for רָאֵשׁ and יִשָּׂד, observe and see, they read keep and see to; רִיכָרֵב, in the Chaldee, keep and respect; φυλάσσεις καὶ δείξεις, in the LXXII; custodi et vide, in the Latin, &c.; and the Hebrew words indifferently bear these. Again, for סְרָעָה שֵׂלֶךְ וְחֵילָה, the last part of or to that man is peace—which the Chaldee also retain—the LXXII read οὖν ἵκαραλκαμα αὐθρόων εἰρήνα, there is a remnant to the peaceable man; and so the Latin and the Ethiopic; but the Syriac, with some change, there is a good end to men of peace; and the Arabic, there shall be an end to the peaceable. Here it is also clear that the LXXII from רַעַת, after, take רָאֵשׁ for a remainder; and so again, ver. 38; and so Ps. cix. 13, וַתִּהְיוּ יְהוָה עָרָבָא, his children; and then will be מַעְלָה, will well bear the man of peace. And so still there is nothing strange in that rendering; though that which our English hath given be most literal, and regular to the Hebrew and the context; the whole Psalm being made up of observations of this kind, how in the end wicked men come to ruin, and good men to prosperity.

38. [v] together] From רַעַת, to unite, and רָאֵשׁ, one, is רַעַת, sometimes rendered together, sometimes at once; and that when applied to destruction, &c., denotes utter destruction; because he that is destroyed at once is so destroyed as that there is nothing behind, nothing wanting to final and total destruction. The LXXII render it εἰνὶ τῷ αἰτρῷ, at once. Thus Ps. xix. 9, when God's judgments are said to be righteous יְהוָה—εἰνὶ τῷ αἰτρῷ, at once, say the LXXII—the meaning is, they are so righteous, as nothing can be added thereto.

PSALM XXXVIII.

Tit. [a] to bring to remembrance] It is uncertain what וְיָדַע, in the title of this Psalm, signifies. Some of the Hebrews apply it to their music, but give no clear account of their reasons or meaning herein. That which seems most probable is, that, as the meat-offering, Lev. ii. 2, 9, 16, is called יִנְאָה, a memorial, an offering of sweet savour to God, and elsewhere יִנְאָה, for a memorial, Lev. xxiv. 7—or rather, as God's remembering any man is his relieving and helping him—so a prayer to God in time of distress may fitly be styled יִנְאָה, to cause remembrance. Thus this Psalmist elsewhere prays, Lord, remember David and all his troubles, Ps. cxxxii. 1; and, Remember, O Lord, thy tender mercies, Ps. xxv. 6; Remember thy congregation, Ps. lxxiv. 2, and many the like. And accordingly this Psalm and the seventieth, which have this title, are

r [So Bp. Horsey, A posterity is [appointed] to the perfect man: with which Rosenmullier agrees, except that he takes סְלַעָא שִׁמֵּשֶׁך for the man of peace.]
most earnest prayers for relief. There, *Make haste, O God, to deliver me; make haste to help me, O Lord, &c.*; and here, *O Lord, rebuke me not,* &c. in the beginning, and *forbid me not, O Lord, O my God, be not far from me; make haste to help me, O Lord my salvation,* in the end. What the distress was that caused so passionate a prayer for relief will be hard to define particularly. The outside of the words and expressions signifies a sharp and noisome disease. And it is not improbable that David should have his part in that kind of affliction, who had so large a portion of other sorts; or that, since his persecutions have furnished the Church with so many excellent pieces of devotion, his bodily afflictions should proportionably do so too: especially since we see king Hezekiah, both in his sickness and his recovery, making attempts of this kind. [See 2 Kings xx. 2, 3, Is. xxxviii.] But it is also possible that David's other distresses, of which we have more certain evidence in his story, his persecutions under Saul, and from his own son Absalom, might by a Psalmist, in poetic style, be thus resembled and compared with the sorest and most noisome diseases. And therefore I deemed it more safe to set the paraphrase with this latitude of signification, applying the words to his straits in general—store of which it is certain he had—rather than to confine them to noisome diseases, which we read not that he was visited with at any time.

2. [*b*] *stick* From *ηὔτῃ descendit,* are two words in this second verse distinguishable by the nouns to which they are applied. The former *ηὔτῃ,* applied to arrows, signifies *going down,* i.e. entering deep into the flesh. The LXXII read *ἐπενέκρησεν υος,* the Latin and Syriac and Arabic, *inficxe sunt mihi,* "are fastened in me;" which is but a natural consequent of entering deep, and so is set to paraphrase it. The latter *ηὔτῃ,* applied to hand, signifies *to come down,* or *descend,* with some weight to fall upon him. This the Chaldee render *ηὔτῃ,* remained; and the Syriac *አይውစ,* and did rest, as if they read it from *ηὔς,* to rest. But the LXXII *ἐπεστήκας εἰς ἐμὴν χειράν σου—confirmasti,* saith the Latin—*thou hast confirmed thy hand upon me,* i.e. let it fall hard upon me; the Arabic rightly express their meaning, *thy hand is become hard upon me,* and so this is a good paraphrastical explication of it.

5. [*c*] *wounds* From *ῥήγη, convenit, sociatus est,* is *ῥήγα, a bruise,* from any blow, because the blood or matter associates and gathers together in that place: it signifies also a *boil* or *apostem.* Here it is in the former sense, as caused by a blow or stroke, and figuratively signifies any effect of God's wrath or displeasure; and it is said to *putrify,* and to *stink,* for so the blood and humours thus congregated, and standing still, do *putrify* immediately, and will be noisome, if they be not drawn out. The LXXII therefore fitly render it *μάλακτας, vibices,* such as come from blows—but the Syriac, *ἔστι ὑστὶ,* boils, in the other

* [Lee appears to take it in the sense of a closed wound, from the Piel of *רָטַגְך.* The Arabic *ץֶקַח* signifies to break out afresh, as a wound. It therefore may mean "my wounds, which were closed, breaking out afresh." Gesenius gives it the sense of a running sore here. Rosenm. ulcers.]
notion of it—and so I suppose the Chaldee also, לְבָדַּת, from לְבָדַת and לְבָדַת, pudeus, pudeific, because such bruised parts look black and blue, and are matter of shame; from whence the Greek ἰρωμάτωσ, to give blows under the eye, is frequently used for putting to shame; and accordingly the Chaldee would more fitly be rendered vibices, than cicatrices, "scars," as the translation of the Targum and the Vulgar Latin have it.

6. [d] troubled] נְתַרְתָּא, from נָתַר, incurvatus est, is regularly to be rendered I am incurvate: so the Chaldee נָתַרְתָּא, from נָתַר, incurvatus est, signifies. The LXXII paraphrase it by ἐκαταμφέασα, I was afflicted; the Syriac, ἤνιν, I was in commotion; I was afraid. But the literal must be retained, to connect it with נַעַר, I was depressed, or bowed down, that follows; which the LXXII rightly renders κατεκαμφθην, I was crooked, or bent down. As for the ἐνθαρυ, usque valde, "exceeding much," or "to extremity," the LXXII render it ἔως τίλους, until the end; so the Latin, usque in finem; and so the Arabic, for ever, in the notion of γάρ, for eternity. But in ver. 8, where the phrase is used again, they render it ἐως σφόδρα; and the Latin nimis, in the notion of that word for very much.

7. [e] loins] The notion of בְּנֶה, for the flank; is known in scripture; Lev. iii. 4, the kidneys and the fat which is upon them, which is over, or by נֶבֶן, the flanks: so Job xv. 27, fat on his (בְּנֶה) flank. So here it must be taken for that sinewy part of the body next under the loins, the groin, &c. wherein boils and plague-sores frequently rise. Some copies of the LXXII render it αἰ ράα, and those the Latin follow, and read lumbi, "loins;" but Suidas tells us what parts of the body ράα—\ or, in Hippocrates' dialect, ρα'—are; ἐν ταῖς ἐγευσίαις οἱ νεφροὶ saith be, the kidneys are situate in them. Athenæus l. ix. [59. Schweigh. p. 399. A. Cassaub.] out of Simaristus Συμοῦμα. l. iii. tells ὡρφον αἰ ἐν πλαγίῳ σάρκες ἐκεινοὶ, ράα, the word signifies fleshly, in opposition to βομν, parts over against the loins, and out of Clearchus περὶ σκληρῶν, l. i. that they are σάρκες μύηαν καθ' εἴκανον μίπος, muscular parts on each side, adding that some call them νεφρομύτρας. This, I see, some learned men have changed into νεφρομύτρας, the wombs of the reins, because as was said, νεφροὶ ἐγευδα, the kidneys are placed in them. [See Cassaubon and Schweighæuser on the passage.] But I conceive that is the importance of μύτα in composition, especially at the end of a word; certainly ὧρφομύτρα, Exod. xvi. 13, Numb. xi. 31, Ps. civ. [Heb. cv.] 40, Wisd. xvi. 2, and xix. 12, is not the womb of the quails, but a great sort of quails, the mother quail, as μυρόδωρος, is the great, and so the mother city; and in this sense sure the ράα cannot be called the νεφρομύτρας, the great or the mother-kidneys. I shall therefore adhere to the vulgar reading, that they are in Clearchus called νεφρομύτρας, the great, or the mother nerves; for such indeed are the flanks, gristly, or nervous parts, beyond all others in the body; and that makes them very sensible when any inflammation or swelling is in them. Other copies of the LXXII have instead of ράα, ρα' μοῦ, my soul, and the Arabic fol-

\[This etymology is not tenable. Buxtorf and Castell make הָן the radical word. Others derive it from הָן, to clothe, so as to give the sense of a wound skinned over, which agrees with Lee's notion of הָן הָה, given above.\]
lows them. But the former is surely the truer reading. Then for ἱσσω, wherewith he saith his flank is filled, that, from ἱσσω, vilipendius, is ordinarily rendered in the notion of foul or vile; the Latin renders it illusionibus; and the Arabic and Ethiopic to the same sense, with reproaches, from the Greek ἱππαρυμένων, which the Roman edition of the LXXII have. But it must be remembered that ἱσσω signifies also to roast or burn, &c. and so the noun by analogy may signify inflammation, such we know all those boils and sores are; and the Chaldee here renders it ἱππαργία, burning, from ἱσσω, to inflame or burn; and from thence is both ἱππαργή, a fever, or burning disease, and ἱππαρχε, a carbuncle; which as it signifies a gem, so a coal of fire, and a burning boil, or swelling also. And whereas those editions of the LXXII which read φύειν, not ψυχθείν, read not ἱππαρυμένων, but ἱππαργάρων, that must needs be a corruption, very probably, for ἱμπλεγμάρων, inflammations; and then there will be a perfect agreement betwixt the Hebrew and Chaldee and LXXII, and the rendering [will] be clear—my flanks are filled with inflammations, by those signifying boils, swellings, carbuncles, in those nervous parts, very painful and sensible by that means.

11. [f] sore From ὑποδικεῖν, to touch, or to wound, or to come near, is ὑποκαίρω, here, my wound or stroke, or bruise, the evils that have befallen me. The Chaldee render it ὑποκαίρω, my wound, or contusion, the Syriac ὑπάρχε, my grief; but the LXXII as reading it ὑποδικεῖν, the verb, and in the notion of approaching, render it ὑπάρχειν, they came near—and ὑπάρχειν μοι ὑπάρχειν καὶ ὑπάρχω, they came near me and stood over against me; and by this they have fully, though paraphrastically, expressed the sense of it, as ἔπισαραῖθέ, passing by over against him that was wounded, Luke x. 31, 32, signifies not taking any care of him.

12. [g] snares ὑπέκεπτα is certainly from ὑπέκεπται; and that in Piel signifies colliet, concussit, prostravit; to destroy, saith Abu Walid; to lay gins or snares, saith the Jewish-Arabic translator; any injurious or violent usage toward any: so Ps. cxii. 2, ὑπέκεπτε, let the usurer catch, or take by violence all that he hath. The Chaldee there render it ὑπέκεπτα, from ὑπέκεπται, which with them is to levy, take, or exact; and accordingly the LXXII here render it ὑπακοίλοιρον, used violence; and the Latin vim faciebant; the Syriac ὑπέκεπτα, bound me, laid hold on me; and the Arabic oppressed me. Only the Chaldee, that there rendered it rightly, yet here reading it as from ὑπέκεπται, to lay snares, render it ὑπέκεπτα, laid snares; as on the other side the LXXII, which duly interpret it here, yet in that of Ps. cxii. 11 read ὑπακοίλοιρον, search; either taking it for ὑπέκεπτα, that so signifies, or respecting the notion wherein the Arabs use ὑπέκεπτα for discovering, or searching out, as it is in Kamus the great Arabic dictionary.

12. [h] mischievous. From ἱσσω, fruit, comes the noun ἱσσω, for an evil event, calamity, mischief: so Ps. xci. 3, the pestilence of hurts (ἵσσω).
we rightly render the noisome or noxious pestilence. So Micah vii. 3, ἡ ὁμορρος, the mischief of his soul; and so most probably, Prov. x. 3, God will overthrow the mischief (νασος) of the wicked; and Prov. xvii. 4, applied, as here, to the tongue, κεντρον,—we rightly render it a naughty tongue. Now because falseness and deceit and lying is generally the means by which the tongue is enabled to hurt, therefore the Chaldee here render it ψωρας, a lie; and so the Syriac also; and the LXXII χαραδρομης, vanity, by which they frequently signify falsehood also. But the more general notion of it for any kind of evil or mischief seems most proper for it in this place, that of deceits following in this verse.

18. [I be sorry] γνωριμι signifies indeed sorrow, but that for the future; and that is all one with fear or solicitude: so Jer. xvii. 8, shall not be careful in the time of death; Jer. xlili. 16, speaking of the sword, νεκρος, ye feared; Jer. xlix. 23, on the sea γνωριμι—we render sorrow; it is fear or solicitude, to express the faint-heartedness precedent: so 1 Sam. ix. 5, κεντρον, and take thought, i. e. be afraid for us. And so here γνωριμι κεντρον, I will be afraid of my sin, solicitous concerning it, lest it bring mischief upon me, as it justly may.

PSALM XXXIX.

5. [a] handbreadth] γνωριμι signifies palms, and being here applied to days of man’s life, certainly denotes the shortness thereof, as it were commensurate to the breadth of the palm or hand. The copies of the LXXII, which now we have, read variously; some παλαις, followed by several of the ancients, others παλαια, without sense. But methinks there should be no doubt, but the original rendering was παλαις or παλαια, either of which differs very little—even but by one letter—from παλαις, which the ancients most commonly retain, and is also exactly answerable to the Hebrew. For παλαια, παλαι, saith Hesychius—those two words are synonyms,—το τετεραν διακολαμ μετρον, called also συνεθαμ. And accordingly Symmachus renders ος συνεθαμ, as handbreadths. The other interpreters render it paraphrastically; the Arabic short; the Chaldee light; the Syriac, with a measure; the Latin, mensurabiles; both these as from the Greek, taking παλαια for mensurabiles.

5. [b] mine age] γη signifies time, age, particularly this age of ours, which here we live; which belonging to the body, the Chaldee by way of paraphrase render it γησι, body, both here and in Job xi. 17; and the LXXII ἐνσεθαι, substance; the Syriac life; the Arabic consistence.

6. [c] heapeth up] The difference of γη and γηα must here be taken notice of. The former here appears to contain all the soil of the harvest, in reaping, binding, cocking, all congestion and heapings things together, bringing them from the several places where they grow, into a cumulus: the Chaldee renders it by γηα, to congregate. The latter notes the stowing, or housing, laying it up, removing or carrying it out of the field, where it is heaped or cocked up, ready for

7 [I am in consternation for my sin. Bp. Horsley.]
carriage. For so ἡμέρα is sometimes to lay up, sometimes to take away. And accordingly ἡμέρα ἐν, the feast of ingathering, is the feast of tabernacles, after this last part of harvest was fully ended. This then is the description of the vanity of our human estate—that when a man hath run through all the labours of acquisition, and hath nothing visible to interpose betwixt him and his enjoyments, yet even then, he is uncertain, not only whether himself shall possess it at last, but whether his heir shall do it; nay, he knows not whether his enemy may not; he cannot tell who shall gather them into the barn, or enjoy them when they are there.

11. [a] moth] For ἑως, as a moth, the LXXII read ὡς ἀπάρχῃ, as a spider, paraphrastically expressing the same thing—viz., consumption of that which is most precious; the moth so consuming the garment, and the spider his own vital faculties, when out of his own bowels he spins his web. The Chaldee reads it like a moth broken asunder. But the phrase is in reason to be applied to the moth’s consuming other things, not being himself consumed: Hos. v. 12, I will be to Ephraim ἑως, as a moth, i. e. I will consume them; Is. l. 9, they all shall wax old as a garment; the moth shall eat them up. The Syriac paraphrase it another way, thou hast made their desires fly away as chaff; by desires rendering ἡμέρα, which signifies any thing desirable—from ἡμέρα, desideravit—and so may here be taken for beauty, for health, for strength, for any thing that is most desirable. In the end of the verse, where in the Hebrew we read יְבִנְיָ֑ה יָֽנָ֖ן יָֽשׁ, only vanity is every man, the LXXII from ver. 6, read πάντας ταπάσσερας, is troubled in vain; which shews that they used this larger liberty, and kept not themselves to strict literal version. The Chaldee reads is nothing; the Syriac as a vapour, by way of paraphrase also; and so we know St. James, iv. 14, resolves our life to be a vapour. The Syriac רָֽאָֽשׁ notes such a vapour as comes out of the mouth in speaking.

PSALM XL.

2. [a] horrible pit] From ἡμέρα, personuit, is ἡμέρα here, a noise or loud sounding, and being applied to a pit, is a resounding pit, or a pit of sounding; it signifies the depth and wateriness of it, from the conjunction of which proceeds a profound noise, or sound, when a stone, or any such thing is thrown into it. Thus the Chaldee understand it, rendering it ἄποινα, from ἑως, to make a tumultuous noise. The LXXII read ταλασσόγλασ, misery; and so the Latin miseria, the Syriac יָֽוֵת, sadness; the Arabic perdiction—either by way of paraphrase, to signify the miserable sad estate of him that is ingulphed in such a pit, or else referring to another notion of ἡμέρα, for a vast or desolate place, ruin or perdiction. But the notion of the word is best fetched from Is. xvii. 12, where we have the noise (ἡμέρα) of the people, ἡμέρα ἡμέρας, like the noise of many waters, ἡμέρα, so shall they make a noise; saith the Chaldee, they shall sound tumultuously.

4. [b] maketh] For ἡμέρα, posuit, “set,” or “put,” the LXXII read ἡμέρα, name; and so render it οὗ ἔστι τὸ ἴχνος Κυρίου ἡ ἀληθεία aitou, whose
hope is the name of the Lord; and so the Latin, Syriac, Arabic, and Ethiopic: and the sense is not at all wronged by it. Only the Chaldee reads רִשְׁפֹּת, which hath put. In the end of the verse, where the Hebrew hath יַרְבִּים יַרְבִּים, those that decline to a lie, from פְּשִׁיטוֹת, to go out of the way—for which the Chaldee hath those that speak lies—the LXXII read καὶ μακρὰς πυθέοις, and lying insanities, as if it were from פְּשִׁיטוֹת, used among the Chaldees for being mad. The Latin follow the LXXII, insanias falsas; but the Syriac agree with the Chaldee, lying speech; and the Arabic [has] lying fables.

5. [c cannot be reckoned up] For the Hebrew רִשְׁפֹּת יַרְבִּים—which is best rendered, I cannot set in order, i. e. recount, dispose, or enumerate before thee—the LXXII read, by way of paraphrase, οὐκ ἡστήκησα καὶ δοξοθήκησα σοι, there is none that shall be likened to thee; perhaps from another notion of רִשְׁפֹּת, to compare or assimilate. So Ps. lxxxix. 7, who in heaven shall be compared (טְבַלָּת), or likened to the Lord? But the clear rendering of them, and of the whole verse, lies thus—וַהֲשִׁיתָמֵד יָדוֹ, Thou hast done great or many things, O Lord my God, doom and doom, my thoughts and thy thoughts to upbraid I cannot recount before thee: יָנוּסָנָה &c., I will declare, or, If, or when, I would declare and speak of them, יָנוּסָנָה וְיָנוּסָנָה, they are too strong, or—according to the ordinary notion of the word in Arabic—too great, or many above numbering, or to be numbered. The LXXII express it rightly, ὑπελευθέρωσαν ὅπερ δρομον, they are multiplied above number.

6. [d mine ears] וַעֲשֶׁרָנָה is literally to be rendered thou hast bored or opened my ears; so the Chaldee and Syriac understand it. Boring the ears, we know, was a ceremony used to a slave, that would not have his liberty, but loved his master, and would not go out free, Deut. xv. 17, Exod. xxi. 6; and the ceremony [was] significant; for boring of the ear signified opening it, and the opening the ear is a sign of hearkening, as that is in order to, and all one with obedience. The Hebrew יִנָּשֵׁה signifies also to cut; and it is possible it may so signify here, the circumcising of the ear, a phrase frequent in Scripture, to denote ready and willing obedience. For this the LXXII read σῶμα καταργῶ μου, thou hast prepared me a body; either from this of circumcising the ear, which denotes the fitting and preparing the whole body, or perhaps from a second notion of יִנָּשֵׁה, to prepare meat, to provide a feast; 2 Kings vi. 23, he prepared (יָנָשָׁה) great provision (יָנָשָׁה) for them. But this account will not serve for σῶμα, body, which they read instead of עֵוָשֶׁה; herein it is hard to define with any certainty. Only it is not improbable, that this reading of the modern copies of the LXXII was not the original reading; but instead of σῶμα, body, ἑστια, ears. The ancient scholiasts acknow-

a [Or, simply, lying words.]
b [Or, there is no setting in order, i. e. no one can set in order. Bp. Horsey has none can in order recite unto thee. Rosenmüller prefers the sense of comparison. So French and Skinner.]
c [It is conjectured that the reading was בּוּרָנָה instead of בּוּרָנָה; and this
ledge this reading; and the Latin, which generally follows the LXXII in their variations from the Hebrew, doth here read aures autem perfecisti mihi, "thou hast perfected ears for me;" by which they must be thought literally to have rendered the Greek ὀρία κατηρίσω μοι, in the notion of κατηρίσω for perficio. And that thus it was read in St. Jerome's time may be concluded from his Epistle ad Suniam et Fretellam [vol. iii. p. 81. ed. Basil. 1526], who had objected to him the most minute differences between the Latin and the LXXII, but take no notice of any difference in this. The same reading Eusebius Caesariensis follows, and so interprets it thou hast perfected to me ears, and obedience to thy words. See Caten. Gr. Pat. in Psal. a Dan. Barbaro, Venet. 1569. p. 403, and the Expos. Græc. Patr. in Psalm, set out by Balthasar Corderius, tom. i. ed. Antwerp. p. 735 and 740; ὄρια δὲ κατηρίσω μοι, ἵππνου μὲ ἀπῆγγες μονη, ὄρα γὰρ τὴν ἱππακοὴν λέγει, ears hast thou prepared me, thou hast required of me obedience only, for ears signify obedience. And then it is most likely that the apostle, Heb. x. 5; reading σῶμα δὲ κατηρίσω μοι, but a body thou hast prepared me, by that means to fit it more perfectly to the incarnation of Christ, the copiers of the LXXII here thought fit to accord it to the apostolic style, and so put σῶμα instead of ὀρία. If then it be demanded, how it comes to pass that the apostle reads it with that variation, both from the Hebrew and the LXXII also; the answer is obvious, that the apostle attended more to the sense than to the words, and citing it from the LXXII, changed it into those words which more fully and perspicuously expressed the mystery of Christ's incarnation. This the Hebrew somewhat obscurely expressed, by my ear hast thou bored, or opened, thereby noting his taking on him the form of a servant, such as had their ears bored or opened; which implies his incarnation, and withal adds to it the principal end of it, to obey and do the will of him who sent him. [See John vi. 38, Phil. ii. 7.] This was yet more obscure in the reading of the LXXII—that which I suppose to be theirs, for the reasons forementioned—thou hast prepared or made me ears; where yet ears being parts of a body, the making him them is still the making him a body, and that in order to his hearing and observing his Father's will exactly. But the apostle's reading, though it be far distant from the letter of the Hebrew, and in part from the LXXII, as I suppose it to have been originally, yet is the most perspicuous interpretation of the d meaning of it; Christ's body comprehending the ears, and that assumed on purpose to perform in it the utmost degree of obedience to the will of God, to be obedient even to death; and thereby to be, as the priest, so the sacrifice also, that of which all the sacrifices and burnt-offerings under the law were but types and shadows, and at the presence of which they were to cease, as we know they did, and as is expressed here in the following words, Burnt-offering and sin-offering hast thou not required: Then said I, Lo

is approved of by Bp. Louth. But both Bp. Horne and Abp. Secker, as quoted by Bp. Horalely, consider the emendation unnecessary, because St. Paul's argument does not turn on the word σῶμα.]

PSALM XL. 6, 7.

I come. That this whole passage is an eminent prophecy of Christ, appears by the apostle, Heb. x. 5, who makes Christ, not David, to be the speaker here—wherfore when he, i. e. Christ, cometh into the world, he saith, Sacrifice, &c.—which makes it less necessary for us in this place to seek for any first sense, wherein David might be interpreted to speak this of himself; but rather to account of it, as the great signal wonder of mercy, done by God to men—which, in the recounting of God's wonderful works and thoughts to usward, ver. 5, he seasonably brings in by the spirit of prophecy—viz., the birth of the Messiah, and the sacrifice of himself, wherein so many, even innumerable and unexpressible mercies, were comprised and folded up. If it may be thus understood, as an instance brought in by David prophetically of God's wonderful mercies, then will these three verses be no more but a description of Christ's coming into the world; after which David again proceeds to the recounting of God's mercies more generally, ver. 9. But because there is no assurance of this, and the apostle's words, Heb. x. 5, may refer only to the higher and prophetic completion of the words, and yet not prejudice a first immediate sense of them, as belonging to David, it is not amiss therefore here—though not in the paraphrase—to annex that; viz. that God prefers obedience, noted, as was said, by opening the ear, before the richest oblations and holocausts; and that therefore David designs that, as his way of rendering his humblest thanks for God's mercies, by performing faithful obedience to his commands. This is the literal meaning of Sacrifices and burnt-offerings thou wouldest not desire, mine ears hast thou opened—the latter, that of ready willing obedience, thou hast much preferred before the former. And again to the same purpose, Burnt-offerings and sacrifice thou hast not required: then said I, Lo, I come to do thy will, O my God; i. e. they are not sacrifices, in their greatest multitude, that God requires and expects of kings, or such as David, as their returns for the greatest mercies; but a ready and cheerful obedience to his commands; such a discharge of the regal office, as may tend most to the honour and glory of God; such as was prescribed, Deut. xvii. 16, &c., where the duties of a king are set down, and in the close of them this, of his writing him a copy of the law in a book, and reading therein all the days of his life, ver. 18, 19. In reference to which, as it may truly be said, In the volume of the book it is written of me—of David, as of all other kings, in this place of Deuteronomy—so may that be fitly interpreted that follows, O my God, I have delighted therein, made thy service, the study and practice thereof, the great employment and pleasure of my life: yea, thy law is in the midst of my bowels—which was much more than the command of having it written in a book—I am perfect in the knowledge, and continually exercised in the practice and performance of thy commandments.

7. [e in the volume] From ἄρῃ, to roll or fold, comes πτω, which Symmachus literally renders ἐπημα, folding; and Theophylact, on Heb. x. 7, ἐλημάριν, a roll. The LXXII read κοπαλίς, which must be understood in that sense, denoting the round form that a writing is in, when it is folded up; as in architecture some round parts are
called κεφαλίδες in the LXXII: and so saith Suidas, κεφαλίς βιβλίου, διπέρ τις εἰς ἑλμόν γυναικὸν, the word being applied to a book or writing—as here—which some call the folding. As for τῷ, a book, that signifies any writing among the Jews, whose custom it was to write in a long roll—see note on Luke iv. 17—and that folded up to preserve it: and so here τῷ τῷ is no more than a folded paper or parchment of writing, a roll. Now as by this phrase any kind of writing is signified—and so, as it belongs to David's person, it may fitly refer to the book of the law, wherein the duty of kings was set down, Deut. xvii.—so it must be remembered, that in such rolls were contained their contracts, as among us in indentures; and so here the roll of the book, as it belongs to Christ, is no more but a bill or roll of contract betwixt God the Father and him, wherein is supposed to be written the agreement preparatory to that great work of Christ's incarnation; wherein he undertaking perfectly to fulfil the will of God, to perform all active and also passive obedience, even to death, had the promise from God, that he should become the author of eternal salvation unto all them that obey him, Heb. v. 9.

15. [f] for a reward] For τῷ τῷ for a reward, the LXXII seem to have read τῷ τῷ, at the heel, and so render it παραχρήμα, presently. As for τῷ it signifies their turpitude, or filthy actions, and so their shame in that sense, as it is taken for any shameful thing; for that is it which is to be rewarded with desolation.

PSALM XLI.

8. [a] An evil disease] What is here meant by τῷ τῷ, is matter of some difficulty. The ancient interpreters generally render it a perverse, or mischievous, or wicked word; the Chaldee a perverse word; the Syriac a word of iniquity; the LXXII λόγος παραχρήμα; the Latin iniquum verbum, "a wicked word;" the Arabic words contrary to the law. And so in all probability it is set to signify a great slander, or calumny; that as men of Belial are slanderous persons, so the speech of Belial shall signify a slanderous speech. And this is said to cleave to him on whom it is fastened; it being the nature of calumnies, when strongly affixed on any, to cleave fast, and leave some evil mark behind them: Calumniare fortiter, aliquid herebit. It is true indeed, τῷ doth sometimes signify a plague or pestilence; but

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* [Bp. Horsey agrees with this rendering; Lee takes the phrase adverbially, in consequence of: and so Gesenius, though he admits the meaning of reward. Rosenmuller says, "Nomen τῷ, extremum, sens. aliquando particule causalis gerit vices." French and Skinner "because of."]

† [Jebb translates it literally "a thing of Belial." Bp. Horsey renders it as follows, with the context—"To myself they impute my calamity, i.e. they consider my afflicted state as a judgment upon me for my own sins—"Some cursed thing presseth heavily upon him, i.e. the crime which they supposed to be the cause of the Divine judgment upon him—"And when he is once down he will rise no more." So Rosenmuller, "seculus aliquod grande, h. e. ultio grandis cujusquam sceleris." French and Skinner "some heavy crime."]
there is no cause of rendering it so here. The consequences of now that he iseth he shall rise up no more are but a proverbial phrase among the Hebrews, applicable to any sort of ruin, as well as that which comes by disease: the calumniator may destroy and ruin, as well as the pestilence; and from him was David's danger most frequently, and not from a pestilential disease.

13. [b] Blessed This form of benediction here, and the like at the end of every book of the Psalms, is by the Jews said to be affixed by the compiler of the book, who having finished it praises God. So saith Aben-Ezra on Ps. Lxxxix. 52, and gives for instance the perpetual custom of their writers, of closing with some comprecaution. That which will make this more to be heeded is, that all the several books end in this manner: see note on Title of Psalms. Nor will it be more strange to say, that Ezra, or whosoever composed the books of Psalms in this form and division, added their conclusions to them, than it is to say, that the end of the last chapter of Deuteronomy was affixed to the Pentateuch by the Sanhedrim, or the twenty-fourth verse of the one and twentieth of St. John by the church of Ephesus: see note on John xxi. 25. It is sure that the Psalter was anciently received in this division. Jerome, in his [8 Preface to the Books of Kings, vol. iii. p. 17, ed. Basil. 1526], recounting the Hagiographa, says, Primus liber incipit a Job, secundus a Davide, quem quinque incisionibus, et uno Psalmorum volumine comprehendunt, "The first begins from Job, the second from David, which they comprise in five divisions, as one volume of Psalms." So Epiphanius h; ψαλτήριον διήλον εἰς πέντε βιβλία οἱ Ἑβραίοι, διότι εἶναι καὶ αὐτό ἄλλην πεντάτευ-χων, The Hebrews divided the Psalter into five books, so that it is another Pentateuch. And then they that thus distributed it may reasonably be thought to have afforded every book those solemnities of conclusive benedictions, which we find they have, and which are so perfectly agreeable to the subjects of each book, lauding and praising God.

PSALM XLIII.

1. [a] panteth] τῇ signifies to cry, and is applied to beasts, especially to deer, when they impatiently desire the water. This they are said to do, when they have eaten some vipers, which medicinally they are said to seek and eat, and then are inflamed thereby, and vehemently desire water to cool them. This they do, again, when they are hunted hard, that they may cool and relieve themselves from the dogs that way. But the more prompt and ready interpretation is, that feeding in a dry and parched wilderness, they want, and oft-times can find no water, and then go about and make a mournful noise for it. And thus is it most fitly applied to David, when in his flight from Absalom he was thus in the wilderness, destitute of the spiritual

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5 [Prefixed to several editions of the Vulgate, as Hieronymi Prologus Galeatus.]  
 h De pond. et mens. c. 5.  
 i [So Bp. Horsey, and Pocock on Joel i. 20. Bochart Hieroz., p. 1. lib. iii. c. 17, is rather inclined to the sense of longs for: and so is Gesenius. Both, says Lee, are probably right, the one taking the act by which desire, &c. is evinced, viz. being, blest: the other (meton.) the cause of such loving, &c., viz. desire, longing.]
advantages of joining with the people of God in his service. The word נָשָׁה must be here taken in the feminine gender, as appears by יְבִפּי following; and accordingly the LXXII read ἡ ἡμερησία in the feminine.

4. [b] remember] The first words of this fourth verse are by the LXXXII literally rendered from the Hebrew. That reads נָשָׁה נָשָׁה לְפָנַי, where the future, as oft elsewhere, being used for the preter tense, the rendering must be, I remember these, and poured out my soul on myself, i. e. gave myself up into the power of my passion, let loose the reins to my grief; the word נָשָׁה, soul, being used for the sensitive part of the man, and so for grief and passionate sorrow. And thus the LXXII render it, Ταῦτα ἐμῆσθην, καὶ ἔσέμα ἐμὲ τὴν φυσιν μου, I remembered these things, and poured out my soul upon me. But in the remainder of the verse there is some difference: נָשָׁה, in the future for preter again, they render διελεύσομαι, I will pass; whereas, setting down the cause of his sorrow and the object of his remembrance, it is most reasonable to render it in the time past, for or because I had passed. Then for נָשָׁה נָשָׁה they read εἰς τὸ στηρὶ συναστησίς, in the place of the wonderful tabernacle, in all probability reading נָשָׁה—which is a future verb from נָשָׁה—as if it were from נָשָׁה magnificus, grandis, “magnificent,” “great,” “excellent,” and so wonderful. But of these words in the Hebrew if we take a closer inspection, we shall find them capable of a double rendering; and it will be very uncertain which shall be preferred. For the verb נָשָׁה, from whence נָשָׁה comes, hath a double notion; it signifies most frequently covering, but sometimes mixing or confounding. In the former notion it will signify the covering in the tabernacle, called, from this theme נָשָׁה, the covering, 2 Kings xvi. 18; and so the Chaldee here have rendered it נָשָׁה, urbraculum, the covering, meaning no doubt the tabernacle; and the Jewish-Arab interpreter ἱδίςλαβος, to the same sense; and so the Syriac, דְּלָם, in thy covering, from דָּלָם [데ל] to cover: and then this is fully expressed by the LXXII their reading, εἰς τὸ στηρὶ συναστησίς, in the place of the tabernacle; and their meaning is plain, I will pass—for I had passed—into the tabernacle, I went with them to the house of God. But Abu Walid, mentioning the opinion of some who would here understand it in the notion of covering, rejects that and prefers the other, of a company or multitude, or number of men; and the interpretation of the clause in his way is, When I passed in a company, or multitude, whom I set or put forward to the house of God, i. e. whom I followed or drove, as it were, before me. For this he will have to be the signification of נָשָׁה, to put or set forward, and cause to move or go, as a nurse doth her child—so the word is used in the Mischna—putting it forward to go. And so R. Tanchum renders the word, I caused them to go. The Jewish-Arab interpreter in a note saith, it implies such a putting forward or egging, as the Arabians use in their journeys, especially by night—so, saith he, our fathers used to incite and put men forward, saying, Arise, let us go up to Zion to the Lord our God. But this word נָשָׁה may likewise be compared with the Arabic אַרְבָּא [ארבא], and then it
will signify to go hastily, and to throng. And to this agrees the tumult or noise of the people which come to celebrate the feasts at Jerusalem; but the LXXII, ὡπρακοτων, the noise of the feasters—from that notion of ἀγαθον or ἀγαθα, to tumultuate or make a noise—which refers to the noise and stir at going up to the feast from all parts of Judea. The Jewish-Arab interpreter renders it, המהלות של שלום השם, the multitude of such as went in devotion to the temple. And so Abu Walid explains it of such as came to the house of God, taking רוח in the notion wherein the Arabs usually take רוח to go in devotion, or visit some place accounted sacred.

This notes the joy in undertaking the journey to God’s service, and not the festivity itself when they were come up. Their very going up was a kind of procession, much more than their feasts themselves; in opposition to which the celebration of idolatrous feasts is by the Jews called יִמַּע, a sadness; though the heathen Tacitus make the contrary observation—as every one thinks fit to commend his own rites and defame others—Romani laetos festosque ritus habent, Judaei tristes sordidosque, “The Romans have joyful and festival rites, the Jews sad and sordid.”

6. [c] Hermonites] The land of Jordan is that which lies and is enriched by that whole, whose head is at the foot of Lebanon. Of Hermon, a high hill on the other side of Jordan on the east, and known by four names, see note on Ps. xxix. 6. From this high hill, Hermonim, here hath its name, and signifies the region betwixt Hermon and Tabor, and the inhabitants thereof: which being on a little rising, it may here be fitly expressed by הַר נֶמֶר, from the hill of littleness, or the little hill: but Solomon Jarchi and Aben Ezra render Hermonim as the common name of several hills, as the Alps in Italy, the mountains of Ararat in Asia, the Mountains of the Moon in Africa. And then Mizar may likewise be the name of an hill, possibly that which bordered upon Zoar, Gen. xix. 30; and then Mizar and Hermon will be the gesses of David’s march, the length of the whole country beyond Jordan, which he traversed in his flight from Absalom, 2 Sam. xvii. 22.

7. [d] Deep is an abyss, or deep pit, a place of much waters; sometimes the whole globe of earth and sea, Gen. i. 2, sometimes the whole body of waters here below, Gen. vii. 11, Prov. viii. 24; and frequently the bottom of the sea, styled ἀδυνατος, the abyss, Luke viii. 31.

1 [The received interpretation of inverts the future Hithpael for הָרֵעֶשׁ, the Dagesh in the first י being a compensation for the omitted י. See Stuart’s Grammar, § 44. b. 3. 473, and Lee, 83. 1. Gesenius suggests that the word may be pointed so as to put it in Piel; in which case it will be I conducted or will conduct them; and this appears to be the best way of rendering the passage.]

k [This probably refers to Tac. Hist. v. 5: “quippe Liber festos laetosque ritus possit? Judaeorum mos absurdus sordidosque.”]

1 [“Dr. Lightfoot observes that Mizar is the same as Zoar, near the extreme part of Jordan, close to the Salt sea. David went towards Hermon in flying from Absalom; towards Zoar, or Mizar, in an opposite direction, when flying from Saul. 1 Sam. xxii. 3. Chorogr. Inquiry, c. iii. §. 7.”—Jebb.]
Here it signifies literally a multitude of waters, either all breaking out of the earth, called the fountains of the great deep, Gen. vii. 11,—see the Targum on Eccles. i. 7,—or else some pouring down out of the clouds—see note on Ps. xxix. 3—some rising out of the earth; so saith the Chaldee, יִרְעַת הָאָרְחוֹת הַגָּדִיר הַמְּפַרְעָו הַגָּדוֹר הַמְקָרָאז, the superior abyss calls unto the inferior abyss. Instead of calling some render meets; so Symmachus, διήργεσθαι, one deep met another: and that notion the Jewish-Arab interpreter embraces, יָאֵר אֶלֶף מְלָכָא לָלָלָמ, deep meeting deep. And this no doubt may go for a significant paraphrase of it, and hath foundation in the affinity betwixt נָסָה, to meet, and סָעַה, to call. But the literal notation of נָסָה is certainly that of calling; and that is retained by the Chaldee, and Syriac, and the LXXII, and the rest of the ancient interpreters: and the expression is poetical; their meeting together is, as it were, calling to and answering one the other. And thus we know it was in the deluge, to which this probably refers—Gen. vii. 11, the same day were all the fountains of the great deep broken up, and the windows, or floodgates, of heaven were opened. This their breaking out at the same time from both places, from above and from below, seems to be the fullest meaning of the abyss calling to and answering one the other. And that which is supposed to begin, and so to call the other, is the superior, that from the clouds—so saith the Chaldee—and this calling is by means of the waterspouts; so the clouds are poetically styled פֶּסְקָה, thy, i.e. God's, spouts; דַּפָּן, a pipe or spout, from whence is Assinarus, the name of a river in Thucydides, vii. 84, descending from a steep place in a deep channel. The LXXII read κατορρέασθαι σοῦ, thy cataracts, pouring down of waters from a much higher place to a low, from the top of an hill or house; that as, when it rains apace, that which falls on the top of the house being conveyed thence by spouts—đomatum fatulus, St. Jerome calls them—comes pouring down upon the ground, and makes a great noise in falling—so Kimchi explains it, as the water from the house-top flows down by the pipe, and causeth a great sound by its descent—and much increases the flood of water that was below; so God pouring out rain from the clouds, as by those spouts from the top of the house, first makes a great noise, then much increases the water which was formerly below, and makes the springs and brooks to rise, as it were in answer to this voice of the clouds, which by this means call upon them and rouse them up. This makes it necessary to render יִסָּה by the voice of the waterspouts, as the instrument by which the superior abyss calls to the inferior; as one calls, or signifies his pleasure, or summons another by a pipe. It is true, the fountains in the earth, the meatus by which the waters pass into the sea, are by the Targum [on] Eccl. i. 7, styled יִסָּה הַגָּדוֹר הַמְּפַרְעָו, by the voice of the waterspouts. For this use of יִסָּה he refers to Exod. xv. 5, 8, and proceeds to say: "The tumult and noise of the raging sea is described under the image of one rolling wave calling to another. And the tumult of the sea is in addition to the dreadful sound of waterspouts from the sky, which are indeed a principal cause of the disturbance in the ocean." Rosenmüller joins יִסָּה &c. with the following part of the verse; but the received construction appears better. Nor need we alter the sense of יִסָּה."

m [Bishop Horsey translates the passage: Wave calleth unto wave in addition to the noise of thy waterspouts. For this use of יִסָּה he refers to Exod. xv. 5, 8, and proceeds to say: "The tumult and noise of the raging sea is described under the image of one rolling wave calling to another. And the tumult of the sea is in addition to the dreadful sound of waterspouts from the sky, which are indeed a principal cause of the disturbance in the ocean." Rosenmüller joins יִסָּה &c. with the following part of the verse; but the received construction appears better. Nor need we alter the sense of יִסָּה.]
the water-pipes of the abyss; and that may seem to determine the phrase here to these inferior waters. But it is as sure that any other course of waters may be so called also; and so this opening of the windows of heaven, the cataracts from the clouds, that superior abyss, as here the Chaldee understands it. And this is a most poetical expression of miseries flowing in one upon another, some from God, and some from men—God's punishments for sin inviting, as it were, and calling out the infernal spirits, and the malice of men here below; which, seeing God displeased, and so being permitted by him to be executioners of his wrath, break out violently upon him. And the same is farther expressed by the two words in the remainder of the verse. All ἐπιστρέφειν thy collisions or fractures—from ἔρχεσθαι, to break—i.e. all the effects of thy displeasure, which come like waves of the sea raising themselves, and then breaking and pouring out upon me. This the LXXII read, οἱ μεταπρομαυχοί σου, not in the notion of that word which the Vulgar understand it in when they render it excelsa tua, "thy high things," but as that word oft signifies wavering and being driven uncertainly—see note on Luke xiii. 29—and those we know are compared to the waves of the sea driven by the winds and tossed, James i. 6.

The Syriac render it ἐπιστρέφειν, thy tempests, from ἔρχεσθαι, to break; and so also the Arabic, thy tempests. The other word ἐκτείνεσθαι is best rendered by billows, from ἐκτίνω, to roll or tumble together in an heap, as the sea doth its billows: and so the LXXII express the meaning by κυπαρίσσια, which signify these. To this the ἔρχεσθαι following will be most fitly annexed—All thy collisions and rollings on me. And then ἔρχεσθαι will stand by itself, and be best rendered passed by or over, without doing me any harm at all. So Ps. lxxviii. 4, The kings of the earth were assembled, they passed by together, without any hostile attempt; as farther appears there, ver. 5, they were troubled and hasted away. And thus the word ἔρχεσθαι is most frequently rendered παρέδραμα, passing over, or by. And then the following verse, In the day commanded the Lord his benignity, connects very perfectly with it, as the account why the collisions and rollings on him, the sea foaming and making a noise, did yet pass over, and not drown or hurt him—viz., because God day and night continually protected him.

8. [ἐ] the Lord] For the understanding of this eighth verse, and connecting it with the antecedents and consequents, the frequent observation of the future tense being used for the preter, will be most useful and indeed perfectly necessary. For the former verse being in the first part of it a sad description of his miserable estate, and the effects of God's displeasure toward him, and the latter part of it, as hath been shewed, a thankful acknowledgment of his deliverance from all the mischievous effects of it; this eighth verse will be a fuller declaration of this mercy of God, to whom only the deliverance was due; not, The Lord will command his loving kindness; but more fitly and literally, ἔρχεσθαι ἐπὶ τὸν ἡμᾶς, In the day time commanded the Lord his loving kindness, i.e. God was thus pleased to deal with me, all the day long to

n ["Super me transferunt, h. e. inundaverunt et tanquam suo impetu correptum demenerunt."—Rosem.]  
HAMMOND ANNOTT.
send out—so יִשְׂמַע signifies, to dispense, to confer—benefits and mercies on me, and in the night his song was with me—every day I received, and every night I made acknowledgment of his mercies to me—and my prayer to the God of my life, i.e. I still looked upon God as one that favoured me, and constantly preserved me, and poured his benefits upon me, [Ps. lxviii. 19], and so prayed to him with all joy and cheerfulness and alacrity; and as it follows, ver. 9, I will say unto God, My rock, why hast thou forgotten me? And this seems to be the clearest meaning of this place; though the learned Castellio, having rendered בְּרֹעַן, "overwhelm," ver. 7, hath accordingly affixed another interpretation to these verses—solebat Jova, &c. Nunc mihi—"God was wont to confer his benefits in the day time, &c. Now I must thus make my complaint unto my God."

II. [f] my countenance יִפְנֵי here, my countenance, may possibly have this difference from יִפְנֵי, his countenance, ver. 6—which the Chaldee there renders the redemption יְשָׁמַע, which is from before him—that David first mentions the salvations of God's countenance, i.e. his saving power and providence, and then closeth the Psalm by applying it to himself, and acknowledging the particular mercy of his deliverance. Yet considering that all the ancients' versions, the Chaldee only excepted, seem to have read יִפְנֵי, my countenance—προσώπου μου, faciei mei, "my face"—in both places, and that these words are the burden of this, so of the following Psalm; and that as the sense is the same in other words, so in all likelihood the two Psalms did correspond in this; therefore it is not improbable, that the old reading was here in both places יִפְנֵי, my countenance, as it is in both places of the following Psalm.

PSALM XLIII.

4. [a] exceeding joy] The chief difficulty of this Psalm is, how the יְשָׁמַע, the understanding is to be rendered. As for יְשָׁמַע, that in Hebrew denotes commotion, and generally any kind of commotion, as Abu Walid tells us—see note on Ps. ii. 11—whether of joy or sorrow. It is certain it most frequently signifies exultation and joy: and so it must be thought to do as oft as it is joined with יְשָׁמַע, rejoicing, by any conjunctive particle, as Ps. xliv. 15, with gladness and rejoicing shall they be brought; and so it is there rendered by the LXXII—ἐὐφραίνεται καὶ γυναικεῖοι—who yet in this place have rendered יְשָׁמַע much otherwise, τὴν εὐφραίνεσθαι τὴν νεότητα μου, God that makes merry my youth; and therein the Syriac, Latin, Arabic, and Ethiopic follow them; and only the Chaldee otherwise, יְשָׁמַע יִנָּא, from whom is the joy of my exultation. Of this rendering of the LXXII the account is ordinary, that they took יְשָׁמַע in a notion wherein it is used in Arabic, for age or generation. So in their rendering of Ps. lxxvii. 13, we will shew forth thy praise from generation to generation, יְשָׁמַע תַּלְוַיְתָא תַּלְוַיְתָא וָיֵי הַבֵּין וְיהֵי הוֹרָא דָּוִד. So Gen. vi. 9.

[And so Bishop Horaeley and Jebb read it. The latter says in his note, "The present," i.e. his own, "division and reading is supported by the LXX and Syriac, and by two or four of Kennicott's copies. It is most consonant with the parallelism of the Psalm."
Noah was upright in his generation. So Ps. cxii. 2, the generation of the just shall be blessed. And Matt. i. 17, all the generations.

And then it is conceived that in this notion of generation, as that signifies the whole age and course of a man's life, the LXXII taking the word, thought fit to render it νεώργα, my youth, viz. the former part of my age. But the word ויל in Arabic signifies also a fat well-grown youth; and the Arabic being but a dialect of the Hebrew; and the word ויל evidently thus signifying in the Arabic, it is most probable that thus it did signify originally in the Hebrew; and the LXXII there thus understanding it, and rendering it νεώργα, youth, is a fair evidence for it. And if indeed it thus did signify in the Hebrew; then there is all reason to understand it so here, and to render it ייִּלָּלִי, the joy of my youth, i.e. of my whole course of life, from my youth till now; and to make that the title of God, that he hath always been such to David, i.e. the only author of joy and rejoicing (δ εὐφεραῖον) that ever David had. And thus the rendering is more literal, than either to read it the God of my joy and gladness (for there is neither any reason to make the former word to be in the genitive case, nor is there any conjunction between them); and the Chaldee, that alone differs from the LXXII, yet read it in this other form, from whom is the joy of God, my exceeding joy. If this notion of ויל be not accepted, it may then be, as our English margin hath it, God the gladness of my joy, i.e. he that is the great author of all the joy I have. But if it may here be taken in the notion of the other contrary passion or commotion, that of sorrow, then ייִּלָּלִי will be he that maketh glad my sorrow, or turneth my commotions into joy.

4. [b] the harp] Of ויל it may here be observed, that being among the Grecians used in sadness only, and so defined by Hesychius, κινόρα, δραγαον μουντικόν, κινόρα οικτρά, a musical instrument, a mournful harp, and from thence κινόρεσθαι, δραγανεῖν, κλανεῖν, to mourn and wail, and κινοροί οικτρά, δραγανεῖτο, wailing and mournful, it is yet among the Hebrews generally a cheerful, joyful music; so Gen. xxi. 27, 1 Chron. xv. 28, Job xxi. 12, xxxi. 31, and frequently in these Psalms—see Ps. xxxiii. 2, lxxi. 22, lxxxi. 2, xxii. 3, cxxvii. 2, cxlix. 3—Is. v. 12, xxiv. 8, Ez. xxvi. 13, and 1 Macc. iii. 45.

PSALM XLIV.

2. [a] cast them out] The word מִן from whence מִן comes doth generally signify misit and emisit, “sending” and “sending out,” or setting “free” and at “liberty,” which we call manumission, and in מִן occurs.

p [This is incorrect. In the passage quoted the word used is חָלַּב. In Gen. ix. 12 מִנְּלַּה occurs.]

q [Ja Castell. Castell Freytag.]

r [So Jebb. To God in whom is all my joy.—Bishop Horsey.]
that notion the word is elsewhere used; and though by the LXXII in this place, and one more, Ex. xii. 33, it be rendered ἐβδόλλω, to cast out, in the notion of ἡμέρα, which is of such affinity to it, that—as Abu Walid observes, Jer. xxxviii. 6 and 11—they are used promiscuously for the same; yet in many hundred places they render it elsewhere by ἀναστέλλω, to send, as in some hundreds more by ἀναστέλλει, to send out; by which also Aquila renders it here. And to this the Syriac accords, whether we read with the ordinary copies (for then the rendering is not literal, but by way of paraphrase) thou hast afflicted the kingdoms, and hast established them, or, which is much more probable, and the change very easy, but of a point, לֹאֲךָ, from רָשֵׁם; [לֹאֲךָ], to send, and thou didst send them out. And to this agrees the form of God's mandate for the bringing out of the Israelites, Ex. v. 1, וַיֹּאמֶר הִ栊ָה, thus saith the Lord, Let go, or send out, or manumit my people, &c.; and therefore in all reason this is to be resolved the meaning of it in this place. And in that one other place where the LXXII render it ἐβδόλλει, it evidently signifies, as by our English it is rendered, sending out—Ex. xii. 33, The Egyptians were urgent upon the people, that they might send them out of the land in haste. The undoubtedness of this interpretation will be ascertained to, if the latter part of the verse be compared with the former. In the former it is expressly said, יִדְךָ, thou hast cast out the nations, and hast planted them; sure not the same whom he had cast out, but, as the Chaldee paraphrases, the people of Canaan in the former, and הָעַבְרִית, the house of Israel, in the latter; and then by proportion in the second part, as יִדְךָ, thou hast afflicted the nations, belongs to the Egyptians, so must מִשְׂבַּית, and thou hast sent them out, belong to the Israelites: and if the יִדְךָ, by thy hand, in the beginning of the verse, be, as reasonably it may, applied to all that follows in the verse, then it is literally thou hast manumitted them, i.e. set at liberty the Israelites. And so that is the full meaning of it.

3. (b) light of thy countenance] יִפְתָּחֵהּ, the light of thy faces, seems here to be set to signify the majestic presence of God, his visible presiding in their militia; for so the matter spoken of exacts, and the mention precedent of thy right hand, and thine arm. And accordingly the Chaldee render it נַדְנָה, וַיִּרְאוּ, the light of the splendour of thy glory, by God's glory ordinarily signifying the special presence of God—his Shechinah, mentioned by them, ver. 10—however evidenced or testified: and that is frequently the interpretation of πρόσωπος, faces, even when it is rendered προσώπων by the LXXII; so Gen. iii. 8, the faces,

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[Bishop Horsley would translate it “and madest them to flourish,” i.e. our fathers. And Rosenmüller mentions the same interpretation, derived from the use of יִפְתָּחֵהּ, Ex. xvii. 6, 7, xxxi. 5, Ps. lxxx. 12. But as in all those cases the word is applied to the tree itself, it will scarcely stand for the planter of it. Gesenius translates it spreadest them (i.e. the Israelites) out; as יִפְתָּחֵהּ is used for stretching forth the hand. Castalio renders it qui vos immiserit, in the notion of sending them into the place of the destroyed nations. The parallelism appears to require that it should refer to the Israelites.]
i.e. presence, of the Lord, as we render it; so Gen. iv. 16, Cain went out from the faces—we duly read from the presence—of the Lord; and often elsewhere. And so here, ver. 24, the hiding his faces is by the Chaldee rendered the taking away נָבִים, נוּבִים, the Schechinah or majestic presence of his glory. And so that will be the best rendering here, the light of thy presence—as God, we know, testified his presence to the Israelites by a light shining cloud going before them, and conducting them—and not the light of thy countenance, as that is all one with his favour; the mention of that following in the next words, as the original and reason of this his shining presence, and not as the thing itself.

8. [c] boast] נָבִים, in Piel signifying to praise or celebrate, נוּבִים is regularly to be rendered here we have praised. And the preposition מ prefixed to נוּבִים makes no difference, being many times a pleonasm; and then נוּבִים, the future from נוּבִים, will be best rendered in the future, we will confess thy name for ever; by the former signifying what is past, as the pledge and pawn of his future mercies, wherein he is resolved to depend for the future. And thus in both parts the Syriac renders it, we have praised and we will confess.

12. [d] nought] נוּבִים signifies wealth, or any kind of valuable possession; and so fitly follows נוּבִים, i.e. literally, and hast not multiplied; but it must best be rendered and hast not gained, or made advantage or increase, as men are wont to do by the sale of those things that are any way valuable. The Roman copies of the LXXII read—as it is evident St. Augustine did—καὶ οὐκ ἦν πλήθος ἐν τοῖς διαλαγμασίων αὐτῶν, and there was no multitude in their jubilations; and Asulanus' copy reads yet worse, ἐν διαλαγμασίων. But it is apparent, both by the Latin, which reads in commutationibus, and so by the Syriac also, that the true reading was ἐν διαλαγμασίων, according to their use of διαλαγμα for a price. The plain meaning is, that as things that are useless and burthensome are not sold for any valuable price, but allowed to be taken away by any that will have them; so are they dealt with by God at this time, not regarded by him, and so permitted to be conquered and carried away captive by every one that will assault them. The Arabic here hath, contrary to use, rendered it with some difference from the LXXII, thou hast diminished the multitude of their numbers; seeming thereby to refer to the first captivity in Egypt, where servitude increased their numbers—they multiplied in children, as their taskmasters increased their tale of brick; but here their captivity is not thus recompensed, but the contrary is the effect of it.

PSALM XLV.

Tit. [a] Shoshannim שׁוֹשָׁנִים, from שׁוֹשׁ, six, in all probability signify instruments of six strings. The Chaldee render it שׁוֹשָׁנִים נוֹשֶׁנְיָן, the

[a] Aquila translates this ἐν τοῖς κρύποις; Symmachus ὅπερ ἀλθών; and Bishop Horne follows them—upon the lilies. It is supposed by some that the name was intended to point out some resemblance between a lily and this particular instrument, if instrument it were. Jebb. Dis. II. § 3, considers a harp with six strings to be the most consistent meaning, in analogy with תְּשִׁיָּם and תְּנִיָּם;
assessors of the Sanhedrim, as if it were from נפש, a title of the doctors of the Jews. The LXXII render ἀλλομομοιρήμων, and seem to refer to the custom of alternate singing—of which we have spoken on Ps. xxiv.—one verse by one, another by the other part of the quire; which alternation, as it is not uniformly expressed by ἀλοίπως, so it might by them be thought to be noted by this word, deduced by them, as also by the Chaldee, from נפש, to change or vary. Of the sons of Coreh, see Ps. xlii. 1; of Maschil, see Ps. xxxii. note on Tit. As for נהי, in the feminine plural, from יְנֵה, beloved, it must signify the female or virgin friends, they that had the same respect to the bride as the friends of the bridegroom had to him, John iii. 29: see note there. These are the attendants of the solemnity, and their chief business is to increase and engage the love of the bride to her husband; and in their persons this Psalm is indited, as if it were spoken by them, and so is called נהי a canticle of these beloved, or friends of the bride, the bridemaids: the LXXII read ὀνέω τοῦ ἐγασαρτοῦ, for the beloved, and so the Latin, as if it were נהי, not נהי.ū.

1. [8] is inditing] That נָשַׁב, used only in this one place in scripture, signifies ebullavit praecervore, to “boil” or “seeth out through excess of heat”—is agreed by all: the LXXII render it ἐγερεύθη, the Latin eructavit, the style ordinarily used of a spring or fountain; and so the Jewish-Arab interpreter renders it by ונש, from נש which belongs to the springing forth of water originally, but is applied to any new invention, or good thing, produced by the mind. So Abu Walid also would have it rendered, that so first his heart sent forth, and then his tongue uttered what that produced or dictated. He observes also the affinity of נָשַׁב with the Arabic ﻗَرْن, wherein the radicals are the same, only transposed, which signifies to swell forth or distil, as water out of an hill or rock. And indeed ﻗَرْن in Arabic, without transposition, signifies motion or commotion; and so Kimchi renders the Hebrew word. And thus the word is deemed applicable to speech, which is thus sent out from the heart at the mouth, and is produced by the

but Rosenmüller may be right in saying that to make the analogy complete we should read כְּשֵׁף. It may be the name of a musical air. Henstenberg takes both כְּשֵׁף and נָשַׁב to refer to the brides, the kings’ daughters in ver. 9. Comp. Cant. ii. 1, 2.

ū [Bp. Lowth, Preflect. xxx. applying this title to the Song of Solomon, interprets it, “Carmen amorum, servidissimae simulque suavissimae expressum affectus, amoris vim omnem ac dulcedinem spirans.” But רְיוֹנִי only means beloved. Rosenmüller makes רְיוֹנִי the neuter gender, and translates it “carmen rerum diectorum, h. e. carmen juendum, suave, delicaturn”; and so Gesenius. Bp. Horsey and Jebb adhere to the received version. However, none of these are more satisfactory than the interpretation in the text.]

x [רָשַׁב, sudavit. Castell. Freytag.]

y [רָכִּס, This verb is only found in the fifth and eighth conjugations. See Castell and Freytag.]
heat or motion of thoughts or meditation; my heart was hot within me, and the fire kindled, and at last I spake with my tongue, Ps. xxxix. 3. But it is not improbable that the metaphor should here be taken from boiling over the fire in a pot or pan, which is the way of dressing or preparing of meat. So the word signifies, and is by the Chaldee rendered ἔφυκε, ἐφυκόν, a frying-pan, Lev. ii. 7, vii. 9, that wherein the mincha or meat-offering was dressed with oil, ver. 10. And to this it very well agrees, that a sacred hymn prepared by a prophet, first composed by the Spirit in his heart, then readily brought forth by his tongue—which in that respect being here compared to the pen of a ready writer, agreeth also with another notion both of ἔφυκε and ἔφυκόν, for making haste—should be here expressed by a peace offering, or sacrifice of thanksgiving, dressed with oil over the fire, whether fried or boiled, the ebulliency denoted in ἔφυκε being equal in both of them, and then by the sacrificer presented to God, Lev. ii. 8, as this here is to the king in the next words: so that not questioning the original notion of the word for ebullivit, we may yet best express the metaphor here by preparing, which is a general word, common to the dressing of meat or offering, and to the composing of any hymn, which is the spiritual oblation, and is here part of the nuptial festival, composed for the celebrating of it. As for ἔφυκε, by the LXXII λόγος ἀραθνός, verbum bonum, in the Vulgar, the “good word,” or “speech,” or “mater,” it will by analogy signify a festival hymn, as ἔφυκε signifies laetus as well as bonus, and ἔφυκος, a good day, is a festival day, a day of rejoicing, and the feast being a marriage feast, ἔφυκος, a good or festival hymn, will be distinctly an epitaphalium. And then that which followeth, ἔφυκος ἀνή καὶ ἐπί, ἔφυκος, will be best literally rendered, my compositions will I deliver or recite to the king: so the Chaldee exactly in the same form, reading only ἐφύκος for ἔφυκε, which is the same, any kind of works or compositions.

4. [c] And in thy majesty] The fourth verse is literally to be rendered ἔφυκε ἔφυκος, and prosper with thy honour or majesty, i.e. we wish it long continuance; ἔφυκος ride upon the horses of the kingdom, saith the Chaldee; ἔφυκος, for or upon the word, or business of truth—so the phrase signifies, ἔφυκος being usually taken for matter as well as words—and so the Chaldee here, ἔφυκος ἀνή καὶ ἐπί, for the business; the word signifies a cause depending in debate, a contention, and then more generally negotium, tractatus; and accordingly so must ἔφυκος be here understood. Then

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2 [This is Calvin's notion. Rosenmüller and Lee hold to the idea of bubbling. Bp. Horsey, labours, literally, boileth, or bubbleth up. Gesenius, neeles. Glass. Phil. Sac. Lib. v. Tract. i. c. 10. boils from heat.]

a [A goodly theme. Bp. Horsey. Carmen gratum et jucundum. Rosenm.] b [So Bp. Horsey. Rosenmüller, relying upon the Kames of ἔφυκος, as denoting a pause, renders the words “dico ego: opera mea sunt regi, hoc est, ego hinc impendam labores meos ut enarrem laudes et virtutes regis.” He takes ἔφυκος for the ordinary sign of the dative, for, i.e. in honour of; and does not think it necessary to render it concerning, as others do.]

c [Rosenmüller understands ἔφυκος before ἔφυκος, as also Jobb: or it may be, “as to thy majesty.” ἔφυκος ἀνή καὶ ἐπί, ut pulsus dolis atque mendacis, fides ac veritas . . . . sub regno auspiciisque tuis emergant.”]
follows בְּרֵית, and he, that is, saith the Chaldee, God shall teach thee terrible things with, or by thy right hand. Against this rendering there is but one objection, viz. that בְּרֵית is in the feminine gender, and so cannot so well be spoken of God. Why then may it not belong to the immediate precedents, whether בִּרְשֵׁית, righteousness, or מִשְׁפָּט, meekness, or הָיָה, truth, that all or any of those, i.e. God by them, shall teach him terrible things by his right hand? or, as the feminine is oft taken neutrally, his riding, or engaging, for the cause of these shall bring God's blessing upon him, and so cause him, or teach him to do these terrible things with his right hand? The LXXII indeed read διὸ γενοῦσα οἳ θαυμαστόν δέχεται σοῦ. But the Chaldee suggests a more probable rendering.

5. [d] Thine arrows] The fifth verse may most conveniently be read with a parenthesis, Thy arrows are sharp; then, as an effect of that, the people shall fall under thee; for that is an evidence of the sharpness of arrows, when men are thereby wounded and killed; הָיָה, is or upon or against the heart of the enemy of the king; those being the mark against which his shafts are directed, and the sharpness of them experimented upon them. This our last English designed in transposing the words, first, thine arrows are sharp in the heart of the king's enemies, and then, whereby the people fall under thee. This the Jewish-Arab agrees to, and for taking away the harshness of the parenthesis, transposes the words in like manner, thus; And thine arrows, being sharp, fall into the heart of the king's enemies, and the nations fall under thee. So the Chaldee having rendered the former part of the verse, Thy arrows are brought out to slay armies, the people shall fall under thee. They then add בְּרֵית, and the sons of thy bow, i.e. the arrows in the beginning of the verse, shall be sent against the heart of the king's enemies. Yet are these words capable of a rendering, without either transposing or parenthesis, thus—Thine arrows are sharp; people shall fall under thee in the midst of the king's enemies, i.e. being reached by thine arrows in the midst of thine enemies' armies. Thus הָיָה, heart, is elsewhere used for the midst of a thing; as Deut. iv. 11, בִּנְפַלְח הָיָה, the heart, i.e. the midst of heaven; and Exod. xv. 8, הָיָה, in the heart, i.e. midst of the sea; so the heart of the earth for the midst of it.

And in the Arabic, פ' [ף], which signifies the same with the Hebrew ה, is the proper style for middle or main body of an army.e

6. [e] Thy throne] The difficulty here is to whom this verse and the following are literally and primarily applicable. And the doubt ariseth from the style, which is here enhanced from the king to God.

d [The construction בּרִית::בּרֵית is supposed by some to be an asyndeton, for הָיָה הָיָה. Schultens, Or. Heb. p. 415, takes הָיָה for an imperative mood. Buxtorf Theol. Gram. p. 378, and Bochart Hieros. Pt. ii. B. ii. c. 16, consider it to be the absolute form put for the construct הָיָה. Rosenmüller takes it for a particle in form like הָיָה, and bearing the same meaning as הָיָה or הָיָה. But Hengstemberg makes it a sort of compound noun, meekness-righteousness, i.e. righteousness which primarily and chiefly manifests itself in meekness. Comp. Zeph. ii. 3.]

e [Bishop Horsey renders the passage with the parenthesis; Jebb without it; and in his version heart may possibly mean midst. So Geier.]
true indeed דִּבְרֵיהֶם, which is here used, is sometimes applied to others besides God; first, to the gods of the Gentiles, who are so called Isa.xxxvi. 18, דִּבְרֵיהֶם, the gods of the nations; secondly, to angels, Ps.lxxxvi. 8, who is like to thee among the gods (דִּבְרֵיהֶם) the Chaldee reads among the high, יְהוָה: the Greek, ἀγγέλου, angels, transformed by them; thirdly, to divine and excellent men, prophets and judges, or princes, &c.: so Exod. xxi. 28 [27 Heb.], Thou shalt not vitify the gods (דִּבְרֵיהֶם) is explained by what follows, nor curse the ruler of thy people; and Exod. xxi. 6, his master shall bring him to the gods (דִּבְרֵיהֶם)—we duly render it to the judges—and Exod. iv. 16, thou (Moses) shalt be to Aaron for a god (דִּבְרֵיהֶם); 22, for a prince, saith the Chaldee. And accordingly it were not strange for דִּבְרֵיהֶם to be applied to king Solomon here. But the apostle to the Hebrews i. 7, affirming expressly that these words are spoken to Christ the Son of God; and the Targum, interpreting the king, ver. 2, and so the whole Psalm, of the Messias; and so Kimchi, Aben Ezra, and Jarchi also; it is not reasonable or safe to apply them to any other but him; and so to take דִּבְרֵיהֶם in the principal signification, wherein it is most frequently used for the one God of heaven and earth, and of him to understand these two verses, as also ver. 11, allowing to Solomon only an imperfect, limited, partial sense of them, as he was a type of this Messias. Which may well be reconcilable with the understanding the rest of this Psalm literally of Solomon, and only mystically of Christ; it being not unfrequent with prophets of the Old Testament, speaking of some other matter mystically referring to Christ, but immediately to somewhat of present concernment, to be carried by the Divine Spirit, whereby they were acted, to speak immediately of Christ. Of this see Justin Martyr in his dialogue with Tryphon the Jew, p. 287 [ed. Paris. 1636], where he concludes from this testimony, ὅτι καὶ προσκυνήσει ἐστὶ καὶ Θεὸς καὶ Χριστός, that he was to be worshipped, being God and Christ, ver. 11. As also St. Augustine.de Civ. Dei. l. xvii. c. 16.

8. [f] they have made thee glad] The former part of ver. 8, being read as it lies in the Hebrew, myrrh and aloes and cassia all thy clothes—i. e. they are so perfumed with these odours, as if they were nothing else—that which follows will be clear also, יִשָּׁנָה וּנְגַבָּה, from the palaces of tooth, thereby, saith the Chaldee, meaning the elephant’s tooth brought from Armenia—it may more probably be said from Africa—with which it seems their choice rooms were beautified (of this Solomon’s throne is said to be made, 1 Kings x. 18; and so Ahub made an ivory house, 1 Kings xxii. 39) from which as the bridegroom passeth, or from whence, as he abideth therein, his garments yield this high perfume over all the adjoining rooms. As for that which is added in the close, יִשָּׁנָה וּנְגַבָּה, with which they have delighted thee, it must be understood according to the vulgar Hebraism oft taken notice of—see note on Luke xvi. 9—they have delighted thee, i. e. thou art delighted or pleased with them[f].

[f] [Bp. Horsley’s version is,]

"Thy garments are all myrrh, aloes, and cassia; Excelling ivory palaces. Excelling those which delight thee;"

but in his notes he says "from cabinets of Armenian ivory they have pleased thee."
9. [g] thy honourable] From ἀριστον, pretiosus, honorabilis fuit, is ἀριστον, honour, glory, splendour; and so here in the plural, ἀριστάρχοι, is in or among thy splendours, thy honours, thy ornaments, i.e. thy magnificent train. The LXXII renders it εἰς τὰ τιμήσει σου, in thy honour, to this sense clearly.

13. [h] of wrought gold] Of the difference between ἄριστον here and ἀριστον in the next verse, this only need be observed—that the former signifies ocellare, to work a garment full of "eyes," which eyes being here of gold are probably such as are with us called oes, as being of the form of an eye; the latter is to paint with a needle, i.e. to work upon cloth, &c. divers colours and figures, to embroider with several coloured silks, thereby imitating the various plumes of birds, from whence those artificers are called plumarius. See the learned Nich. Fuller Miscell. i. i. c. 20. [Bibl. Crit. tom. 8. p. 902.]

PSALM XLVI.

Tit. [a] Alamoth] This Alamoth we find mentioned, 1 Chron. xv. 20, where in bringing up the ark from Obed-Edom, the singers Heman, Asaph and Ethan, i.e. these sons of Korah here mentioned, were appointed to sound with cymbals of brass, and Zechariah, &c. with pateries on Alamoth, and Matthias, &c. with harps on the Shemimit, or "the eighth," to excel, or oversee; see note on Ps. iv. Tit. What it is Kimchi informs us upon Ps. iv. the name of a tune, or melody, or musical key, to which this Psalm was set, and to be sung by the sons of Korah. And considering that Ps. ix. [is] intitled נֹּאְשׁ לֹאִי, it is not improbable that this should refer to that, and, being set to the same key or tune, be said to be a song נֹּאְשׁ לֹאִי, upon this tune, so called, and vulgarly then known by that title. The LXXII, referring to the notion of the theme נֹּאְשׁ, occultaevii, render it ὀφρᾳ τῶν κρυφλῶν, for the hidden; and the Latin pro arcana; and the rest of the ancient interpreters take the same course; the Chaldee referring it to Korah, and those that were hidden, i.e. swallowed up by the earth with him, whilst these sons of Korah escaped; as if the mention of the sons of Korah in the title, by whom this song was to be sung, referred the whole Psalm to that story. Ac-

Jebb and Hengstenberg give it the received sense. Lee, Lex. in קָּרְסָל, has The myrrh and aloes and cassia (perfuming) the whole of thy garments, (brought) from the ivory temples of the Minei, shall delight thee. But Gesenius and Rosenmüller take קָּרְסָל in another sense, as the plural of קָּרָס, a stringed instrument—"out of the ivory palaces the stringed instruments have made thee glad." See also Stuart's Grammar, §. 325. b. Rosenmüller quotes various instances of the same form—יָּפֵּשׁ, 2 Sam. xxiii. 8, יִפְּסָל, 2 Kings xi. 4—19, יִפְּסָל, 2 Sam. xxi. 44, Ps. cxliv. 2; but the last is rendered מַעֲלָה, in both places, by our translators.

f ["Thy bright beauties." Bp. Horsey.]

h ["Her inner garment is studded with gold"

lit. with studs of gold.—Bp. Horsey.

Lee translates קָּרְסָל "probably, gold cloth." It is used Exod. xxviii. 11, 13, for ouches, or settings for precious stones: therefore it may here mean a garment so thickly set with circlets of gold as almost to appear made up of them.]
cordingly, ver. 2, when the Hebrew reads, Though the earth be removed, they paraphrase it, when our fathers were changed from the earth.

5. [b] that right early] What רִשְׁתָּם is referred to, and how it is to be rendered, is not agreed on by interpreters. It is ordinarily joined in construction with רֹצֵז, and is then to be rendered with it, in or at the morning's appearing. And this will certainly be the sense of it, if we compare it with other places, where the same phrase is used; as Exod. xiv. 27, the sea returned to his strength רֹצֵז רִשְׁתָּם, at the appearing of the morning; we render, when the morning appeared, the LXXII πρὸς ἡμίρα, toward day. So Judges xix. 26. we read in the dawning of the day, the LXXII πρὸς τὸν θρόνων, early in the morning. Thus also רִשְׁתָּם, Gen. xxiv. 63, at the appearing of the evening, or at eventide; and Deut. xxiii. 12 [II. E.V.] when evening cometh on, or looking toward evening. And being here spoken of God's aids afforded to his people, it may either allude to that deliverance, Exod. xiv. 27, where at the appearing of the morning the sea returned for the drowning of the Egyptians; or else be a proverbial speech for an opportune and seasonable deliverance, because that then afforded to the Israelites was such as—in the mount it shall be seen—is proverbially used in this sense. Aben Ezra seems to like the rendering it שָׁרוּ הָיִּם, every day, i.e. as oft as the morn appears; and so the Jewish-Arab interpreter, according to the return or course of the day daily. But the Syriac, according to the notion of it in those other places, Exod. xiv. &c., express it clearly to be סָחַם, in the time or season of the morning; and so the Chaldee, by their paraphrase, the Lord will aid her with the justice of Abraham who prayed in the morning season (גֶּפֶר נַעֲשֵׁה), appear to have understood it; and so Kimchi, at the approach of the morning of deliverance, after the night of affliction. Which well accordeth with the style of St. Paul, Rom. xiii. 12, Η ημέρα τω πρωινων, ἡ δὲ ἡμέρα ἁγγείων, the night is gone over or past, and the day approacheth, meaning the night of persecution, and the day of relief or rescue—σωτηρία, their deliverance, ver. 11. The copies of the LXXII vary in this place; some read τῷ πρὸς πρωινόν πρωινῷ, which the Latin seem to have read, and render, mane diluculo, “in the morning at the dawning of light”—and perhaps our English from thence have their right early—but the Roman τῷ πρωινῷ with his countenance. But indeed neither of these seem to be their original reading, but a third composed between both these, τῷ πρωινῷ πρωινῷ, by his countenance in the morning, as rendering נֵסְקָלִים by τῷ πρωινῷ, and רִשְׁתָּם, adverbially, in the morning; by this means properly applying it to God, that

1 [Bp. Horsey translates רְסִיק וַיָּמְרוּ, a song concerning mysteries, thinking that the commotions in the elements, here described, are mystic, and typify the wars and insurrections in the latter ages, and the final victory over the apostate faction. Rosenmüller and Hengstenberg quote the opinion of Gummelstus that the word means a shrill or treble note, like the voice of young women. And Jebb pronounces this interpretation to be not inconsistent with etymology. He is opposed to the notion of mystery; which, as he observes, is utterly out of place in Ps. lxxxviii. 25, where this word occurs again connected with terms plainly musical or choral. He therefore offers another conjecture; viz. that it denotes some instrument brought from the Levitical city of Amon or Alemath, mentioned Josh. xxvi. 18, I Chron. vi. 60. See his Dissertations, II. § 3. p. 152.]
he would help her by his countenance, or by looking upon her: but
that would better answer נַגְבָּה, than נַעֲגָה, which here we have; and
therefore the rendering will still be most proper, at the morning's ap-
pearing, or when the morning appeareth.

9. [c] chariot] From בָּצָה is בּוּר, round or circular; and from
thence נַצָּה a wheel, and by synecdoche a chariot, Numb. vii. 3, &c.,
and Gen. xlv. 19, 21, 27 k. But it signifies also a shield or buckler, as
being round also; and so it is rendered by the Chaldee here, מָיְדָה
נַצָּה round shields, and by the LXXII ὅπεσι, shields. And so it is
most probable, being joined here with bow and spear, weapons of war; the
military chariots, which alone can be thought to be respected here,
being constantly expressed by another word, וְנֶפֶן, not נַצָּה k.

PSALM XLVII.

3. [a] He shall subdue] It is so frequent for the future to be used
in the preter tense, and the matter doth so signally direct it to do so
here, ver. 4 and 5, that it is strange any interpreters should retain
the future sense in their rendering. The place belongs evidently to
God's giving the land of Canaan to the Israelites, and that sure was
past at the writing of the Psalm; and accordingly the LXXII render
it in both verses, ἐνέχθη, he hath subdued, ver. 3, and ἐξελέγκα, he
hath chosen, ver. 4. There is nothing then of farther difficulty to be
here explicated, unless it be that ἐξέλεγκα, excellence, magnificence, pride,
from נָגַע being high or excellent, both here denote that excellent por-
tion, that fat and fruitful land, which God had chosen for the Israel-
ites to possess, they and their posterity; but especially the place of
God's public worship among them m, which is styled the excellence
of their strength, that which secured to them all their victories over
their enemies, and the desire of their eyes, Ezek. xxiv. 21, a privi-
lege which of all others ought to be most precious, and desirable to
them.

7. [b] with understanding] It is ordinarily resolved that נֶפֶן here
signifies with understanding; מָיְדָה נֶפֶן, with a good understanding,
saith the Chaldee; σοφερά, intelligently, say the LXXII, and sapienter,
"wisely," the Latin. But the word, being a noun, is not elsewhere
to be found adverbially, and is therefore by the Interlinear rendered
intelligens. But neither will that, without much straining, be fitted to
accord with מָיְדָה, sing ye, in the plural. It is not therefore impro-
bable, that נֶפֶן being so oft used in the titles of the Psalms, for the
name of a tune or key in music—see note on Ps. xxxii. Tit.—should
here also be taken in that sense, being joined with מָיְדָה—sing praises to
God in that tune or key, which was then well known by that title n.

k [In these passages it is wagons in the E. V.]

l [This certainly appears to be the only passage where נַצָּה is used for a mer-
charioi; but all the lexicons give it that sense. So do Rosenmüller and Jebb. The
Arabic follows the LXXII, but the Syriac has chariots.]

m [So Bp. Horsley, Rosenmüller.]

n ["Canite carmen sive collective carmina." Rosenm. "Sing ye a Maschil, or
song of instruction." Jebb, Diss. II. § 2. p. 140.]
But this being only a conjecture, it is sufficient here to have thus mentioned it, and no more.

9. [c] people] This last verse is thought capable of some variety of rendering, first in respect of the word ὄνομα, the people. This the LXXII appear to have read, with Chirec, ὄνομα, and so have rendered it μετὰ, “with;” and the Latin follows them, cum Deo Abraham, “with the God of Abraham.” But passing by this, and taking ὄνομα for a noun, it is yet not improbable that it should be read in the notion of ὄνομα, as in the dative case, thus, μετὰ τοῦ Θεοῦ Ἀβραὰμ, were aggregated or joined to the people of the God of Abraham—populo, saith the Interlinear—i. e. to the Jews. And then still the LXXII their rendering will be as to the sense expressive enough, Ἀρχοντες λαὸν συνήχθησαν μετὰ τοῦ Θεοῦ Ἀβραὰμ, The princes of the people have been joined with the God of Abraham; for that is in sense exactly the same with joining with the Jews, who worshipped that God; as it was all one to be a proselyte to God, and a proselyte to the Jews, and as it is all one to associate and join with Christ, and with Christians. Lastly, it may be read ὄνομα, as in the nominative, or perhaps the genitive case, and joined by apposition either to the princes or the people foregoing, as in our English, The princes of the people, even the people. And so the Chaldee render it, The princes of the people are assembled, צדיקים יי וקריבים, the people that are faithful to the God of Abraham; and thus it will note the whole nation of the Jews, as many as continue constant to that obedience, and that worship which God hath by law established among them. And thus will the words fitly and literally be understood, in reference to the universal assembling of all the nation of the Jews at the feasts at Jerusalem, princes and people together, the whole people of Israel, or children of Abraham; and to that will belong what follows, concerning the shields of the earth, or land, howsoever we understand them. The words seem capable of a double interpretation. If יבצא, the shields of the earth, be taken literally for the instruments of protection and preservation, then יבצא, to God, will signify that all such means of safeguard, wherein the whole land can be concerned, are in God’s power, and at his command or disposing, so that he can surely give what he hath promised, the most perfect defence and safety to them that in obedience to him resort to Jerusalem to worship, and leave no number of men at home to defend their country from invasions. But both the Jewish-Arab interpreter, and Abu Walid, by יבצא וארז, the shields of the earth, will have here meant יבצא וארז, the noblest of men, and chief of them. And so also Aben Ezra and Kimchi; and so the word is used, Hos. iv. 18, יבצא וארז, her shields; יבצא וארז, their great men, say the Chaldee; and we rightly render it, her rulers. And so here, though the Chaldee render it literally, יבצא וארז, shields, yet the Syriac hath יבצא וארז, which their Latin doth not rightly render territoria, the “territories of the earth;” it signifies the “dominions” or “powers”—והי, power or principality 0,

0 [Or possession, like the Hebrew יבצא וארז.]
from τῆς or τῆ, to hold, to possess—and so the LXXII read τὸ τοῦ κρασαίον τῆς γῆς, the mighty of the land are God’s; not as the Latin, dū’ fortes terre, "the strong gods of the land"—sure it should be Dei, answerable to Θεοῦ and τῶν ἡμῶν—but the mighty of the land are God’s, in the sense as Rev. xi. 15 we read γίγνεται βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν, the kingdoms of the world became our Lord’s, i.e. were converted to Christ; see note on the place. And then, as there it follows, καὶ βασιλείαι, and he, i.e. God or Christ, shall reign for ever and ever; so here τῆς τῶν, he, i.e. God, is highly exalted; not ἐξερήθησαν in the plural, as the LXXII and Latin, and others from thence; but, as the Chaldee and Syriac, in the singular, God is exalted, as ver. 8, God reigneth over the heathen, and ver. 7, God is the King of all the earth; God being then said to be exalted and to reign, when men come in to acknowledge and obey him. And this will be most fully understood in the prophetical meaning of the words, as they had a larger completion under Christ at the conversion of the Jews and Gentiles also; for that is the assembling both of and to the people of the God of Abraham, the Father of the faithful, whose mystical or spiritual children are styled the people of God, by way of eminence; and the conversion of heathens or incredulous Jews into such is the reigning of God or Christ among them.

PSALM XLVIII.

2. [a] Beautiful for situation] For ητίς ηπ’, fair in situation—in the notion of ητίς, for a clime, or province, or tract of ground— — — the Roman LXXII reads ἐπὶκών, some other ancient copies ἐπών, for so Apollinaris hath it; and, as the Latin of that, St. Augustine and St. Ambrose read dilatans, dilating. This latter may not improbably have respect to a notion of ητίς, usual in the Mishna, for the boughs or top branches of a tree; which some of the Jews also would have take place here, as comparing Zion to a beautiful well-spreading tree. But the Vulgar hath fundatur; which though it imperfectly expresseth ἐπὶκών, yet it seems rather to respect that than ἐπών, and gives us reason to read it otherwise than the ordinary copies now will have it, neither ἐπὶκών with the Roman, nor ἐπὶκῷ with Kircher q, but ἐπὶκὼν, an adjective neuter, agreeing with ὁρὸς Σιὼν, the hill of Zion, for which again the ordinary copies read corruptly ὁρὸς Σιὼν, the hills. That these two errors of the scribe are thus to be amended, appears by the Latin, fundatur—mons Zion, "the mount Zion is founded;" "rooting" and "founding" being so near in sense, that there can be no doubt but they thus rendered ἐπὶκὼν. And of this rendering the account also may most probably be fetched from the forementioned

p [The Arabic نَوَّق signifies to stand high, whence Lee, Gesenius, and Hengstenberg give ητίς here the sense of elevation. Bp. Horsley, after Bates and Parkhurst, gives, "beautiful in extension," i.e. in the prospect which it extends to the eye. Jebb, "Fair is that place" and in a note "ητίς, extension, an extended place."

q Concord. T. ii. p. 286.
notion of ηυς for boughs; for though the boughs be contrary to the
root—and so ηυς to υξε—yet the well settling of the roots being the
cause of the flourishing of the boughs, the one may pass for a per-
phrase of the other. But the other notion of ηυς, for a clime, or
tract of ground, may well be accepted; and then ηυς υξε will be no
more than among us bellositum, "fair in situation." And to this also
the Greek ευρισκον may well accord, the situation being not unit-
ly expressed by ριγα, root, and the ευ being a denotation of the beauty.
But of this the Latin fundatur is not expressive. Here follows in our
reading of the LXXII δαβλαμας, imitated also by the Latin excul-
tatione. But here also it is not improbable the copies of the LXXII
are corrupt, being so easily changed from δαβλαμα, or δαβλαμα τι,
rejoicing, or a kind of rejoicing of the whole earth, as the Syriac, as
well as the Chaldee, literally render. And that being admitted, the
LXXII, which are now remote enough, will be exactly answerable to
the Hebrew, ερυξον, δαβλαμα παση της γης, δρος Σιων τα πλευρα του
Βορρα, The hill of Zion is well rooted, or well seated, the perfection of
beauty, Ps. i. 2, Lam. ii. 15—built very advantageously in respect of
situation—the joy of the whole land; so again Jerusalem is styled,
Lam. ii. 15, the sides, literally according to the original 'ηνηγι, of the
north, i.e. on the north side of Jerusalem.

7. [b] Tarshish] Of Tarshish, what place it is, and how variously in-
terpret of the ancients, is set down at large by the learned Bochart r,
whose opinion of it he hath solemnly confirmed; viz. that it belonged
to Spain, near to Gadir or Gades, now softened into Cades, and was
the same that authors call Tartessis or Tartessus, a most opulent
place—by the poets therefore turned into the Elysian fields—and by
geographers called Hercules' Pillars, beyond which was no passing.
That in this place were μεταλλα χρυσου και αργυρου, mines of gold and
silver, see Stephanus Byzant. περί Πολ. in the word Ἰβυλλα—"a city of
Tartessia," saith he, i.e. Tarshish—who adds τιν also in the word
Tartessos; and Strabo both brass and iron, of which sorts, as also of
silver, οδαμον της γης οβη τους τουτους οδδου ουτως άγαθος εξητασαι γενο-
μενοι μεχρι των, saith he, there is neither so much, nor so good as yet
discovered to be in any part of the earth, [Geog. iii. 2.] Hence was it
that the Phcenicians, i.e. the old inhabitants of Canaan, ejected by
Joshua, and retired up to the seaside, to Tyre and Sidon, and setting
up for navigation and merchandise, made their very successful voyages
thither, άγοραινες των αργυρου μεκρι των διπλωσαι δλων φωτων,
saith Diodorus Siculus [v. 35] out of Posidonius, buying silver at the
very cheap rate of other mean commodities which they carried with them.
The one known place in Aristotle, θαυμασ. άνκουματ., will make all
farther testimonies unnecessary: Τους πρώτους των Φωνικων επι Παρθησι-
σον πλεϊστανες λεγενα τοιουτον αργυρων αντιφορτισαναι, Παιαν και δλω
καυτων μπουν εισαγαγοντας, δοτε μεκτη Ιχνω δυνασαι, μητε επιδειξθαι
των αργυρων, άλλα αναγκασθηναι αποπληνον ακ των των, τα τι δλω
παντα αργυρα οις άχρωμο κατασκλασαναι, κα κα κα τας αργυρα πασας,
They say the first Phcenicians—which he carefully by the word first

r Phaleg. l. iii. c. 7, and Canaan. l. i. c. 34.
distinguishes from those which in the following words he styles Φοινικας τους κατοικους τα Γάδαρα καλομενα, the Phoenicians that inhabit Gadir or Gades (i.e. Cades); for this was after these first Phoenicians made these successful voyages—sailed to Tartessus, and brought back their ships fraught with so much silver, which they bought for oil, and other such mean lading, that they could neither carry nor would receive any more, but were forced at their departure to make all their utensils of silver, and even their very anchors. This which hath been said, as it gives a clear account of that character of Tarshish given Ezek. xxvii. 12, Tarshish was thy merchant—whith whom thou, i.e. Tyre or Phœnix, tradest—by reason of the multitude of all kind of riches, with silver, iron, tin, and lead, they traded in thy fairs; so it renders us the reason of this phrase here, the ships of Tarshish, viz. those that the Phoenicians or Tyrians, the next borderers on Israel, used in fetching in all their wealth from those remote parts, and therefore were excellently well built by those great navigators—Φοινικας ναυιδιλνοι, in Homer. Odys. xv. 414; οι πρωτοι νισσων ἐπετρήσανε θαλάσσης, saith † Dionysius, the Phoenicians famous for shipping, who first exercised that trade of navigation, and so of merchandise by sea; ὁ Πρωτος δὶ διαμορφων διαλεινος ἐμποριοι. These ships of theirs, the only tools and instruments of their wealthy trading, God, when he pleases, splits upon a rock, tosseth and breaks to pieces by a contemptible despicable means, by a wind, which no man knows whence, or on what errand it comes, which there is no preventing, or appeasing, or flying from, but comes of a sudden and shatters the ships, doth great execution among them: πνευμα βιαν, saith the LXXII, a violent blast, such, it seems, the east wind was wont to be in those parts; so we have Exod. xiv. 21, a strong east wind, such as made the sea go back, and turned the channel into dry land, as there it follows. And Job xxvii. 21, with the tempests and storm hurling him out of his place, is joined the east wind carrieth him away, and he departeth. So Jer. xviii. 17, I will scatter them as with an east wind, to note a most violent scattering; as Is. xxvii. 8, the day of the east wind is a terrible day; and Hab. i. 9, they shall come all for violence, they shall sup up as the east wind. All evident testimonies, that the LXXII their paraphrase was very reasonable, whilst for לוחו the east wind, they read a violent blast, the means by which God thus disapponts the greedy Phœnician merchants.

9. [c have thought] The Hebrew לוח and לוח and לוח belong all to the same signification, of quiet, rest, silence, patient expecting, thinking, considering, and must be determined to any of these senses by the context. And here that of expecting or patient waiting with assiance in him, and without all distrust or repining at his delays, seems to me most proper for it. For coming to the sanctuary to pray for mercy, it is most agreeable to say we wait for it there, as in the place where he hath promised to afford it, in return to prayers. The Syriac renders it, we hoped; the LXXII, ὑπελάβομεν, we expected. What follows in their ordinary copies, ἐν μία τοῦ λαοῦ σου, in the midst of

† Περγυρ. ver. 907.
‡ Ibid. 908.
\* [Espectavit, speravit, praestolatus, confites est. Castell. Lex.]
the people, and so is followed by the Arabic and Ethiopic, is doubtless an error of the scribe, for ṣanctuary; and so appears by the Latin and Syriac, who both seem to follow the LXXII, and yet render it temple.

10. [d] righteousness] The acceptance of ṣsanctuary, righteousness, for charity and mercy and lovingkindness, is so ordinary, that it needs only to be mentioned here, for the clearing the sense of this verse, which then flows currently, ṣsanctuary, righteousness fills thy right hand, or consecrates thee; for so filling the hand constantly signifies in the Hebrew idiom—from that ceremony in the Law at the consecration of a priest to fill his hands with parts of the sacrifices—and is oft rendered ṣconsecrate, Exod. xxix. 9, and 35, and elsewhere ṣ.

13. [e] consider] The Hebrew ṣ signifies to exalt, but in the Chaldee notion of it, to divide or distinguish; and so the LXXII here render it, ṣdistribute, separate each from other, which in things that cohere is necessary to be done, or else it will be impossible to number them exactly ṣ.

14. [f] unto death] There is little reason to doubt, but the right reading here is ṣtill death. Yet it is probable the Chaldee, who render it ṣin the days of our childhood, did read it in one word ṣchildhood, which signifies childhood. But the dividing it into two words, which is exactly rendered, to, or till death, is acknowledged by Kimchi among the Jews, and followed by St. Jerome, and best accords with the antecedent, he is our God for ever: and it is possible the Chaldee, being not a version but a paraphrase, might from the affinity of these two, ṣ, and ṣ, make choice of this expression, not as a literal rendering of the word, but as that which competently secured the sense, from our youth, signifying from the beginning to the end of our life; and so likewise, that the LXXII, who read ṣalovas, did not read either ṣ or ṣ, in the feminine, to that sense, but indeed rendered ṣ, till death, by that other phrase ṣalovas, for ages, or for ever; the end of our life being the conclusion of our alov, our age, or our ever. Yet after all this, the Jewish-Arab interpreter doth profestly take it for one word, deriving it from ṣ or ṣ, and renders the phrase, he shall reduce or restore us to the state of childhood or youth, i.e. return us to the condition from whence we are fallen. But the whole Psalm being an ṣsong of triumph, and having nothing of sadness in it, cannot so fitly end with such hopes of restoration only. The confidence of persevering in their present state of joy, and so of God's guidance ṣtill death, is more agreeable to

y [The intransitive sense of ṣ is the one generally followed in this verse.]

z [The word does not occur elsewhere. Gesenius takes it in the sense of separating in order to contemplate. Lee says, "the context seems to require the idea of counting, separating, admiring." Rosenmüller, "dividitio desumbulatione vestra," i.e. "obambulate inter palatias." Jebb, translating it "consider," quotes in a note Dathe's interpretation "periculum facite et evertete possis ejus palatia."]

HAMMOND ANNOTT.
it. The Syriac's reading is more plausible, he shall lead us, above from death.

PSALM XLIX.

2. [a] low and high] The difference between 'ם and ע may here briefly be noted. The former is taken for a great or eminent person, in any respect, of virtue, extraction, strength, &c. So 1 Sam. xxvi. 15. Art thou not יי, a man? is expounded by what follows, and who is like thee in Israel? signifying there the military valour and reputation of Abner; and many the like. Whereas ע from י, earth, signifies an earthy, or frail, mortal, mean man. And so ע here, sons of this mean man, are the lower and ordinary sort of men; γενεμίς, sons of the earth, say the LXXII—not that they read י, earth, for י, but because they would in their reading allude to the original of the word, as oft they do. And then יגג are the contrary to these, persons of the higher quality. The Chaldee express the former phrase by the sons of old Adam, the latter by the sons of Jacob; making this difference between the rest of mankind and the people of Israel, and giving the latter preeminence over all other; and so they make them comprehensive words, containing Gentiles and Jews, i.e. all the men in the world; and that very fitly, the Psalm following being the equal concernment of them both. But it is more likely that the phrases denote only the several conditions of men, of the lower and higher rank; for so the consequents interpret it, rich and poor; the former—according to the sacred style frequently observable—explicative of the latter of those, and the latter of the former by way of ἐνάχωδος.

4. [b] dark saying] The Hebrew נ a proverb or parable, is of great latitude, signifies primarily, any similitude by which another thing is expressed; thence a figurative speech, either by way of fiction and fable—such are riddles or significant apologetics, as that of Jotham, Judg. ix. 7, and many others in Scripture, both in the Old and New Testament—or by way of application of some true example or similitude, as when the sluggard is bid go to the ant, the impenitent sinner to the swallow and crane, which return at their certain seasons, and so are fit to preach returning or repentance to sinners. And finally, it belongs to all moral doctrine, either darkly or only sententiously delivered; because the wise men of the world were wont to deliver that in short concise sentences, or γνώμαι, sometimes in schemes or figures, sometimes without, as we see in Solomon's Proverbs or parables ("נ תובכ), many of [which] are plain moral sayings, ὁρθομισταί, without any figure, or darkness, or comparison—from whence yet they are called

[a] Bp. Horsley and Kennicott consider the words תיינש to be part of the title of the next Psalm. Rosenmüller approves of the interpretation of Kimchi דר. Noldius, p. 558, quotes the following passages as instances of י occurring in the sense of usque ad. Josh. ii. 7, 2 Kings xxxiii. 29, Is. x. 25, Ezek. xlii. 17, Ps. xix. 7, 1 Chron. v. 16.]
παραβολαι—in them, as The fear of God is the beginning of wisdom, &c.; and so 1 Sam. xxiv. 13, As saith the proverb of the ancients, Wickedness proceedeth from the wicked. Of this sort is that which is here spoken of, a moral sentence, not much veiled with figures, nor so concise as ordinarily. Proverbs are but a larger declaration of this wise ethical maxim, the vanity of all wicked men's prosperity: and this is by the LXXII rendered παραβολή, which signifies literally a comparison, but is more loosely taken for any moral sentence; as is also παράμια, which Heaschius fully defines, βασιλείας λόγος, a saying profitable for men's lives; and παράμια, παραπάντες, παραπλανα, πονωρθια, ἣδον ἐγκακήν καὶ παθῶν ἐπαφορθῶν, exhortations, advice, admonitions, for the rectifying of manners and passions; so called indeed, as being παρὰ τὴν δόξαν or ὑμῖν, beside the ordinary road, in figures or artificial schemes, or poetical, and so not vulgar expressions—many of which will be discovered here in this Psalm—but used more loosely also and indifferently for those which have no figure in them. And of the same kind is ηγή, my riddle, that here follows from γνησίω, to speak acutely or darkly, used for a riddle in the story of Samson; Judges xiv. 12; for questions of some difficulty; such as the queen of Sheba asked Solomon, 1 Kings x. 1; and accordingly it is here rendered by the LXXII, ὁ προβλημα μον, my problem or difficult question; which yet is not only the asking of such a question—which is here done, ver. 5—but the answering of it also—as it is there in the following words—and so the stating or resolving, or giving an account of any difficulty, as we know those of Aristotle and Aphrodissentus were, and some of them moral as well as natural: and then it belongs very fitly to the matter in hand, the wise moral πράματα here delivered, but somewhat obscurely in the rest of the Psalm.

5. [b] iniquity of my heels] What is meant by יָעַשׁ, evil of my heels, will be best judged by taking the words asunder. And first יָשׁ signifies evil, both of fault and punishment; frequently in the former, but sometimes in the latter also. So 1 Sam. xxviii. 10, when Saul swore to the witch, that so יָשׁ—that must be punishment—should happen to her for this. So Is. lii. 11, he shall bear ויהי יָשׁ—their iniquities, we read—it must be the punishments of their iniquities; and so ver. 6, The Lord hath laid on him יָשׁ, not the iniquity, but the punishment of us all; and so Ps. xxxi. 10, my grief and my sighing, and יָשׁ, my not iniquity, but punishment, belong to the same matter, and interpret one the other. And thus most probably it is taken here. Then for יָשׁ, my heels, it will best be understood in the notion which Aben Ezra and Jarchi have of it: יָשׁ, my heels, saith Sol. Jarchi, יָשׁ, my latter end; and so it frequently signifies in Arabic; and then the evil of my heels, saith Aben Ezra, יָשׁ, יָשׁ, the days of old age, called the evil days, Eccl. xii. 1, and to this the Chaldee here may seem to refer, adding in their paraphrase יָשׁ, in my end. And this evil of our heels is said to encompass us when old age and approach of death surround us on every side, and so is ready inevitably to seize upon us. This therefore is no obscure interpretation of the question-part of this problem, or parable, on the understanding of which all the subsequent part of the Psalm depends, Why should I fear in my decrepit age, in sickness or in
death? Is there any reason for a pious man to apprehend death with any disquiet, when it begins its close approaches, and is most unavoidably ready to seize on him b.

6. [d] trust] מַעֲשֵׂהָנָּה, from נָשָׂא, confidit, signifies "confident," "secure" men: such was he that said he had goods laid up for many years [Luke xii. 19], and thereupon gave himself up to enjoy the pleasures of this life, to eat, drink, and be merry. Of these, saith the Psalmist here, דַּבֵּר כִּי, they will glory, triumph, or applaud themselves בִּלְויָא וְעֵלָי, over, or for, or in their wealth, בַּעֲרוֹנָה, and in the strength or multitude of their riches. This is the most literal importance of the verse, making of itself a complete proposition, Confident men boast themselves in their wealth, &c. c and then follows, with good connexion, דַּבֵּר כִּי, a brother by redeeming shall not redeem—i. e. no man shall in any wise be able to redeem either another or himself—דַּבֵּר כִּי, &c., a man shall not give his ransom to God, i. e. no mere man shall ever be able to pay לִפְרֵשׁוֹ לְפִרְפְּסָה, a price of equal value, to rescue one sinner from the power of death to which he is sentenced. This the LXXII seem to have thus read, though now in the copies it is much deformed: it is now thus read, ‘אָדָלָף כֹּל לִפְרֵשׁוֹ, or לִפְרֵשׁוֹ, לִפְרֵשׁוֹ לְפִרְפָּסָה אֲדָלָף כֹּל לִפְרֵשׁוֹ; אֲדָלָף כֹּל לִפְרֵשׁוֹ, or לִפְרֵשׁוֹ לְפִרְפָּסָה אֲדָלָף כֹּל לִפְרֵשׁוֹ. But with a light change of the punctuation, and of לִפְרֵשׁוֹ for לִפְרֵשׁוֹ, it is exactly consonant to the Hebrew, ‘אָדָלָף כֹּל לִפְרֵשׁוֹ לְפִרְפָּסָה—אֲדָלָף כֹּל לִפְרֵשׁוֹ, &c., A brother shall in no wise redeem, a man shall not give, &c. d Then follows רֵגֵן לִפְרֵשׁ, כּל לִפְרֵשׁ, for the redemption of their soul, or life, shall be precious—i. e. of a great and high rate—רֵגֵן לִפְרֵשׁ כּל לִפְרֵשׁ, and ceaseth for ever; shall be a high-priced redemption, which costs very dear, but then it is also a singular eternal redemption, that being once wrought shall need never to be repeated again; whereon it follows, and he shall yet live for ever; so ישׁוֹפַר לְעֵיר אַנְיָב, is literally to be rendered; and so the Chaldee paraphrases it ישׁוֹפַר לְעֵיר אַנְיָב, and he shall yet live an eternal life, never dying any more, death having no more dominion or power over him. And thus it belongs expressly to Christ, of whom the apostle resolves, for in that he died, he died unto sin, or to put away sin, once, or but once, but that he liveth, he liveth unto God. And so certainly the next words, מְיַשֶּׁר תְּלַיָּב, he shall not see corruption, are peculiarly applied to Christ, Ps. xvi. 10, and in that sense frequently appealed to by the apostles, Acts ii. 27 and 31, xiii. 35 and 37; to which purpose the words of Moses Haddarsan are very observable. This verse, saith he, is spoken of the King Messiah, יִשָּׁמֶר לְהוֹדַעְתָּה, the salvation of our salvation, אֲשֶׁר יִשָּׁמֶר לְהוֹדַעְתָּה, who shall die to redeem the fathers, and after that shall live for ever, he shall not see corruption; which expressly in-

b [Jebb's version is When the iniquity of those who would supplant me compasseth me about. So Genesis and Lee; though the latter adds, “But this may very well mean the iniquity of my tracks, vestiges, ways.” Rosenmüller has insidiantes, taking בְּמַעֲשֵׂהָנָּה to be a participial form from בְּמַעֲשֵׂהָנָּה, like בִּלְויָא, Gen. xv. 16, and other instances. Hengstenberg, “treaders down.”]

c [The Athnach under בְּמַעֲשֵׂהָנָּה rather bids us adhere to the received division of the clauses, (As for) those that trust . . . . and (that) boast themselves, &c.]

d [This again is opposed by an Athnach under בְּמַעֲשֵׂהָנָּה.]
terprets the whole passage to this matter. And the gloss of Siphra and Midras Tehillam is worth taking notice of—מען יא יב, &c., A man shall not say, My father was righteous, by his merit I shall escape, or be delivered: Abraham delivered not his son Ishmael, and Jacob delivered not his brother Esau: he saith a brother shall not, &c., to signify that no mere man shall redeem any.

10. Wise men] The difference in this place betwixt wise men and foolish, is to be taken from the general use of scripture, where, according to sacred idiom, the nouns are used in a moral practic sense for piety and impiety. And thus it is most agreeable to the aim of the Psalm, designing to shew the different future state of the good and bad: the wise (בצועית) may die as their Redeemer did, who was wisdom itself, but then the fool, or wicked man (יִשְׁעֵי), he and the brute, or brutish person (יִשְׁעֵי), shall more than die, even perish together (יִשְׁעֵי יִשְׁעֵי), and then no longer possess or receive benefit from their wealth in which they so much confided, but leave it בצועית ְלֶבֶן to strangers; so the LXXII render it, ἀλλοτριος, to others, which are not of their family, and for whom they never desired to gather it. Of which strangers it follows, ver. 11, בצועית, among them, i.e.—among these strangers that succeed to their possessions—בצועית שֶׁל לָשׁוֹן, their houses shall abide or continue for ever, never reverting to the kindred of the former possessor; בצועית, their tabernacles, the places of their transitory abode, shall abide from generation to generation: and then, as the ancient possessors are irreversibly gone, so is their memory; the new possessors שֵׁמֶר, call by their names over their land, i.e.—by an usual hypallage—impose their names on their lands, or call the lands after their names. And so this is a very literal and obvious sense of these words, which the ancient interpreters have generally mistaken, reading their sepulchres for בצועית, either from the vicinity of בּשָׂ, a sepulchre, to בצועית, the middle or inner part, or because בצועית may signify the inner part, or closer recess of their large and nobler sepulchres, David’s being so large as to receive the bodies of many of his successors—Abraham’s from the name Machpelah is supposed to have been double—and the heroes being among the ancient heathens buried in adytis, in the “recesses” or “vaults” of the temples, from whence consequently the responses of oracles were delivered.

12. Abideth not] The Hebrew בּשָׂ בּשָׂ, shall not abide, is visibly mistaken by the LXXII for בּשָׂ בּשָׂ, shall not understand, which they after found, ver. 20; and accordingly they render it here, as there, מְבַשֶּׂר מְבַשֶּׂר, understood not f. And herein the Syriac and Latin and Arabic follow them; but the Chaldee accord with our Hebrew, בּשָׂ בּשָׂ, shall not lodge, or stay a night, for so the Chaldee בּשָׂ—the root from which is בּשָׂ, house—signifies.

13. Their folly] בּשָׂ בּשָׂ is literally folly to them; i.e. though this their way—the worldling’s trust in his wealth—seem to them a piece of special wisdom, yet in the event it proves otherwise, it becomes perfect folly to them—the LXXII seem to have read בּשָׂ, scandal—when

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e [The received version is retained by Bp. Horsey, Rosenmüller, and Jebb.]
f [And so Bp. Horsey.]
they come to discern their frustrations. And then it fitly follows, their successors, they that possess what they part with, דְּרֵי רַבִּיתָם, are pleased at their mouth, i.e.—as י is an expletive, Exod. xii. 14—with them ס.

14. [h] grave] That יִשְׂרָאֵל is here taken for the state of the dead, there can be no doubt, the whole context enforcing it, which is of the perishing of men like sheep, ver. 10, 12, 20. So that this phrase יְשֹׁרְאֵל אָבָרָם, as sheep they are put into that state of the dead, is exactly parallel to they are compared to the beasts that perish, twice repeated in this Psalm: for as יְשֹׁרְאֵל, as sheep, is directly all one with their being compared to beasts, so יְשֹׁרְאֵל, being put in Scheol, is the paraphrase of perishing. This then will be a key to the opening the next part of the expression יָרָע, death shall deal with them as a shepherd with a flock of sheep; אֶלְעָבֹד יֵעָבֹד, death shall deal with them as a pastor doth, say the LXXII. The Hebrew יָרָע is to give the sheep pasture, or look to them when they are feeding; Gen. xxix. 7, water ye the sheep, and go feed them (יָרָע), or lead them to their pastures, for that purpose. So Gen. xxx. 31, יָרָע נִלְכָּד אֵלִים אֲדֹנִי נְצֹר, I will return, I will feed, I will keep thy sheep; where יָרָע contains under it all the care and conduct, in order to their feeding, as יָשָׁב, the defending and seeing that they come to no harm. Now this feeding of sheep is very distant from feeding on them, as much as the king's office of preserving his people from the enemy's invasive arms for the slaughtering them. The same word is frequently used for ruling, governing; and so it is generally when it is applied to men, the ruler of whom is ordinarily styled יְשֹׁרְאֵל, pastor, in all dialects. In this place the metaphor of sheep must needs rule the signification of it. As sheep are put into a pasture, there to continue together in a common place, so men are put into יִשְׂרָאֵל, the state of the dead, in the former words; and to that regularly follows, death יָרָע, is as the shepherd that conducts or leads them into this pasture, those Elysian fields. An excellent piece of divine poesy, to signify how men like sheep, like beasts, go by flocks and herds out of this life; or more plainly, that men die as ordinarily, and regularly, as sheep are led to their pasture. Then for the next part of this verse, יָשָׁב יָשָׁב, the just shall have dominion over them in the morning—the full meaning of it will be, that after this night of death shall follow a morning in the resurrection, in which the just shall judge the world, and so subjugate the wicked worldlings to all eternity. Then follows, יָשָׁב נִלְכָּד, and their beauty, or form, or figure—so יָשָׁב signifies from יָשָׁב, effixit, формavit, יָשָׁב, being a contraction of יָשָׁב—false which being an imper-

[f] ["Yet those who come after of their sayings approve." Jebb. For the construction of יְשֹׁרְאֵל with יָרָע, compare Ps. cxliii. 10; and for the meaning of יָרָע, Deut. xxxiv. 5. The reference in the text to Exod. xii. 14 is wrong; therefore it is not easy to say what passage may be meant. Possibly Exod. iv. 12, 15, may afford an example of the sort.]

[h] [So Bp. Horsley and Rosenmüller.]

[i] [This form would never be found: it would be יָשָׁב נִלְכָּד.]
fect sense must be supplied from that which went before, and their form, i.e. so likewise shall their form do; as the upright shall in the resurrection have dominion over the wicked, rise and reign joyfully, so likewise shall their form or figure—referring to the restauration of their bodies—they shall rise again in their old shapes, שֵׁהָנִים הָאָדָם שֶׁהָנִים, to the failing of Hades from an habitation to it, i.e. where Hades shall fail to be an habitation to it—i.e. when the grave, or common repository of the dead, in which their beauty, form, and figure was consumed, shall itself decay and lose its strength, death having forfeited her sting, and the grave her victory, no longer to be a mansion to the bodies of the just. And this, being here spoken in general of all just men, is by David particularly applied to himself, ver. 15, But God will deliver my soul from the power of the grave, &c. For פְּרַעְשַׁת, the LXXII read ἤ βοήθεια ἄνωθεν, their help—as from רָע, petra, a “rock,” and by metaphor, “strength,” “refuge,” and so “help”—and the Latin follows them; but the Syriac reads מִדֵּי עָנָא, their form or image. And so this is the interpretation of this whole verse, the principal part of difficulty in this parable, or dark saying, for which this Psalm was designed.

15. [i] receive me] God’s receiving here is to be understood in the same sense as Enoch’s being received, or taken by God, Gen. v. 24, or as we find, Ps. lixii. 24, thou shalt afterward receive me to glory. Thus Jonah iv. 3, he prays, take, I beseech thee, my life; and then it will signify God’s future receiving him to glory.

18. [k] Though whilst he lived] The Hebrew of the eighteenth verse is thus literally and clearly rendered, קָשָׁם עֵדֶר יָשֵׁש, for in his living, or lifetime, he blessed his soul; the impious worldling applauded much his own present state; פָּנִים, but men shall praise thee, or thou shalt be praised, כְּאָשֶׁר יָשֵׁש עֵדֶר. if, or when, thou dost well to thyself, i.e. for doing well to thyself, for doing that which may tend really and eternally to thy good, and not for saying well, for applauding thy present felicity. 1

19. [l] shall go] To go, or to be gathered to the fathers, is a known

[k] [Bp. Horley and Jebb connect מַחַל with what follows, and interpret מַחַל, decay, perish; but the verb in Piel has to have a transitive signification. Moreover, they appear to overlook the כ prefixed to מַחַל. Rosenmüller’s version is, “Et formam eorum absumet Orus, ita ut non sit domicilium eorum amplius in terra.” Geller says, Robur, vel formam, vel speciem ipsorum consumet, vel veteranos faciat, infernum ob habitacionem hoc eviviscat illorum. ut o valet ob vel properit, et inuit causam consumptionis, quia scil. in inferno, non tanquam in diversario, sed tanquam in habitacione commorandum.” He also says that כ may be taken in the negative sense.]

1 [Jebb’s version of this passage perhaps gives the most consistent sense, “Though his soul, while he lived, he blessed, (For men will praise thee while thou dost well to thyself,) Yet she shall go to the generation of his fathers.” He refers the feminine מַחַל to the soul. The first part of the verse will denote the self-satisfaction of the rich man on account of his prosperity and the flattery of his parasites, as expressed by the parenthetical clause. For the general bearing of the passage we may compare Luke xii. 19, xvi. 25.]
expression of dying in peace; and the same is the importance of the phrase here מְאֹדַה וָרְאָה מָאָרְעָם, he shall go to the generation of his fathers; so the Chaldee read it וַיָּשֶׁר, &c., the memory of the just shall come, and be added to the generation of their fathers, but the wicked shall never see light.

PSALM L.

3. [a] come] The notion of God’s coming must here first be established, as that on which the due interpretation of the whole Psalm depends. The coming of God ordinarily signifies in Scripture any judicial proceeding of his, God’s punishments and vengeance on his enemies: see note on Ps. xviii. 9. But this Psalm seems peculiarly to look forward to the times of the Messias, and so to denote some coming of his. The Chaldee applies it to the מְעָרְעָם וַיָּשֶׁר, the day of the great judgment. But this phrase, I suppose, may be taken in some latitude, in that paraphrast, not to denote the last judgment—though thus St. Augustine a will have this Psalm understood, de judicio Dei novissimo, “of the last judgment of God”—but as their paraphrase on ver. 2 seems to interpret it, some great destruction that was to be wrought in the מְעָרְעָם וַיָּשֶׁר, beginning of the creation of the age; meaning, I suppose, by the age, the age of the Messias, which, as it is there said, was to come out of Sion, which is not applicable to any other age but that. Now there be three comings of Christ expressed in the Scripture; the first in humility, by his being born in our flesh; the last in glory, for the judging of the whole world in the day of the universal doom; and a middle coming, which was not to be corporal but spiritual, a mighty work wrought in the world by the power of that Spirit which raised Jesus from the dead, beginning in a terrible vengeance upon his crucifiers, the notable destruction of the Jewish temple, and of Jerusalem, and so of the Mosaical worship, and the Judaical polity, and proceeding to the propagation of the Christian faith to all the world; wherein were many glorious acts of God’s power and mercy: and [they] are all together oft styled in Scripture the coming of Shiloh, of the desire of all nations, of the kingdom of God, of the Son of man, of Christ; see notes on Matt. xvi. 28, xxiv. 3, John xxi. 22. And this is it to which this Psalm most signally seems to belong—as also Ps. xcvii. 10, 11, 12, 13—and contains these several stages or branches of it; first, the terrible manner of this his coming, ver. 3; secondly, the formality of it, a judicature used in it, ver. 4; thirdly, the preservation and rescue of the believing Jews out of the common ruin, ver. 5, 6; fourthly, the rejection of legal worship, of sacrifices of beasts, ver. 8—13; fifthly, the establishing of the Christian service, the spiritual oblation of prayer and thanksgiving, ver. 14, 15; and, lastly, the destruction of the impenitent Jews, which having received the law of God, and entered

m [Some take מְאֹדַה for the second person, addressing the impious rich man directly: and such changes of person are not unfrequent. מְעָרְעָם, “Neither he nor they shall ever see light;” i. e. “the light of God’s glory,” as Bp. Horale explains it.]

n De Civit. l. xx. c. xxiv.
into covenant with him, would not yet be reformed by Christ's preaching, ver. 16, &c. to the end.

3. [6] silence] The Hebrew שָׁetically hath several significations. But that which is most agreeable to this place is that of doing nothing, being idle, delaying, tarrying, as applied to the actions, not the speech only. So 2 Sam. xix. 10. מִלְיֶךְ וַתֵּלְאָה is best rendered, Why do you defer or delay to bring back the king? קֹשֲׁאָה, say the LXXII. Why are you silent? in that other notion applied to the tongue; but the Chaldee מַדְעָה is a word which belongs to the actions as well as words: the learned Schindler [p. 664] there renders it cessatis, cunctamini, "defer" or "delay." The Syriac there renders it מַדְעָה, from שָׁ達到 [אֶל], whence is שָׁדלָה [אֶל], and the participle שָׁדוֹלָה [אֶל],

which hath that signification, among others, of cessavit, moratus, tardatus fuit, and is by the Latin translator rightly rendered hesitatis; and so the Arabic appears there to understand it. And so the context enforces by another phrase, used there in the same matter, ver. 11 and 12, Why, saith he, are ye last (םיִּמָּן) to bring back the king? i.e. very backward and dilatory. So the Arabic expresses that also, Why do you defer or neglect? And so Ps. xxviii. 1, the sense carries it, וַתִּישֶׁל יִשְׂרָאֵל do not defer or neglect to answer me; neglect me not, saith the Arabic. And thus it will best be rendered here, Our God shall come and not delay; not neglect, saith the Arabic, as in the place of Samuel. And the Chaldee מַדְעָה יֹּ֨שָׁב, &c., which though it may signify shall not keep silence, yet it is also not defer, or delay; and so is determined here by the remainder of their paraphrase מַדְעָה יֹּ֨שָׁב, to work vengeance for his people. So the Jewish-Arab, מַדְעָה יֹּ֨שָׁב and shall not withhold or refrain from it. And thus the phrase seems to be made use of, and interpreted by the apostle, Heb. x. 37, בֶּן יִשְׂרָאֵל, וְאָפְלַיְתָהוּ, he will come, and not delay, or tarry, i.e. he will certainly come. Which I suppose to be the reason of the learned Castellio's rendering this place, veniet Deus noster sine dubio, "Our God shall come without doubt;" the coming and not delaying being all one with his certain coming. The word שָׁדה is again used, ver. 21, and rendered by the Chaldee וּמַדְעָה, I stayed or expected, that thou mightest repent; which is a full proof of this notion of the word for delaying. Where the Jewish-Arab reads, as here, I withheld from thee, adding מַדְעָה, delaying.

11. [c] wild beasts] For יִֽבְּרָה, the LXXII seem to read יִֽבְּרָה, beauty, and render it שָׁמְעַנָּה, and the Latin pulchritudo; the Chaldee מַדְעַנָּה, the cock of the wood (whose feet stand on the earth, and his head touches the heaven) of which Elias Levita in his Tishbi, p. 273, taking notice, adds מַדְעַנָּה כּוּֽהַּ, this is a new thing, not without reason expressing his wonder at their rendering; but the Syriac is clear, מַדְעַנָּה, and the beast.

PSALM LI.

4. [a] clear] The word יִֽבְּרָה is ordinarily rendered mundus fuit, "clean," or "clear," or "pure;" and so the Chaldee takes it here,
and renders it by ἐπέκαμ, from ἐπεκαμ, purgavit. But this, as the context 
evince, must be understood in a forensic sense, as "pure" is all one 
with "free from guilt;" and so there is a second notion of the word for 
overcoming, meaning that sort of victory which belongs to him that 
carries the cause in judicature. Thus the LXXII render it here, καὶ 
νικήσας, and overcome; and thus the apostle takes it from them, Rom. 
iii. 4; and the Syriac there renders that of the apostle by בֵּית לֵז, the 
same word which both the Hebrew and Syriac have here in this Psalm; 
which is a sure evidence that the word here used doth certainly signify 
as the LXXII rendered it, and was no way mistaken by them; and 
that very reconcilable with the notion of mundus fuit, for he that doth 
νικάριν τῷ νόμῳ κρίνεσθαι, overcome in the suit or contention—so κρίνεσθαι 
signifies to be a party in a suit—is fitly said to be cleared or acquitted by 
the law; and that is also the importance of γιατί, justified, in the fo-
resnic sense also, as that is opposed to cast or condemned. The only 
remaining difficulty is, to what part of the antecedent speech this is to 
be connected, ἡ γενος, that thou mightest be justified. This, say the Jews, 
is not to be joined to the words immediately precedent in the former part 
of this verse 9; but either to the prayer, Have mercy upon me, ver. 1, or 
I acknowledge my transgressions, ver. 3, putting the beginning of this 
verse, Against thee, &c. in a parenthesis. But the former of these hath 
little of probability in it; and the latter, which is more tolerable, may 
very reasonably be rejected also, the immediate antecedents being very 
fit to bear this consequence, and indeed much fitter than either of those 
which are more remote. For if in the beginning of the verse the em-
phasis be laid, as the thrice repeating shows it ought, on the γενος, to thee, 
γενος; to thee only, and γενος, in thy sight, the importance of it will certainly 
be, what St. Ambrose P and St. Chrysostom and others have observed, 
that David, being a king, was not liable to punishment from any but 
God; and though he had in this business highly offended against others, 
against Bathsheba, and especially against Uriah, whom he had caused to 
be made drunk, and afterwards slain, and in the next verse confess-
eth the guilt of his blood—and therefore must not be understood, saith 
Chrysostom, as if he said, στὶς των ὑπάτων οὐκ ἡδυσά, that he had not 
wronged Uriah—yet could not he be impleaded or judged by man for 
this, but only by God: Βασιλεὺς ἤμων, σὲ ἐφοβοῦμεν μόνον. Βασιλεὺς ἤμων, 
οὐκ ἐφοβοῦμεν τὸν ἡμικράντες στρατῶν μοι ἤμοι, κολάσας με οὐκ ἐδυσάντο- 
διὰ φροντίδος διὰ σὲ, μὴ σὺ με ἐπιστήμου ἐξθένας, saith Chrysostom q, Be-
ing a king I feared not him whom I wronged; he being my subject could 
not punish me: all my fear was for thee, lest thou shouldst call me to 
account. And then this most regularly introduceth this consequence— 
for so γιατί is not allog logos but ἐγκαταρκης, a note of consequence only 
—διότι γὰρ, that thou mightest be justified in thy sayings, or doings—so γς 
ordinarily signifies a deed, and not only a word or saying—and overcome 
when thou contendest. Thus, if any other but God should implead or 
judge, or punish me for this, I should have just reason to complain;

o See Paul. Fagiis in Exod. xxii. 3. 
q Tom. l. p. 709, l. 8.
God having placed me in a condition of judging and punishing others without being myself subjected to any other human tribunal. But for all this I stand most justly chargeable and punishable by God; To thee I have sinned, from thee I deserve, and may most reasonably expect punishment. In thy sight I have done this evil, i.e. so as to be most justly liable to thy vengeance; though I am thus liable to thee only (יִּכְבָּבְ), to none else but thee; יִכְבָּב, that—noting this to be the natural consequence—thou mightest be justified in thy doings, and overcome when thou contendest or impalest me; i.e. whatsoever bill of indictment thou puttest in against me—though to charge upon me the highest rebellions against thee, and bring upon me the severest sentence of eternal rejection out of thy favour and presence, and infliction of the direful torments—thou art sure to overcome and cast me in the suit, I have nothing in the least to pretend or plead against it. The only seeming objection to this rendering is fetched from יִכְבָּב, which, from יִכְבָּב, judicavit, is thought to signify, "in thy judging." But there is another acknowledged notion of the word in Niphal, for litigarsi, contendere, causae agere, to "contend," or "plead," or "go to law" with another; and though in Kal it ordinarily signify "to judge," yet it is evident the LXXII and the Syriac took it here in the other sense; and so the former renders it ἐν τῷ κρίνεσθαι, i.e. in pleading or contending—so the word κρίνεσθαι signifies in the Hellenists' dialect, (see note on Rom. iii, 4)—and not as the Latin, more to the word than idiom, render it, cum judicaris, "when thou art judged." And so the Syriac render it, which both in Hebrew and Syriac signifies to contend in judicature, to plead, and not only, or so frequently, to judge. And so the sense both here and to the Romans best bears; here, for being justified in the forensic sense, as that is opposed to condemned, doth more properly belong to the litigants, or persons that contend in judgment, than to the judge, and so to be cleared also; but most necessarily so it is in the reciting these words to the Romans, where he that is said to overcome must necessarily be one of the contends, and not the judge: and accordingly that which the text is there brought to prove is, Let God be true, and every man a liar; where God and man being supposed to have a controversy, in like manner as Micah vi. 2, and so brought in as pleaders or contends, and not as a judge and a delinquent, the verdict is given on God's side, Let God be true; which is a pronouncing that God is true, a clearing or justifying God, and against man, who is pronounced a liar, and so this text verified; God is justified and cleared, or overcomes in lite, in the supposed matter of debate between them; κρίνεσθαι γνωρίς, καὶ τῶν εἰς ἐμα παρὰ σου φρε- ρομένων ἕις μῖσον, saith Chrysostom, the business being debated and brought before a judicature between God and me.

5. [8 was shapen] For the understanding of this verse, three things

1 Bp. Horsley, "Against thee only have I sinned, &c., so that thou mightest be justified in pronouncing sentence, and clear in giving judgment." Rosenmüller, "ideo justus es," comparing Hosea viii. 4, Ps. xxx. 13. Gesenius and Lee confirm this sense of יִכְבָּב.

2 Tom. i. p. 709, l. 22.
must be observed; first, what is meant by the two verbs נָכַר and יִנָּדַר. The former of them, from יָנָדַר הַ ד, which signifies sorrow, or labour, but especially that of the woman in travail, signifies the birth of a child; and so is rendered by the Chaldee, יִנָּדַר, I was born; and though the Syriac ἀφλέομαι, from ἁερόμαι, may signify "conception," or "carrying in the womb"—and so may agree with the LXXII, συμωλήθην, and the Latin, conceptus sum, "I was conceived"—yet it signifies "bringing forth" also. So Is. liv. i, יָנָדַר, travelling with child, is but the explication of יָנָדַר going before, bearing or bringing forth the child. So Jer. iv. 31, I heard the voice יִנָּדַר as of one that travaileth or bringeth forth; and frequently elsewhere. And so it is best here to be rendered, I was born, or brought forth. And the vulgar Latin, that reads otherwise, hath made a gross tautology, conceptus sum, et concepit me, "I was conceived, and my mother conceived me," which even those ancients that follow them saw necessary to avoid. Then for the latter, it is from מַיָּד incaluit, and is ordinarily taken for the act of conception—see Gen. xxx. 38, 39, 41—and cannot reasonably be applied to that of cherishing in the womb after conception, as some would have it. And so that is the meaning of the verbs, I was born, or brought forth into the world, and not only so, but even conceived by my mother in iniquity and in sin; and accordingly St. Hilary, that with the Vulgar reads in the first place conceptus sum, "I was conceived," reads in the latter, peperit me mater, "my mother brought me forth;" and so doth St. Ambrose also. Secondly, then, for the conjunction of the verbs and nouns, or the notion of his being born and even conceived in sin, instead of setting down the surmises of some modern interpreters, it will not be amiss to inquire what the ancient Fathers of the church have said. And herein we shall find that they have with some, though but small, variety delivered themselves. For as most of them have looked on it as a text whereby to confirm the Catholic doctrine concerning original sin, so one of them, being pressed with it by heretics for the maintenance of a foul error, hath been thought to interpret it otherwise. St. Paul the apostle tells us of the heretics of the first times—the abominable Gnoetics—that they interdicted marriages, 1 Tim. iv. 3. The same heresy, saith Irenæus, l. i. c. 30, was continued and propagated first by Saturninus and Marcion, then by the Encaustae or followers of Tatianus. Now for the confirming of this their interdict, they affirm that none could be saved but unmarried or single men and women, saith Epiphanius [vid. lib. ii. tom. 1. c. 3]; τὴν γίνεσαν ἀνδρὸν ἐπικαθάρων, saith Clemens, Strom. 1. iii. that generation was simply an accursed thing; γάμον τε φθο- ρᾶν, καὶ πωρείαν, saith [Eusebius from] Irenæus l. i. 31, that marriage was pollution or corruption, and fornication: and they brought several

1 [This has this meaning, but not יִנָּדַר. See the Lexicons.]

u [It is the third pers. fem. pret. Piel for יִנָּדַר, as יָנָדַר, Judges v. 21, is for יִנָּדַר. See Buxt. Thea. Gramm. p. 122. and Gesen. Lex.]

x In Ps. [cxxxvii.] p. 522. ed. Bas.

y De Pern. l. i. c. 2 [som. iv. p. 349].
places of scripture to prove this—most of them those very texts that are brought from the Old Testament to affirm the doctrine of our corruption of nature—and among them this of the Psalmist, *In sin hath my mother conceived me*. These their objections are touched on by Clemens Alexandrinus, and the account he gives of them is by the learned author of the Pelagian History, l. i. par. i. p. 160, interpreted as an evidence, *Clementem non satis intellexisse*, “that Clement did not sufficiently understand the doctrine of original sin.” For having applied the Psalmist’s words of *mater mea,* “my mother,” to Eve, *the mother of all living*—a sense which Aben Ezra cites from some of the Jews, *אמה נינה ויהי רוח לתחתי שלמה ידו עזר חרư סמצעה*—some say Eve is hereby understood, who did not bear till after she had sinned—he adds, καὶ ἐὰν ἀμαρία συνεληφθη, αλλ’ οὐκ αὐτὸς ἐν ἠμαρίᾳ, οὐδὲ μὴν ἠμαρία αὐτὸς, and if he were conceived in sin, yet he was not himself in sin, nor indeed was he himself sin. And somewhat less obscurely some few lines before—on occasion of the words of Job, *There is none pure from filthiness, though he be but one day old*—he hath these words, λεγέων ἡμῖν, τοι ἐπορευόμεν τὸ γεννηθν παιδίν, ἡ πάν ἐπὶ τῷ τοῦ Ἀδάμ ὑποποικίων ἄρα τὸ μηθν ἐνεργήσαν, *Let them tell us where the new-born child did fornicate, or how that which hath acted nothing is fallen under the curse of Adam.* Instead of a larger examination of his words—which indeed have too much of obscurity in them, to be a testimony of much force to prejudice or establish a point of doctrine—this one consideration may, I suppose, suffice, that being not there engaged by his business in hand to give the full interpretation of that place, any farther than was useful to refute the objectors before him, the pseudonymous Gnostics and Encratites, it cannot be just any farther to extend his words than the refuting of them makes it reasonable to extend them; viz. first, that by his *mother’s conceiving him in sin,* he meant not his immediate mother, as if her conception were an act of sin in her—which indeed had been for the Encratites’ turn, who detested generation as sinful, and so condemned marriage—but rather Eve, who had sinned before she conceived Cain, and so all mankind after her were conceived in sin; secondly, that as by his γένεσις, conception and birth, his mother committed no sin in conceiving him, so neither the child itself being conceived committed any fault; thirdly, that neither doth any child of Adam, by the bare pollution of birth fall into that accursed state wherein the Encratites thought Adam to be involved, and all that were propagated from him by generation, and thereupon professed to detest generation and marriage. For this was one special part of the heresy of these Encratites, that *Adam was certainly damned—ἀντίλαγος τῷ τοῦ πρωτοπλάστου σωματί, they resist Adam’s salvation,* saith Irenæus, l. i. c. 30, 31—and consequent to that, that his sin being imputed—as they had learned from the orthodox—to all his posterity, the same damnation devolved upon all; and that all that were thus born had not only some sinful corruption born with them, but were themselves ἐν ἠμαρίᾳ, in sin—i. e. either guilty of some actual sin, by being begotten—as his question ποι ἐπορευόμεν; imports—or else were spread all over with nothing but sin—in a sense some-

*Strom. l. iii. ed. Sylburg. p. 468 sqq.*
what proportionable to that of the Pharisees of him that was born blind, John ix. 34. Thou wast altogether born in sins—and ἀνάπτωσιν αὐρών, themselves sin, in the abstract, and nothing but sin. Now none of these would that learned Father allow to be conclusible from these texts; but on the contrary he thinks it most ridiculous that either the child should be said to sin, or that every child should be said to be thus wholly immersed in sin, as to be himself sin, and nothing else, when yet he hath committed no sin, or that the ἀρκτó τοῦ Ἀδὰμ, the curse of Adam—not in Origen’s sense, Contra Cels. l. iv. [p. 191. ed. Cant. 1658], (where he saith, ἢ ἀρκτό τοῦ Ἀδὰμ κοινὸ πάνων ἐστὶν, the curse of Adam is the common curse of all) but in the notion of the Encratites, as that was, in their opinion, certain damnation to Adam who committed it—should fall on all that ever were born from him. The falseness and ridiculousness of which, in all the parts, may well be granted, and yet the doctrine of original sin, as it was believed by the ancients, remain true, and this text of this Psalm be one testimony of it—viz. that though Adam sinned, and thereby lost the image of God in which he was created, deforming it into Satan’s image, whose temptations he hearkened to; though this he did as a common father and representative of all mankind, and so in him all his posterity were concluded under the breach and penalty of the first covenant, and all being begotten after the image of lapsed Adam, were begotten in a corrupt, polluted, sinful state, and had many sad effects of Adam’s fall congenital, and born with them; yet Christ was given for all, and by that gift first Adam himself was redeemed from so much of the curse belonging to sin as concerned his eternal state, and so also all others of his posterity, that did not by their own actual and habitual sins and impenitence—their redemption notwithstanding—bring down that curse upon them. That this doctrine of original sin, as it was maintained against Pelagius, is very remote from the doctrine of the Encratites, is most certain and visible, and cannot be doubted by any. The Encratites thought generation could not be without sin, that Adam was damned, and all were born heirs apparent to that curse, and so detested generation and marriage; but the doctrine of original sin supposes marriage to be honourable, and that the conjugal bed may be kept pure and undefiled, and that neither is sin committed by the parents in begetting, nor by the child which is begotten; and though the child be born in sin, after the image of lapsed and sinful parents, yet allows a medicine as universal as the disease, and so acknowledges this corruption of our nature not only reconcilable with, but useful and contributive to our eternal good. And this Clements in that place seems to acknowledge, and to make another part of his answer to those heretics: for having mentioned [p. 469] τὰς πρώτας ἐκ γεννώσεως ὀρμάς, the first incitations, which proceed from our natural corrupt state, and those as ἀνέβαιες, impieties, or aversions from God, καθ’ Ἀδ. Ὁσιὸν οὗ γεννώσκομεν, in respect of which we are ignorant of God—which shews him to be no enemy to the doctrine of original sin—he adds, εἰ δὲ τις κατὰ τούτο λέγει κακὴν τὴν γένεσιν, καὶ κατ’ ἐκεῖνο εἰσάγει ἀγαθήν, καθό ἐν αὑτῷ τὴν ἀλήθειαν γεννώσκομεν, but if any man in this respect calls nativity ill, let him in that other respect acknowledge it good, because thereby we come to the knowledge of the truth. In which words he seems to refer to the following verse in this Psalm, Behold, thou de-
sirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom, which, by the way, as it is an aggravation of every wilful actual sin committed by any child of Adam, because though it be committed in compliance with natural corruption, yet it is in opposition to grace, and the both outward and inward directions of God’s Spirit, which were given to mortify our natural corruption, and to beget us to a new spiritual life; so it is full matter of conviction to the Encratites, that generation and marriage is good and not evil, because it brings forth children to the grace and mercies of Christ, to baptism, that federal rite of receiving every the tenderest infant into the covenant of grace, whereby the original stain or corruption shall be disabled from bringing any eternal misery upon them, that do not call it on themselves by those wilful acts of sin that might have been resisted by them, if they had not been foully wanting to themselves. Which consideration being so much more proper to the point which Clemens had in hand—the refuting of the Encratites—than the insisting on the doctrines and aggravations of original corruption, we cannot reasonably wonder that he should there confine his discourse to that which was only pertinent, and so he goes on to shew grounds of mercy and pardon from the very nature of our temptations—δυνατοι ἐκπειράσεις ὑμών κοσμοκράτορες τοῦ σκότους, διὰ τούτο αἰ συγγένει— and the way to contend and overcome in our Christian agonies, by St. Paul’s ἰμπτικὼ— as he reads it— and δουλιασάμενοι, submitting and bringing under the flesh, and not abstaining wholly, but οἰς ἑκρευν ἐγκρατῶν χρωμένοι, temperately using those things which we judge fit for us, and so attaining the incorruptible crown, οὐχὶ δὲ ἀκοντί οἰκονόμων, but so as not to be crowned without fighting; and not enlarge to that which was more than granted by his adversaries, with whom he had then to do, even improved into dangerous heretical doctrine: for so Tatianus, having learned from Scripture, and the doctrine of the church and of his teacher Justin Martyr a, that by Adam’s fall all mankind were engaged in sin and death, he thinking the act of generation was the committing the same fault that lay so heavy on Adam, and by not considering well the benefits of the second Adam, prepared for all that were lost in the first Adam, fell into a dislike and detestation of marriage and propagation; which heretical improvement of the catholic doctrine Clemens refuting, had no occasion, at least necessity, to speak of the true doctrine, which was more than granted by those heretics. This being the only testimony out of antiquity which is thought to be less favourable to the doctrine of original sin in general, and particularly to the interpreting this text of the Psalmist to that sense, I have thus largely insisted on it; and for the farther clearing of it shall adjoin the interpretation of St. Chrysostom, which seems to me to proceed in the same way as Clemens did, but withal to give us a much more perspicuous understanding of the full design of it. Clemens interpreted the mother’s conception to be understood of Eve; and so saith Chrysostom b, In sin hath my mother, &c.: “Ἀνωθεν, φησὶ, καὶ ἡ ἀρχή ἡ ἀμάρτια οἰκράτης, προσβλαβε γὰρ τῆς Ἐδας σολληνὴν τῆς ἐντολῆς ἢ παρά-

a Τὸ γένος τῶν ἀνθρώπων ἀπὸ τὴν 'Αδὰμ ὅπως θένατο καὶ πλάνη τὴν τῶν φρου ἐπιτάξειν.—Dial. cum Tryph. p. 316 A. [ed. Paris. 1636].
b Tom. i. p. 709. 1. 42.
basis, From the beginning sin prevailed, for the transgression of the commandment was before the conception of Eve; for it was after the sin and ejection from Paradise that Adam knew his wife, and she conceived, and brought forth Cain. This therefore was the Psalmist’s meaning [p. 710.1.2], that τῶν ἴμετέρων προγόνων κρατήσασα ἡ ἀμαρτία διὰ τινα καὶ τριβῶν διὰ τοῦ γίνοντως εἰρήνατο, that sin, prevailing over our first parents, wrought a way and path through mankind. Then, whereas Clemens endeavours to free the text from favouring the Encratites, by shewing the good and benefits of propagation, outweighing the evil that was inseparrable from it, and by insisting that as the child new born did not commit fornication, so he fell not under Adam’s curse, St. Chrysostom proceeds also on that matter, but much more perspicuously, and so, as is visibly most agreeable to the catholic doctrine—Διδασκόμεθα δὲ διὰ τούτων ἀπάντων, οὕτω δι’ θυσίας τῆς ἀμαρτίας ἡ ἐνέργεια, εἰ γὰρ θὰ ἦμεν ἐλεύθεροι τιμαιοί· ἀλλ’ ἦταν ἡ φύσις ἡ πείτε, ἢ τὸ πταίει, ἢ τὸ ταθμίας τῶν ἐνοχλομένων· οὐκ δὲ ἡ δύναμις ἡ γνώμη πάνω συνεργάς κακομάθη. But by all this we learn that the act of sin is not natural (for if it were we should be free from punishment) but that nature inclines to falling, being disturbed by a tumult of passions: but yet resolution making use of industry overcomes; adding, in reference particularly to the Encratites, οὐ τινί, οὐ τως ἄφητες ὑπάθω, οὐ τίμασα καταγορεῖ, οὐκεν νοερότατο τὸ ἐν ἀνομίας ὁ συνελήφθη, ἀλλ’ τὴν ἀνθρώπων ὑπὸ τῶν προγόνων τολμηθέοι παρασαράλαθεν τίς μένον προφέρει, κἀκείνην λέγει γεγενήσατο τῶν ῥεμάτων τούτων παγην. They are therefore foolishly mistaken that suppose David to accuse marriage here, thus understanding those words, I was conceived in iniquities—as if his father sinned when she conceived him—that is not his meaning, but he mentions the transgression of old committed by our first fathers, and saith of that, that it was the fountain of these streams. Εἰ γὰρ ἐκεῖνος, γὰρ ἐκατον, οὐκ ἐν ἔθελον τοῦ ταθμοῦ τὸ ἐπίτιμον στηρίζει δὲ μὴ δονές, κριτίσως ἢ ἡθὼν φθορᾶς· τῇ δὲ φθοράς πάντως δὲ καὶ ἀναθεία συνῆν· ἀναθείας δὲ πολιτευμένης χάρας οὐκ οὐ δειθέν ἡ ἀμαρτία. For, saith he, if they had not sinned, they had not undergone the punishment of death, but not being mortal had been above corruption, and then to incorruption apathy, absence of passions, had been concomitant; and apathy being admitted, sin had no place. Ἐπειδὴ δὲ ἐξήμαρτον, φθορᾷ παρεδΩθῇ σεν, φθορὰς γενόμενοι, τοιούτως καὶ γεγένηκας παιδας, τοις δὲ τοιούτοις ἐπιθυμίαι, καὶ φοβοῦ, καὶ ήδονοι ανπαρέκτουται πρὸς δὲ ταῦτα καὶ λογισμός ἀγωνίζεται, καὶ νεκρόν μὲν ἀναπροστίεται, ἰττρικά δὲ αὐτοχώρας διώκειν· νεί. But seeing they sinned, they were delivered to corruption; being become corruptible they begat children like themselves, and to such desires and fears and pleasures were together consequent. Against these reason contends; and if it overcomes, is pronounced or proclaimed to be rewarded; but if it be overcome, it is a debtor of shame, is punished with reproach. Thus far this holy father in that place expressly giving us his own opinion—and, I suppose, sufficiently clearing Clement’s doctrine in this matter—that though David impute not any of his foul actual transgressions to nature, or the force of original sin, because he had those other aids from God which might have resisted successfully, if he had not been wanting to himself; yet he here mentions Adam’s fall as the

c τιν. eι.
fountain of all vicious corrupt streams, as that which shewed sin the way into the world, brought tumultuous passions—which he elsewhere calls παλαριν ἑφαν κατακόριον, a large swarm of passions—together with mortality after it, and so an inclination and tendency in our nature to stumble and fall; which inclination, or ποιητής φύσεως εἶς τὸ πράξει, is all one with the πρῶτοι ἐκ γενείσεως θεοῦ, the first incitations from our nativity, in Clemens, which he mentions as impieties, and therefore sins; though, saith Chrysostom, λόγισμα, reasoning, such discourse as a Christian is capable of, and γνώμη, resolution, with industry making use of the means that God hath given us, (he adds elsewhere πνεῦμα τὸ βοηθοῦν, the Spirit helping us Christians, and βάπτισμα τὸ νεκρόσαν δύναμιν, baptism able to mortify,) may not only oppose and encounter this swarm and rout of passions, but overcome them also.

What the Latin Fathers thought of this place is visible from Hilary in his Enarration on Ps. cxix. [cxviii.] 175. Vivere se in hac vita non reputat, quippe qui dixerit, Ecce in iniquitatis conceptus sum—Scit se sub peccati origine, et sub peccati lege esse natum; meditacionem autem legis Dei ob id elegit ut vivat, "He accounts not himself to live in this life, as having said, Behold, I am conceived in sin—He knows he was born under the beginning of sin"—i.e. original sin, for he calls it elsewhere s as originem carnis, the "beginning of the flesh," so more expressly originis vitium, the "vice" of his "beginning," and peccata humanae naturae, the "faults" of his "human nature"—"and under the law of sin; but he therefore chooseth to meditate in the law of God that he may live." And to the same purpose St. Ambrose, Onnes homines sub peccato nascimus, quorum Ipsa ortus in vitio est, dicente David, Ecce in iniquitate—"All men are born in sin; our very birth is in fault, as David saith, Behold, I was conceived in sin." And many others concur to the same sense in their scholia on this Psalm. As for the doctrine itself of original sin, as it is founded on many other places of scripture, as well as on this, the concordant testimonies of the ancient church are set down at large by the author of the Pelagian Hist. 1. 11. Par. 1. from Justin, Tatianus, Irenæus, Origen, Macarius Hierosolymit. and Macarius Ægyptius, Athanasius, Cyril of Jerusalem, Basil, Gregory Nazianzen, Chrysostom, Leontius, Olympiodorus, of the Greek church, and from Tertullian, Cyprian, Arnobius, Reticius, Olympus, Hilary, Ambrose, Optatus, Hilarius Diaconus, Hierome, of the Latin, as well as from St. Augustine, and those that followed him. And Vincentius's words are remarkable, Quis ante prodigiosum discipulum ejus Celestium resit prævarications Ade omne genus humanum negavit astrictum? "Before Celestius, Pelagius' prodigious scholar, who ever denied that all mankind was bound by the guilt of Adam's sin?" This I suppose sufficient to assure us of the sense of the universal Christian church in this article. And what from this and the like places of the Old Testament the old Jews' doctrine was, may be concluded from these words of St. Chrysostom, Οὐκ ἀφίσταται τοῦ ἐνδε, ὅ ἔστε ἡγεῖ τούτῳ Ἰουδαῖος, Πάσῃ, ἄνεσε κατορθωσαντος τού

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\[d\] In Rom. vi. Hom. xi.  
\[e\] In Rom. vi. Hom. xi. [p. 83. 1. 87.]  
\[g\] Ibid. p. 501.  
\[a\] De Pompit. i. 1, c. 2.  
\[b\] Adver. Hier. c. xxiv.  
\[k\] [In Rom. v. Hom. x.] tom. iii. p. 72. 1. 8.

HAMMOND ANNOTT.
Christoi, ἡ οἰκουμένη ἐσώθη; δυνάμεις αυτώ λέγων, Πάσα, ἐκάστος παρακούσατος τοῦ Ἀδάμ, ἡ οἰκουμένη κατεργάζεται; the reason of St. Paul's phrase so oft repeated as by one, Rom. v. 15—19, was that when a Jew shall ask how the world shall be saved by the well-doing of one, the righteousness of Christ, thou mightest be able to say to him, How should the world be condemned by one Adam's sinning? By which words of his it appears that this doctrine of the whole world's being under condemnation for the sin of Adam, was such as he thought no Jew would doubt of; for else it could be no fit means to silence his objection against the redemption of the whole world by Christ. To this of the Jews belongs their ordinary style of ἠμαρτία ἡ ἐνέργεια, the evil formation, which the Chaldee lightly vary into ἠμαρτία ἐπιθυμία, meaning our evil affections, or concupiscence; and ἄφθονον ἐπιθυμία, the formation of sin, or proclivity to sin from their frame or fabric. So Eccl. x. 1, μνήμη τῶν δακρυών, the flies of death, are by the Chaldee rendered evil concupiscence, ἀμφοτέρων, which abiding at the gates of the heart brings the cause of death into the world: and Ps. ciii. 14, where we read νεκροὶ, our frame, the Chaldee have μακρονὶ ἀπὸν τῆς ἐπιθυμίας the evil concupiscence which impels us to sin. So Ps. cxix. 70, ἄμωμος ἡ μυϊκός, the figment of the heart. So say the Rabbins, three men subdued their concupiscence ( Jewelry in ); Joseph, Gen. xxxix.; Boaz, Ruth iii.; Phalitz, i Sam. xxv. 44. Where by the example of Joseph &c. it is evident that the desire of carnal forbidden objects, such as another man's wife, is comprehended by them under this style of ἄραμα, imagination, or formation, or figment of the heart of man, it is said that it is ἄραμα ἐπιθυμία, evil from the youth. So in the Middras Tehillim, on Ps. xxxiv., πολέμος ἀμαρτίας, &c. Now the evil figment is born with a man, and goes about with him all his days, as it is said, The imagination of man's heart is evil from his youth; and if it can find occasion to overthaw him, when he is twenty years old, or forty, or seventy, or eighty, it will do so. And this the Talmudists, saith Buxtorf, observe to be called by seven names in scripture: 1, ἄραμα, evil, 2, παπαρτις, foreskin, 3, ἄφθονον, unclean, 4, ἄραμα, the enemy, or hater, 5, ἀποκλίωσις, a stumbling-block, 6, ἀμαρτία, a stone, 7, ἀνάπτυξις, the hidden thing. What they say of these is much of it indeed fanciful and Talmudical, and their writings are too full of such stuff to be here set down. See Buxtorf Lex. Rabbin., who farther refers the reader to Caphtar, fol. 55, i Cadhakkeimach, fol. 35, 2. Afcat. Rochel, fol. 12, 1. In the forecited place of Succa they add, that ἀποκλίωσις &c., is time to come God shall bring the evil figment, or evil concupiscence, and slay it before the just and unjust; and that as long as the just live they fight with their concupiscences (ἐνέργειαν ἐντὸς ὁμιλίας). Beresh. Rabba sect. 9. Elsewhere it is given for a rule, that this concupiscence is not ἀποκλίωσις ἐν ἐκείνη τῇ ἐν ἐκείνη κατεργάζεται; in that (i.e. the future) world. See Basra, fol. 58, 1. So the question being asked in Sanhedr. fol. 91, 2, from what time this evil figment obtains dominion on a man, whether from time of his birth, or of his formation in the womb; the answer is, ἀποκλίωσις ἐν ἐκείνη τῇ ἐν ἐκείνη κατεργάζεται; the like dispute is in Beresh. Rab. sect. 34. Elsewhere they say, that in the beginning it is like a thread of a spider, but

1 Tract. Succa. fol. 52, 1.
in the end it is like a cart-rope (לעבשה מקדחת); and again, that at first it is as a stranger, afterward as a guest, and at length a master of an house (ברל עתיה). See More Nev. par. 3, c. 22, and Vaiikra Rabba, sect. 17, The beginning of sweet is sweet, and the end bitter. So R. Solomon on Ps. xxxviii. 39 for the wind that passeth away, and cometh not again reads יוצר הזיא סמך גלבם, which goes when a man dies, and returns not again. And Midras Tehillim, to avert the argument drawn from that text against the resurrection of the dead, says that אֵלֶּה יִצְרֵי רחֶם חַיָּה, the evil figment is meant in this place—not the soul which goes with a man at the hour of death, and returns not with him at the hour of the resurrection of the dead. So when, Ps. xvi. 3, there is mention of the saints that are in the earth, Midras Tehillim understands the words as of those that lie buried there, adding, God calls not here the righteous saints (קרובים) till they be buried in the earth; for if ye say a man in this age; and—as it follows—God doth not fully confide in man till he be dead. So Kimchi on Ps. ciii. 14, and Aben Ezra on this very verse of Ps. li., where he resolves the Psalmist's meaning to be, that in the hour of his nativity the evil figment was planted in his heart; and on ver. 10, that this evil concupiscence had drawn him to sin; and therefore he prays to God that he would help him against the evil figment, that he might no more be mislead by it, or admit sin. To conclude, the Talmud itself, tract. Berach., hath a very sober and orthodox account of this matter. And so this may suffice for the second thing, the notion of David's being born and conceived in sin. Thirdly, then, it may be demanded, how this mention of his conception and birth in sin comes into here? or how it is a fit ingredient in a penitential Psalm, the humbling himself for so many gross actual sins as he stood guilty of at this time? And the reason of the doubt is, because the sin of our conception and birth being no act of our own wills, and yet farther a spring of all our corrupt streams, a strong tendency to our actual sins, the mention of that might seem rather a means of extenuating than aggravating our actual guilt. To this I answer, first, that if Christ, the second Adam, had not repaired the errors of the first Adam, if original corruption had inevitably betrayed David to his adultery and murder, &c.; if he had not had power to resist his corrupt inclinations, or repress them from breaking out, as they did, into those gross sins, there would then be reason in the objection. But the doctrine of original sin supposes not any such inevitable necessity, but on the contrary acknowledges the gift of Christ to be an antidote fully proportioned to the poison of our nativity, and his grace a sufficient auxiliary to enable men not only to resist, but overcome temptations, and in some degree to mortify corruptions. The philosopher was said to overrule his nativity and stars: and sure David's divine philosophy had thus enabled him, if he had not sinned against grace and strength. And so to him that was thus enabled, the consideration of his natural corruption could be no competent matter of extenuation. The more turbulent his passions were, the stronger his inclinations to sin, the more he was obliged to devotion and watchfulness; the one, constantly and frequently to pray for.
grace, which he stood so much in need of; and the other, to employ his utmost industry, not to betray, but make the best use of those aids, to secure him from so visible and imminent a ruin. And to this sense some of the ancients understand the next verse, Behold, thou desirest truth in the inward parts—and, as the LXXII read, ἥ ν ὠ λα κ αὶ ἥ κ ρ ρ η τῆς σοφίας δήλωσά μοι, thou hast manifested to me the secret and hidden things of thy wisdom—though by nature I am corrupt and unclean, yet thou, by thy special grace, and revelation and communication of the secrets of thy wisdom, thy Christ, unto me, hast elevated me above that low pitch of my natural corruption. And thus it is not extraordinary in scripture for two things to be mentioned one after the other, when the latter only is principally intended, and to the purpose; and the former only as it is preparative and introductory to the latter. And if this be the meaning of the place, then the account is clear, that the former verse taken alone, as it cannot be an extenuation, so neither need it be looked on as an ingredient in the aggravation of David’s present actual guilts; but only as an introduction to the latter verse, God’s divine revelations to him, which were very proper to aggravate his sins, as being committed against special grace and illumination, and so neither of weakness nor ignorance. But then, secondly, though his natural inclination to sin were no ground for the aggravation of his actual sins, yet being not, as hath been shewed, useful for the extenuation of them, it may fitly come in to bear its part in a penitential Psalm, eo ipso as it is a sin, though but of our nature. For he that is truly sensible and humbled for his grosser actual enormities will and ought to confess to God his lesser and inferior guilts, even his sins of ignorance and infirmity, and by no means to omit his natural corruptions, and all the branches thereof; first, the darkness of his understanding, secondly, the unruliness of his affections, and, thirdly, the crookedness of his will, the bending down of that toward the carnal part, and great proneness to gratify it. Which last, as it differs very much from the complacency of the senses in their proper objects, or the inclinableness of the flesh to that which is prohibited, which were in our first parents in Paradise—the beauty and sweetness of the apple were then grateful to two of their senses, and fit to be desired by them—and therefore no sin; so it is a degree of aversion from God, and so contrary to that degree of love with all the heart, which is commanded us by the law, and consequently an αἰνοία, or breach of God’s law, and a sin. And being so, and withal so connatural to the will, since the fall, that it is not perfectly rooted out of us in this life, it may sure be very fit to be put into the catalogue, and fill up the number, and increase the weight of those sins for which men are to humble themselves before God at all times, but especially upon conviction of any one or more gross actual sins. For then, the more truly sensible we are, the more wounding will every the least obliquity, or but inclination of the will to evil, appear to us; the least weight adding to his pressure, that is so much overladen already. And so this is a second use of this reflection on his natural corrupt state in the work of his repentance. But St. Chrysostom hath another notion of this passage, that it was used by David to introduce his prayer for that pardon which is promised sinners by Christ. For this he makes the
meaning of the next verse, that God had revealed Christ unto him, enabled him to predict his birth, passion, resurrection, and ascension; and therefore, as these were means of cure for the corruption of our nature, and of obtaining pardon for the infirmities thereof, so the Psalmist prays to God, who desireth and loveth truth, that knowing τῆς φύσεως τῶν ἁμαρτιῶν μου, the weakness of our nature, he will communicate his φάρμακα σωτηρίων, medicines of pardon, to them that beg them of him by prayer; and again, that he that had been taught this mystery of our redemption beforehand by the Holy Spirit, prayed that he might obtain his part in that grace which he predicted to others, and therefore cried out, ver. 8, Thou shalt purge me with hyssop; and in this understanding of it, as a part of a plea for pardon in Christ, it will be perfectly fit also for a penitential Psalm—though it tended not in the least to his humiliation—deprecation of punishment being as proper a part of such an office, as aggravation of sin can be supposed to be. But the former seems to me the more probable design of the Psalmist in this passage, and that in either part is matter of aggravation of sin; and to that I have confined the paraphrase, though the other being honoured with so great an author was not wholly to be forgotten or omitted.

6. [c] truth] From γένος, to cover, is Ἰδρυς, kidneys or reins, because they are covered over with fat. So once more it is used in scripture, Job xxxviii. 36, where, as here, our English renders it inward parts, somewhat too generally; the Chaldee expressing it more particularly by נְיֵרָה, in the reins, and these in the scripture style being frequently taken for the seat of the affections, the purity whereof is most contrary to the natural corruption or inbred pollution in the preceding verse. As for τὸν, truth, that ordinarily signifies sincerity, uprightness, and integrity; and so truth in the reins is equivalent to an hearty sincere obedience, not only of the actions, but of the very thoughts and affections to God; and so, in things of this nature, wherein this Psalm is principally concerned, denotes the purity of the heart, the not admitting any unclean desire or thought, the very first degree of indulgence to any lust. And this God is said to will or desire, or delight in—so γενος, voluit, frequently signifies—and so to command and require of us. Then though ἵππον be in the future tense, yet in reason that is to be rendered in the past or the present, thou makest, or hast made me know wisdom secretly; by wisdom meaning the knowledge of his duty, and by making known instructing in it, and by secretly the inward work of God's grace, added to the outward of his law, upon the heart, by which he, first, assureth him of this being his will, secondly, incites him to the practice of it, and, thirdly, instructs him in the advantages of this obedience, of this purity of the heart, rejecting the first motions of lust, the entertaining of which had brought this sad ruin on David's soul, engaged him in so many sins.

PSALM LII.

1. [a] goodness] The first verse is very distantly rendered by the LXXII. Instead of Ὁ ἀνευρήκας ὦν, O mighty man, the benignity of God,

m Tom. i. p. 710. l. 18. n P. 711. l. 34.
as the Chaldee rightly render it, they read δ ὥρας δρομίων, mighty for wickedness; and the Syriac and Latin &c. follow them in it. To this they seem to have been led by a second notion of ἡγημόν, quite contrary to mercy—by way of ἀνοιγματισμος—for impiety, mercilessness, and also reproach; Lev. xx. 17, it is a wicked or abominable thing. By analogy with which, by γημός might be thought to signify that which is to the reproach of God, as indeed the killing of the priests was, and so not amiss expressed by δρομία. But the ordinary acception of γημός is very fit for this place, where the great mercy and benignity of God, and the continuance or constancy thereof in despite of our greatest provocations, God’s bounty even to enemies, is very fitly opposed to Đọg’s unprovoked cruelty and impiety.

4. [b] deceitful tongue] The reading of the LXXII here, γλῶσσα δολαρ, is resisted by the context; and it is not improbable to have been the error of some scribe, the change being so easy from γλῶσσα δολα in the vocative case, to which it may be fitly said in the first word, γημός, thou hast loved. And thus surely the Latin read it, who have lingua dolosa, in that case; but the Syriac took it in that other, and so read δολος in conjunction with the antecedents, and deceitful tongues; and so the Arabic and Ethiopic also.

5. [c] dwelling place] γημός is literally from the tabernacle, not from thy dwelling place; and so the LXXII render it, εδώ σκηνώματος, from the tabernacle; and though the Latin and Syriac and Arabic have added tui, “thy,” yet neither will the Hebrew bear, nor do the Chaldee acknowledge it, who read by way of paraphrase, he shall cause thee to depart, τεντων γημός, from inhabiting in the place of the Shechchina, or tabernacle, the place of God’s presence. And thus Aben Ezra expounds the tabernacle of the place where the ark was. And then the removing from that—so γημός signifies from γημός, transstulit—will be best understood of the censure of excommunication, which in the last and highest degree was Schammatha, delivering up the offender to the hand of heaven, to be cut off, himself and his posterity; according to that of the Jewish doctors, who assign this difference between γημός, death, and γημός, excision, that he that is guilty of death, only himself suffers, not his seed; but excision reacheth both the sinner himself and his posterity, as here it doth.

PSALM LIII.

[a] Tit. Mahalath] What γημός signifies in the title of this and the eighty-eighth Psalm must be uncertain, the word being not elsewhere found. It is most probably the name of an instrument, on which the psalm was to be sung; and it may fitly be deduced from γημός, perforavit, or

° [This usage of γημός is said to be Aramaic. Bp. Horsley and Jebb think that the LXX must have read γημός here.]

P [It has the notion of a violent removal—“He will pluck thee out of the tent, i.e. he will snatch thee forth as one who with strong gripe is dragged out of a tent.” Hengstenberg.]
incidit, either from the hollowness of the instrument, or farther from
the holes cut in it, in which respect נֶפַשׁ is ordinarily used for fisuta or
tibia, "a pipe."

PSALM LIV.

4. [a] with them that uphold] This phrase נֶפַשׁ, the Lord
among the sustainers, deserves here to be taken notice of, as a form not
usual among the Hebrews, yet signifying no more than that God
is my upholder; and not he as one of many, but my only upholder.
So Judges xi. 35, when Jephthah tells his daughter Thou art among
the troublers of me, or one of them that trouble me, the meaning is no
more than that she very much grieved and troubled him. So Is.
xli. 4, when God saith of himself I am with the last, the meaning is
evident, I am the last simply, as before I am the first. So Hos. xi. 4,
I was to them as they that take off the yoke, i.e. I eased them. So
Ps. lv. 18, there were many with me, i.e. God is with me, and that is
as good as the greatest multitude. So Ps. lxix. 26, they whom thou
last wounded signifies no more than the singular number preceding,
whom thou hast smitten. This idiom we see continued in the
New Testament, John xi. 19, many of the Jews came πρῶς διὰ περὶ
Μάριαν καὶ Μαπλαν, to those about Martha and Mary, i.e. as we render
it, to Martha and Mary. So in Greek style οἱ περὶ τῶν Μάριαν, is no
more than Plato; and εἰπα τῶν πλουσίων, to be of the rich, is no more
than to be rich. All this is observed by the learned Sebastian Castello,
and given as the account of his rendering the words, Dominus est
qui mihi vitam sustentat, "The Lord is he that sustains my life;" wherein
also he agrees with the LXXII, κύριος αὐτιλήπτωρ τῆς ψυχῆς
μου, the Lord is the defender of my soul; and so the Latin, susceptor
animae meae; and the Syriac קְסֻכִּיסְיוֹ, the supporter of my soul or life;
and so the Arabic and Ethiopic.

6. [b] freely sacrifice נֶפַשׁ is the known style for a free-will offering,
the ἐκωνομαμώμα or voluntary oblation so much spoken of; and so, being
here joined with נֶפַשׁ, I will sacrifice, it must questionless signify:
and the preposition διὰ may either be a pleonasm, I will offer a free-will
offering, or be thus taken notice of in the rendering, I will sacrifice to
thee by way of free-will offering. And thus the Chaldee reads נֶפַשׁ
נֶפַשׁ, which their interpreter renders sacrificium sacrificabo, "I will
sacrifice a sacrifice." In the end of the verse נֶפַשׁ, for it is good, is
capable of a double rendering; either thy name is good, or it is good
to praise thy name; see Ps. xcii. 1, and Ps. cxviii. 8, 9. But the Jewish
Arab confines it to the former sense, paraphrasing it thus, I will praise
thy name, and say, The Lord is good.

7. [c] mine eye] נֶפַשׁ from נֶפַשׁ, aspexit, will best be rendered beheld,
or looked, and being joined with יִרְשָׁה, on mine enemies, signifies no more
but beheld or looked upon mine enemies. This the Chaldee is willing to
supply—as supposing an ellipse in it—by addition of מָפַשׁ, revenge,
mine eye hath seen revenge upon mine enemy, and our English imitating them, reads, his desire*. But the simple reading is followed by the LXXII, ἐν τοῖς ἔχοντις μοι ἐπειδής ἐπὶ ὁδοῖάς μου, my eye hath looked upon my enemies; and so the Syriac and Latin &c. follow them; and that seems to be the best rendering of the place; for David's enemies at this time were not destroyed, but only drawn back from pursuing him, by the coming of the news of the Philistines being in the land. The more probable notation of the phrase is, that David was so nigh as to behold them marching away; which he might well do, having been encompassed with them so close, as the story of it expresses, 1 Sam. xxii. 26, and but on the other side of the hill Maon, from the top of which he might well behold them in their retreat: and being so near destruction by them, and yet so safe by this act of God's providence recalling them, he might well recount it as an eminently mercy, that his eye thus beheld his enemies, when he was delivered from their pursuit.

PSALM LV.

4. [a] sore pained יִשְׁתַה, to grieve or be pained, is frequently by the Targum rendered trembling. And thus it must signify, Ps. xcvi. 9, יִשְׁתַּה—the Targum יִשְׁתַּה, contremiscite—we render it, fear before him; it were better, tremble before him; for so it would better connect with the earth, which is there spoken to. So Ps. cxiv. 7, יִשְׁתַּה, we render it, tremble, thou earth. So 1 Chron. x. 3, speaking of the archers which pressed upon Saul, דַּעַתְם יִשְׁתַּה, and he was greatly afraid. So the Chaldee read it, 1 Sam. xxxxi. 3, יִשְׁתַּה, he feared; and so here, יִשְׁתַּה יִשְׁתַּה, my heart trembleth within me; יִשְׁתַּה יִשְׁתַּה, contremiscit, saith the Chaldee; and the Syriac more clearly יִשְׁתַּה, trembling—from יִשְׁתַּה [שַׁתָא], to fear—fell upon me; and the Arabic in like manner, my heart within me was afraid; and the Jewish Arab interpreter, יִשְׁתַּה, trembleth. And thus the learned Castellio, Cor meum in pectorre trepidat, "my heart in my breast trembleth;" and so it best accords to יִשְׁתַּה, the terrors of death—from יִשְׁתַּה, terror—that follows in this verse, and the fearfulness, and trembling and horror in the next.

6. [b] flee away The phrase יְדַעְתִּי, which literally sounds I will fly and dwell, seems to be an ἔμφυατον, two words to express one thing, viz. fly to a place of repose and safety: where that place was, could not be specified, for, as he saith, 2 Sam. xv. 20, I go whither I may, as if he had said I know not whither; and ver. 17, the king went forth and all the people after him, and tarried in a place that was far off; as here ver. 7, I will wander afar off. And indeed this is the sum of these three verses, 6, 7, 8: I said, יִשְׁתַּה יִשְׁתַּה, who will give me the wings as a dove (יִשְׁתַּה) ? i.e. I resolved to fly immediately. So it is affirmed in the history, 2 Sam. xv. 14, And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee, for we shall not else escape from Absalom; make speed to depart, lest he overtake us suddenly; which is but the plain prose of what is here put in the metrical style.

* [Calvin, Rosenmüller and others are inclined to this sense.]
as the description of his sudden and confused flight, he knew not whither; I will flee, and rest, I will wander after, I will hasten my escape from the stormy wind, or wind which is raised (יִנְהָהָה), from the whirlwind (עֶקֶת)—such as carried Elias to heaven, 2 Kings ii. 11. Instead of יִנְהָהָה יִסְרָאֵל יִסְרָאֵל יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִנְהָהָה יִn

10. [c] go about] That which removes all difficulty in this verse is, the observing who they are that are here said to encompass or go about the city, viz. violence and strife, or rebellion, which are in the words immediately foregoing, ver. 9, said to be espied by him in the city. For these then to go about the city (םָנָנ) and that יִנְהָהָה upon the walls of it, is to do as soldiers that guard a city do, and signifies these to be their only means of preserving themselves; and then for יִנְהָה and יִנְהָה, mischief and injury to be in the inmost part of that city (םָנָנ), what is it but to denote these vices to be the possessions that other guard is set to defend? and so, in short, their securing one wickedness with another is the clear meaning of this verse.

13. [d] equal] From יִנְהָה, collatus, estimatus est, is the phrase יִנְהָה according to the esteeming of myself, or according to my proportion, i.e. one whom I esteemed in the same proportion and degree that I did myself. The Targum read יִנְהָה, who art like me; but the LXXII most exactly, כֲּדָי אַרְבַּעְיָה יֵאָשָׂכַךְ, but thou a man whom I love and esteem as I do my own soul; for so that word יֵאָשָׂכַךְ signifies יֵאָשָׂכַךְ, equal to my own soul; for so that word יֵאָשָׂכַךְ signifies יֵאָשָׂכַךְ, equal to my own soul; for so that word יֵאָשָׂכַךְ signifies יֵאָשָׂכַךְ, equal to my own soul; for so that word יֵאָשָׂכַךְ signifies יֵאָשָׂכַךְ, equal to my own soul; for so that word יֵאָשָׂכַךְ signifies יֵאָשָׂכַךְ, equal to my own soul; for so that word יֵאָשָׂכַךְ signifies יֵאָשָׂכַ�, equal to my head, i.e. my life; and so the word is used by Saint Paul, Phil. ii. 20; see note on that place.

14. [e] took sweet counsel] From יִנְהָה, to be sweet, and the ordinary notion of יִנְהָה for secret, the phrase יִנְהָה will literally be read, we made our secret sweet. And so it may be an elegance, to signify the pleasure of his friendship, or of communicating secrets to him. But the Jewish Arab renders it יִנְהָה יִנְהָה יִנְהָה יִנְהָה יִn

1 [יִנְהָה means to draw out, or arrange. Lee supposes an arrangement to be made for the purposes of valuing. Rosenmuller, homo secundum taxationem sej. Jebb, "according to my rank."]
or joining to; Job xxi. 33, the clods of the valley shall cleave — not as we read, shall be sweet — unto him, to express the certainty of death — as ver. 32, he shall be brought to the grave, and remain in the tombs — and not the pleasantness of it; and then taking νεανίσκος to signify company, as Abu Walid also doth, and puts νεανίσκος, company or catus, "assembly," for a different significiation of it from secret. And so it certainly signifies a congregation, and is by the LXXII rendered συναγωγή, assembly, Jer. vi. 11, συναγωγή πνευμάτων; we render it, the assembly of young men; and so Jer. xv. 17, the assembly of the mockers, where the LXXII hath συνάξιως, the council, as that signifies the place where they meet to consult. And then the plain meaning of the phrase νεανίσκος will be this, we joined ourselves together to the assembly; and that well agrees with what here follows, we walked to the house of God in company. The LXXII for νεανίσκος seem to have read νεώτερον, which we find 1 Sam. ix. 12, and which the Targum uses frequently for a feast; for as they here read διάριθμα, meats, so the Syriac have διαριθμόν, the same word. And even thus the sense is but little varied; for eating or sweetening a sacrificial meal together, is no more than going together to the feasts, i.e. to the public assemblies at the festival times. In the end of the verse νεώτερον may be rendered with a noise, and so the Chaldee seems to have taken it, which reads μεταρχήσομεν, with haste; and to that agree the Jewish doctors, who tell us men are to go in haste and with speed to the synagogue, but return thence very leisurely. But the word signifies also in company, from νεώτερον to assemble, and in Hiphil to consent — and so it best accords with νεώτερον, together, in the former part of the verse — and accordingly is rendered by the LXXII δυναωμεν, in consent, or one mind, and the Syriac δυναωμεν, in concord.

15. [f] seize] From παρελθεῖς, deceptus est, is here, in the future of Hiphil, and being applied to νεώτερον, death — Death shall deceive them — it may possibly signify, that they shall not live to do what they design, but death shall come and frustrate and evacuate all their contrivances, and so deceive and cheat them. And thus it were but a poetical phrase to denote what David is said to have whether wished, or foretold against Achitophel, 2 Sam. xv. 31, O Lord, I pray thee, turn the counsel of Achitophel into foolishness; for so to deceive him, is to turn his wise counsel into folly: and this God did by sending that horrid melancholy and anguish of conscience, which was the death of him. But the Jewish-Arab suggests another sense of the phrase, rendering it Let death forget them, viz. natural death; that so it may signify let them not die a natural death, but, as he explains it, as Corah and his
company did, and as it here follows, Let them go quick into Hades. And thus for death to deceive them, is to come to their end before they think, and by means which they can neither foresee nor prevent. And that will be the most probable meaning of the phrase *.

19. [g] no changes. The phrase here rendered, to whom no changes to them, i.e.—according to the vulgar style among the Hebrews—they are not changed; 'ונְךָ לֹא נְגִיעָה being no more than quibus, “to whom;” and “to whom no changes” no more than they are in no wise changed: and so with this coheres what follows הבטוהו והלך וטנא, and they fear not, or have not feared God—in both parts visibly the character of those, whom in the beginning of the verse he saith God will afflict—either they are uninterrupted in their course, and so fear not; or they continue unchanged in their rebellion, and so fear not God: therefore God will certainly bring them down, and afflict them sore. The Chaldee here read it in the latter sense, מרש ערים, wicked men, which change not their evil course, and fear not the sight of God, shall perish. The rendering of the LXXII will bear either, οὐ γάρ ἐστιν ἄνωθεν ἄνωθεν, for there is no change to them, taking ἄνωθεν for no more than ἄλλα, a change simply;—but the Hebrew והיִהְיָה are such alterations as tend to corruption*; so Job x. 17, where changes are joined with war, and both said to be against him; and so most probably it is here taken.

21. [h] words. The Hebrew וְהֵם, divisit, signifies also to smooth, and from thence to flatter; see Ps. v. 9, xxxvi. 3, Prov. ii. 16. The LXXII here read it in the primitive notion, διαπερσόνων, they were divided; and for חָמַשׁ, butter—reading πυρ, by anger, or perhaps in the plural חָמַשׁ to the same sense—they have ἐνδό δρνης, from anger. To our vulgar reading of smoother than butter, the Chaldee exactly accords, softer than the fat of cheese are the words of his mouth, and his heart like weapons of war. So they render וְיֵשׁ, war, which the LXXII again, from יִשְׁתַּלְךָ, to draw near, render ἐλεύθερος ᾖ κοπίλα ἀντίος, his heart drew near; but therein—though the Latin and Arabic agree—the Syriac depart from them. But the noun יֵשׁ, his mouth, is in the singular, and יֵשׁ in the plural; and there is no mention of words in the Hebrew.

* ["Mors eos obvrat subita: morte hostes illos meos inopinantes opprimat, et frustratur consilia." Rosenm. Similarly Gesenius and Lee. Bp. Horaeley takes the verb in the sense of exacting a debt—"let death exalt his claim upon them." Aben Ezra takes the sense of forgetfulness, but transitively—cause them to be forgotten. Hengstenberg reads נאשׁいません, desolations upon them.]

* [On the contrary, they often denote renewal or succession. See Lee on Job x. 17. xiv. 7. xxi. 20. Bp. Horaeley translates the words in connexion with what goes before

"Inasmuch as they are incapable of change
And will not fear God."

Jebb considers that Selah makes a break in the sense, and therefore begins a fresh stanza here,

"Because there are no changes with them,
Therefore they fear not God."]
and מָשָׁאְׂךָ is a noun, for the prefix פ requires another punctuation. And to avoid all difficulties, the readiest expedient is to receive the LXXII their rendering of בֶּן, διαμεπόθηκαν, they were, or are divided—viz. the members of the wicked man there spoken of—they are at great distance one from the other; דֵּנֶשׁ מְשָׁאְךָ, butter their mouth, or their mouth is butter, דֵּנֶשׁ בָּרַף, and war their heart, or their heart is war. And this seems to be the fairest rendering of it.b

22. [i] thy burthen גֶּשֶׂם, from גִּנָּה, dedit, if it be a noun, literally signifies thy gift, by that meaning the thing which thou desirest to have thee; and therefore the Chaldee render it גֶּשֶׂם, thy hope, or that which thou hopest to receive. The LXXII have μήμωνα σου, thy solicitude; and the apostle St. Peter follows their reading, 1 Pet. v. 7, and this very agreeably to the original. For the Hebrews generally render it by גֶּשֶׂם, thy burthen; and David Kimchi in his roots gives this account of it, that the Jewish Doctors learnt the exposition of this word from an Arabian—or, as other copies of Kimchi read, יָרוֹם, a Syrian—merchant, who bidding his chapman weigh out his parcel, used this phrase, גֶּשֶׂם נְנוֹף, weigh out your burthen, or lading. Here it is evident, by the whether Syriac or Arabic use of it, that the Hebrew word anciently signified a burthen, and not only a gift; and then the burthen here spoken of, that which was to be cast on God, being the burthen of the mind only, that is most fitly rendered μήμωνα, care or solicitude. But some of the Jews incline to take גֶּשֶׂם here for a verb; and then it must be גֶּשֶׂם, cast or commit thyself, or thy affairs, גֶּשֶׂם עַל, upon the Lord, גֶּשֶׂם, who hath given to thee: and who in the Jewish-Arab Interpreter is capable of this sense, being the same with the Hebrew, only changed into ג. 23. [k] half their days] In the Jewish account threescore years was the age of a man, and death at any time before that was looked upon as untimely, and deemed and styled חֶשֶם, excision, of which they made thirty-six degrees. So that not to live out half one’s days (םְזוּב יִשְׂכְּרוּ, אֲדֹנִי) is in their style to die before thirty years old.d

b [“Smooth is his buttered speech
When war is in his heart.”—Bp. Horsey.

But Lee, in his Lexicon, considers that the reading should be נְצוּרָת, the Patach being a mistake of the transcriber. In that case the sense will be they are smoother than butter, i.e. the mouth of each is so. Rosenmüller takes the other construction.]

c [Rosenmüller quotes the story from the Gemara on Tract. Megillah as follows —“Neciebant quidam Rabbinorum quid esset גֶּשֶׂם, דֵּנֶשׁ מְשָׂאְךָ. Dixit Rabba Bar Channa, Quodam tempore ambulabam juxta Arabem quendam, et portabant omnem Tum dixit Arabus ille ad me: Aocipe onus tuaum, et injace crimine camelis illis.”]

d [See Buxtorf. Lex. Talm. in גֶּשֶׂם.]
Psalm LVI.

The [a] look him signifies in a latitude not only to apprehend, or take, or hold as a prisoner, but simply to have, to possess, to contain, to have in one's power. Accordingly, as it is here rendered by the LXXII, ἐσπαργιοῦν, they had him in their power, so if we consider the story to which it refers, 1 Sam. xxi., we shall find no cause to look upon David as a prisoner at the time which is here spoken of. David indeed at Gath was afraid, when they told Achish that this was the man of whom the triumphal songs were made, ver. 11, 12. But it appears not that that speech was by the speakers intended to his disadvantage, but only to represent him a considerable revoler or transfigura fled from Saul. And that nothing but kindness was finally meant him, may be gathered from ver. 15, where Achish's words are, Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house? It seems he might have been thought fit for the king's house and presence, had he not been taken for a madman; which is very far from a prison being designed him. And it is yet farther manifest, 1 Sam. xxvii. 1, that David soon after this returned to this place to Achish, king of Gath, again; which is a sufficient argument that he apprehended not any real danger when he was there at the first. From all which it is consequent, that as the word יָּשָׁב must not be rendered in the notion of captivity, or imprisonment, so the deliverances here recounted by the Psalmist are not to be applied to his escape out of the hands of Achish, but belong to the many rescues by God afforded him from Saul's servants and court sycophants; and so, though the title of the Psalm looks only on the Philistim in Gath, yet it takes in the passages following; as Psalm xxxiv, though by the inscription it appear to have been indited, when David changed his behaviour before Achish [Heb. יָּשָׁב], takes in also the following story of his dismissal—so יָּשָׁב signifies, and is by the LXXII rendered ἀφελέω ἀνήφρον, dismissed him, by the Chaldee paraphrased יָּשָׁב, and he left him—and his departure, and the consequents thereof; being penned, as is most probable, at Adullam, or some other place of his after-flight, while he was persecuted by and fled before Saul e.

1. [b] swallow. From יָּשָׁב, to draw breath, is the metaphorical use of the word for gaping after, desiring earnestly; and so יָּשָׁב is here used for enemies that earnestly desire to get him into their hands.

e [Most commentators refer יָּשָׁב רָשָׁב, in the title of this Psalm, to David himself, from what he says Ps. iv. 6, 7. Bp. Horaeley translates it "concerning the doves. The band of those who are in a far country," and considers "the faithful in a state of persecution among the heathen" to be spoken of under those terms. Other interpretations may be seen in Rosenmüller, who himself considers the words to refer to some tune. Jebb says, "I am rather disposed to think that these words announce the name of some instrument, with epithets of its specific nature, which it is now impossible to determine. May we, however, without the imputation of profaneness offer a conjecture, that the title affixed in days posterior to the days of David may allude to some instrument of Grecian origin, adopted into the Jewish church? Jonath will bear the meaning of Grecian; and Rechabism may apply to that distant nation." Diss. ii. §. iii. p. 154.]
The ancient interpreters generally render it as if it were from ἐπιστολή or ἀνίψλος, conculcare; יִכְסָלָה say the Chaldee, he hath trod me under foot; and so the LXXII, κατέπάτησαν. The same word is again repeated in the same sense, ver. 2, יִכְסָלָה עָנִית, my observers—or those that watch as spies upon me—gape.

4. [c] In God] That ἐπιστολή in Piel signifies to praise, there is no doubt; and if it do so here, it will be necessary to soften the phrase, which otherwise sounds somewhat rough, and instead of ἐπιστολή in the sense of יכְסָלָה, which we render literally, In the Lord I will praise his word, to read, The Lord his word will I praise; which is easily done, if only as oft it is—be reckoned as a pleonasm. But the word signifies also to glory, or boast, as Ps. x. 3, the wicked יכְסָלָה, boasts—the Targum reads, יכְסָלָה, rejoiceth, or glories—in his own heart’s desire; and this notion seems better to belong to it here, where it is joined with putting trust in God; for so to glory and boast in God, is to profess dependence on him, and none else; and so the Syriac hath distinctly rendered it יכְסָלָה, in God will I glory. The LXXII seems to have read יכְסָלָה, my words; for they render it εἰς τὸ Θεόν ἐπιστολήν τοῦ λόγου μου, In the Lord I will praise my words—and so the Latin, and Arabic, and Ethiopic follow them. In Deo laudabo sermone meo—it will not be easy to divine with what sense. What is here said, in God, and again in God, is with some change repeated, ver. 10, יכְסָלָה, in God, and יכְסָלָה, in the Lord. Of these two words the Rabbins observe, that יכְסָלָה, God, is יכְסָלָה, the attribute of justice, but יכְסָלָה, Lord, יכְסָלָה, the attribute of compassion. And accordingly the Chaldee here reads, יכְסָלָה יכְסָלָה, &c., in the attribute of the justice of God I will praise, or rejoice in his word, יכְסָלָה יכְסָלָה, in the attribute of his pity, &c., i.e. whether he punish, or he pities, I will praise him, or boast or glory in him.

5. [d] wrest] יכְסָלָה signifying first to grieve, or be in pain, is used by metonymy for any laborious framing or forming anything. Here being applied to another’s words, or speeches, it seems to note the depraving them, labouring, and using great art and diligence, to put them into such a form as may be most for the disadvantage of the speaker, turning and winding them to his hurt, putting some odious gloss upon them; and so according to sense, may most fitly be rendered depraving. This perhaps the LXXII meant when they ren-

[See Gesenius’ and Lee’s Lexx. in יכְסָלָה. Bp. Horsey follows the rendering of the LXX here. “Rosenmüller has anheisit me, i.e. inhaist mihī, quenammodum fere prædes inhast, perdere me captatis.” The Arabic יכְסָלָה signifies to scent any thing out.]

[See my note on Ps. v. 5.]

[h] Hengstenberg renders it “God boast I, his word,” and goes on to say “to boast in God is q. d. to extol God.” He would not repeat יכְסָלָה with יכְסָלָה, but consider it as the ordinary construction of the accusative with יכְסָלָה. Thus it may be “In God I will boast, (I will praise) his word.” But it may be the accusative expressing the cause of his boasting, or extolling, “In God I will boast (as to) his word.”

[i] Bp. Horsey “distorting.”]
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dered it ἀδελφόνυρος; not, as that signifies, detesting, abhorring, but making them detectable, putting an odious abhorred sense upon them. The Syriac here read ἐνδιήκεταί, they took counsel against me, reading by taking counsel, labouring, and industriously contriving and consulting, my words, by me; and then supposing the preposition ἐν, against, to be wanting, they thought fit to supply it, and thus to paraphrase this obscure phrase, and make it agree with that which follows, all their thoughts, or contrivances, are against me for evil.

6. [a] gather that signifies to dwell or to sojourn, signifies also, in the notion of ἑαυτῷ, to assemble, to meet together; and so the Chaldee interpret it here, they shall assemble together; but the LXXII, retaining the former notion, render it παρωξύσονω, they shall inhabit.

7. [f] escape] Of ὥσπερ it is observed by lexicographers, that as in Kal it signifies to escape or go out, so in Piel it is used for casting out or throwing away; so saith Kimchi in his roots, adding that the noun from thence signifies an abject vile person, Judg. xii. 4, 5, and Is. xlv. 20; so Jon. ii. 10, where the Hebrew hath יפר, the fish vomited out Jonah, &c., the Chaldee render it יפר, where it evidently signifies to cast or vomit out; so Levit. xviii. 25, 28, the Chaldee useth it of the land's vomiting out its inhabitants, and so the Rabbins use יפר, for vomit. And then the place will be thus literally interpretable—נָעַבֹּר, for, or according to their iniquity, יכָּבֹּר, abjection, casting, or vomiting out shall be to them, i. e. they shall, as vile persons, be rejected and cast out by God. And thus the Chaldee appear to have understood it, who render it ויהיה ומור, they shall be empty, or vile [Lat. evacua eos]; and to this best connects that which follows in the verse, In thine anger cast down the people.

PSALM LVII.

Tit. [a] Al-taschith] יָשֵׁשְׁכֶּת מְבֹא, from יָשֵׁשְׁכֶּת, perdidit, is a form of deprecation, "destroy not." It is four times used in the titles of the Psalms, in this, and the two next succeeding, and the seventy-fifth. This makes the Chaldee's gloss improbable, viz. that it was composed at a time when he said Destroy me not, for that will not fitly be applicable to any, much less to all of these. It is much more probable that as many other titles of the Psalms, so this was designed to denote the melody or tune to which it was set, the same that had formerly

k [Probably "rendering."]

l [ Yönet means to gather in grain.]

m [Neither Castell, Gesenius, nor Lee acknowledge this sense: and in the passages quoted from Judges and Isaiah the English version has fugitives and escaped.]

n ["Propter sanctatem erasit illis, confidunt mendaciae dolisque quod ea ipsa sainf præstitura effugium." Rosenm. "From their wickedness they hope for deliverance." Hengst. Bp. Horaley observes that this is improperly made a question in the English version.]
belonged to some Psalm or hymn, beginning with those words, שְׁמֵם, destroy not.

3. [b] the reproach] All the ancient interpreters make רע, a verb—and so sure it is of the preterperfect tense in Piel—and apply it to God, that he shall deliver David, having shamed or reproached his enemies. So the Chaldee רע, he hath reproached; the Syriac רע, and he shamed or reproached. So before them the LXXII, ἔδωκεν εἰς ὀππορφιοῦ, "he gave to reproach," and accordingly the Arabic and Ethiopic. And in all reason so we are to render it, rather than imagine the prefix το to be wanting. But another rendering the words are also capable of, רע נג, he that would swallow me up hath reproached or railed against me.

4. [c] my soul] The rendering of this fourth verse will depend upon the notion of נפש, my soul. This, according to the most usual notion of נפש, signifies no more than I myself; and then it may not improbably connect with נפשי in the first person, my soul, i.e. I lie among lions. If not so, yet retaining the literal rendering my soul, that may be taken in the vocative case, as part of a soliloquy, O my soul, I lie. In either of these renderings the following words will flow readily, נָבָא יִשְׂרָאֵל תּוֹנְבִּישׁ, the sons of men are set on fire, תִּשְׂרָאֵל, &c., their teeth are spears.

8. [d] Awake] הַרְקָע, from רוק, is most fitly to be taken in the transitive sense for exciting or stirring up, and so awakening. So it is generally taken; and then רוק as a noun, that signifies the dawning first light of the morning, the phrase רוק הַרְקָע will be best rendered, I will awake the morning; a poetic strain, imitated by Ovid, and frequent among poets—Non vigil ales ibi cristi comitibus oris Evocat auroram, "The cock by his crowing calls not up the morning there.

10. [e] the clouds] From רְקָע, comminuit, is the noun רְקָע, the heaven, from the thinness of the substance thereof. And it seems to be taken not for the aerial part which contains the clouds, but the

ο [This is the opinion of Aben Ezra, who is followed by Rosenmüller. Jebb considers it more probable that Tachith is the name of some instrument, like Shemnin and Gittith: and that נָבָא is the preposition, which occurs Ps. vi. 1, lxxxi. 1. Hengstenberg supposes it to be a maxim which David constantly had in his mind during the times of Saul.]

ρ ["He shall give to reproach them that trample on my soul." Bp. Horaeley after the LXX. "Servabit me dum probro me afferet persecutor meus. Potest quoque verti: ignominias afferit persecutor meus." Rosenm. Hengstenberg adopts the former of these constructions, referring to Ewald's Grammar, §. 6. p. 26: "καίτοι (he says) is never used of God, but only of men, who revile God or their brethren."]

θ [Rosenmüller understands some preposition signifying with or among. Gennius makes רְקָע, the accusative of the place, as Ps. lxxxviii. 6. Micaiah vil. 5. So Hengstenberg. רְקָע יְמַנְּעֵל, will then be in apposition with מִיַּמְּנַעֵל. But the Athnach appears to require that רְקָע should be joined to the preceding words—as to my soul, I lie among lions: the sons of men are set on fire.

τ [So Jarchi, Bp. Horna, Hengstenberg. Bp. Horaeley is not disinclined to it, though he adopts the other rendering in his text.]
ethereal, which comprehends the sun, moon, and stars. So Ps. lxxxix. 37, where the moon is called the faithful witness ἡμέτερη, in heaven. So ver. 6, who in the heaven ἀναστήσεσθαι, shall be compared unto the Lord meaning the highest heavens, not the clouds. So Is. xlv. 8, οὐράριον in the plural, Let the heavens distil righteousness, to signify not the clouds that distil the dew—as the Chaldee there understands, and renders it, מַעַרְבֵּה, and the clouds—but God the Lord, that doth all these things, ver. 7; so Jer. li. 9, is lifted up to νεφέλη—where the Chaldee renders מַעַרְבֵּה, the heavens of heavens, or highest heavens—I suppose there in the notion of the highest heavens, though that phrase do not always signify so: see note on Ps. cxlviii. 4. And so in this place νεφέλη in the former part of the verse regularly signifies the regions of the air, frequently called ὀυρανοὶ, heavens; and then in all reason ἀνάστησις shall signify not the same again, but the ethereal regions; and so will best be rendered sky, the seat of the stars. The Chaldee retaineth the same word, only changed into the plural, מַעַרְבֵּה, heavens; the Syriac also departing from the LXXII, which read νεφέλη, clouds, render it מַעַרְבֵּה, to the heavens of heavens. The Jewish-Arab renders it ים, from a root differing from the Hebrew

only by the change of נ into מ, ים [מַעַרְבֵּה] which, though not usually found applied to the heavens, yet may well signify the highest of them—properly signifying heights, as joined with the name of mountain, the heights or highest tops of the mountains—and that is the peculiar style for the ethereal bodies, ὑψός, heights, and ὑψόμενος, the highest, which makes it reasonable for us to render it sky, and not clouds.

PSALM LVIII.

2. [a] weigh] All the ancient interpreters consent to annex ἐν τῷ, on the earth, to the former part of the verse; ἄνωθεν ἐργάζομαι ἐν τῷ γῆς, ye work wickedness on the earth, say the LXXII—and so the Chaldee, and Syriac, &c.—by that meaning all the space that they live upon in this world. Then for νεφέλη, your hands, they generally render it so, as to go before, and govern the verb νεφέλη: so the LXXII, διήλθον ἀλ στείρα ὡμοῦ συμπληκόνθων; and the Vulgar, injustitias manus vestrae concinnant, "your hands weave, or frame wickedness;" the Chaldee יָיִן עַדְיָה יָיִן, your hands prepare evil; and the rest after the same manner. Only the Jewish-Arab goes the other way, reading, In the regions you weigh the injustice of your hands. And in case the verb—as it will bear—should be in the second person, there will yet be no reason to join מַעַרְבֵּה to νεφέλη, the iniquity of your hands. The more probable rendering will be by understanding the preposition מ prefixed to מַעַרְבֵּה, heart, in the former part of the verse, and so fit to be מַעַרְבֵּה repeated here—in, or with the heart ye work wickedness on the earth, with your hands you frame or prepare

* [So Rosenmüller and Hengstenberg take it, as also Bp. Hornley and Jebb.]

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violence. The word ὑψη signifies to weigh in a balance, and to frame any thing by rule and line: and in this latter sense the Chaldee understand it, rendering it by ματ, from μᾶ, to prepare, or fit, or frame any thing; and herein the Latin choose to follow them rather than the LXXII—concinnant, “they frame;” which the LXXII, more loosely and paraphastically render συμπλείουσιν, they complicate, as that signifies weaving, or texture, and so by a metaphor, framing also.

3. [b] from the womb ζυγυν and γραγγ, from the womb, and from the belly, are not strictly to be taken for the hour or minute after birth, as if they did actually sin, or tell lies, as soon as ever they were born; but in that latitude that aversions—so ὁρα signifies—and straying and speaking lies are capable of; i.e. as soon as they are by age, and understanding, and use of their faculties qualified for sinning, which is not many months after their birth, they do actually fall into sin, and accordingly grow up with it, without reformation.

4. [d] deaf adder] ύπη γραγγ, the deaf viper, or adder, is said to be so called, because—saith Schindler in the word γραγγ p. 1506. A.—being deaf of one ear, he useth to stop the other with dust, or with his tail, to avoid the force of charms or incantations wherewith he is wont to be caught. Of this art of catching dragons in India, Philostratus gives an account in the * Life of Apollonius—On the mountain, saith he, ἐπακτὼν θηρία περιευκέων φασι, they are wont to hunt the dragons; and there are three parts of the prize, when they are caught—κύριος τοὺς ἄλογους—ὄφθαλμων, ἐφάρμοζες τὰ τοὺς ἑαυτοῦ, ἑκάστους τὸ σῶμα, τὰ καὶ τὰ ἀκήμους, πολλαὶ ἡμῶν ἀφορριστικά, florid and sparkling out all manner of colours, and of secret and unspeakable efficacy, such as Gyges his ring is said to be. The hope of this gain stirs up the inhabitants to use all arts to circumvent and take them. And this is the Indian manner of it, they take a scarlet coat embroidered with golden letters, and spread it before the serpent’s hole, and these golden letters have a fascinating power over him, and therewith his eyes, though as hard as stones, are yet overcome and laid to sleep. And besides, πολλά τῆς ἀπορρήτως σοφίας ἐπὶ αὐτῶν ἔδωκεν, ὅς ἠγατεῖ τα καὶ τοὺς αἰχένα ὑποκάλεσεν τῆς χεῖναι ἐνακοβεύει τοῖς γράμμασι—προσπεποθεῖτε οὖν οἱ "Ἰνποι κειμένη, πελεῖς ἐναράτος τοῖς καὶ τῆς κεφαλῆς ἀπογραμμάτες λητοῖται ροῦς εἰν αὐτὴ λίθως, They have charms of hidden wisdom, or sorcery, which they use to him; and thereby he is brought to put his neck out of the hole, and sleep upon the golden letters; and then the Indian taking that advantage cutteeth off his head with an axe, and seizeth upon his prey, the stones which he finds in the head. Here is a signal testimony of the received custom of charming

† [Or to level a way. See Gesen. Lex. It probably signifies to weigh here, and contains an abbreviated comparison: instead of the righteousness, which, as the judges appointed by God, ye ought to weigh out—comp. the mention of the balance of righteousness in Job xxxi. 6.—ye practise injustice.” Hengst.]

‖ [For γραγγ, as ἄλσα, Jer. xiv. 3. 16; 1 Sam. xiv. 29. 13; Cant. iv. 10. See Buxt. Thes. Gram. p. 309.]

or enchanting of serpents, very agreeable to the expression of the Chaldee here, which styles it the voice of enchanting words, which bind the serpents, i.e. lay them fast asleep. For the avoiding of which danger, the deaf adder, so called, because he hears but of one ear, is supposed to stop his other ear, and so to secure himself. Whether there be exact truth in this is not material to the Psalmist's use of it, or to the explicating the meaning of this allusion, which as from a thing vulgarly believed sets forth the matter in hand—the imper- suasibleness of wicked men, who will not be wrought upon by any the wisest and divinest arts of persuasion, to forsake his course, or be won and gained and caught to virtue; but fortifies himself impreg- nable against all such artifices that he can foresee likely to have efficacy upon him.

5. [d] charmers יְשַׁקְּרִים from דָּמַךְ to murmur, or whisper, signifies those that use charms. As for the other part of the verse, it will best be understood by joining the last word דְּמָרִי, the wise, or wizard, by way of apposition to the charmers precedent; and then with that will connect יְשַׁקְּרִים יְשַׁקְּרִים that enchant enforcements, i.e. useth all the enchantments he is furnished with b; יְשַׁקְּרִים—from דמך to associate—denoting a conjurer, or enchanter, that either brings many creatures into one place by his charms, or else stills them, that they shall not hurt, by that means. And then the phrase enchanting enchantments is but ordinary Hebrew style, very frequent in all words where any oblonger, aggravation, is to be expressed.

6. [e] teeth] The mention of teeth in this first place, with the relative their, looks most probably on the adder or serpents immediately foregoing, whose poison and noxious power is in their teeth; and the way to disarm a snake is to deprive him of his teeth. This they that keep them tame usually do, by putting to them a piece of red cloth in which they love to fix their teeth, and so draw them out. And breaking them is equivalent to drawing them. This mention of teeth fairly introduces that which follows concerning the lion, whose doing mischief with that part is more violent and formidable; and so signifies the open riotous invader, the violent and lawless person, as the serpent's teeth the more secret undiscernible wounds of the whisperer, or backbiter, which yet are as dangerous and de- structive as the former, by the smallest prick killing him on whom they fasten.

7. [f] run יָרֹץ—from יָרֹץ, going, or going away—will be here best joined with מְנוֹשֵׁי, as waters, and rendered thus—They shall melt as waters depart or go מְנַשֵׁי, from themselves—so the Chaldee מְנוֹשֵׁי, they shall fall away from themselves—this being the nature of water, when it is not cooped up in some vessel, or enclosed within banks, to run about, to depart from its own spherical nature, and every part to leave the other—so the Jewish-Arab reads, let them be dissolved as waters that go their way—or when it is in a current, con- tinually to flow, and not remain: and so the resemblance is most fit

b [Rosenmüller and Hengstenberg take the words in this order "of the charmer, of the conjurer, who can conjure well"—literally "of the conjurer wise as to conjuring."]
to describe the destruction which is here abode to the wicked, by way of melting or falling asunder, which is nothing else but the departing of one part from the other, so as not to return again to their state. To this well accords the other part of this verse, *He shall direct or send out his arrows, יִשֵּׂרָה, as if they were cut in sunder— from רָעָה, to cut in pieces*—i.e. when he prepares his arrows, sends out the instruments of his malice, they shall not come to their designed mark; but, as when arrows are cut in sunder, before they go out of the bow the pieces fly not out, but fall presently to the ground, so shall it be with his intended mischiefs; they shall be frustrated, disappointed utterly, unable to hurt any man. Abu Walid observes of the word יִשֵּׂרָה, that it implies as much as if it were said, *let them be cut in two like straws.* And the Jewish-Arab, though he interpret the former part by change of the person—*when thou settest thine arrows to the string against them*—yet in this part he agrees, *so let them be cut off as an ear of corn.* The noun יִשֵּׂרָה, we have Deut. xxxiii. 26, for stalks, or ears of corn; and if the verb may draw any signification from thence, then this will be the meaning, that their arrows, when shot, should fall asunder, like the ear from the straw, to which Job seems to refer, ch. xlii. 27, 29 c, *He estemeth iron as straw, and brass as rotten wood.* Darts are counted as stubble, &c. In the beginning of the verse, for יִשֵּׂרָה, shall melt—from יִשֵּׂרָה, liquificat—the LXXII reads ἐξωδευοθήσονται, which is thought to signify being despised, or contempted, and so to be the rendering of יִשֵּׂרָה, praebuit: but ἐξωδευοθησον may rather be understood there for bringing to nothing; and so the vulgar Latin understood the LXXII, who read ad nihilum devenient, “they shall come to nothing;” and so it is a clear periphrasis of the melting which the Hebrew designed, and fitly agrees to the resemblance of water falling on a plain, where it runs abroad, and comes to nothing.

8. [g] snail] What יִשֵּׂרָה here signifies cannot be certainly defined, being but this once in the whole Bible. The LXXII render it ἐξωδευοθήσονται, as wax, and the Syriac and Latin, &c., follow them. And if it be thus rendered, then the verb יִשֵּׂרָה, which is joined to it, must be taken in the Arabic notion of it, not unusual in the Bible, for perishing and being destroyed, or in the notion wherein it is used here ver. 7, of waters which go from themselves, and is there a resemblance of melting. But the Chaldee may also deserve to be heard, who read יִשֵּׂרָה יִשֵּׂרָה, as a reptile, or crawling, &c., which, interpreting the word of some creeping thing, which is an eminent example of melting, seems to apply it to a snail—which notion Abu Walid prefers before any—when he goes out of his shell—to which also the יִשֵּׂרָה, walking, or going out fitly agrees—which melts and leaves the marks thereof behind, wheresoever he goes—יר넓 ינין, wets, or moistens his way, saith the Chaldee—till at length by degrees he consumes and destroys himself. And with this agrees the latter part of the verse, that other resemblance of יִשֵּׂרָה, the abortive, or—as the word from יִשֵּׂרָה.
signifies—the falling fruit of a woman, meaning the child in the womb, when by the dissolving of the ligatures, by which it is knit to the womb, and by which it receives all its nourishment, it falls down, and if it continue in the womb, from that time it presently melts and consumes away, as the snail did by going out of his shell. For this the LXXII, and so the Latin and Syriac, &c., read ἡ καρδία τῆς γυναίκος, the fire fell, reading it seems τῆς γυναίκος, and applying it to the wax precedent; as, on the other side, the Chaldee, looking forward to the conclusion of the verse, of not seeing the sun, for ἡ γυναίκος, the woman, read ἡ γυναίκος, the mole, and so join that with the abortive child, as an abortive and blind mole—so false conceptions, or lifeless embryos are wont to be called—which see not the sun. But the Hebrew will best be rendered so as the snail and the child dead in the womb may be the two resemblances to express the blasting of the wicked man’s designs; and then the not seeing the sun, be applied only to the wicked, not either to the snail, or that fruit in the womb—though in the latter of them it certainly holds also—that he shall not see the sun, i.e. shall not bring his designed or projected malice to light, shall be disappointed and blasted and consumed, before he bring it forth.

9. [h] pot[sa] יָּני signifies two things, a thorn, and a pot or vessel to be set over the fire. In the latter sense the LXXII—though they here, and Eccles. vii. 7, render it in the former ἀκανθαῖς, and Hos. ii. 6, σκόλοψ—do oft take it and render it λίβρης, caldron, twenty-two times, and χαλκείων, brass pot, twice, and εἰρήνη, which we render pot, 2 Chron. iv. 11, and σταφάνι, a pan, Exod. xxvii. 3, and xxxviii. 3, and Jer. lii. 18, and ἰδρυμα, a caldron, Jer. lii. 19. And if we shall here take it in that sense, then for the pot to understand—so יָני, from יָּנָה, signifies—or rather to feel the thorns—i.e. the fire that is made of thorns, a quick and scorching fire—will be no more than to be heated by a fire of thorns. That is very instantly done; the fire is instantly kindled into a great flame, and so the caldrons that are over it are soon heated, and what is in them scalded by it. This resemblance therefore is fitly set to express the swiftness of wicked men’s destruction; and hath the same importance that the Greek adage, “Ἄνω εἰς πῦρ, or the Latin, citius quam asparagi coquantur, “sooner than asparagus is boiled,” which yet is so very little while a doing. But the LXXII, as was said, render יָני here in the other notion by ἀκανθαῖς, thorns; and so it may also signify. For thorns and briers, יָני and יָני, being both noxious shrubs, of the same kind, full of hooks and prickles, upon the first touch are united and clapped fast together, entangled in one another, and grow one upon the sudden, have an intimate acquaintance as it were—the importance of יָני—upon the first meeting. And in this sense there is ground also for the proverb, especially when there is speech of divers naughty persons—as here there is—agreeing one with the other in their irregular entangling figures, i.e. in the like mischievous dispositions.

* [Buxtorf’s translation of this is Sicut abortivum et talpa, quae occa sunt. See his Lexicon in יָני.]
* [It is used in both senses in this passage.]
And to this purpose is that adage in Aristotle, Moral. l. vii. ἐγὼ δὲ φῶς τε φῶς καλ ὁνεος ὁνος, One thief, and one wolf, or rapacious person, knoweth another. And then it will be thus rendered, Ere your thorns understand or know the brier, ere they are combined together, where they can grow acquainted—which they usually do at their very first encounter, and can hardly be got asunder again—קָדָם תָּחֵם יָהְסְרוּ לְעָרָו וַתְּרָשְׁוִּיתָם. These latter words, as the former, and in proportion with them, are also capable of a double interpretation. For if יִי be taken, as most frequently it is, for vivum, “living,” then most probably יִי must be rendered in the notion of יִי, horruit, or horripilavit, “horror,” or “staring of the hair,” caused by fright; or of יִי, [by] changing ו into כ, carrying away with a whirlwind or tempest; and then the latter part will be thus rendered—so shall he affright and perplex them; or so shall he hurry them away with a whirlwind, as it were alive—as when the earth swallowed up Corah—and, again, as in anger or fury. For when a man is in rage, then he hurries them away with whom he is thus displeased, and stays not first to kill, and then carry away, which requires time; hurries them tempestuously, but as it were alive, no man knows whither, by both these noting the swiftness and terribleness of it. And though God be not capable of such incitation, yet יִי, as if he were thus in a rage or incitation, he will thus hurry them away, as it were alive. And so this may be the meaning of the phrase, if only we suppose an ellipsis of יִי, in, before יִי, and read as it were in anger, or fury; but it is possible יִי may be substantively taken, and be of some affinity with יִי, and then both these join together in the nominative case. To which purpose it may be considered that Levit. xiii. 16, in the examination of the leper, יִי signifies raw flesh; and so our old translation here took it, rendering it a thing that is raw. And then rawness and anger—in that dialect, wherein we call a sore angry, which is painful or inflamed—will signify jointly that anguish which proceeds from an inflamed wound, and thus be rendered, so shall rawness, so shall anger, or inflammation—יִי from יִי, inflammatus est—affright, or perplex them. Beside this, the Arabic notion of לָשָׁן [שַעֲרָ] is considerable, for knowing or understanding; and then will be a farther elegance, in allusion to the knowing of the briers and thorns forementioned; and the rendering [will be] thus, Ere the thorns know the briers, so shall rawness, so shall inflammation or anguish know them. And if יִי will bear this sense proposed, this will be a fair and ready meaning of the passage.

[Rosenmüller translates this “pridequam olla vestra presentiscant rhamnum, i. e. ignem ex rhamno, qui cellerime ardescit et calefacit, suum vivum quam indues tum, turbina abripit illum, sc. rhamnum Deus; proverbialis locutio, cujus sensus videtur hic esse: antequam comitia vestra ad maturitatem aut effectum pervenerint, improviso omnes vestra machinationes evarentur.” Hengstenberg’s general idea is the same; but he interprets יִי and יִי of the meat in the pots, raw and cooked. Lee takes יִי for thorns, affirming, in opposition to Rosenmüller, that...
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10. [i] wash his footsteps] כעב from כעב, impulit, signifies primarily an hammer, then the soles of the feet by which the earth is trodden on, or beaten: so the LXXII—though here they read χειρας, hands—render it Ps. xvii. 5, δακτυλια των μυων, my footsteps; where the Chaldee hath ליטא, my feet. As for the phrase washing their feet in the blood of the ungodly, it literally signifies the plentiful effusion of the blood of wicked men, which the godly live to see; but figuratively to refresh—as washing of feet was designed to weary travellers—to recreate, and withal to benefit and profit them, as bathing was a principal part of the ancient medicine; and so, besides the thankful acknowledgment of God's mercy to them, in thus destroying their enemies—which is some refreshment to those that are under their persecution—they receive profitable document also, to cleave fast to God and the practice of all virtue, which hath this assurance to be secured and remunerated in this life.

PSALM LIX.

7. [a] belch.] From שער, scaturivit, is the same word used in a metaphorical sense for pouring out words, as a spring doth water, and simply for speaking; as Ps. lxxviii. 2, יוחמ, I will utter dark sayings, and Ps. xix. 3, day unto day shall utter a word (יוחמ), and Prov. i. 23, יוחמ, I will declare to you. And so in all reason here, they speak (יוחמ) with their mouths, and swords are in their lips, i.e. whencesoever they speak or say any thing it is some bloody matter or other; and accordingly as the Chaldee retain the Hebrew word, so the LXXII read αροφηγονται, and the Latin loquentur, "they will speak;" and the Syriac more expressly, צלמה יוחמ, the word of their mouth a sword in their lips.

9. [b] because of his strength.] What ריו here signifies, is somewhat hard to determine. It is literally to be rendered his strength; yet all the ancient interpreters, as now we have them, render it as if it were יוחו, my strength: יוחו, my strength, saith the Chaldee, and καρος μου, my strength, the LXXII; and the Latin, fortiudinem meam. And so the context may be deemed to require, which joins it with יוחו, to thee, as if it were thus to be rendered, my strength will I keep or repose with, or on thee—taking יוחו, from ריו, in the notion of reposuit, as it sometimes signifies—for God is my defence. This interpretation of the phrase is generally pitched on by the interpreters, save that the Syriac takes a greater liberty of paraphrase, and reads כעב יוחו, O God, I will glorify thee—upon the same account, I suppose, that, Ps. viii. 2, for strength, the LXXII read αλουη, praise—by that yet meaning to express the true power of the phrase; the reposing one's strength on God, being indeed the glorifying and blessing him for it will bear that sense as well as ביריס. See the whole article on ריו in his Lexicon. Jebb is inclined to take יוחו and יוחו for green and dry.]
all the strength one hath. And should this be resolved on to be the
sense, the words might yet remain unchanged, as our Hebrew now
reads them הַיֶּדֶת, his, i.e. God's strength, thereby meaning that strength
which I have from God; in which respect God's strength and mine are
all one; what is mine, as of the receiver, is his as the donor; and
when it is given me, yet it is not so mine as to cease to be his, but
still remains much more properly his than mine, as being free to him
to withdraw it when he will; his principally and originally, and in
fulness, and mine only derivatively, imperfectly, and dependently from
him: I am a tenant at will, to be put out of possession when he
pleaseth. And for the seeming incongruity between his and to thee,
it is not new, but frequent in the Hebrew, which oft pass from one
tense and from one number, and from one person to another. The
very next words are an example of it, for after God, mentioned in the
second person, וְנִמְצָא, to thee, follows immediately, in the third, for God
is my defence. And indeed הַיֶּדֶת, his strength, agreeing so well with God
in the end of the verse, and the sense lying thus—God is my defence,
therefore his strength will I repose on thee, i.e. on God, the appearance
of incongruity will not be in הַיֶּדֶת, his strength, but rather in וְנִמְצָא, to thee.
But neither is that new or strange, the transition from one person to
another being so very ordinary. In the next verses we have וְנִמְצָא, his
mercy, with the points of וְנִמְצָא, my mercy, the Keri being for the one,
and the Ketib for the other. And accordingly of the interpreters some
read the one, and some the other, both certainly meaning the same
thing; the Chaldee וְנִמְצָא, the God of my grace or goodness or
mercy, but the LXXII δέ θεὸς μοι τῷ θεοὶ αὐτοῦ, my God his mercy; and
so the Latin; but the Syriac in the middle between both, ὅλος
O Lord, thy grace. Thus much hath been said in compliance
with the renderings of the ancient interpreters, as we now read them.
But there is another notion of the phrase, of which it is capable; as
הַיֶּדֶת, his strength, may be understood of the strength or forces Saul sent
against David to watch the house, in the title of the Psalm; and as
נִמְצָא, may be rendered I will guard, or look to, or beware of, or keep
myself from, so as to avoid the danger of this strength of his, and this
נִמְצָא, at, or with, or by flying to thee, i.e. to God, as he is נִמְצָא, my,
i.e. David's refuge, in the end of the verse. And thus the words
most probably signify his strength I will ward, or avoid, or beware, or
take heed of at thee. And if the composure seem harsh or strange, it
must be imputed to the poetry, which consists principally in affinity of
words or sounds, and light variations, and correspondencies observed
betwixt several parts of the composure. Saul sent נִמְצָא, and they
guarded—in the sense of besieging—the house, in the title of the Psalm;
and נִמְצָא, I will ward—in the sense of taking heed of, or avoiding—
his strength, in the end of this first part of this Psalm. And then in
 correspondence with it, is the conclusion of the latter part of the Psalm,
very lightly varied, ver. 17. Here the first part of the concluding verse
runs נִמְצָא וְנִמְצָא, there it is נִמְצָא נִמְצָא; and the latter parts
are of the same affinity also—נִמְצָא וְנִמְצָא, for God is my defence, the
same in both; and only inפָּרָה, his mercy, changed into וְנָרָה, my mercy, as וְנָרָה, his strength, into וְנָרָה, my strength. Thus much being said for the confirming this interpretation, it will now be easy to conform the ancient interpretations to it, if only we shall suppose the true original copies of them to have been in the third, not first person, and to have been changed by scribes, on purpose to conform this ninth to the last verse. There indeed it is וְנָרָה and וְנָרָה, my strength, and my mercy, as in the interpreters so in the Hebrew itself. But here in the tenth verse, all copies of the Hebrew have וְנָרָה, his strength; therefore it is reasonable to resolve, that so it was when the interpreters rendered it; and according to that to reading their interpretations, being probably by scribes corrupted, ought in reason to be restored; the Chaldee, not וְנָרָה, my, but וְנָרָה, his strength; and so the LXXII, τὸ κραίος, not μον ὁ, but αὐτοῦ, πρὸς σὲ φοιλᾶς, his strength will I watch, or ward—the Hebrew וְנָרָה, and Greek φοιλᾶς, frequently signifies cævere sibi, "so to observe as to avoid and keep out of the danger—at," or "with," or "by betaking myself to thee." And so in the Latin and other translations, which are more reasonably to be accorded to the Hebrew than the Hebrew to them.

11. [c] Slay them not] In this place the ancients' renderings are very different. The LXXII apply the forgetting to the enemies, slay them not, μὴ ποτὲ εἰσιλάθωνται, lest they forget; and so the Latin and Syriac, ne quando obliviscantur, "lest they forget." And so the Hebrew may bear; וְנָרָה וַיִּיַּעַב. יי may be rendered lest they forget my people, as well as lest my people forget. The LXXII indeed now read, μὴ ποτὲ εἰσιλάθωνται τοι νῦν οὖν, lest they forget thy law; and so the Arabic follow them: but that is likely to be an error of some ancient scribe; for both the Syriac and Latin, that are wont to follow the LXXII, read מִצְלָחִים, populi mei, "my people." But the sense inclines the Hebrew the other way, וְנָרָה וַיִּיַּעַב, lest my people forget: the Chaldee adds in the former part a word which renders an account of the latter, slay them not suddenly, lest my people forget it. One act of universal slaughter, suddenly at an end, is not apt to have such durable impression on the beholders as another more lingering punishment under which men lie long, pine away and consume, as the scattering here following includes. And so this is to be resolved the due rendering of it.

12. [d] for the sin of their mouth] The clearest rendering of this twelfth verse will be by acknowledging no ellipsis in it, thus—וְנָרָה, the sin of their mouth, וְנָרָה, the word of their lips, or is the word of their lips, i. e., according to the Hebrew idiom, every word of their lips, is the sin of their mouth, so many words, so many sins;

[a] [Bp. Horsley and Jebb would both read נפר. The latter pronounces נפר to be unintelligible. Rosenmüller makes יפר stand for the strength of Saul or any of David's enemies—"robur ejus quod atinet, ad Te attendam, i. e. vim hostilem non metuo, sed tuum expecto auxilium." Several MSS. read יפר, and still more יפר. In order to keep נפר we must read יפר with Rosenmüller, As for my God, his mercy shall prevent me. So Hengstenberg reads. Kennicott would read יפר and יפר.]
and then follows regularly רֵעַ, and they shall be taken in their pride; this their punishment is the consequent of that their confident habitual going on in sin. The Syriac have thus paraphrased it, מִשְׁפָּתָם: | לָשׁוֹן הַפַּה אֶתְפָּהוּ, i.e. the sin of their mouth their lips have spoken, i.e. whatsoever their lips have spoken hath been sin; but the LXXII more literally, ἀμαρτίαν στόματος αὕτων, λόγον χειλέων αὕτων—more probably it should be read in the nominative case, ἀμαρτία and λόγος, and so in the other interpreters which follow them; the Chaldee taking the greater liberty, usual to them, of paraphrasing instead of rendering the words, וְשֶׁהוּא נְשָׁמָה נְשָׁמָה: &c. because of the sin of their mouth, &c. which as a paraphrase may be borne, but is neither the full nor proper rendering of it.

15. [e] grudge] The verb נָתַתָּ is equivocal, and signifies both pernotare and querulari, "to continue all night," and to "growl" or "murmur"; and in both these senses the allusion will here be proper to the returning in the evening, and making a noise like a dog, ver. 14. But the construction lying thus, they shall wander for meat וְשֶּׁיוּ שֶּׁיוּ, &c. if they be not satisfied, וְשֶׁיוּ שֶּׁיוּ, and they shall—it will be most reasonable to render it in the notion of continuing all night, thus, they shall wander, &c. and continue all night; and so the Chaldee and Syriac by וְשֶׁיוּ שֶּׁיוּ—from נָתַתָּ, pernotare—appear to have understood it, though the LXXII read וְשֶׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁיוּ שֶּׁ.io

**PSALM LX.**

*Tit. [a] Shushan-Eduth* That כּוּ, from כּוּ, signifies hexachordum, an "instrument of six strings," see note on Ps. xlv. Tit. It signifies also "a flower," whether rose or lily. But here in the title of this Psalm—as also Ps. lxxx.—in all probability it is used in the same sense in the singular, as כּוּ was in the title of Ps. xlv., and to that by inclines it, the Psalm being committed to the Prefect of the music, with directions to set it to that instrument. As for אֲדֻשַּׁת that follows—from כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּo. testatus est—it may signify the oracle, or the ark of the testimony, as oft it doth; and so the hexachord of the oracle may probably be resolved to be an instrument that solemnly waited on that. Or else, taking it in the primary sense for testifications or commemorations—i.e. solemn thanksgivings for mercies received from God, which were wont to be performed with music—the כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּוּ כּo. hexachord of the testi-

1 [Jebb renders the words
  "They will wander for meat:
  If they be not satisfied then they will stay all night."
  Hengstenberg—"They shall wander about for food, although they shall not be satisfied, they shall stay all night."]

k [Or rather מָלְאוֹן.]

1 [Jebb thinks the most probable meaning of it to be "a harp of six strings, first or principally used in the psalmody which was performed at Jerusalem before the ark—comp. 1 Chron. xvi. 37—42—a designation retained when all the choirs were united on the completion of the temple of Solomon."—Diss. II. 9. 3. p. 149.—Simonis

monies, may fitly be set to signify such a musical instrument used in thanksgivings. Add to this that ἐσφαχάδων, or ἐσφαχάδως, in Syriac, signifies a feast, that particularly of the Passover; and if that may here be of any intimation—and be not only a corruption brought in by later times from the Hebrew ἔσφαχαδα, as some question not very probably—it will be no more than the festival hemachord, or instrument solemnly used at feasts.

Tit. [b] returned] It is evident in the story, 2 Sam. viii. and 1 Chron. xvii., that David's victory over the Idumeans was diverse from that over the Syrians. The Syrians came to help Hadadezer marching towards Mesopotamia, far from the borders of Edom and Arabia. And after this victory over the Syrians, 1 Chron. xviii. 5, 6, David returns to Jerusalem, ver. 7. And then it is added, ver. 12, Moreover Abishai slew in the valley of salt eighteen thousand of the Edomites. These things therefore must be thus divided in the title of this Psalm, and the victory over the Idumeans looked on as distinct from that over the Syrians, and מֵיתָן rendered literally, and Joab returned, not when. But then whereas in that place of the story, 1 Chron. xviii. 12, it is said that Abishai slew in that valley of salt eighteen thousand Edomites, and here that Joab smote Edom in the same valley twelve thousand, and 2 Sam. viii. 13, that David gat him a name when he returned from smiting the Syrians in the valley of salt, being eighteen thousand men—all which may be thought to set down the same passage, but yet differ in several circumstances one from the other—this εἰναι τὸ ἔργον, or difficulty, may be best salved by interpreting these three places of three several passages in the story. For first the words, 2 Sam. viii. 13, may thus be understood—David, when he returned from smiting the Syrians, gat him a name, i. e. by smiting increased his glory, in the valley of salt eighteen thousand men; which reading hath this to assist it, that there is a distinctive accent in מֵיתָן separating that of his smiting the Syrians, from the other passage of the eighteen thousand in the valley of salt. And indeed that the whole verse belongs not to the Syrians, but principally to the Idumeans, appears by the next verse, And he put garrisons in Edom, &c. which must be founded in a [foregoing] victory over the Idumeans, and not only of the Syrians. Some would have שׁייכ, Syria, to be there a mistake for מיתא, Edom; and accordingly the LXXII read ἵππαρα, Idumea. But there is no need of that conjecture. The words duly rendered and pointed are, And David gat him a name, when he returned from smiting of the Syrians, in the valley of salt eighteen thousand men, i. e., as the Latin supply the ellipsis, cæsè decem et octo millibus, "killing eighteen thousand men." This being premised of 2 Sam. viii. the place in the Chronicles agrees with it exactly, viz., that Abishai, David's general, slew in the valley of salt eighteen thousand men. And then this in the title of the Psalm being still so different—not Abishai, but Joab; and not eighteen, but twelve thousand men—there is no reconciling them but by distinguishing the times; viz., that Abishai killed at first eighteen thousand, and afterward they rebelling, Joab

m [Probably "over."]
came upon them, and slew twelve thousand; which being the Idumeans' last defeat, is here mentioned in this Psalm most particularly. And thus Jarchi and R. Obadiah reconcile the difficulty.

4. [c] *truth* For שְׁפֹּת, which the Chaldee paraphrases by אָשֶׁר אֶחָד, the truth of Abraham, the LXXII read τὸς, a bow, reading, it seems, שְׁפֹּת, a bow. And then, to fit the verse for that sense, they render שְׁפֹּת—which, from שְׁפֹּת, signifies the lifting up or displaying the דֹּרֶךְ, ensign, precedent—by ῥόου· φυγόν· to fly from, in a sense wherein that word is not found: and yet in all this the Latin and Syriac, &c. and some later learned interpreters have chosen to follow them, as if שְׁפֹּת were the truer reading. The word שְׁפֹּת doth here surely relate to הָעָדָה of the preceding verse, to which שְׁפֹּת hath so near a literal affinity, as in like manner בּוּדָה answers to בּוּדָה, and דֹּרֶךְ alludes to פְּצָלָה; the poesy consisting in such analogies and allusions as every where is observable, and particularly in the next verse, where בּוּדָה, thy beloved, secretly alludes to David's name, from בּוּדָה, dilectus.

6. [d] *Divide Sechem* Of Sechem and the valley of Succoth, or booths—so called from Jacob's making booths and feeding his cattle there—see Gen. xxxiii. 17, 18. By these are meant Samarria; David's dividing or meting them out, is a phrase to express his dominion over them; it being part of the regal power to distribute his province into cities and regions, and place judges and magistrates over them. To these the addition of Gilead—which contains the whole region of Bashan, &c. on the other side of Jordan—and then the mention of Manasseh and Ephraim are designed, as by so many parts, to denote the kingdom of Israel, or the ten tribes and their being his and the strength of his head, notes him to be the lord over them, and to make use of their strength in his wars, for the defending or enlarging his dominions. And then Judah נַפְרֹד is my lawgiver, as it refers to Jacob's prophecy of the sceptre and lawgiver not departing from Judah, denoting that to be the royal tribe—[see Gen. xliv. ]—so by it is signified the kingdom of Judah, under which Benjamin is comprehended, that David is possessed of that also. After which follows, Moab is my washpot, the Moabites are subjected to me. The wash-pot, we know, is a mean part of household-stuff, for the use of the feet—so the Syriac read נֶפֶשׁ, of my feet—the lowest part of the body, and so is a fit title for the Moabites; see 2 Sam. viii. 2, where it is said, he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive; i. e. he divided them into three parts, two of which he destroyed, and the third he kept alive to be his subjects and tributaries, as there it follows, the Moabites became David's servants, and brought him gifts. Then, Over Edom will I cast my shoe; the LXXII read ἐκβάω, extend my shoe; and so the Latin, extendam, as when the master reaches out his shoe to his meanest servant, to be untied and taken off by him; from whence the Syriac נָפְרֹד, I will loose or untie, unless perhaps their truer reading were נָפְרֹד, injiciam, "I will cast;" for so sure the Hebrew נָפְרֹד is to be rendered, I will cast my shoe, as that is an em-
blem of subjugating, or bringing down under the feet. So of the Idu-means we find, 2 Sam. viii. 14, He put garrisons in Edom, throughout all Edom put he garrisons, and all they of Edom became David's servants. Abu Walid would have ﺤﻛ here to signify a fetter—I will cast my fetter, or chain on him; and so Kimchi in his roots, though in his comment here he interpret it in the notion of a shoe. Lastly, ﻳﻛ ﻤﻇ, Over Philistia give a shout; for so from ﻧﻛ, to sound a trumpet, or give a shout, is ﻧﻛ in Hithpael in the imperative mood; and being in the feminine gender [it] must refer either to his soul, Shout, O my soul, or, as the Chaldee paraphrase it, to the congregation of Israel; and so is but a form of ﻰﻛﻛ, or celebrating a victory, such as he had over them, 2 Sam. viii. 1; for ﻳﻛ is not to be rendered over me, but simply over ﻤ, and so joined with ﺑﻛ, over Philistia: so the Chaldee ﻤﻇ ﻤﻇ, over the Philistims; and the LXXII paraphrase it to this sense, ἐκοι διλόφωνον ἐνεράγων, the Philistims are subjected to me; the Syriac more literally, ﻨد ﺣد, Over Palestine will I shout. And so Ps. cviii. 9, where the latter part of this Psalm is again met with, it is ﻳﻛ and ﻤﻇ, I will shout over Philistia.

9. [c] Who will bring] This Psalm is made up of two parts. The former part of it, for the three first verses, is the recounting of their own weakness, when for their sins they were by God left to themselves. And the latter, in the five next verses, is the commemorating of their great successes and victories, by means of God's favour and aids. And these two next verses are, as it were, the recapitulating of both, and so contain their own absolute impotence to go on to any farther victory, unless God, who once forsook, be now pleased in a special manner to aid them. And it is poetically contrived by way of question, ﻧﻛ ﻤ, who shall lead me? i. e. it is not possible for me by my own strength, or with any human aids whatsoever, to enter any one place of strength—the Chaldee names Tyre—to conquer Idumea, unless God interpose in my behalf, assist and prosper my attempts. It follows therefore, ver. 10, ﻧﻛ ﻤ, shalt not thou, O Lord?—i. e. None can, except thou dost—Thou which hast, or hast forsaken us ( ﻰﻛﻛ), ὅ ἀκα-κατονοε ἥκα, say the LXXII; qui repulisti nos, say the Vulgar; thou which formerly hadst cast us off for some time; not complaining that he now doth so—that is quite contrary to the drift of the whole Psalm—but affirming and concluding from their improsperousness, when formerly he did forsake, that none can now aid successfully but he. And then concluding with confidence of his favour ﻧﻛ ﻤ, and wilt thou not—i. e. certainly, O Lord, thou wilt—go out with our hosts; καὶ ὁ ﺟ µἰν; and wilt thou not go forth? say the LXXII. And so this well accords with the contexture and design of the Psalm, to magnify God's aids and the consequent thereof, all manner of good success and prosperity.

[75 cannot be taken simply for ﻥ or ﻤ. We had better adopt Hengstenberg's explanation—"Rejoice over me, Philistia, is to be explained by rejoice with trembling, Ps. ii. 11: it is the shout of a king that is meant, the outward expression of subjection for the purpose of averting the threatened punishment." ]
PSALM LXII.

3. [a] 'imagine mischief' ἐπιθυμεῖσθαι is but this once used in the Scripture, and so will not easily be interpreted, but either by the notion which we find put upon it by the ancient interpreters, or else by the Arabic use of it. The Chaldee render it יִשְׁרָםְת, from בָּרָם, to tumultuate. To this also the Syriac agrees, מַעֲנִית, from מָעַן, to stir up, instigate, incite, or provoke. The LXXII likewise read ἐντιβοήτου, which the Latin well render irrititis, "rush in upon;" and so all consent to render it How long will ye raise tumults, use violence, &c. The Arabic word [עשת], is by Gallus rendered valide conculcavit, injustus fuit, violentum imperium exercuit, any kind of "violence" or "injustice." Then for שֵׁם־זָר, against a man, that sure is but a poetical expression for against me, i. e. David, the speaker, against whom the neighbouring nations raised war, and his own subjects rebellions. Thus doth Christ oft speak of himself under the title of the son of man, in the third person; and St. Paul, 2 Cor. xii. 2, οἶδα ἑαυτὸν, I knew a man, i. e. undoubtedly himself. Then וַיהוָה, from יָלָל, to kill, though by the Interlinear it be rendered interficiemini, in the passive Pual, yet it may more regularly be read as in Piel actively, only changing the point Pathach for Kametz. And for that we have sufficient ground, the eastern Jews reading it with Pathach as in Piel. And then it will agree with the foregoing וַיהוָה, raising tumult or war against him, which sure was designed to that end of killing him. And to that best agrees the following resemblance, יָבִיה וְיָלָל, as a bending wall, for that is ready to fall upon and kill any that comes under it, but cannot so well a resemblance of being killed: and so again רָפָף, a partition, or sept of wood, or stone, וַיהוָה—from יָלָל—driven out, or ready to fall, that may well be looked on as very dangerous to all that come near it, and therefore generally is avoided—men go far from the reach of it—and so is a fit resemblance to signify him that is ready to kill another. And thus the Chaldee understand it, יָבִיה וְיָלָל, that ye may become homicides? so the LXXII παραστέλλετε, and the Latin interficitis? "will ye kill," or "murder?" and so the Syriac, מִכְּלָם, that ye may kill, as a bending wall, making that the designed end of their tumultuating. This whole passage is thus rendered by Abu Walid. First, וַיהוָה he compares with the Arabic וַיהוָה with ל, not with ש [from מְכָה], which signifies to multiply words; and so he would have it, according to the use of it in that tongue, to signify speaking much against, backbiting, defaming, spreading evil reports of, lashing one with your tongues against, for hurt. And the meaning of the whole passage he gives either according to the reading of Ben Naphtali, taking וַיהוָה actively, How long will ye prate or speak evil against men? ye would kill them, all of

ο ["Violenter graviterque traxit virum, et abestulit: properavit et praecepit ruit ad inferendum malum."]
you, like a bending wall, or tottering fence, viz. inclining—or bending, putting yourselves forward—with wrong and injustice toward them, and hard words, and false accusations, as a wall ready to fall, incline, to do hurt; or, according to Ben Asher, taking it passively, How long will ye speak evil of men, to do mischief?—be ye all of you slain—in a parenthesis, by way of imprecation—as a bending wall, and fence ready to fall, and do mischief. What he thus observes of יִנָּהַמִּנָּה with יָנָה, may have place also with the word as we have it; for the root with יָנָה, also in Arabic [חַתָּה or חָתָה], signifies mentiri, "to lie," and confusion, injustice, violence, which as well agree to his sense as that of the root with יָנָה.

PSALM LXIII.

1. [a] longeth יִפְגָּר is not elsewhere used in the Bible: it is here by the Chaldee paraphrastically rendered יִנְּךָ, desireth, by the Syriac יֵכָס, from יָפָר ([אַפָּר], intuitus est, expectavit, "expecteth.") The LXXII read πνευμάξων as if it were יִפְגָּר, quantum. The fullest rendering of it may be had from the Arabic use of it, among whom, saith Golius [חֲרְבָּא], it is used not only for the dimness of the eyes—which the Arabic grammarians especially interpret of one born blind—but also for faintness פ: so when Kamus explains it by "changing of colour," mutabit colorem, and abiit, vel defectit intellectus, "his understanding was gone," or "failed;" both which change of colour, and failing of understanding, are tokens of faintness, and being in ill condition for want of due nourishment. And so it will here most fitly be rendered, with analogy to the thirsting of the soul foregoing, my flesh fainteth in a dry and thirsty land, &c. But from that other signification of blindness or dimness, it may also here be taken according to that translatorial use mentioned by Alzamacheshari, of being in a maze, erring, so as not to know whither to go, or what to do. The Jewish-Arab here renders it יָנָה, which agrees with יָנָה in the notion of changing colour, growing wan, as also of great anguish, being sick at heart.

2. [b] sanctuary יָנָה, holiness, is evidently used for the ark or sanctuary, 1 Kings viii. 8, compared with 2 Chron. v. 9. And therefore the thing so vehemently here desired by David is to see and serve God in the sanctuary. And the same is the importance of seeing thy strength and glory (יַעֲמָר יָנָה יִנָּה), for so both those words are used for the ark; Ps. lxxviii. 61, he delivered his strength into captivity, and his glory into the enemy's hand.

10. [c] fall יָנָה from יָנָה, fuxit, effusus est, signifies in Hiphil, they shall cause to be poured out, or shall pour out. The word is ordinarily applied to water, 2 Sam. xiv. 14, Lam. iii. 49. But here by the immediate mention of the sword, it is restrained to the effusion of blood; and being in the third person plural, in the active sense, it is after the Hebrew idiom to be interpreted in the passive sense, they shall

P ["Alteratus colore et mente debilitatus fuit."]
pour out by the hand of the sword, i.e. they shall be poured out by the sword, the hand of the sword being no more than the edge of the sword. As for that which follows, וְיָתיְם רַשִּׁים, it may possibly be rendered the portion of foxes they shall be, i.e. they shall be that which so frequently befalls foxes, viz., hated and pursued and destroyed; that which befalls that subtle and noxious creature shall befall them, to perish by their wickedness; or they shall be in the same condition with them, driven forth into desolate places, such as foxes use to walk in; so Lam. v. 18, the mountain of Zion is laid desolate, the foxes walk on it; so Jarchi here interprets it; and so the phrase is used, Matt. xxiv. 51, μὴ ἔχεις πόρος θησαυρὸς μετὰ τῶν ἵππων, he shall set him his portion with hypocrites, assign him the same condition that such have. But the portion of foxes may more probably signify the prey of those wild creatures, there being a sort of larger foxes in those countries, called usually Jackals, which feed on dead men, and will dig them out of their graves to eat them; and so to be left unburied, or buried at large in a field, will be to be made a portion for such beasts. The Syriac that reads מַעְלֵּה, meat to, or for the foxes, understood it thus; and the LXXII and Vulgar, μετίδες διωνικών ἱσορροι, partes vulpium erunt, "the foxes' portion shall they be," i.e. cast out for these wild beasts to feed on. The Jewish-Arab hath another understanding of these two verses—those that seek after my soul to destroy it shall go down into the lower parts of the earth, i.e. seek into holes and caves after my soul, descend in their search after it under the mountains of the earth, intending to draw it out to the edge of the sword, and make it a portion for foxes.

11. [a] swareth] It was an ordinary token of respect to kings, for their subjects in swearing to mention their names: so 1 Sam. i. 26, and xx. 3, and 2 Sam. xvi. 21, and in several other places. And it is Solomon Jarchi's gloss that this is meant here.

PSALM LXIV.

3. [a] bend] From מָנָה, to go, is the same word used for extending, sending out, directing, making to go; and so is applied sometimes to grapes or olives in a press, and then signifies to squeeze out the juice, by beating or treading them, Is. lxiii. 2, לַעֲמֹר, that treads or presses in the wine-press, and in many other places; sometimes of corn in the floor, and then it is to thresh, Jer. li. 33; sometimes to a way—whence the known מֶנֶנֶה, a way—Ps. cvii. 7, וַמָּנָה, and led or directed them. But most especially it is used of a bow, or arrows: if of מָנָה, a bow,

9 [Rosenmüller understands מָנָה כְּּנֶגֶרָה as the nominative case to מַעֲרֵה; and supposes the suffix to denote each of the Psalmist's enemies. Gesenius translates מַעֲרֵה They shall deliver up. So Hengstenberg.]

r [So Hengstenberg.]

8 [So Hengstenberg; but Rosenmüller refers it to swearing by God, which was a sign of piety and reverence towards him. And Jarchi takes it in this way—"When they see that thou hast saved me, all those that cleave unto thee and swear by thy name shall rejoice and boast."
then it is to bend it; if of יָדָיו, arrows, then it is not so properly to shoot, as to prepare or direct them. So Ps. lviii. 7, יִדְעוּ אֶלֶף, he directeth or prepar eth his arrows: so here יִדְעוּ, they direct, or aim, or make ready their arrows, רֹעָב, a bitter word, i.e. a calumniating speech, to be sent, as it were a dart, or arrow, out of the mouth. Parallel to which is that of Jer. ix. 3 [2 Heb.], where being applied to the tongue, as to a bow, that shoots out lying words, as arrows, it must be rendered bend; but here, applied to words, as arrows, direct, and not bend. To this accord Abu Walid and R. Tanchum, who from the use of the word render it who set their arrows on the string, not shooting as yet, but setting them ready to shoot. And thus it best agrees with what follows, ver. 4, that they may shoot in secret, &c. The LXXII for יְדִיב, [their] arrows, read ῥόκον, as if it were ῥῳν, a bow, and generally join it with ἐπορεύεται, bent; and the Chaldee, according to the nature of a paraphrase, join bending the bow, and anointing the arrows. But the Syriac herein follow them not, but read they whet their tongue as a sword, and their speech as ἅλων, an arrow—for so sure יִלְיִין signifies—where that which is proportionable to whetting the sword, is preparing or setting upon the string the arrows by way of preparation for shooting.

4. [b] Fear not] It is not easy to resolve what is the importance of יִדִּישׁ וַיַּחֲדֵשׁ, and they shall not fear. For though the joining it with יִדֵּר preceds, seems regular, they shall shoot and not fear; yet the context seems not to agree to that u. The design of the place is to express calumniators and whisperers, who shoot poisonous words, like darts, ver. 3, and shoot them in secret, and suddenly, in the beginning of the verse: and to that best agrees the interpreting it of those that are thus secretly and suddenly shot at by them, that they do not fear. But then this agrees not with the syntax; for those were in the former part of the verse mentioned in the singular number—ὅσπις, the perfect man—whereas יִדִּישׁ is the plural. This makes it necessary to recur either to the Hebrew practice, which often passes from one number to another, or else to their idiom, frequently taken notice of, of putting the third person active to denote the passive, without consideration of the persons that are the agents; as when δέκωρα, they shall receive you, imports no more than you shall be received. So here, suddenly do they shoot, and they fear not, will signify suddenly do they shoot, and no man fears, or, as oft signifies, when, or while none fear. And if we consider the genius of the ancient poetry, consisting much in paronomasia and verbal allusions—which is here so visible betwixt יִדְוָו and יִדִּישׁ, shooting and fearing—it will appear to be an elegance, and not any harsh expression. Thus the LXXII render it in sense, καὶ ὁ φοατισθὼρα, they shoot, and shall not be feared; and the Syriac not far distant מַאֲסָכָה, and they shall not be seen, i.e. shall come upon

[u] [This appears to be the best way of taking it.]

HAMMOND ANNOTT.
them unawares, when being not seen they are not feared or expected. To this rendering the learned Castellio adheres, reading, ut eos improviso fignant nihil tale metuentes, "that they may unexpectedly wound them not fearing any such thing;" to that purpose changing the singular οὐ προειρήσαι, into the plural, homines integros.

8. [c] make their own tongue to fall] From ἐποίησεν, impegit, to "stumble," is the word τῆς ὀργῆς, which being applied to the tongue, ὑμύρνη, and that their own tongue—as appears by ἤγνωκα, themselves—may signify, in proportion with the stumbling of the feet, stammering, or sticking in speech; linguis hesitent, saith Castellio, "stick," or "stammer with their tongues." The Syriac render it ῧי ὑμὺν μελῳ, ὑμὶν ὑμῖν, their tongues shall be weak, from ὑμῖν, decurtatus est, infirmatus est. This is ordinary for men that are in a sudden affrightment upon any unexpected accident, and so here very applicable to Saul's army at their defeat. But in this rendering there is no account given of the suffix in ἤγνωκα, nor of ὑμίν that follows. The Jewish-Arab therefore renders ἤγνωκα as in the nominative case, which, being joined with the verb plural, must relate to more tongues of more speakers; and reads thus—It is their own tongue that hath made them stumble. To which the Chaldee best accords, they shall make themselves stumble with their tongue; for that is all one with their tongue shall make them stumble. But perhaps the rendering will yet be more literal, ἤγνωκα, their tongue shall cause it to fall upon them; by it meaning the mischief or punishment, which certainly is spoken of, and may best answer the suffix. It is also possible that it may be thus divided, ἤγνωκα, they shall make him stumble or fall, i. e. σύντροφοι, the strokes or wounds, immediately foregoing, ver. 7; and then ὑμῖν, their tongue is upon, or against themselves. In either rendering the sense is the same—that their tongues, by which they designed to hurt others, shall bring mischief upon themselves. The LXXII, which read ἐγενώσαν αὐτῶν ἐρήμασαν αὐτῶν, their tongues have brought him to nought, are punctual in observing the suffix, and read ἤγνωκα in the plural, their tongues, not tongue, to agree with the verb plural; but then they take no notice of the ὑμῖν, upon themselves. This the Latin express by contra eos, but in their infirmata sunt lingue eorum observe not the suffix x. To this is added ἐρήμασαν—from ἐρήμωσα, to fly from—all that see them shall fly from them; and so it is expressed in the history, i Sam. xxxi. 7, and i Chron. x. 7. And when the men of Israel . . . . saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled. The Syriac express it by ἤγνωκα, and they shall fear, from ἤγνωκα; the LXXII by ἐκράξησαν, were troubled. To the same sense the Chaldee ἤγνωκα—from ἤγνωκα, motus est—"were moved;" though the translator render it movebunt capita sua, "they shall shake their heads," an expression of dislike and aversion to them.

x [Rosenmüller — Their tongue shall make them—i. e. each of them—fall one over the other. Bp. Horley in his notes — They shall cause it, their tongue, to fall upon themselves.]
PSALM LXV.

1. [a] waiteth] From📖, siluit, is שָׁלוֹם, silence, which being applied to man toward God, generally signifies a quiet reliance and dependence on him. And thus the Interlinear rendereth here, tibi silentium laus, “silence to thee is praise;” and the Chaldee accords, מְשַׁעֲשָׂעַת אִישָׁה יִשְׂרָאֵל רַעְשָׁה, Before thee praise is reputed as silence; it would rather be silence as praise. And that thus it should signify here, the context inclines, being a solemn acknowledgment of his readiness to relieve all that come to, and wait, and depend on him. And if that be it, then the only question is whether being joined to יִשְׂרָאֵל, praise, it be to be rendered without, or with a copulative. There is no copulative in the Hebrew, and therefore literally it will thus be rendered, יִשְׂרָאֵל שָׁלוֹם, Silence to thee—i. e. a quiet waiting or depending on thee—is praise. But it is so ordinary in the Psalms to omit, and yet understand, the copulative ו, and, that there will be no reason to doubt but that so it may be here also—To thee silence and praise, O God, i. e. To thee belongeth, or is due each of these ו. But the Jewish-Arab renders it, praise becometh thee, O God; and Abu Walid, To thee is praise befitting, becoming, due, convenient for thee, referring שָׁלוֹם to the theme יִשְׂרָאֵל, to be like, or agreeable: and in this rendering all the ancients, save only the Chaldee, agree; בָּאָל שָׁלוֹם, say the LXXII, praise becometh thee; פָּרָשָׁה. it is decent for thee, the Syriac; agrees to thee, the Arabic; and so the rest.

5. [b] terrible things] מְשַׁעֲשָׂעַת—from מָשָׁה, timuit, reveritus est—signifies sometimes terrible, sometimes wonderful things, any thing that exceeds either in greatness or quality. In the latter we have it Deut. x. 21, speaking of God, He is thy praise, and he is thy God, that hath done for thee these great and terrible things, מְשַׁעֲשָׂעַת—i. e. מַשָּׁה, strong things, saith the Targum—great, exceeding, wonderful things, and those acts of mercy, and not of justice or punishment; and so here it appears to signify, being joined with שָׁלֵם, answering us, or granting us in answer to our prayers—so שָׁלֵם signifies, to answer a request, to hear a prayer—and with חָי, in righteousness, which frequently imports mercy. The LXXII accordingly read it בַּשׁם שָׁלוֹם, wonderful.

5. [c] sea] מְשַׁעֲשָׂעַת the sea, is frequently set to denote the islands that are encompassed with the sea on every side; and being here opposed to מַשָּׁה, the ends or extreme parts of the earth, i. e. the continent, it is set to signify all the farthest distant angles or islands of the world; and so is joined with שָׁלֵם, those that are far removed; and so will best be rendered to the letter, the sea of them that are farthest off, and explained by the Chaldee, who read מַשָּׁה שָׁלוֹם, and of the

ע "Tibi silentium, i. e. tranquilla animi expectatio, fiducia, et laus debitur. Assyndeton, qujusmodi exempla pluris habuitus; vid. e. c. Hab. iii. 11.” Rosenm.

2 "Bo Hengstenberg; but the punctuation will not admit of it. Rosenmüller connects שָׁלוֹם יִשְׂרָאֵל with מַשָּׁה—Spes omnium terrar et moris extremas oras incolumitiam.” Jebb makes it agree with מַשָּׁה—the seas afar off.]
islands of the sea, אֲרֵגֶתְךָ פַּה יִשְׁרֵי which are remote from the continent. The Syriac render the sense most fully, יָכְבוּ הָעָלֶים, the remote nations.

8. [d] outgoings] From מַגָּר, proditit, processit, is מַעֲלוּ, egressio, [which] is ordinarily applied to the sun, and then best rendered rising. So Ps. xix. 6, מַעְלֵת, his going forth, i. e. his rising, is from the end of the heavens, i. e. extreme part of the horizon. So Ps. lxxv. 6, For promotion cometh neither מַעֲלוּ, from the going out—i. e. from the rising of the sun, the east—nor מַעֲלוּן, from the evening, or sunset, or west. In proportion with which place—where מַעֲלוּ, outgoing, and מַעֲלוּן, evening, or sunset, or west, are set opposite—it will be most fit to interpret the phrase here, that the outgoing of the morning shall be literally the rising of the sun, or morning star the forerunner of the sun, and by metonymy, the east, of one extreme part of the world, and again that used for the men that inhabit it; and the evening, on the other side, not the outgoing of the evening, or rising of the moon or stars, but literally the place of the sun's setting, the west, and so the inhabitants of that other extreme part. And so both together be equivalent with those that dwell in the uttermost parts of the earth, in the beginning of the verse.

9. [e] visitest] That מַעֲלָה signifies visiting, in the notion either of mercy or punishing, and here belongs to the former, in mercy, there is no question. The difficulty is in the following word מַעֲלָה, which, from מַעֲלָה, discurrir cum fremitu, "running about with a noise," as an hungry or thirsty lion, may signify to make thirsty. This word מַעֲלָה the Arabs use frequently of parched or dry ground, which opens the mouth, as it were, to beg for showers. Thus a dry ground is called מַעֲלָה, מַעֲלָה, Ps. cxlii. 6, a thirsty land. And thus the longing soul—in the word here used—מַעֲלָה מַעֲלָה, is joined with the hungry soul, and by that conjunction seems to signify the thirsty soul, Ps. cvii. 9. The Chaldee there renders it אָרֶנֶף, empty. And thus is מַעֲלָה used for appetite or desire, Gen. iii. 16, and Gen. iv. 7, and so the verb is frequently used by the rabbins. And then, as Aben Ezra and Kimchi prefer this notion, so the rendering, they think, will most probably be מַעֲלָה מַעֲלָה, Thou hast visited in mercy, i. e. blessed, the earth, or land, מַעֲלָה מַעֲלָה, after thou hast made it dry, or thirsty, מַעֲלָה מַעֲלָה, thou hast or dost enrich it greatly—i. e. Thou, the same God, which hast punished and made thirsty, dost again return in mercy, and enrich it also, restorest plenty to it. Thus it was in the story after the three years' famine, i Sam. xxii. 1, and is most probably the meaning of this passage, as all that follows of the plenty. But others interpret it in the notion of watering—מַעֲלָה מַעֲלָה, saith the Jewish-Arab, thou hast watered; and to that Abu Walid inclines, and so the Chaldee, and Syriac, and LXXII, whose authority may prevail for that.

* [So Gesenius and Lee, giving to מַעֲלָה the sense, first, of running—whence מַעֲלָה, a thigh—and, secondly, of flowing; therefore here, in Piel, it is "thou makest it to flow." Similarly Br. Horley, Jebb, Dathe in Rosenm. Comm.]
9. [f] when] The only difficulty of this ninth verse will be removed by rendering מ for, or quandoquidem; for thus it lies—Thou with thy divine blessing and providence וַיִּשְׁמַרְתָּן, visitest, i.e. takest care for the earth, all that is here below—particularly the field that bears fruits or corn—וַיִּשָּׁרְזוּ, and waterest it—from מ, in Fiel מ, rigavit—thou enrichest it exceedingly. Then follows מֹמֶלֶךְ וַתְּרוּמָדוּ, the river of God is full of water, i.e. the clouds, which God hath prepared to be receptacles of waters, from thence, when he pleaseth, to pour down upon the earth; they are always kept full for any uses. And hereby thou preparest their corn—by the former and the latter rain thou makest fruitful seasons—ויָנֵךְ, מ for so, thou hast founded it, i.e. the earth; i.e. God hath so placed the earth in the midst of waters, waters in the bowels of it, and waters in the clouds hanging over it—the keys whereof are peculiarly kept in his hand, say the Jews, as the keys of life and resurrection, (see note on Acts xiv. 17)—that as he can, if he please, overthrow and destroy it presently, as in the deluge he did, for the sins of the old world—see 2 Pet. iii. 5—so, if our provocations do not withhold his hand, he will replenish and enrich it constantly by these means. To this sense the ancient interpreters agree: the LXXII read, ὅτι ὄρος ἢ ἱροσαρία, for so is the preparation, the earth was after this manner prepared; and the Syriac, יתָבִעֲךָ, seeing thou hast so founded it b.

10. [g] waterest] In this tenth verse is set down the way by which the rain enrichest the earth, that is prepared for corn, and makes it fruitful. First, after ploughing it comes down and moistens the earth, waters the ridges, or ground cast up; so וַיִּשָּׁרְזוּ signifies—וַיִּשָּׁרְזוּ מ from מ to be watered or moistened, and מ from מ. Of this saith Abu Walid, that in Arabic with מ it signifies a cleft, and with מ that which the plough cleaves in the earth, a furrow. But R. Tanchum saith that with מ it is indeed a cleft, by reason of something wanting to fill the place; but with מ it signifies the lines or ridges of earth betwixt two furrows e. And whereas the Arabic lexicographers, by name Al Kamus, render it a furrow, he saith it may be so called from the efficient cause of it, because the making the furrows and turning the earth out of them occasioneth the raising of the other. The interlinear renders it ליר, the lexicographers פורכה, the upper and drier ground betwixt the drains or furrows. And this, as it is laid dry, and so fitted for the receiving and giving root to the corn, so it wants the benefit of showers from heaven to refresh it, and so God bestows them upon it. Then follows מֹמֶלֶךְ וַתְּרוּמָדוּ. That the Jewish-Arab renders the rain descends on the furrows of it. Abu Walid thinks

b [Thou preparest their corn,
When thou hast so prepared it.

i.e. thou preparest the corn, when the earth has been made fit to receive the seed." Jebb. So Rosenmüller.]

c [And so Jebb takes it

Her ridges thou dost saturate

on the construction of מ and מ see Stuart's Grammar, § 517.]
that הָה hath here the signification of abounding, increase, flourishing; the Arabic naseta [אנסא], which answers it in the sense of descending, signifying that. Then for רֶוֳּז he thinks it all one with יָסֶר precedent, and so to signify, as he conceived of that, a furrow; but still this in R. Tanchum's notion of that, the mould which, by making the furrow, is cast up, which therefore Castello reads glebas, the "cloths," of which it is here said that God depresseth them—so רז is literally signifies, makest them to descend—the earth that is cast up in ridges sinks down and fills up the vacuities, and so is in a fitter posture for the growing of the corn: and [this] is done by God, as here follows, יָדַֽעְיָנֵ, by the showers of rain coming down, and softening and washing it down. And therefore it is added רֹזָנְשָם, thou dissolvest it—from יָדָה, to be melted or dissolved. All this [is] for the preparing the soil to the due receiving, and sending forth the corn: and then when it is above ground, it is called יָדָה, germen, that which is sprouted out from the earth; and then comes the latter rain, and makes that grow very prosperously; and that is the meaning of the last part of the verse, יָדַֽעְיָנֵ, thou blessest that which sprouts out.

11. [a] paths] The clouds are here styled יָלְקְדַֽעְיָנֵ, thy paths—from יָלְקַד, round, circular, smooth, because paths are made by cart wheels turning round upon them—as the places whereon God is poetically described to walk, or to be carried as in a chariot, Ps. xviii. 9, 10, 11. For to these it is that the dropping of fatness on the earth peculiarly belongs. The ancient interpreters, all but the Chaldee, render this by way of paraphrase; רָפַֽעְיָנֵ סֶעַ יָלְקַד, say the LXXII, thy fields shall be filled with fatness, by the bounty of the clouds upon them; and the Latin and Arabic and Ethiopic follow them; but the Syriac, יָלְקַד יָלְקַד, and thy calves or young cattle shall be filled with grass, as an effect of the bounty of the clouds.

12. [i] rejoice] The phrase here applied to the hills, of יָלְקַד, they shall gird themselves—from יָלְקַד, cinxit—with gladness, is to be judged of by Ps. xxx. 11, where it is used and applied to men. It there signifies being clothed with a festival garment—the girdle being that which binds the garment on us, and the girdle or garment of gladness, the festival garment—and is figuratively used to denote God's blessings abundantly bestowed upon him. And so here, by the like figure, the hills being girded with gladness, denotes being plentifully enriched by God, or made very fruitful: so as their shouting for joy and singing imports, ver. 13. The LXXII therefore render it very literally, and very fitly, γαλαζίαν οἱ βουνοὶ περιβάλοντας, the hills shall be girt about with exultation; and the rest of the ancients accord.

13. [k] pastures] The Hebrew יָדַֽעְיָנֵ, which signifies a pasture, Is. xxx. 23, signifies also a ram, Is. xvi. 1. And so the LXXII here render

d [So Kimchi and Jubb. Rosenmüller takes it literally, explaining it thus—"ubicunque modo es præsens, ibi uberrima benignitatis tue reperiuntur vestigia."
it ἁμαρτ. rams; and so the Chaldee also. But the elegance is best preserved by the former notion, the flocks of sheep being fitly styled the clothing of the pasture, which they keep warm, and much enrich by being folded on it. And with that so interpreted the analogy holds in that which follows, the valleys or ploughed lands are covered with corn, as the fields with sheep e.

PSALM LXVI.

2. [a] make his praise glorious ἀληθινὸς here the Jewish-Arab renders in the notion of giving, give him glory—and so regularly ἄδειτος, posuit, “put,” is used for dedit, “gave,” and is here ver. 9, joined with γὰρ, to give, as a synonymon, and so to put to him honour is to give it him—but he, as well as others, avoids making ἐξ οὗ to be in regimine, so as to govern the noun that follows, the glory of his praise; for then—as in the beginning of this verse, ἀληθινὸς, the honour of his name—the vowel should be changed from Kamets to Sheva. It is then possible that the nouns should be put by apposition; and then ἀληθινὸς may be in the ordinary notion of put, or make—make glory his praise; i.e. either your glory—as Aben Ezra would have it—make your glory his praise, let it be your glory to praise him—or his glory, make his glory his praise. But it is yet more probable, that the difficulty may be best removed by understanding a preposition in ἀληθινὸς: the Jewish-Arab supplies it by ἐκ, from, or of his praise; it may be as fitly by his praise, i.e. by your praising of him. To this sense the Chaldee may be interpreted, ἀληθινὸς αὐτῷ ἀδείτος, give him glory by his praise; and the LXXII, δόξα δόξα αὐτού δόξα, give glory by his praise, or by praising him; and that seems to be the most ready rendering of it. There are several ways of giving glory to God; one by confessing of sins, Josh. vii. 19, my son, give glory to God, and make confession unto him, and tell me what thou hast done; and so 1 Sam. vi. 5, ye shall give glory to God, peradventure he will lighten his hand, and Jer. xiii. 16, and elsewhere; and another by praising him, Is. xiii. 12, Let them give glory to the Lord, and declare his praise; so Rev. iv. 9, when those beasts give glory and honour and thanks. And so here, give him glory, by what means? ἀληθινὸς, by his praise, or by praising him? f.

7. [b] power for ever] That δόξα, also, as the English age, signifies not only time and duration, but also the men that live in any time, there is no question. And then δόξα ἀληθινὸς must here most properly be rendered, ruling the world, or over the world; and so the Chaldee certainly understood, who read ὅν ἀληθινὸς, which exerciseth dominion over the world; and so I suppose the LXXII their διόνυσον τοῦ

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e [Henigtenberg insists that the article marks ἀληθινὸς to be the subject of the proposition, and therefore renders it the flocks are clad with lambs. i.e. are rich in them. But the generality of the commentators take it the other way.]

f [Literally make glory his praise, which Rosenmuller explains by “efficite ut gloria, sine gloriosissima sit laus ejus—splendid Deum concelebrare.” To this agrees Jebb’s version, Make glorious his praise.
Hengstenberg, give glory as his praise, making ver. 3, 4, the exegesis of glory.]
The Syriac, by following the Hebrew, and rendering it "dominion over the world," in *seculum,* is capable of the right sense, *he that hath dominion over the world*—the very paraphrase of παντοκράτωρ, by which God is known in the creed, *the ruler of all things.*

**PSALM LXVII.**

4. [a] *govern* ὕπατιν from ὑπάτεω, *dwelt,* seems here to signify, in a comprehensive latitude, *all acts of conduct*; as of a pastor toward his sheep, leading them into their pastures, guiding and directing men into those courses which are most eminently profitable for them; of a general toward his soldiers, marshalling them, and going before them, and so prospering them in their fight against all kinds of enemies; and lastly of a king, ruling and ordering his subjects, and so doth God those that will sincerely submit to him. All which the word, *lead or conduct,* may contain under it; and so that will be the fitter, because the more literal, and withal more comprehensive rendering, and to be preferred before that of *governing.*

6. [b] *shall yield* The Hebrew *bāqū* being in the preter tense, is so interpreted by the ancients. The LXXII γὰρ ἀπεκέφαλα τῶν καρπῶν αὐτῆς, *the earth hath given or yielded her fruit*; the Chaldee ἐκ των γεωργίων τῆς γῆς, *the earth hath given,* and the Syriac in the same words; and so the Latin, *terra dedit,* and the Arabic and Ethiopic. And therefore although it be frequent, when the sense requires it, to interpret the Hebrew preter tense in the future—yet the sense not requiring it here, and the interpreters according in the contrary, there will be no reason here to admit of it, but to set it, as the Hebrew lies, as an argument to infer the universal confessing and acknowledging and serving of God, ver. 5, as it is set by St. Paul to the heathens, Acts xiv. 17. And then that which follows, *κακὰς ἁγιάσας* ἐξήγετον ὅτι Θεὸς, and the Latin, *Benedicit,* both here and in the beginning of the next verse h.

**PSALM LXVIII.**

4. [a] *rideth upon the heavens* From רֵדֶשׁ is רַדָּשׁ, ordinarily used for the evenings; and, from that notion of it, רַדָּשׁ is here by the LXXII

[Also Jerome: but Rosenmüller observes that this is rather a modern use of רַדָּשׁ.]

h [Bp. Horsey entitles this "A hymn for the feast of Tabernacles, prophetic of a general conversion of the world to the worship of God;" and with a special reference to the occasion of the feast renders the verse thus,

*The land hath given its increase;*

*God, our own God, blesseth us.*

And Hengstenberg, in like manner, considers the first to be a fact added in confirmation of the second; which in its turn afforded a ground of hope that the heathen, when they saw God's goodness to his own people, would come in to his service. He translates "בְּרוּחַ ver. 3, 5, shall praise thee, as if it were a prophecy."]
rendered "in some," and by the Latin super occasum, "upon the going down of the sun;" and accordingly, which the Chaldee duly render שֵׁה, praise ye—from שֵׁה, exaltavit, they render ὁδονοικοει, make way, from another notion of שֵׁה, for casting up a causeway. But the feminine שִׁני is frequently taken for a plain, and so for the desert; and accordingly the Jewish-Arab rendereth it here that dwelleth in absent or remote or secret places. But שִׁני, in the plural, is acknowledged by the Hebrews to signify the heavens, and so in Arabic כֵּלָא, heaven, and peculiarly the seventh heaven. This Abu Walid saith belongs to the heavens by reason of their height or supereminency, which signification he affirms שִׁני to have. And then there is no need of those other descants, which from the notion of a desert apply it to the uppermost heavens, either as being plain and void of stars, and so a kind of superior desert, without any thing in it, or—as the learned Grotius piously conjectures, from 1 Tim. vi. 16—because as a desert it is ἄπλος, not approached or approachable by any. The Chaldee here explains it שִׁני שֶׁנֶּה יָרֵךְ, upon the seat of his glory in Arabothen, which the Latin there render caelo nono, the "ninth heaven." His riding on this, as [on] a chariot, or horse—so שִׁני signifies, and from thence שִׁני, a chariot—may signify either to set it a moving, or else, in a second notion of שִׁני for dominari, gubernare, to "rule" or "govern" it. In both senses it properly belongs to God to move the primum mobile, and so to be the author of all motion under it, and to rule and manage it also, and so all the world with it. What here follows, שִׁני שִׁני, may promptly and literally be rendered by Jah, i.e. Jehovah, his name, joining it with שִׁני precedent, thus—exalt by his name Jehovah; him that rideth; but all the ancient interpreters render it by itself, Jah is his name, taking שִׁני, as oft it is, for an expletive, insignificant. שִׁני שִׁני, Jah is his name, say the Chaldee; κύριος δομονος ανδρα, the Lord is his name, the LXXII; and so the Syriac and Latin, &c. 6. [b] solitary] שִׁני, unicus, and solitarius, signifies also desertus "destitute," in the same sense as μιμονομισιν, 1 Tim. v. 5, she that is quite alone, is the periphrasis of the δρως γυνα, a widow indeed, one that hath neither husband nor children to supply her, and so, as it is there, must be maintained by the church. Now one that is thus destitute of all means for subsisting, is forced to seek abroad for relief, unless some merciful-minded person take some care of him; and he that doth so is fitly styled שִׁני שִׁני, one that makes him dwell at home, relieves him that he need not seek abroad; and this therefore is a fit title of God's in this place, joined with father of the fatherless preceding, and bringing out the prisoners, or those that are bound in chains; and therefore this sure is the meaning of the phrase.
8. [c] Sinai What בֵּיתִי belongs to, or how it is to be rendered, is matter of some question. The Chaldee read it בְּיִתִּי just answerably to the Hebrew, and so define nothing in it; but the LXXII, as after them the Latin, join it with בֵּית, God, foregoing, מִשְׁכָּב חַבּוֹד רֵאְיוֹן מֵאָלֶּל, from the presence of the God of Sinai, supposing God, from his special exhibition of himself in giving the law on mount Sinai, to be styled the God of Sinai, as, from his special presence and favour to the people of the Jews, he is styled the God of Israel. But it may also be set by itself——בֵּיתִי מִי, this is Sinai, to denote deictically, where that shaking of the earth and tempestuous rain was heard, viz. in Sinai. And this the Chaldee and the Syriac will bear. Or lastly, by understanding the preposition ב, is, or the like, it may be rendered, at the presence of God in that Sinai. Each of these is very obvious, but specially the second, and fit to be preferred before the English, which makes a far greater ellipsis m.

10. [d] thy congregation] From the word בֵּית, visit, is בֵּית, view, and so בֵּית, Ps. l. 10, the living creature of the wood; and so Ps. civ. 11, Ps. lxxix. 2. And thus it may signify here, בֵּית, thy living creatures, so the LXXII מָזַרְצוֹן בֵּית, thy living creatures, and the Latin, animalia tua; and so the Syriac, בֵּית, and thy living creatures. That desolate place, where only wild beasts before could live, was now by those showers of manna, ver. 9, enabled to sustain a multitude of other tamer living creatures, even of men and all their flocks and herds. By this style in prophetic writings the angels are signified; see Rev. iv. 6, where the דְֹאֵרָאָה גּדוֹלָה, four living creatures full of eyes, are certainly four angels; and so the Chaldee here, having first set down from the Hebrew מַעַן אֶתְנַה וְֹאֶנְתָּנָה בֵּית, thou hast placed thy living creatures there, they add, מַעַן אֶתְנַה וְֹאֶנְתָּנָה בֵּית, thou hast prepared thine hosts of angels. And so possibly it may signify here these angels have resided therein, i.e. among the people, as an exhibition of God's special presence among them, who is said to be present where his angels appear; as oft they did among that people, at the giving the law, in conducting them as by a cloud, and in supplying of their wants on special occasions n.

11. [e] those that published it] וְֹאֶנְתָּנָה, from וְֹאֶנְתָּנָה, to bring good news, is certainly in the feminine gender, and so must belong to the women who were wont to celebrate victories, or any kind of good news, with singing and music. Thus, after the coming of Israel out of Egypt, Exod. xvi. 20, 21, Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. This therefore in all reason must be the literal notation of the verse.

m [Hengstenberg's rendering is somewhat like the second of these interpretations, "This was at Sinai," "it happened there." He remarks that the verb to be supplied, if Sinai were taken in such a construction, would not be moved, but dropped.]

n ["שֶׁפֶת pro usitate pro usitate נָעַר, מַעַן non ad radioem מַעַן, visit, referendum esse, sed ad מַעַן, Arabice ܫׅחַר, collegit, congregavit, recte monuit J. D. Michaelis in Supplem. p. 729." Rosem. So Jebb.]
and accordingly God's giving the word is his affording those victories, that matter of triumph and ἐπικήαιa to the Israelites—and not, as the Chaldee surmises, the publishing the law by Moses and Aaron—but hath a farther completion in the resurrection of Christ. All the difficulty is, whether ἡμῖν be in the notion of the dative or the genitive case. If in the genitive case, then μὰς must be rendered company, great was the company of the women that thus sang; as indeed all the women, all the female quire or congregation solemnly came out, and joined in these songs of victory; and μάς, an host, is oft taken for the congregation or assembly in the service of God. But it may also be in the dative, and then the whole verse runs thus, God gave the word to the female nuntios of the great army, the men of Israel being the great army, and the women the singers of their victories: and thus the learned Castellio understands it, Suppedabit Dominus argumentum nuntius magis exercitus feminis, "The Lord shall afford matter (of triumphant song) to the women the nuntios of the great army." And thus the LXXII may be understood, ὁ θεὸς κύριος ἔδεα μὲν ἔδεα τοῖς εὐαγγελισμοῖς—I suppose it should be τοῖς εὐαγγελισμοῖς—δυνάμει πολλῆς, the Lord God shall give the word or matter to the women that evangelize to or for the great army—i.e. which supply the office of praecones thereto, in proclaiming their victories—though it is certain the Latin, that render it virtute multa, "by much virtue," did not thus understand it.

12. [f] By apace] This twelfth verse is most unhappily transformed both by the LXXII and vulgar Latin, so that it is not possible to make any tolerable sense of it. Ὁ Βασιλεὺς τῶν δυνάμεων τοῦ ἐγκατατεθέν, τοῦ ἐγκατατεθέν, καὶ ἐραυνηθήτο τοῦ οἴκου διελθεὶς σκύλα, Rex virtutum deditici dilecti, et speciei domus dividere spolia. The occasions of their misrendering are discernible. For ἦν, shall fly—from ἦγε, fugit—they, deriving the word from ἤν, rendered it ἐγκατατεθέν. And so for ἐν, habitation, or woman inhabitant—from ἐν, habitavit—they read it as from ἐν, and render it ἐραυνηθήτο, pulchritudo: which latter, if it had been rendered in the nominative case, the beauty of the house divideth the spoil, it might have had some sense—meaning by the beauty of the house the woman in it—as the Syriac seems to have taken it. But the Chaldee, for the inhabitress of the house, renders ἡ ἡμέρα ἡ οἰκία, the congregation of Israel.

13. [g] pots] What ἡμέρα here signifies is very uncertain. The Jewish-Arab, as Solomon Jarchi also, read it in that notion of limits, bounds, or ways, or paths, wherein we have מִסְתַּפֹּרּ, Judges v. 16, which we there render sheepfolds, but the Chaldee renders ἡ ἡμέρα ἡ οἰκία, bounds in the divisions of the way, the Syriac and Arabic paths and ways; and to this notion it is imutable that the LXXII render it ἡ ἡμέρα, inheritances, portions, because men's portions of land or possessions were thus severed from other men's by such boundaries. The same word we have again, Gen. xlix. 14, where, though we read couching between two burthens, yet the Chaldee and Syriac accord in the former notion for ways and bounds; and in that is there a fit character of Issachar, as a merchant and trafficker in the world, that he is, as a

Ο [So Rosenmüller, Jebb, and Hengstenberg.]
strong ass, lying down between the two ways, as being weary with hard travail, and able to go no farther. And if thus it be rendered here, it will be significant enough, to express a woful forlorn condition, to lie down betwixt the bounds, i.e. in the high ways. But it is here by most thought to signify somewhat belonging to pots, and may be very probably the same that the Arabs call 'Dmnm, athaphi, stones set in a chimney for the pot to rest on, the pots being without legs. Of these the Arabians had three, and the third being commonly to them in the desert, some fast piece of a rock, or the like, behind the pot—as in a chimney the back of the chimney itself, and that not looked on as distinct from the chimney—the other two at the sides which were loose might fitly be here expressed in the dual number, מִים. And then the lying between these will betoken a very low squalid condition, as in the ashes or amidst the soot and filth of the chimney. And this I suppose the meaning of those that render it tripodes, or chytropodes, or uncini, or crematvra, all belonging to this one end of setting pots over the fire, which, having no legs, were thus upheld by this supply of stones or broken bricks on each side. These two renderings may seem somewhat distant, and yet, considering that the termini or bounds in divisions of ways were but heaps of stones, or broken bricks, or rubbish, the word מִים, which signifies these, may well signify these supporters of the pots also, in respect of the matter of them, being such stones, or broken bricks: and accordingly the Syriac מִים, which is here used to render it, is by Sionita rendered scobes, “brickbats;” and that is all one with the Arabic UImnm, with the usual change of ה into ו, and both may well be, as I conceive, from the Hebrew מים—in the Chaldee מים—in the notion of contundere and confringere, to “break in pieces.” To this also the Chaldee here agree, which render it מים—from מים, con cusit, or project—broken bricks, or rubbish, that are thrown away. From this notion of מים it is not very remote that מים is used for a dunghill, Ps. cxiii. 7, where the poor are said to lie—meaning the meanest and vilest place, whither all the trash and rubbish are cast out. It may be remembered, that when Job was brought by Satan to his lowest pitch of affliction, we found him sat down among the ashes, and scraping himself with a potsherd, Job ii. 8, which assures us that the ashes and potsherds, and all such kind of rubbish, lay together, and that lying or sitting down among these was an effect of the greatest debasing and sadness. And then this is most proper for the turn here, that lying מים מים, among the brickbats or rubbish should be the thing meant, as an exposition of the most mean, dejected, and squalid condition. As for the form of speech מים מים, which is rendered though ye have tien, it may be interrogative, have, or shall you lie? thus—וְנִתְיַקְשֵׁב, &c., Ye wings of the dove which are covered with silver, and her feathers with the yellowness of pure gold. (Hasten אֶתְיַקְשֵׁב) shall ye lie (מִים מים) among the pots, or potsherds? This seems to relate to the wings of the cherubims in the ark, whereby God’s presence was exhibited to his people; and by that it was that the Israelites were rescued out of Egypt, the place of their bondage, and low despised condition. And therefore it was no more imaginable
that God should permit this people of his thus to continue among the potsherds than that the ark of his presence should perpetually be kept in a captive or mean despised condition.

14. [h] When the Almighty The construction of these two verses lies thus, יְהֵי בַּעֲלָמִי. O God, by scattering kings there, or, when thou, O God Almighty, didst scatter kings—such were Sehon king of the Amorites, and Og king of Basan, and the kingdoms of Canaan, Ps. cxxxv. 11—is or on it—ἐν αὐτῷ say the LXXII, i.e. on Salmon, and Basan following—וַיִּשָּׁרֵשׁ, thou wert white as snow, or else thou didst snow—from יִשָּׁרֵשׁ, snow—וַיִּשָּׁרֵשׁ; on Salmon; that is, thou didst there appear in the most shining, bright, the most white, propitious form—thy mercies made that place more beautiful than the crown of snow doth the head of that mountain, when it melts in fertile moisture on the neighbouring valleys? Salmon is the name of a very high hill, which consequently used to have snow lying long upon it; and it is particularly specified here in opposition to Bashan following: for as Bashan was beyond Jordan, a rich and fruitful mountain—called by the LXXII πίον δροσ, a fat hill, and δροσ ῥυρυμιον, a hill that yielded much butter and cheese—so this was on this side Jordan, the portion of the tribe of Ephraim, see Judges ix. 48. And so by naming these two mountains, he poetically expresses, first, their victories, and then, secondly, the whole possession of the people of Israel on this, and on that side Jordan. And then the sense lies clear—When the kings, the governors of those nations, were killed or put to flight by the Israelites, setting upon them in their own lands, then did God illustriously exhibit himself to them there, or on it, shined as bright, was as remarkable, as the snow on that hill used to be: and then also ישא רה, the hill Bashan, which was a gibbous protuberant hill—so ישא רה, an hill of gibbousites, signifies—and was formerly in the hands of the heathen king Og, did, as the former, Salmon, become ישא רה, the hill of God, i.e. was possessed by the Israelites his people.

16. [i] Why leap ye νικαῖ, from νικ, occurs only here, and is by guess rendered to leap, or lift up or exalt oneself; but may best be interpreted, not leap or hop, as an expression of joy, but lift up or exalt yourselves, as an effect of pride. Thus certainly the Chaldee understood it, who paraphrase it thus, נייקא נ TextField[how] Why do ye lift yourselves up ye high hills? It is not, saith God, my pleasure to give the law upon high and supercilious or proud hills; behold, mount Sinai is a low one, and the word of God is pleased to place his majesty on that. But the place here seems not so properly to refer to mount Sinai,

P [Jebb keeps the received sense, and Lee acquiesces in it. Gesenius renders יִשָּׁרֵשׁ folds; Bp. Horsey ridges of hills. Hengstenberg's version makes very good sense, referring to the peaceful and at the same time splendid condition to be enjoyed by Israel—"When ye rest between the boundaries, ye shall be like the wings of doves covered with silver, and their feathers like the gleam of gold. The allusion is to the play of colours on the wings of the dove in sunshine."]

q [Hengstenberg gives a similar interpretation of the passage; except that he makes יִשָּׁרֵש the third pers. fem. used impersonally. The suffix in יְהֵי refers to the land.]

r [Buxtorf gives it no other sense but that of leaping. See his Lexicon.]
whereon the law was given before their taking possession of Canaan, here mentioned in the precedent verses, as to mount Sion, where David placed the ark, and where the temple was built. However, this seems to be the meaning of נַשְׁתָּנָם, exalting themselves, God having not chosen any of the highest hills to build his temple on, but this of Sion, of a very moderate size, lower than the hill of Hermon, and at the foot of it, Ps. cxviii. 3. Kimchi both in his roots and Commentaries thinks the interpretation of R. Hai considerable, who would have it the same in sense with the Arabic ﺪِإْ [مَدَرَ], which is to look after and observe. And thus the importance will be the same, What look you for, expect ye, ye high hills, to be done unto you? ye are not those which God hath chosen to beautify with his glorious presence, but mount Sion: and so the Jewish-Arab, What expect you? 17. [k] chariots] 377 being in the singular, and the myriads in the dual, and the iterated thousands—so מַעֲלָה, from מָעַל, iteravit, is best rendered—in the plural, it follows that all those thousands and myriads of angels—for though angels are not mentioned, they are to be understood, as Jude 14, μυριάδες ἄγγελοι, holy myriads—are but as it were one chariot of God’s, i.e. one instrument of transporting him, or conveying him from heaven to earth, i.e. an evidence of his special presence in the ark, as after in the temple, and at length in our human flesh. So that all that is signified by the whole verse is this—that as God at the giving the law on mount Sinai did evidently exhibit himself by the ministry of his angels, himself being invisible, and incapable of circumscription or definition by any local dimensions, so he would exhibit himself in the sanctuary, or place set apart for his worship, by the angels dwelling there perpetually—an emblem of which was the picture of cherubim shadowing the propitiatory or covering of the ark—and so carrying up the prayers which should be offered there, and bringing down returns to them. In which respect God is said to be בְּגָם, among them, in this his holy place, i.e. among the angels that are present there. And to that also belongs what follows וַיִּקְרָא, Sinai is in the sanctuary, i.e. all the angels that ministered at the giving the law in Sinai are constantly attendant on this place of God’s service. 20. [l] issues from death] מְלֹאכָה, מַעֲלָה must literally be rendered goings forth to death, and must signify the several plagues and judgments inflicted by God on impenitent enemies, the ways of punishing and destroying the Egyptians and Canaanites, drowning in the sea, killing by the sword, infesting by hornets, &c. And these are properly to be attributed and imputed to God, as the deliverances of the Israelites his people in the former part of the verse. And to this sense the consequents incline, ver. 21, ﺪِإْ ﻟِإْ-، Even God shall wound. The Jewish-Arab interprets it kinds of death, or several ways of death; R. Tanchum causes. The LXXII render it διέκοσμη ἀναφρόω, the passages of death, the ways by which death goes out upon men to destroy them; the Latin exitus mortis, “goings out of death;” the Chaldee more largely, from before the Lord death, and the going out of the soul to

8 [Lee interprets it either watch enviously or lay wait for. Hengstenberg, lay snares. Rosenmüller, invidioso observatis. This is perhaps the best sense.]
suffocation, do contend or fight against the wicked\(^t\). The Syriac most expressly, יִכְבַּד רְשָׁאָתָן, the Lord God is the Lord of death; but then adds also, ex abundanti, יֵשָׁבָא, and of escaping.

27. [m] their rulers דּוֹרֵי, from דֹּרֵי, dominatus est, is here by contraction from דֹּרֵי, their ruler; and, being applied to Benjamin, hath respect to Saul, who was of this tribe, the first king that was placed over that people. Which gives the first place to that tribe in this enumeration—so saith the Targum, Benjamin was little among the tribes, which first descended into the sea, therefore at first he received the kingdom—as the second is given to Judah—who, saith the Chaldee, received the kingdom next after them—in respect to David. As for Zebulun and Naphtali, why their names are here added, rather than any of the other tribes, the reason may perhaps best be taken from what we find prophesied of those two, Gen. xlix. and Deut. xxxiii. and Judges v. by Jacob and Moses and Deborah, that learning and knowledge should be most eminent in those two tribes. Of Naphtali it is said, Gen. xlix. 21. Naphtali is a hind let loose, he giveth goodly words; and of Zebulun, Judges v. 14, they shall handle the pen of the writer. Whence it is thought to be that, Is. ix. 1, the comparison is made between the knowledge which should be after Christ’s coming in the regions where he preached, and Zebulun and Naphtali on the other side, because those were the most learned tribes, and yet should now be obscured and far outgone by those to whom Christ was first preached.

27. [n] their council The Hebrew דִּינַי [or דִּינְֵיהָ] signifies a stone, but is here used in a metaphorical sense for a ruler or governor, as a foundation-stone, which supports the whole building, may fitly be applied to a commonwealth, and then signify the prince thereof. Thus it is certain the LXXII understood דִּינַי, who render it ἡγεμόνας αὐτῶν, their governors; and the Syriac in like manner, ἡγεμόνες, their sultans or rulers; Abu Walid, their assembly\(^u\); the Jewish-Arab, מגדים, their captains or leaders. The Chaldee are willing to refer it to three stones, by which, say they, they of that tribe overthrew their enemies.

30. [v] rebuke Of דַּעַת, Kimchi and Aben Ezra observe, that as when it is in construction with ד, it signifies to rebuke, so without it, as here, it is to destroy, the most real and sharp way of rebuking; so Ps. ix. 5, where it is interpreted by דַּעַת, destroying, that follows. Then for דַּעַת, that signifies a congregation, and so is here interpreted by דַּעַת, an assembly, that follows. Then for דַּעַת, arundo, a “reed”—the Latin canna—it is taken for an arrow or a lance, or perhaps a spear, and so the דַּעַת, the company of the reed, will denote a military company of archers, or lancers, or spearmen\(^x\). Then in the next words all difficulty

\(^t\) ["For death are the goings forth of the Lord Jehovah—
  i.e. when Jehovah takes the field, deadly is the battle to his enemies."]

Bp. Horsey.—Similarly Rosenmüller.]

\(^u\) [Probably in the sense of a heap of stones. But compare the use of יִכְבַּד, Gen. xlix. 24.]

\(^x\) [The beast of the reeds is said by Bp. Horsey and Hengstenberg to denote the king of Egypt under the figure of the hippocampus. Others conjecture the ocro-
will be removed, if by we understand not a company of bulls or beasts, but of men which behave themselves like bulls among the calves of the people, i.e. behave themselves toward other men as bulls in the fields do toward lesser or younger cattle. For then that will denote the most lofty princes, which fight and disturb and tyrannize over all their neighbour-nations, and by force endeavour to propagate their empire and dominions, and will not be restrained within any bounds. And to this belongs that other part of the character, that they are—from, concussavit, treading upon pieces of silver; the Syriac render it:—from operuit, obduxit—covered with silver; to denote those that covet the wealth of the world, and get it, and yet never have enough of it; that disturb all men's quiet to get themselves possessors of it, and then are not satisfied with it, till they are covered over with it, tread on it, &c.; and so out of that insatiate desire delight in war, as it follows. Abu Walid interprets this parcel of the period by giving the notion of ob or propert, because of—goes about, or treads it about, because of pieces of silver: probably he means because they abound with pieces of silver, or perhaps that they may get pieces of silver.

PSALM LXIX.

4. [a] would destroy From efficacit, to cut short, is here, those that cut me short, i.e. oppress or persecute me: the LXXII render it so, and join it with falsely—of they that persecute me unjustly.

10. [b] my soul The word signifying the sensitive soul or animal faculty, which in fasting or abstinence is afflicted, it is ordinary in Scripture to describe bodily fasting by afflicting the soul, which is no more than simply fasting. So the Chaldee renders it, exactly according to the Hebrew, and I wept in the fasting of my soul. The LXXII paraphrase it by I stood in the gate of my soul, and I bowed down my soul by fasting.

12. [c] gate the gate, is frequently taken for the place of judicature, which was wont to be in the gate of the city. So Deut. xxv. 7,
Let his brother's wife go up to the gate to the elders; the Chaldee read to the gate of the house of judgment (אִזְרֵי הָעֵדָה). So Ruth iii. 11, all the gate of my people (מַעֲרֵי הָעֵדָה), is by the Chaldee rendered all that sit in the gate of the Sanhedrim: and so Ruth iv. 1, Boaz went up to the gate, i.e. to the gate of the house of the judgment of Sanhedrim. So Esther ii. 19 and 21, Mordecai sat in the king's gate, is by some learned men understood of his sitting in the Sanhedrim, which the king instituted. And so in all reason it is to signify here, and denotes the solemnest and gravest senators; as after, the more unworthy, the drunkards, &c.

16. [d] good The word יִזְרוֹא in this, as in many other places, signifies abundance of goodness or mercifulness. So in St. Paul Rom. v. 7, δικαιος, a good man—in opposition to δικαιος, a righteous man—is a merciful-minded man in a high degree, above the proportion of δικαιοσυνη, mercifulness, which is oft expressed by δικαιοσυνη, righteousness. Accordingly the LXXII here render it χρηστος, bountiful or gracious, and so the Latin benigna. And to this is proportionable what follows, the multitude of thy tender mercies.

22. [e] that which should have been for their welfare] What יִזְרוֹא הָעֵדָה, ad paces, "for prosperities," here signifies, may perhaps best be learned from the Chaldee paraphrase, who explains it by sollen—you from סֶרֶב, mactavit—their victims or sacrifices, frequently called peace offerings, and so here abbreviated into יִזְרוֹא, for peace, as sin offerings are styled וָרַעֲדֵי, of, or for sin: and though the word, when it is used for peace offerings, is without, and vowelled with Kamets, yet is יִזְרוֹא, peace, scarce ever found in the plural, as here, but in the notion of peace offerings. And besides the preposition י prefixed—wherein the poetry of the verse seems to consist, almost all the words beginning with י—being rendered of, or for, accords well—offerings of, or for peace. To this the context also agrees, joining the table and these peace-offerings in the same sense, to denote a sacrificial feast, of which the μεσίδες, or portions, were wont to be the furnishing of a feast for the sacrificers. Abu Walid reads, to those that are in peace—i.e. as he saith, to themselves, who have long been secure and safe from the turnings of the world—let their table be now a trap and snare to them. The LXXII read καὶ εἰς διασωσίαν, and for a retribution, in the same sense as εἰς παράβαλλη, and εἰς σκάνδαλον, for a snare and a stumbling-block. The account of which is to be taken from the distant notions of יִזְרוֹא—noted on Ps. vii. 4—for returning evil as well as good; and accordingly the Jewish-Arab, as there Ps. vii. 4, so here interprets it by those that are contrary to me, or oppose themselves against me. From the version of the LXXII, when St. Paul cites this verse, Rom. xi. 9, he only reads, let his table be made a snare, retaining the sense completely in that variety of words; the true notion of יִזְרוֹא being contained in the mention of the table, as the sacrifice is oft comprehended under the mention of the altar. That this and the following verses are to be understood in the

b [The Targum on verse 21, יִזְרוֹא הָעֵדָה יִזְרוֹא הָעֵדָה יִזְרוֹא הָעֵדָה יִזְרוֹא הָעֵדָה יִזְרוֹא הָעֵדָה יִזְרוֹא HAMMOND ANNOTT.]
c [So Lee—a snare to them when in security.] 
d [I suppose this to mean that St. Paul quotes the rest of the verse in sense, but not verbatim.]
future sense by way of prediction and not as an imprecation, see St. Augustine de Civ. xvii. 19. Hec non optando sunt dicta, sed optandi specie, prophetando [prædicata], "These things are not said by way of wishing, but under the show or scheme of wishing [foretold] by prophecy." And indeed the Hebrew דְּלִי is in the future, and is most fitly rendered shall be. And so doth the Jewish-Arab interpreter observe, that such seeming imprecautions, as here and elsewhere occur in this book of Psalms, are not so much וְקָרֵב, by way of imprecation, as בַּשַׁר, by way of prophecy, or prediction of what in God's just judgments would certainly befall these.

26. [f] they talk] The Hebrew וְקָרֵב in this place seems to be best rendered by the LXXII προσίδεχον, they added to d. So the Syriac, Latin, Arabic, and Ethiopic read also—and this agreeably enough to the theme דְּלִי, which signifies to number; and of that we know addition is one sort. And accordingly the learned Castellio reads saeculorum taurum numerum aulaugentes, "increasing the number of thy wounded."

27. [g] add iniquity] That יָדַע to give, signifies also to permit, appears by Esther ix. 13, יָדַע, let it be given to the Jews, i.e. permitted them. So Exod. xii. 23, and shall not suffer—the Hebrew hath יָדַע, give—the destroyer to come in; the Chaldee read יָדַע, permit, and the LXXII ἀφεῖναι, to the same sense. So Ps. xvi. 10, Thou shalt not suffer—יָדַע again, give—thy Holy One to see corruption. And so יָדַע יָדַע, give wickedness, is no more than permit; for so it is ordinary with God, as a punishment of some former great sin or sins, though not to infuse any malignity, yet by withdrawing his grace, and delivering them up to themselves, to permit more sins to follow, one on the heels of the other; and so to be so far from reforming and amending, as daily to grow worse and worse, to be more obdurate, and so finally never to enter into God's righteousness, i.e. into that way of obedience required by him, and which will be accepted by him, or—as יָדַע in the notion of mercy may signify, being applied to God—into his mercy, so as to be made partakers of it.

28. [h] book of the living] The phrase יָדַע יָדַע, the book of the living, is to be interpreted, according to the custom of those times, of a register of names of those who live in any kingdom. Thus, Luke ii. 1, we have the ἵππος ἱππάρχων, the inrolling of all in the emperor's dominions: and accordingly יָדַע is ordinarily taken for a catalogue; and the catalogue of the living is the number of those that are alive at any time, who when they die, their names are blotted out, and so are no longer written in this book or catalogue of the living. See Ps. cxxxix. 16, where God's book is this register, or census book, or roll, where all that are born are inrolled: so Exod. xxxii. 32, blotting him out of God's book is no more than dying instead of the people.

PSALM LXXI.

15. [a] the numbers] יָדַע יָדַע, from יָדַע, numeravit, regularly signifies numbers; and so the Chaldee renders it יָדַע יָדַע, the numbers of them; and Symmachus accordingly, οίκοι οίδα ἱππάρχοντα, I know not how to

4 [So Bp. Horley and Rosenmüller.]
number. The LXXII now read � ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ ץ .grey
the sun, and the moon before or in the presence of the light of the moon—i.e. by day and by night, continually, generation of generations; i.e. either in the nominative case, generation of generations shall fear thee, or, supplying the want of the preposition of, throughout all generations. And so the primary literal meaning is, that all posterity shall reverence Solomon continually, esteem of him as of the wisest and justest prince. But the more sublime and that as literal sense belonging to Christ—of whom Solomon’s wisdom and prosperous government was a type—will be this—that both by day and night all generations shall adore Christ, pray to him, and perform solemn service to him; and through all ages never cease to do so, while, as the Jewish-Arab renders it, the sun endureth.

9. [c] dwell in the wilderness] From ובו, a dry or desert place, is ובו here, the inhabitants of the desert. Such were the Ethiopians and others; and therefore the LXXII have chosen to paraphrase it Aldowers, the Ethiopians, as ver. 10, for ובו and ובו they read Ἀράβων καὶ Σαβέα, Arabians and Sabæans; by the former, Scheba, with ו, noting the inhabitants of Arabia Felix, from whence comes gold, ver. 15, by the latter, with ו, all the whole region of Arabia, Madiam, and Epha—saith S. Hierome—which is called Saba, the queen whereof came to Solomon, i Kings x. 1, and is called the queen of the south, Matt. xii. 42, because Arabia Felix reacheth to the south, and belongs to the Ethiopian sea, and torrid zone; and so [she] is styled the queen of the south from the ends of the earth.

12. [d] crieth] שְׁמַע, from חָיָה, clamavit, signifies him that cries. But the LXXII read והח תבָּשָׁר, from the powerful, from חָיָה, rich or powerful; but this perhaps by way of paraphrase, because the oppression of such is it that causeth the poor to cry.

16. [e] handful] רַע וַעֲצָמָה, a small quantity of corn—from עַבָּר, minutus est—is in all the copies of the LXXII rendered στήριγμα—and from thence by the vulgar Latin firmamentum, by the Arabic and Ethiopic in like manner—without any mention of corn or any thing to render רַע, the Chaldee read עָקָב וַעֲצָמָה—from עַבָּר, which signifies both fulcinit and comedit—the food or fulciment of bread, i.e. bread for food, or for refection and strengthening; and the Syriac | עָקָב וַעֲצָמָה, plenty of corn; all varied much from the literal importance of the Hebrew. The reason of this variation as to all those that follow the LXXII is evidently the same, either having an eye to the Chaldee ירָע, in the notion of fulcimentum—as that agrees with the phrase elsewhere used, the staff of bread, [Ps. cv. 16]—or more probably a mistake in the copies of στήριγμα, firmamentum, for δράγμα, a handful, for so רַע regularly signifies; and so רַע, a hand, i Kings xviii. 44, is rendered by the Chaldee ירָע, the palm of the hand; and so in Syriac, עַבָּר וְעַבָּר, is the sole of the foot, and among the Rabbins is applied both to hand and foot—דֹּס הָדָשׁ, the palm of the hand, דֹּס הָעַד, the sole of the

* [Rosenmüller takes the first construction; Bp. Horsey, Jebb, and Hengstenberg the second.]

** [Sabaim autem gens trans Indiam dicitur, de qua fuit et regina Saba, quem venit sapiemiam audire Salomonis. Hier. in Joel iii.]
foot. This therefore is the most probable meaning of the place, נַעֲרָיָם, there shall be a handful of corn, and that sown—so נַעְרֵי, in the earth, noteth—דִּמְעָרִים שֶׁאֵרִי, on the head, i.e. top of the hills, the most stony, dry, and barren plat; and yet נַעְרֵי, the fruit thereof, that which comes from this handful, in this barrenest soil, נַעְרֵי שֶׁאֵרִי, shall shake like Libanus, i.e. like the trees of Libanus, whose tallness causeth a great noise when they are shaken with the wind. And this resemblance signifies the great growth of this corn, which makes it liable to the wind, and being shaken by it, it makes a noise like the tallest trees on the top of an hill. An excellent poetical description of the greatest plentifulness, when a handful of corn sown on the barrenest soil, shall yet bring forth so prosperously. And this the Chaldee and Syriac were, it seems, willing to express by periphrasis, and not literally; and so only mention, the one the bread that comes from it for food, the other the plenty of the corn, without mention of the small proportion of the seed it springs from. This R. Obad. Gaon applies to the Messiah—as Aben Ezra, Midras Tehillim, and he do the whole Psalm—saying that he is the נַעְרֵי, beginning like an handful of wheat, but afterwards shall grow into a multitude, like the herb of the field: see John xii. 24. Abu Walid in his rendering it may seem singular, unless the like mystical use be made of it. He makes the words thus to sound—He shall be a pure piece of justice upon the earth, or there shall be, or let there be from him absolute justice in the earth. Upon the top of the mountains let his fruit increase—viz. his children, or progeny—like Lebanon, i.e. as the trees of Lebanon, which proverbially signify a great multitude. The Jewish-Arab renders it to this purpose, God make him as fruitful corn in his country on the top of its mountains, and make him rich fruit, as Lebanon, &c., taking נַעְרֵי, as Abu Walid doth, for let him be, or he shall be, not there shall be, and rendering נַעְרֵי let him be rich, as if it were נַעְרֵי by transposition of letters; but that Abu Walid rejects.

17. [f] as long as the sun] What נַעְרֵי, before, or at the faces, or in the presence of the sun, signifies, will be learnt from what was said in note on ver. 5 of נַעְרֵי, before, or in the presence of the moon, i.e. in the night time, and proportionably to continue נַעְרֵי, before the sun, must be to live, to survive, to flourish, in opposition to perishing, which is expressed by not seeing the sun. And this is applicable to names, to memories, as well as to persons; the names of good men

from the Arabic לַעֲרָיָם, dimanavit, diffusus est. Hengstenberg gives the same sense, but expresses himself doubtfully about it. Thus it will be a poetical description of the blessings shed abroad in the land, as the remaining clause will express the flourishing state of the population. Hengstenberg considers the hills to be specified, not as the most barren part of the land, but as the most prominent, “and therefore, when covered with corn, presenting a picturesque appearance.”

k Hengstenberg takes the Ketib for a Hiphil form, in which case we must read נַעֲרֵי. He translates it “shall produce posterity, i.e. shall renovate itself, inasmuch as by the new deeds of the king it always preserves fresh life.”
from γς, a son—shall descend upon their children, i.e. continue successively before the sun, i.e. live and prosper; and the names of evil men die and perish. The LXXII, literally enough, render it πρὸ τοῦ ἐξελεία δια-
μετα, shall continue before the sun; and so the Syriac, מִחְמַה, is before the son. But the Jewish-Arab, in agreement with his notion of
ver. 5, till the heavens vanish.

[g] men shall be blessed[ יַעֲקֹב יִרְאֵה, they shall be blessed in him, is no
more than, men shall bless themselves in him; i.e. when they will bless
any man, they shall use this form, let him be blessed as Solomon was.
Thus we see the phrase explained, Gen. xlviii. 20 k, In thee shall Is-
rael bless, saying, God make thee as Ephraim; where to bless in any
man, or any name, is to pray that he may be as that man, wise as
Solomon, a peaceable and happy ruler as Solomon, &c.; see more of
this phrase note on Gal. iii. c. The interpreters generally join it with
the nominative case that follows—all nations shall be blessed in him—and
so it may well be; but it may also be set absolutely, they shall be
blessed—i.e. men shall bless themselves—in or by him; and then בָּנָהּ, all nations shall bless him, or proclaim him blessed. The Chal-
dee renders it בָּנָהּ, all nations shall be blessed in his
righteousness, or purity—in merito ejus, saith the Latin interpreter of
the Targum—which though it have a primary sense in application to
Solomon, thus, All nations shall bless themselves in this or the like form,
God make thee as pious, just, blameless, excellent a person as Solomon
was, yet it must be allowed a much more eminent notion, in reference
to Christ, that all Christians shall desire to imitate his divine patterns,
and bless and pray for one another, in that form, God endow thee
with some degree of those virtues, which were eminently observable in
Christ.

PSALM LXXIII.

Tit. of Asaph] How יַעֲקֹב, should be rendered here and in the follow-
ing Psalms, may be matter of some question. For as the preposition י
is sometimes a note of the genitive case, and so an intimation of the
author of the Psalm—and accordingly David’s Psalms are generally
thus entitled, יַעֲקֹב, of David—so it is also a note of the dative case,
and then refers to the musician that was to sing, or order the singing
of it, as when the Psalm is committed to the prefect of the music, the
style is יַעֲקֹב, to the prefect. But the former notion is to be embraced,
both because יַעֲקֹב is so perfectly proportionable to יַעֲקֹב, that as David
was known to be author of the Psalms which were so inscribed, so
Asaph is in reason to be believed the author of these other; and also
because in divers of them, Ps. lxxv., lxxvi., lxxvii., as in David’s, there
is express addition of יַעֲקֹב, to the prefect, which will not permit Asaph
to be the singer, but in all reason the author of them. What Asaph
this was, whether he in David’s time, 1 Chron. xvi. 5, or some other in
after-times, must be uncertain, and consequently whether those Psalms
under his name which refer to latter times, as Ps. lxxiv., lxxvi., lxxvii.,
but especially Ps. lxxix.—which by the vastation of Jerusalem seems to

k [So Hengstenberg.]
refer to the time of Nebuchadnezzar—be to be looked on as historical or prophetical only. The Chaldee there say of the seventy-ninth Psalm, that it was on the destruction of the house of the sanctuary, and that רִבְרֵךְ מָשָׁלי... he spake by the spirit of prophecy. Yet it may have been historical—and so it is most probable by the style—and then it must have been composed by some of that name of after-times; and if so, then there is no reason to doubt but the rest which bear Asaph’s name were so also 1.

4. [b] bands] What יַרְדֵּכֹן here signifies will be hard to define, it being uncertain from what root it comes, and there being but one place more of scripture wherein it is used, Is. lviii. 6. There it is by all the ancient interpreters rendered knots or bonds, and so it is generally expounded by grammarians: it is, saith David de Pomis, [fol. 41.]

םָגְג רַכּ עַשֶּׁר tantamount to the word which, from שָׁזֵג, to bind, signifies bonds; and to the same effect saith Kimchi in his roots. But this doth not secure us of the importance of the word in this place, there being many possible renderings of it, to each of which this of bands will be appliable. For, first, the word bands in Hebrew style oft signifies childbed-pangs; so the word דָּרְשָׁה—which seems to be the same with יַרְדֵּכֹן—is indifferently used for bands or pangs, and so is rendered דָּרְשָׁה, pangs, Acts ii. 24—see note there—and this because the childbed-pangs are caused by the breaking of those ligatures which join the infant to the womb, which consisting of a texture of nerves and membranes, parts of a most accurate sense, cannot be severed without causing intolerable pains. Hence therefore the notion of bands may here fitly be ingredient in the expression of pains or agonies; especially when all pain, of what kind soever, is some degree of solutio continui, a rupture, at least straining of those fibres of which the sensible parts of our bodies are composed; and accordingly pain is either more or less, in proportion to this breach of union; the torments of abortions greater than those of regular births, and those of an untimely violent death exceed the pains of a natural, where age is the only sickness, where there are no bands to be forced asunder, but the ripe fruit drops willingly from the tree, men come to their grave in a full age, like as a shock of corn comes in in his season, in Job’s language, v. 26, whereby he concludes his description of a prosperous life. Upon these grounds this seems to be the most probable signification of the phrase מָוָה יַרְדֵּכֹן, there are no pangs, because no ligaments, in their death; their death is not caused by those violent and painful assaults,

1 [Hengstenberg is in favour of ascribing this Psalm to Asaph, David’s musician; and Calvin thinks that he is mentioned because he had the musical direction of it, “preterito Davidis nomine, sicuti res per se notae sepe taceri solent.” But Bp. Patrick, Rosenmüller, and Jebb assign it to a later age. The latter, from an examination of the Psalms themselves, as well as of that sentence of scripture which expressly mentions Asaph as a composer, would infer that at least one of the Psalms was written by the contemporary of David, and performed by the choir of which he was the director; while the greater part were composed in later times and performed by the sons of Asaph; the title Psalms of Asaph being retained, but being elliptical in its meaning.” He compares the use of the name to that of Jacob, Joseph, and Ephraim for their descendents. See Diss. ii. § 5.]

2 [In his Commentary on this place.]
as other men's frequently are; they die with ease, as Kimchi speaks; and to the same purpose Abu Walid, who renders difficulties, hardships, molestations. To this notion the Syriac seem to have particular respect, rendering it ʃəd, which the Latin interpreter translates terminus, as from ʃən, omnino, prorsus, from whence, saith Ferrarius [col. 419], is ʃəd, finis, terminus; but then likewise ʃəd signifies chordae, and fides, "strings," to which most probably that translator had an eye; and withal it signifies apostemata, suppurationes, apostems, or "boils," according to the Oriental way of expressing all pain and torment by bands and ligatures. Secondly, therefore, and in good agreement with this first notion, by bands we may understand any kind of disease or pain, or pressure or heavy burthen, which is wont to be bound on them on whom it is laid: so Matt. xxiii. 4, δεσμωτων φόρτα βαρια καὶ δυσβάστακτα, they bind heavy burthens and hard to be borne—where the heavy and most unsupportable burthens are laid on them by way of δεσμος, bands—to which the prophet refers, when he mentions the yoke of his burthen, Is. ix. 4, a burthen tied on, as a yoke is wont to be. And thus diseases are expressed in scripture style. See the story of the woman which had a spirit of infirmity, a sore disease inflicted on her by an evil spirit eighteen years, Luke xiii. 11, to her Jesus saith, ver. 12, ἀπολαλυμα, thou art loosed from thine infirmity—and loosing we know is proper to bands — and, ver. 15, he compares her cure to the λυω του βω, loosing or untying an ox; and, ver. 16, in express terms, this daughter of Abraham, ἦν δαυιδ υἱος Σαραα, whom Satan hath bound, lo, these eighteen years—where her spirit of infirmity, ver. 11, is in other words expressed by Satan's binding her—and again, in the end of that verse, οὑκ ἦν λυων του δεσμου τουτου, ought she not to be loosed from this band? i.e. cured from this sickness. In that story this violent disease with which she was so affected that she was συγκεκριμα, bowed together, is styled δεσμος, a band, and consequently γυπα, bands, here may by analogy fitly signify violent diseases; and Aquila owns in his translation, οὑκ ελι ανακειμαι, there are no diseases or hard sufferings. To either of these acceptions of the word for childbed pangs, or whatsoever other pains or pressures, the use of it, Is. lviii. 6, will well accord, where to loose the bands of wickedness signifies the rescuing the oppressed from their injurious pressures, that afflict them as sore as pangs or pains do those that are under them; but most commodiously it will be interpreted of burthens or weights which are unjustly bound upon them, and press them sore. The Chaldee there has a paraphrase which will give us a third acceptation of the word, for a bond or obligation, in judicature, which binds one to undergo the award of it, a decree or sentence as it were; for so they render הבן חידות בני, the bonds of writings of false judgments. And thus, among us, men are said to be bound over to judgment when they are before a tribunal to answer any thing laid to their charge; and so again to be bound over to punishment, when judgment is passed upon them. And in this sense, there are no bands בני, to their
deaths, will be, there are no writs signed for their execution. And to
this well agrees the paraphrase of the Chaldee in this Psalm, they are
not frightened nor troubled, מִלְאָכּוֹת הַנִּשְׁפָּט, for, or because of the day of
their deaths, as they that are sentenced or bound over to death, be it by
form of law in judicatures, or be it by disease, or any thing else—as
2 Cor. i. 9, γιὰ ως αὐτοκριταρίου, having the sentence of death, signi-
fies being in imminent danger of it—are supposed to be. And the phrase
being here poetically used, may reasonably be extended to all other ways
of death, disease, slaughter in the field, as well as that by judicature, and
any kind of danger to the life be thus expressed by bands or obligations
to their death; as among us apprehending, or taking, or seizing on,
being phrases primarily used in judicature for the officers apprehending
of malesactors, are vulgarly used of diseases and death itself. A fourth
interpretation of the word the LXXII on that place of Isaiah do sug-
ggest, rendering it σύνδεσμον δίωκα. That word σύνδεσμος, we know,
signifies a conspiracy or conjunction of many, and with δίωκα, iniquity,
is used of Simon Magus, when he would have bought the gifts of the
Spirit of God, out of a satanical design the more advantageously to
oppose and set up against Christ: see note on Acts viii. 23. This is
the frequent importance of συν, liga, colligationes, conspirationes—to
which David de Pomis told us the ἡμέρα here is equivalent—and that
the sense may possibly bear also; there are no conspiracies for their
deaths, wicked men being of all others the safest in this respect, good
men being hated and conspired against by evil men, but good men
conspire not against evil. Of these four possible senses, the first and
second together seems most probable, that the wicked men have no
pangs, or assaults of pains and torments ἡμάρτον, bringing them to their
deaths. Castellio renders it in Latin style, non sunt necessitates quae eae
enecent, “there are no necessities to cut them off,” no fatal destinies to
bring them to their end: such were diseases, and the rest which the
poets feigned to come out of Pandora’s box. Our Vulgar hath not
mistaken the sense, when they read, they are in no peril of death. To
this accords what here follows, יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְбֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא יְבֹא Y

a [Lee and Jebb agree in referring this word to the mind, rendering it pains or
terrors. So Jarchi. Aben Ezra explains מִלְאָכּוֹת by מִלְאָכּוֹת רַע, which is approved
by Dathe and Rosenmüller; but Bp. Horsley and Jebb are inclined to adopt a con-
jecture of Bates’s מִלְאָכּוֹת עֵד, putting the stop between the two words. The same read-
ing is found in Kennicott’s text.]
perhaps reading ἀναμενον, in the notion of renitence, refusing, denying—ἀναμένειι οὐ συνεχίζει πρὸς τι ἀναμενότα, ἀρνομένοτα, and ἀναμενόντα, παραρθομένων, saith Hesychius, it signifies to deny, refuse, not to consent—the meaning may be, that they have no aversion to or at their death—they die in a sooth old age, without any violent disease to bring them to it—nor is there any firmness in their scourge, the diseases or afflictions that befall them are quickly over again, continue not long upon them. But the Latin will not be brought to this sense. It may be non est respectus morti eorum may signify, "they do not think of dying;" and then that will not be far from the sense, though with the words it have no affinity. Our former English, which most frequently follows them, hath here happily departed from them, and rendered it fully to the sense, they are in no peril of death, but are lusty and strong. But still it must be acknowledged there is great difficulty in יִּתְנֵם, whether יִּתְנֵם be radical or no. If it be not, and if יִתְנֵם in Hebrew may be thought to have the like notion to what it hath in Arabic, to signify first, then very agreeably to what went before, it would thus be rendered יִתְנֵם מְרוֹם, and the former part of their life is healthy, free from diseases, or maladies, according to the usual notion of יִתְנֵם in Arabic. Or if it be radical, and have any affinity with the Arabic יִתְנֵם פִּיאו על pain or grief, then it would be, in consort with the former still, but i.e. their death, is free from pain. But these conjectures are without authority. Abu Walid then makes יִתְנֵם radical, and takes it to signify porticus, the "porch," or, as sometimes it doth, the whole "temple;" and then understanding יִתְנֵם, the note of comparison, he renders it they are firm and sound as the porch, or temple, i.e. as such a strong building; as, Ps. cxxiv. 12, he prays that their daughters may be as corner stones, polished after the similitude of a palace. This interpretation is mentioned as by Aben Ezra, so by Kimchi in his Commentary, and also in his Roots, in the name of R. Jonah, i.e. Abu Walid, without any censure; though he bring also the other interpretation, making יִתְנֵם an affix, and יִתְנֵם to signify strength, as also Aben Ezra doth. The Jewish-Arab interpreter making יִתְנֵם an affix, takes the other for יִתְנֵם, perhaps, thus rendering the verse, there are no bonds of or from their destruction, nor danger, but they say perhaps they shall recover, or be in health; as if it were literally healthful is their perhaps, or that which they persuade themselves of, not thinking themselves in danger of death. Aben Ezra also hath another rendering, taking יִתְנֵם for a palace, and understanding יִתְנֵם, they, or every of them is in health in his palace. In this variety it may be best to adhere to that of our English, reading יִתְנֵם as an affix, and יִתְנֵם, as יִתְנֵם, or יִתְנֵם, for strength of body. 5. [c] men In this verse the critical difference between יִתְנֵם and יִתְנֵם seems to be respected. The former from יִתְנֵם, doluit, aegrit, fruit, signifies a painful, sickly, calamitous estate, and accordingly בַּעַץ, in the labour—from יִתְנֵם doluit, male habuit—denotes sickness or pains, o [Rosenmüller is inclined to connect it with יִתְנֵם for יִתְנֵם or יִתְנֵם the body. Hengstenberg, strength.]
or other such kinds of misery, which bring anguish and faintings with
them; which the LXXII fitly express by ἁμαρτία, lassitudes, used also for
diseases or sickness. But μῆνις is a more general word for any sort of
man, any son of Adam, any mortal, which by bearing sinful flesh is
subject to afflictions of all sorts, noted here by τιμία, from τίμη, to strike
or scourge, which the LXXII fitly express by μαστίγωσας, and the
Latin by flagellari. And so, as the former phrase denotes the sorrow
or pain or sickness of the diseased, or weak, so this latter, to be stricken,
or scourged, μὴν ὑπὲρ, with man, signifies all other kind of afflictions
which befall men in this world, parallel to πεπολεμῶν ἀδρόφωνος, 1 Cor.
x. 13, human temptation, or such as frequently befalls men in this
world.

6. [d] compasseth From ρῆρ, a gold chain, or necklace, or chain of
the neck, Cant. iv. 9, is the word ἀντρήρη, here, and must signify putting
on this chain upon them by way of ornament. The Chaldee renders it
by ἀναπηρεῖ, crowneth them, or encompasses their neck, as a crown is
wont to do the head. This πράξ, pride or elation of mind, is here said
to do, the consequent of their uninterrupted prosperity—as Aristotle
saith of wealth, ἰδρυτικοὶ ποιεῖ, it makes men proud and insolent—
setting them out in the greatest lustre, and the most costly ornaments.
And then it follows ὑπήρ, violence or unjust oppression, ἀναπηρεῖ ὑπὲρ,
putteth, or shall put, or bind, or fasten on—from ρῆρ, to put on raiment—
the ornament upon them. So the Chaldee understood it, and render
it, by way of paraphrase, the crown which they put on their head is from
their rapine; which also the LXXII their rendering will bear, περιμεγάλω
οῖς αὐτῶν καὶ ἀδέλφων αὐτῶν, they were clothed with their injustice and
impiety.

8. [e] corrupt] ἐγείρεται from πρῆπον is not elsewhere to be met with in
these books. οἰμῶ we have, Lev. xxvi. 39, which is duly rendered by
the LXXII καταφθαρήσοntαι, shall be consumed; but that is from πρῆπον,
to dissolve or melt. The notion of πρῆπον or πρῆπο may best be fetched from
the use of πρῆπο in Chaldee and Syriac: So Luke xvi. 14, ἐγείρεται,
must signify deriving, being there set to express ἔξεστιν πρῆπον. So
Ps. i. 1, for ἔρικες, scorners, the Chaldee reads ἐγείρει, which the learned
Schindler, p. 938, corrects into ἔξεστι πρῆπον, deriders. So Ps. cxix. 51,
in the same manner the Hebrew hath ἐξήριστε, but the Targum ἔρικες,
or rather ἐξεστι, have had me in derision; which being there spoken of
the proud, may well give us the notion of it here, where it is set in
the character of the prosperous wicked man, whose prosperity makes
him proud, ver. 6, and his pride scornful and contumelious. And thus
hath St. Hierome rendered it, iriserunt, "they have derided" or
"scoffed." Abu Walid thus renders the verse, They prate foolishly in
their speech, and the violence of their insulatons, or insolencies. And

thus it hath affinity with the Arabic مَوَرَى, which hath the notion

P [Rhet. ii. 2, 6. νεῖον ἀδροματικός καὶ ἀπερήφανος πάθω-
χόρτος] ἐξ ὑπὸ τῆς ἀνθρώπου πάθους ἐν τῶν πλάθων.

q [So Rosenmüller and Hengstenberg.]
of foolish rudeness, such as is oft in the words of insolent rich men, which think they may speak what they will. The Arabic-Jewish interpreter reads, They multiply words, and speak oppression wickedly, and as if they spake from aloft. To this agrees what follows, וּכְנֶה יְדֵיךְ, and they speak maliciously; ἀληθῶν ἐν πονηρίᾳ, say the LXXII, they speak in mischief or mischievously; the Latin loquunt sunt nequitiam, "they speak mischief;" and so the Syriac: but the Chaldee more fully, מַעַרְדוּ לְעָלָם, and they speak that they may hurt. All of them leaving שָׁבַע, that follows, to be joined with the end of the verse, thus—וּכְנֶה יְדֵיךְ, from on high they speak oppression; by from on high meaning, say the Chaldee, מלך כנרות, the height of their heart, and by speaking oppression, the open professing of it, as the same phrase is used Is. lxx. 13.

10. [f] waters] For יָדֹחַ, waters, as St. Jerome reads יָדֹחַ, who? so the LXXII appear to have read יַדָּו, days; and for יָדֹחַ, shall be wrung out—from יָדֹחַ expressit—אָלָּדִי: shall be found, from אָלָּד, inventit. See Schindler Pentaglot. p. 139 B. Accordingly they interpret it יָדֹחַ אָלָּדִי—so they render אָלָּד—יָרֵיהַלְעָרִי, full days shall be found among them. This reading the Syriac, as well as the Latin, &c. seem to follow, but convert it to a very distant sense, מַעַרְדוּ לְעָלָם, and they—i.e. the people of God precedent—shall find to themselves abundantly. The most probable way of interpreting the verse will be, with Castellio, by setting it as a consequent, inferred—as the רַגְגַג, therefore, imports—from the former verse. Before the wicked יָדֹחַ, ver. 3, were spoken of, and so the subject of the speech continued in the plural, and so it follows again, ver. 11, but here יָדֹחַ, his people, that must be the people of God; my people, say the LXXII; יָדֹחַ, God's people, say the Chaldee, as Ps. cxxv. 2, the Lord is round about his people; so Abu Walid, his, i.e. God's people, contrary to the wicked. Of this people of God it is said in the beginning of the verse, that because of the prosperity of wicked men, יַדָּו יָדֹחַ, they shall turn hither: so the LXXII, אָלָָדִי, ὁ λόγος μου ἑπτάδα, my people shall turn hither; and so the Syriac and Latin, &c. What that means must be taken from one of the many special acceptions of יָדֹחַ, to turn, for considering, or thinking on anything; so Kimchi, his people return to this consideration again and again. So Is. xlv. 19, יָדֹחַ יָדֹחַ יָדֹחַ, the LXXII render it וּכְנֶה יְדֵיךְ, he considered not in his mind; and so here, to turn hither is to turn the mind hither, and so consider, or to turn the eyes, and so look: so Malac. iii. 18, יָדֹחַ, and ye shall turn and see, or discern. And then follows, in reference peculiarly to the eyes, יַדָּו יָדֹחַ יָדֹחַ, and full, or plentiful waters—or waters able to fill a vessel—shall be wrung out from them; thus Abu Walid, and thus the Chaldee renders this part expressly, מַעַרְדוּ לְעָלָם, and many tears shall flow from them; though in the former part they vary much, they are turned against the people of the Lord to strike them, &c. and many tears shall flow from them. The

* [Hengstenberg and Jebb follow this construction. Rosenmüller joins יָדֹחַ with the preceding clause.]
Jewish-Arab hath a rendering by himself, Therefore some of his people turn to their way, i. e. to their opinion, there is drank of by them of the water of boldness, or rebellion against him, i. e. upon this divers of God's people grow bold or insolent against him. And Abu Walid hath a peculiar way of rendering שִׁאָה, as if it were שַׁאָה the infinitive, with breaking of spirit, for broken in spirit, discomfited in soul, as concerning the ways of godliness, wavering, and saying, How doth God know? &c. Behold, &c. and then, there flow from them abundant waters—viz. of tears—connects very well with it. This interpretation Kimchi in his Roots recites without censure, though he seem to prefer this other, his people return hither, i. e. to this consideration, why the wicked should so prosper, &c., and why the waters of a full cup of prosperity should be wrung out to them, i. e. they should have their fill of all good things in this world.

15. [g] offend] The Hebrew 733 signifies perfidiousness, breaking of covenant, of faith, and is accordingly here rendered by the LXXII ḫwvβrh‘κα, in the same notion that ὀνομάζων, Rom. i. 31, signifies covenant-breakers. And thus it will best accord here, being applied to פְּנֵי רֹד, the generation of God's children. What that phrase signifies appears by the parallel phrases, the generation of the righteous, Ps. xiv. 5, the generation of them that seek thee, Ps. xxiv. 6. The word תָּנֵא, generation, oft signifies a set and sort of men— see Prov. xxx. 11—14, Ps. lxxviii. 8—and so the generation of God's children, signifies all the whole set and sort of pious men, those who have undertaken the service of God, entered into covenant with him; part of which covenant and profession it is to believe in God's providence, which therefore to deny, or question, or doubt of, is to break the covenant, to presanitate, to deal perfidiously, to apostatize and do quite contrary to their profession. And this seems to be the fullest importance of the phrase here, to fall off, apostatize from all professors of piety, to be in the Talmudical dialect תוריפסא, Epicurus; or Epicurean, so they call all who deny or blaspheme God's providence; see Maimoni in his tract of idolatry [c. 2. § 6. 8]. This is not charged upon him that only had those apprehensions suggested to him, was under the temptation, his feet were but almost gone, his tredings were but well nigh slipped, ver. 2. But if I say I will speak thus, utter it with the mouth, it is resolved by the Jews themselves to be apostasy, and it will not avail the speaker to recall or renounce them, saith Maimoni in that tract of idolatry*[c. 2. § 12].

18. [h] destructions] For נַפְשִׁי, into destructions, from נָפַשׁ, vastavit—or, as Abu Walid and Kimchi will have it, נָפ, which signifies the same—the LXXII read ἐν τῷ ἐπιστάμονι, in being exalted, as from נָפָח with כ, to elevate, from the affinity of the words, as their manner oft is, expressing the Psalmist's meaning; the elevation being that which ascertain their destruction, when they chance to fall from it.  

*a ["If I resolve to argue thus, I should be a traitor to the generation of thy children, i. e. instrumental to their fatal delusion;" Bp. Horley. The use of לֶכְנָה is the great difficulty here; but Lee agrees with the above interpretation of it, and Hengstenberg supposes an ellipsis of the pronoun this.]  

† [נָפָח occurs only once in Kal, Is. vi. 11, and then in a passive sense. נָפָח is found in Niphal and Hiphil, but only in the sense of deceiving.]
20. [f] image] נָעַת is an image, or a shadow, the image of a body, and so seems to be taken here, for that which hath a fantastical only, in opposition to a real substantial being. So Ps. xxxix. 6, In an image man walketh, his life is but an image of life. And then thus lies the comparison in this verse, betwixt the prosperity that wicked men enjoy, and that which is fancied, and by fancy only enjoyed, in a sleep or dream. That which one dreams of is not really enjoyed by him, and whencesoever he awakes, the very appearance, or fantastical being, which was all it had, perisheth; and just so the prosperity which wicked men for a time enjoy is at that very time but an image or shadow of prosperity, and that such as within a while ceaseth to be so much as a shadow, it absolutely vanisheth and comes to nothing; God doth as it were awake them out of this their dream, remove them out of this imaginary prosperity; or they of themselves awake, their prosperity leaves them, or else they leave their prosperity. And then בַּאֲבֶן, in, or by this awaking—so it signifies from יִשָּׁן, ensigne, and not as the LXXII read, εἰς τὴν πόλιν σου, in thy city, as if it were from יָשָׁן, city—or when they thus awake, thou, O God, shalt illude, or mock, or make to vanish, or bring to nothing—so בַּאֲבֶן signifies (from בַּאֲבֶן, illusit) the LXXII aptly render it ῥηγονθείς, shalt bring to nothing—רַעְּךָ, their image or shadow—יאֵשָׁה, say the LXXII, and so the Chaldee and Syriac, &c.—that imaginary prosperity which for a time they had. The Chaldee in their paraphrase refer it to the day of judgment, when wicked men shall rise out of their graves, and God proceed in wrath against them, and now it is בַּאֲבֶן יִשָּׁן, in fury shalt thou scorn or despise them, according to that expression of Dan. xii. 2, Many of them that sleep in the dust of the earth shall awake; some to shame and everlasting contempt. But it may also fitly be referred to their imaginary prosperity here, ver. 18.

24. [k] with glory] The Hebrew יָדְחָת may best be rendered and after glory. So the Chaldee understood it נתנְחָת, יִשָּׁן סֵפֲלִים אֲמַרְנָה, &c., and after that the glory shall have been completed, which thou hast said thou wilt bring upon me; it then follows, יִשָּׁן, receive, or thou shalt receive me; the LXXII reads προσολάβω, I suppose it should be προσολάβω, receive me to thyself. Thus יִשָּׁן, to take or receive signifies, Gen. v. 24, where of Enoch it is said, God took him, which, Ecclus. xlii. 16, and Heb. xi. 5, is expressed to be his translation. To this rendering the Jewish-Arab accords, And after this honour thou shalt meet

u [It is thus understood by Bp. Horsley, Jebb, and Hengstenberg; but Rosenmuller, Gesenius, and Lee are inclined to adopt the sense of awakening—taking רַעְּךָ for יָדְחָת—as a dream vanisheth when one awaketh, thou, O Lord, by awakening them shall despise, or make desppicable, their vain show. Schroeder interprets

רַעְּךָ, in wrath, from רָעַת, ferbuit estu.]

* [Hengstenberg joins the words in this construction, interpreting them "after honour thou takest me, i.e. thou takest me and bringest me in its train or to honour;" but all the other Commentators make יָדְחָת, afterwards, as in Exod. v. 1, and understand 2 or 5 before רַעְּךָ.]
me; so his word כָּלַל וְיָד Normally usually signifies, but here more probably, receive me to thee, or perhaps raise me up; for the day of resurrection is in Arabic called יִשָּׂעַי, the day of meeting God.

PSALM LXXIV.

2. [a] the rod From the notion of מַשָּׂע, a rod or sceptre, is that other notion of it, for a kingdom or empire; and being here joined with נִבְרָה, of thine inheritance, it signifies a nation which through all successes God had a peculiar right and title to.

3. [b] Lift up thy feet, &c.] What נִבְרָה הָאַרְבַּע, lifting up thy feet, here signifies, will be best learnt from Gen. xxxix. 1. There of Jacob it is said יִיָּשֶׁר אֲנִי, he lift up his feet and went into the East country. For מְרֵי there the Syriac hath מְרִימּו, the same word which here we have; and that מְרֵי are all one with מִבְרָה, feet, is evident from the scripture use of it, Ps. xvii. 5, and in many other places. And then as lifting up the feet, is there in Genesis no more different from the going that follows, than opening the mouth from speaking, so God's coming, or presence, being in scripture dialect frequently used for his inflictions of punishment, this will consequently be the meaning of the phrase here, when to it is immediately joined נִבְרָה, to desolations. Abu Walid renders it Tread hard upon thine enemies; the Jewish-Arab, Shew forth thy punishment, adding in a note that the lifting up the feet implies punishment, the bringing under by force being usually expressed by treading under the feet. There is another notion of מְרֵי, for a mall or hammer, Is. xli. 7; and Kimchi would have that the meaning here, מְרֵי עֵשֶׂב, lift up thy mall, in opposition to the axes and hammers, ver. 6; and thus also Abu Walid, lift up thy dashing instruments. And the LXXII, that read ἐκαπεῖς ἐκεῖ, lift up thy hands, come nearer that. But the Chaldee puts it out of question, לְמִבְרָה יִשָּׂעַי, lift up thy goings or footsteps, i.e. come. For נִבְרָה, to vastations, or destructions, from מַלְלֹה with מ, the LXXII as from מְרֵי with מ, to lift up, read הֲרָה לְסְפָר פָּסָר אֵין, upon their prides, or elations—see note on Ps. lxxxiii. 18—yet differ not much in the sense, God's lifting up his feet, or coming, so as to act revenge upon their prides, being in effect the destroying of them. Thus Abu Walid also, because of the utter destructions which the enemy hath made, and because of all the evil that he hath done in, or on the sanctuary; and Aben Ezra, because of the perpetual vastations, i.e. because of thine inheritance which is waste. But the Chaldee again is most express, מְרֵי הָאַרְבַּע, to lay waste the nations, viz. those that had dealt so cruelly with Jerusalem, the Chaldeans, in revenge of whose desolations and vastations God should now come to his desolations on them. To desolations here is added מְרֵי.

7 [He only says מְרֵי עֵשֶׂב, מְרֵי אֲנִי, מְרֵי לְסְפָר פָּסָר אֵין, מְרֵי הָאַרְבַּע.]

8 [Rosenmüller's interpretation is not very different from this—"eleus gressus tuis ad ruinam sequi, n. e. ad loca annos quam plurimos in vastitate sua relictas etque horridas. " The Psalmist speaks of eternal ruins, because the complete destruction had cut off all human hopes of a restoration." Hangst.]
perpetuity, to signify final, utter desolations, confronted to the perpetuity of God's absence, ver. 1. And then as the reason to excite God to this, follows יָבִ֥שׁוּז, &c., all evil hath the enemy done in or on thy sanctuary. God had deserted his sanctuary by the going up of the Schechinah from between the cherubims, Ez. x. 4, and in consequence to that, the heathen people had invaded that holy place, and laid it waste: he is now besought to return and come to them again in mercy and reconciliation to them, and in vengeance to those that in wasting them had opposed him; and this is the full importance of this verse.

4. [c] signs נָא signifies a sign, and from thence a standard or ensign in militia; and the setting up this in any place which hath been taken by arms is a sign of that victory; and so an ensign or standard thus set up is in effect a trophy. And this gives the different renderings to the same word in this place. In the first place יָנָּהַּ, their ensigns; but then being set up they become נָא, trophies. There is another notion of נָא, ver. 9, for such signs as diviners give, to foretell things to come; and of these Jarchi understands it, that having finished their conquest according to the auspicia or signs of soothsayers—Ezek. xxi. 21, The king of Babylon stood at the parting of the way to use divination; he made his arrows bright, he consulted with Teraphim, he looked in the liver—they resolve their divinations were true, their signs real signs (יַנְּהָ נָאַה). And this is no improbable interpretation of the words a.

5. [d] famous יָּנְיָי in Niphal, from יָּנְיָ, signifies to be known, or, in the notion of Hithpael, reciprocally, to make himself known, to set himself out, to shew himself: and being in the singular number, Abu Walid seems to understand it of the stroke or punishment from God, Let it be known as the stroke of him that lifteth up axes. But it more probably connects with the enemies in the former verse, either as it is ordinary to change the numbers, or else as understanding each or every of them that were before spoken of; and so this verse well connects with the former, they, or every of them, shew themselves אֱ֖לָּדָּֽה, as one makes to ascend on high (נָּהַ סְּגֵל)—i. e. lifts up—axes (נָּהַ אָֽמֶנֶגֶן), instruments of hewing or cutting down, of excision, יָּנְיָי, in the thicket—from יָּנְיָּה, perplexus fuit—of wood, or, as the LXXII not amiss, יָּנְיָי הֵלָּה, in a copse or wood of trees b. Thus the Chaldee interprets this verse; but the LXXII, for the former part of it, so as will hardly be intelligible, καὶ ὁ θεὸς ὅς ἐστὶν ἐν κέρασιν ὑπεράνω, ὃς ἐν δρυῖν ἀηδῶν ἐξῆλθεν, and they knew not as to an entrance on high, as in a wood of trees with axes; and yet the Latin follow them, et non cognoverunt—for יָּנְיָי was known—and they knew not,” sicut in exitu, “as in the end”—for יָּנְיָי, as one that lifts—super summum, “on the top”—

a [Hengstenberg supports the notion of the signs being rather of a military character, as Rosenmüller understands them. So Jebb—‘They set up their ensigns for signs.’]

b [Jebb calls this “a very obscure and perhaps corrupt passage, elliptical, and in the parallelism imperfect.” Bp. Horsley renders it, “He is conspicuous—I, e. the enemy, or the leader of the enemy, Nebuchadnezzar himself—as one bearing aloft axes against the thicket.” Hengstenberg, “He makes himself look like one raising aloft the axe in a forest—thicket.” Similarly Rosenmüller, to the effect that they cut down with as little ceremony as if they were hewing wood.]
for **טֶרֶם** *up*, or on high—and then in the beginning of the next verse **quasi in silvis lignorum securibus**, "as in the wood of trees with axes." But in the former way of construction the sense is obvious, and such as well connects with that which follows, **ידֵֽוָּה** *and now*, not as a notation of time, but as an expletive, or bare copulative, which the Chaldee express by **גָּדָהָּה**, and so, as the **ἀπράξιαρ** or **counterpart of the similitude**; as they cut down wood, so these break and cut down **עֵץ קֵדרָּה**, **carved works**—from **עֵץ** *operuit*, in the notion of sculpture, when applied to such materials, Zech. iii. 9—for which the LXXII read **τὰς ἐκαρπίας αἰθρῶν**, their doors, as in the notion of **אֲלֵיהֵם** from the same root, that so signifies.

8. [c] **destroy them** **מַלְאֹת** is by all the ancient interpreters, the Syriac only excepted, rendered as from **יו** *filius*; **הָיוֹנֹת** their children, saith the Chaldee; **יו הָיוֹנֹת** their kindred, say the LXXII; and so the Latin and Arabic and Ethiopic **cognatio eorum**: yet the Syriac **מַלְאֹת**. let us destroy them, deducing it, as it is thought, from **יַחֲצָה** *eim intulit*, oppressit. And thus Abu Walid deduceth it; and Aben Ezra, as likewise Kimchi, approves it c. But the former seems more regularly the rendering of it, and being here joined with **יו** *together*—their posterity at once, or together—it is a proverbial expression, to signify utter destruction, as we know it is when they and their children at once are involved in the same calamity. The Jewish-Arab follows this notion of children, or posterity, but renders it of the enemies. So that their posterity have said of us in their minds, all of them, when they have burnt up all the synagogues of the Almighty in the land, that we do not see our signs, &c.; 1. e.—as he gives his note—the second order or progeny of our enemies have said of us, that we have not seen our signs, &c.

11. [d] **pluck it** From **הָיוֹנֶת** *consumptus est*, is **הָיוֹנֶת** in Piel, consume thou: so Ps. lix. 14, it is twice used, **הָיוֹנֶת** **הָיוֹנֶת**, consume in thy wrath, consume. And so in all reason it is here to be rendered, and being joined with **מַלְאֹת** כֶּרֶב, from within thy bosom, it must signify drawing out the hand thence to destroy: and so it is paraphrased by the Chaldee, draw it—i. e. thy right hand preceding—out of the midst of thy bosom, and destroy. And thus it coheres with the former part of the verse, **יוֹנַּה** **יוֹנַּה**, why returnest thou thy hand, or recalllest it into thy bosom? The Jewish-Arab reads, Turn not from them thy hand, even thy right hand, but consume them out of the midst of thy house, giving a note that the house of God is called **יה**. For **הָיוֹנֶת** the LXXII read **εἰς τέλος**, and the Latin, in **finem**, from the notion of **הוֹנֶת**, finitus est.

14. [g] **The people inhabiting the wilderness** What is here meant by **יוֹנַּה** **יוֹנַּה**, the people of the wilderness, may seem somewhat uncertain. By **לֶוָּאוֹן** the whale is literally meant, but poetically, Pharaoh, the king of Egypt; as by the dragons, ver. 13, his army that pursued Israel. Now of these it is said, Exod. xiv. 30, that **Egyptians dead on the sea shore**, and then being thus made a prey to the.

c [So Rosenmüller, Gesseniis, Lee, and Hengstenberg. See also Buxtorf, Thea. Gram. p. 526.]

HAMMOND ANNOTT.
wild beasts and birds, it is not improbable that these wild beasts and birds should here be expressed by άς, the people of the wilderness, as being the only proper inhabitants thereof. That άς, people, hath sometimes that interpretation in scripture, appears by Prov. xxx. 25, 26, where the ants are styled άς, a people, and so the conies also. And in analogy with this interpretation it is, that God in the prophets expresses the defeat and slaughter of an army, by making a great feast, and inviting a multitude of guests to it, Isa. liv. 9, meaning beasts and birds of prey. But though to the bodies of the Egyptians drowned in the sea, and here meant, this interpretation of people for beasts be more agreeable, yet where Egyptians are here not named, but poetically, expressed by leviathan and the dragons, and those are more proper food for men than for birds and beasts, and because the inhabitants of that desert lying by the Red sea did feed wholly on fish, and were therefore called Ichthyophagi, "fish-eaters," it will be most reasonable to interpret this άς, people of the wilderness, of these Ichthyophagi, near whose shore Pharaoh and his hosts were drowned. Of their feeding on the leviathan, or whale, when they meet with it, as well as on lesser fishes, Agatharchides tells us, cap. xx. [p. 27 ed. Brett. Oxon. 1597], ἐκ τῶν ἐκστητικῶν εἰς τὴν χερσόν εἰσαγόμενοι, they feed and live on the whales which are cast on dry land: and so Diodorus Siculus iii. 20, άρρητονοι ἄνδρες ἐκστητικῶν εἰς τὴν χερσόν εἰσαγόμενοι, &c. they are fed or nourished by whales, τῶν and other ὑπέρμεγαλως, fishes of a vast size, ὡς το μέγατος δυσκαταγώγων, which because of their greatness are hard to be taken [see c. 14], answerable to the χερσόν, dragons, ver. 13. Of these Aben Ezra interprets this place, άσινικοί δια τινώς άλλως άλλως, the inhabitants of the wilderness by the shore of the sea, the same that are mentioned by the name άς, Ps. lxxii. 9, they that dwell in the wilderness shall bow before him, which were men sure, and not beasts, and particularly these Ichthyophagi by the Red sea, which was one of the seas mentioned, ver. 8. Of this sea Diodorus Siculus e hath a remarkable passage pertinent to our present purpose: [παρὰ δ’ τούς πλασίους κατοικοῦν Ίχθυοφάγους παραδόται λόγος, ἐκ προγόνων ἵχων φυλαττόμενω τὴν φύμα, ὅτι μεγάλη τυφών γενημένη ἀμφίσεως ἐγενήθη τοῦ κολπο ἤχος πάς ὁ τόπος — μεταπεσοῦσας τῆς βαλαττός εἰς τάφνωτα μέρη. Φανερόν δ’ ἐν τῇ ἡ πόλη κερσόν, πάλη ἐπελθοῦσα ἐξαιτίαν πλῆμα ἀποκαταστήσατοι τῶν πόρων εἰς τὴν προνεράξασαν τάξεις] It is, saith he, a tradition among the Ichthyophagi that dwell near, which they have conserved from their ancestors, that at a certain great ebb or recess of the sea, every place of that sinus was dried up, the sea departing to the other opposite parts, and then again flowing back with a huge float, it was restored to its former course. Which certainly refers to this part of history, and sets it down most exactly according to the truth; not that the sea so parted asunder, that the Israelites might pass from one side to the other on dry land, as over Jordan they did—for that they did not thus pass over, but came out at the same side of the sea that they went in, see note on ver. 15—but that as in a great ebb, such as was never seen before nor since, the

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1 αὐτους τῶν άσιν Ηλησίης ἐκ τῆς ἁλασσας ἐλεγκτοι τὴν ἱστρωμ κατοικοῦν εἰς ἰχθυοφάγου. Pausan. in Attic. 32.

2 iii. 39.
sea departed so far from the banks of Egypt, that the Israelites first, and the Egyptians after them, went in, and marched in the midst of the channel on dry ground, and then the waters returned, Exod. xiv. 28, i.e. flowed back again and drowned the Egyptians, and cast up their bodies on the shore—as the text saith, Exod. xiv. 30—and thereby made the parallel more complete betwixt Pharaoh with his Egyptians' armies, and leviathan and the dragons, or great fishes, which are wont to be cast upon the shore by the tides; and so the Ichthyophagi come out at set times to gather them, twice a day, saith Agatharcides [p. 20], at the third and ninth hour, ἐκ πελάγους ἡ πλῆθυμος ἑπὶ τὴν χέρον φερομεν, when the tide comes in from the sea to the dry land. Which being considered, it now appears how far these two interpretations are from being reconcilable, they being both most true, one in the historical, the other in the poetical sense. In the historical sense, Pharaoh and the Egyptians were drowned in the sea, then cast upon the shore, and devoured by the beasts and birds of the wilderness, which must then be the πλῆθυμος, people in the wilderness; but this here poetically described by the whale and other great fishes cast upon the shore by the tide, and gathered up and used for food by the Ichthyophagi, which are properly and not poetically styled πλῆθυμος, the people of the wilderness. And so this is the complete importance of this verse.

15. [k] cleave να εἰς it signifies to cleave, so also to bring forth or fetch out; expressissi, saith Seb. Castellio. It is used of birds disclosing or hatching their young ones, Is. xxxiv. 15, and lix. 5, because that is done by the young ones cleaving, or breaking the shell with their bills. And accordingly it is here used of God's wonderful work, of cleaving, and so bringing or causing to break out—the LXXII well express it by διπρόβασις, the Latin by dirupisti—waters out of the rock, and that in such plenty that it became a river, which ran along with them in their journeyings: see note on 1 Cor. x. 4. In respect of its first coming out of the rock it is here called να, a fountain; but in respect of the current, here is added πηγὰς, and a flood, or torrent.

[i] rivers] What the strong rivers were, which were here referred to, the Chaldee hath undertaken to specify, Arnon and Jabbok and Jordan. That the Red sea was not in this verse referred to is probable, because that had been before mentioned, ver. 13, and that under another style θάλας, from that notion of ἱδρύω, to go back, or recede, wherein the Arabs use it εἰς; and so God by his strength dealt with that, made it go back, and give place to the Israelites entering into the channel, not so as to part asunder, for them to go quite over from one side to the other: for, first, the way from Egypt to Canaan led them not cross the Red sea; secondly, their journeyings, set down Numb. xxxiii. 6 and 8, shew that as before their entering into the sea they were in Etham in the edge of the wilderness, so after they were come out of the sea, they came into the same wilderness of Etham, and went three days' journey.

[f] [Bp. Horlsey and Rosenmüller also understand this verse to refer to the Egyptians; but Hengstenberg takes it as expressing, in conjunction with the context, the general power of God over nature.]

[g] [Rosenmüller, Gesenius, and Lee interpret it divided.]
in it, an evidence that the Israelites came out on the same side of the sea as they went in. That this and no more is the meaning of ḥeḥėm, passing through the Red sea, Heb. xi. 29, their walking on dry land in the midst of the sea, Exod. xiv. 29, see note on Heb. xi. 29. But then Jordan, that was dried up, and gave them an easy passage over it, Josh. iii. 15. But as for any miraculous drying up either of Arnon or Jabbok, there is no history of it in scripture; only one intimation there is, Numb. xxi. 14, that may incline us to credit the Targum's tradition. For there on the mention of their removing, and pitching on the other side of Arnon, ver. 13, it follows, wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon. Where the comparing and joining God's miraculous works in the Red sea with those he did in the brooks of Arnon, is an indication that some such-like thing was done for the Israelites at those brooks, as was before done at the Red sea, viz. at the time of its receding before the Israelites. And from that book of the wars of the Lord the Chaldee by tradition might have it.

16. [k] the light] From ḥeḥ, lusit, is ḥeḥ, in general any luminary or receptacle of light, indifferently the sun and the moon, Gen. i. 16. But being joined with, and so opposed to, the sun, as here the night is to the day, it must needs signify the luminary of the night, the moon, as the sun is of the day: and accordingly the Chaldee renders it אֶשְׁכֶל, the moon, and the LXXII, σελήνη, and so the Syriac ܐܵܨܵܠܵܒ; and the Jewish-Arab, Thou hast prepared the moon with the sun. Only the Latin reads auroram, the "morning."

19. [l] thy turtle] From ḥeḥ, the original of our Latin turtur, which is but the doubling of it, is הָתי here, thy turtle; which being by the Psalmist designed poetically to signify the pious, faithful servants of God, who make good their fidelity to him—which in the spiritual sense is parallel to the purity and chastity of the turtle—the Chaldee and LXXII have chosen to paraphrase it, the former by יְנָתוֹן פְּלִמֹות, those that learn the law—with respect to הָתי, law, which hath such affinity with it—the other by ἐξομολογομένην σου, confessing to thee, as if it were הָתי, the letters whereof differ so little from it.

PSALM LXXV.

1. [a] declare] The whole difficulty of this first verse seems to be best removed by rendering ḥeḥ as a participle plural in the sense of the dative case; for then that will express to whom God's name—i.e. his power—is here said to be nigh, viz. יְנָתוֹן, to them that declare—the Chaldee renders it יְנָתוֹן—they wondrous works. Thus hath the learned Castellio rendered it, cuius presens adest nomen tua warrantibus miracula. "To thee will we give thanks whose name is present at hand"—so יְנָתוֹן signifies—"to them that shew forth thy miracles!"

b [Rather teach. See Buxt. Lex. The Latin Version of the Targum has "docentum."]

i [Rosenmuller follows Schultens in explaining near to mean known, as is used in Arabic. Hengstenberg also understands it to signify the consciousness
2. [k] congregation, from יָשִׁים, condict, signifies an appointed time or season, as well as place; and in that former sense it is most commonly used either for time in general, or in special for the four seasons of the year, the months, the solemn feasts, &c. and to this sense of time, not place, or congregation, the learned interpreters render it: מִזְמָה, time, saith the Chaldee; ἐνδήμα, time, saith the Syriac; καιρὸν the LXXII, and tempus the Latin; and so the Arabic and Ethiopic; and the Interlinear statutum tempus; and Castellio certum tempus; and then with יָשִׁים, from יָשִׁם, cepit, it may fitly signify the taking a fit season. And then follows the הָגַנּוּת, יָשִׁישׁי מִשְׁמִירָתוֹ, I will judge rectitudes, understanding it of the Lord. That the speech belongeth to God, appears by the next verse, his establishing or supporting the pillars of the earth, preserving religious persons, who in the Hebrew dialect are frequently styled pillars; so Maimonides de Idol. [c. 1. § 5] of Abraham that he was בְּרִית עֲלָיו, the pillar of the world; so Gal. ii. 9, those eminent apostles are called στήλη, pillars; and oft elsewhere. Which establishing and preserving of them—ἀρχηγοί, I have set them firm and solid—can belong to none but God; and so in the following verses, till at length, ver. 7, it is expressly said, God is the judge, he putteth down one and setteth up another. This is again observable, ver. 10. For as here, ver. 1 and 2, there is an alternation between the Psalmist and God, designed to be sung severally by several persons or choirs, and so both in the first person, unto thee do we give thanks, saith one, and when I. . . . I shall judge according to right, saith the other—יוֹהָנָא יָשִׁישׁי, the words of God, saith Kimchi—so again in the conclusion, I will declare, I will sing praises, saith one, and All the horns of the wicked will I cut off, saith the other, to signify to us the certain answers we may expect from God. If we adhere to him, and bless him, bear thankfully and patiently what he lays upon us, he will certainly espouse our cause, defend and secure us, judge rectitudes in one place, and cut off the horns of the wicked in the other—which is but the paraphrase of his judging rectitudes, i.e. the most perfect right judgments, here—which yet he oft defers to do, till he find a fit time, either the time of wicked men's having filled up the measure of their sins, or a choice season when their oppressions grow high, and the godly are ready to sink under them, and then upon their flying to God in their trouble, he delivereth them out of their distress. Another rendering the former part of the verse is capable of, taking יָשִׁים, in the front in the notion of although, of which there are many instances. So Gen. xlviii. 14, 15, not for, but although Manasses was the firstborn, he laid his right hand on Ephraim. So Exod. xxxiv. 9, Let the Lord come among us, 12, not for, but although it be a stiffnecked people. See Josh. xvii. 18, Dan. ix. 9. Exod. xiii. 17, Ps. xli. 5, Is. xii. 1, Ps. lxxxi. 15. And then יָשִׁים יָשִׁים יָשִׁים יָשִׁים יָשִׁים, will be though of God's glory awakened in the mind." Therefore the verse may be construed, "We praise thee, O Lord, we praise thee, because thy name is near: men declare thy wondrous works." Jebb, following the sense of the English Version, renders the last words "thy wonders do declare (it)." The position of the Athnach is adverse to the rendering proposed in the text.

k [So Rosenmüller and Bp. Horsley.]
I take time, i. e. delay or make some stay, I will judge rectitudes; according to that of our Saviour, Luke xviii. 7, that God will avenge his elect, though he bear or stay long; and Habak. ii. 3, The vision is for an appointed time—the רָאוֹ ו here—though it tarry, wait for it, because it will surely come, it will not tarry. To which sense it may farther be observed, that רָאוֹ ו hath also the notion of buying; and then buying times, as a solemn phrase, Dan. ii. 8, for making delays; from whence St. Paul hath ἔγοραζον τῶν καυδῶν, redeeming the time, Eph. v. 16.

6. [c] promotion That מִרְמִים here signifies mountains in the genitive plural, and so is governed of מִרְמָה, from the desert, preceding, is agreed by all the ancients; and then it is to be rendered from the desert of the mountains, or the mountainous desert: so the LXXII, ὀπὲς ἀπὸ ἵματος ἄφες; the Latin, neque a desertis montibus, "nor from the desert mountains;" the Chaldee, with some change, neither from the north of the deserts, nor from the south of the mountains; but the Syriac expressly, מִרְמִים, nor from the desert of the mountains, and so the Interlinear also. And then the speech must be elliptical, and the supply of it fetched either from the precedent verse, or else rather from the subsequent, and not be promotion only—by which some interpreters render מִרְמִים, (as if it were the infinitive from מָרַת, exaltavit,) exaltare, or exaltatio—but more fully pulling down, and setting up, thus, For neither from the east—so מִרְמִים literally, from the going out, signifies—nor from the west, nor from the desert of mountains, ו, &c., For God judgeth. Thus the Jewish-Arab, Neither from the east, nor from the west, nor from the deserts and mountains cometh that unto you. The word מִרְמִים here alludes to the מִרְמִים, ver. 7, and מִרְמִים, ver. 5. On this verse the Rabbins have their changes. Kimchi's father would have מִרְמִים to be custom or impost, from 1 Kings x. 28, רֶכֶם to be traffic, Ezek. xxvii. 13; רֶכֶם to be eloquence, Cant. iv. 3; the several ways of preferment in the world. R. Obad. Gaon interprets מִרְמִים the rising of the stars, רִכָּם their setting רֵכֵם the primum mobile—for so it is called—and so to refer to astrological predictions, pretended from the horoscope. But David Kimchi himself, having mentioned his father's descent, translates it literally, neither from the east, nor from the west, &c., i.e. it is not acquired by man's diligence in going hither and thither, &c. And although he prefer the notion of exaltation, or promotion, yet he gives a note from R. Aba an ancient Rabbin, that מִרְמִים in every other place of scripture but this signifies mountains. And then why not in this also מִרְמִים?

7. [d] judge] The word שָׁמַע signifies somewhat more than an ordinary justiciary among us; for to such it scarcely belongs to bestow honours and preferments at pleasure. It is the style whereby the captains and managers of the wars of the people of Israel were styled—Gideon and Samson, &c.—which, as the Roman dictators, acted in an

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1 [Or, "from the south the place of mountains."

m [So Hengstenberg. But Bp. Horsey and Jebb take it in the sense of exaltation.]
unlimited power. These were raised up by God, when the people were oppressed, or captivated, to vindicate them to their ancient liberties; and from hence the Latin suffes and suffectes is derived, qui summus Penis magistratus est, saith Livy, xxviii. 37, "which was the supreme magistrate among the Carthaginians;" and to these the managey of their wars belonged, quod velut consulare imperium apud Carthaginenses erat, saith Livy again, xxx. 7, "because the government of the Carthaginians was as it were consular." And in this notion it is here attributed to God, as to judge rectitudes, punish and avenge them of their enemies, ver. 2—the μηδε here referring to the ἐδίωκεν there—so to subdue their oppressors here, as a captain in war, and restore to their country again.

PSALM LXXVI.

3. [a] arrows The Hebrew ἄροι signifies fire, Job v. 7, where sparks that fly upward are poetically expressed by κότασ, the sons of the fire. So Ps. lxxviii. 48, it is used not for thunderbolts or lightnings, as our margin reads, but simply for fire, shot out of the clouds, and running along upon the ground, Exod. ix. 23. And from thence by metaphor it is applied to an arrow or dart shot out of a bow, and by the swiftness of the motion supposed to be inflamed; see Cant. viii. 6, where of love it is said that ἐφίλουσεν ἄροις, not the coals, but the arrows thereof are arrows of fire; it shoots, and wounds, and burns a man's heart, inflames it vehemently by wounding it. Here we have the word twice, and if the former of them do not signify arrows simply, it will not be found in that sense in the Bible: nor do the LXXII render it in the notion of an arrow, but in this place express it by a general word, τὰ κράτη τῶν ῥόξων, the strengths of the bows, referring to that which is supposed to be the cause of inflaming the arrows, the strength of the bow from which they are shot out. The Syriac in some degree of compliance with them render it שֶׁפֶלֶת מִמְיָה, the arms of the bow, that which the bow reacheth out as a man doth his arm, and by which, as by an arm, it reacheth to and forcibly seizeth on that which is distant from it. The poetical expression will best be conserved by retaining some notice of the primary sense in the rendering of it, fires or lightnings of the bow, i. e. those hostile weapons which are most furious and formidable, as fire shot out from a bow.

5. [b] found their hands שֶׁפֶלֶת בָּרוֹאֶת may be rendered have not found their hands, i. e. have not been able to use them for resistance, for the offending others, or even for their own defence: the Hebrew שֶׁפֶלֶת— as the Syriac ṣuss [مصائب], by which they here render it—signifying as to find, or get, so to have in readiness, in their power, to be able to use.

[a] [Rather "which at Carthage corresponded to the office of consul." Festus spells the word sukses, which appears to agree better with the etymology.]

[b] ["Jacula ignita." Bp. Horale. Hengstenberg renders it flames in the text, and adds in his note "νυσαι means always flame." The flames of the bow are the shining glittering arrows: compare Job xxxix. 23, Nah. iii. 3, Deut. xxxii. 41. In the first two passages the word used is נָשָׁה, in the last פָּשָׁה.]
To this the Chaldee look in their paraphrase, "they could not take their weapons in their hands," i.e. they could not use their hands to manage their weapons. The LXXII have but little varied the phrase, ὅπερ σὺν ὁδῷ ῥασ ἄνοιγμα ἀνεσαν, they found nothing with their hands, i.e. they were able to do nothing with them—their vast army achieved nothing, but returned with shame of face to their own land, 2 Chron. xxxii. 21—which the Latin seems to have a little mistaken, when they add the preposition in to what they found in the LXXII, nihil invenierunt in manibus, "they found nothing in their hands," but that still interpretable to the former sense, they found nothing—i.e. they had neither weapons nor strength—in their hands, their whole army was utterly routed and discomfited, without striking a stroke; for which the Syriac read כְּהַלָּא, their hands were not able, or impotent. And this well agrees to the beginning of the verse; נַפְּלֵה, they have been cut off or perished; they are gone, saith Abu Walid, or have despoiled themselves, the reciprocal from הִשְׁפָל, praebatus est; "they have cast away their weapons," saith the Chaldee; ἐκφυκόντως, they were troubled, say the LXXII, as when in a panic terror men are amazed, discomfited, throw away their weapons, and fly, and by that astonishment are like men in a sleep, their strength and sense tied up: but it more punctually refers to the time wherein the angel smote the Assyrian army, in the deep of the night, when they had put off their garments and weapons both, were fast asleep in their tents, and at once 185,000 of them slain, Is. xxxvii. 36. This is poetically described by sleeping their sleep, and—as is added, ver. 6—בִּשְׁלָל, men in a dead sleep, dura quies, ferreus somnus, an "hard" and "thorny sleep." Were they never so strong or valiant, had they never such strength of body, skill in arms, courage of mind, and all that was necessary for a conquest, in the midst of their security they were smitten, and so utterly vanquished, and returned re infecta, "without doing of anything."

8. [c feared] What is meant by the earth's fearing here, must be judged by proportion with the judgments being heard from heaven in the former part of the verse. In the history, 2 Chron. xxxii. 21, the angel of the Lord wrought that great execution on the Assyrian's army. Now the descent of an angel, when he came commissioned for any act of power, was generally furnished by God with some sensible attestation from nature, thunders and earthquakes, neither of which would probably be wanting in so eminent a work as the slaughter of eighty-five thousand. Of the thunder there can be no doubt; the judgments being heard from heaven, refers P to בְּנֵ, which indifferently signifies voice; and thunder, which is a vocal, and so audible judgment, coming out of the air, which in scripture is styled heaven. And then for the earthquake, that that is signified by the בְּנֵ, the earth's fearing, may be guessed from 1 Sam. xiv. 15, There was trembling in the host, in the field, and among all the people: the garrison and the spoilers they also trembled, and the earth quaked: so it was a very great trembling, or

P [This should perhaps be "referring."]
a trembling of God. Here a trembling of God, or such as is caused by the appearance of angels sent by God, is made up not only of the trembling of men, but of the earth itself. And so Matt. xxviii. 2, at the appearance of angels there was a very great earthquake. And this [was] to very good purpose, that they that opposed God's people might evidently perceive that it was not chance, or ordinary sickness, or sudden infection, that cut them off, but the displeasure of an omnipotent Deity. Now because among us trembling is an effect of fear—and where trembling is visible outwardly, fear is supposed to be within—therefore it is here an easy poetic figure to express an earthquake by the fearing of the earth. And then that which follows, ύποπτην, and was still, as it is elegantly opposed to the trembling, or fear forementioned, so it imports the effect of this earthquake to the children of Israel, this short commotion gave rest and quiet to the land; as Judges iii. 30, γρίφοντας νεᾶς—just the same phrase as here—the land had rest eighty years; and so v. 31, and viii. 28, and in several other places, the land had rest, or the country was in quiet. And so in St. Paul, καταστασις, rest, is quiet from the persecutors of the Christians: see note on Heb. iii. 11. Abu Walid, from its conjunction with ύποπτην, fearing, here, would make it one of those which have contrary significations, and so to signify here stirred or moved. But the Jewish-Arab renders it some of the people of the earth feared, and some were still; i.e. saith he, the oppressors feared, and the oppressed had rest.

10. [d] restrain What ρέμα signifies here, is not agreed among the interpreters, the word signifying, first, to gird, and, secondly, to restrain. In the notion of restraining it will have a very commodious sense, applied to Sennacherib, to whom this psalm belongs. For as by the slaughter of the eighty-five thousand in his army, he was forced to depart, and dwell at Nineveh, 2 Kings xix. 36, so after his return thither, there be some remainders of his wrath on the Jews that dwelt there. We may see it Tob. i. 18, If the king Sennacherib had slain any, when he was come and fled from Judea, I buried them privily (for in his wrath he killed many), &c. This was the racemation, as it were, or gleanings of his wrath, and this was restrained by God; for he soon falls by the hands of his sons Adrammelech and Sharezer, as he was worshipping in the house of Nisroch his god, 2 Kings xix. 37. And to this sense Kimchi interprets it, thou shalt so repress the malice of our enemies, that the other nations shall not dare to fight against us; so likewise Aben Ezra. And thus it must be, if the remainder of wrath be man's wrath, as the former part of the verse inclines it, Surely the wrath of man, &c. But ρέμα, in the primary notion, signifies girding, or putting on, arraying oneself—cinxit, accinxit, praecinxit. Girding, we know, signifies putting on, and is applied to garments, ornaments, arms; ρέμα, Gird thy sword upon thy thigh, Ps. xlv. 3, and frequently elsewhere; and so girding with gladness, Ps. xxx. 11, is putting on festival ornaments. And agreeably here in a poetical phrase, thou shalt gird on the remainder of wrath—parallel to putting on the garments of vengeance for clothing, Is. lxi. 17—will signify God's adorning and setting out himself by the exercise of his vengeance, vulgarly expressed by his wrath; and the word ρέμα, wrath, [will be] most fitly used with
reflection on נַח, the wrath of man, in the beginning of the verse. Man’s wrath is the violence and rage and blasphemy of the oppressor, upon the meek or poor man foregoing. This begins, goes foremost, in provoking God; and then נַחַש, the remnant, or second part of wrath, is still behind for God, and with that he girds himself, i.e. sets himself out illustriously and dreadfully, as with an ornament, and as with an hostile preparation, in the eyes of men. And so in this sense also it is agreeable to the context. The wrath of man—Rabahakeh’s railings and blasphemies—ַכן, shall confess or praise thee, as being brought down by God, and signally refuted by him: for then after so eminent a vindication of God’s honour, his opposition and reproaches did but illustrate that glory which he endeavoured to eclipse, and become a kind of confession to him. One of the Targums reads יִרְאוּי, they shall convert, and confess to thy name, and praise thee, in reference to other men that look on and admire and give honour to God, who thus seasonably interposes and girds on the remainder of wrath, comes in opportunely to rescue the oppressed, and execute judgment on the oppressor. And so in either sense the parts of this verse are perfectly answerable the one to the other. To this latter rendering of רואית the Chaldee inclines us, paraphrasing it by וָיִשָּׁעֲלָן יִרְאוּי, thou hast girded on, or prepared, or made ready the remainder of fury—meaning God’s fury—for the destroying of the nations. And so the Interlinear, residuum irarum accinges, “thou shalt gird on thee the residue of wrath;” and Castello, exuberantibus furoribus decoraris, “thou art adorned with exuberant furies,” in the notion of an ornament or festival garment; to which also if the LXXII refer not by their γνωρισμα, μα ἀνωμοί ἀπόφασις σο, the remnant of wrath shall celebrate to thee a feast, it will be hard to guess what they meant by it. This the Latin render from them reliqua cogitationis diem festum agent tibi, “the relics of thought”—so interpreting ἀνωμοί—“shall keep an holy day to thee.”

12. [e] cut off] הַנֶּב, spirit, seems here to denote the proud and cruel and fastuous spirit of oppressing Nimrods—such Sennacherib was—lifted up with the successes of their impiety; so the Chaldee תַּנַּבְרְד, he shall repress the grossness, or elation, or pride of the spirit of the great ones; so הַנֶּב הָנָב signifies, the same phrase by which they paraphrase the pride of the countenance, Ps. x. 4. And God’s cutting it off, bringing it low—so רָבִּין, from רָב, minuit, signifies—is his not only repressing, and not permitting it to proceed farther, but his inflicting severe punishments upon it, cutting off the tyrant in his bloody pursuits, as it fared with Sennacherib; see note on ver. 10. The LXXII, as we now read it, having ὃ διαφωρουμένῳ πνεῦματα ἀρχιστον, taking away the spirits of princes, may be thought by spirits to signify no more than their lives; but the Latin, reading spiritum in the singu-

9 [Rosenmüller agrees with this notion of God’s girding on his wrath; but Hengstenberg thinks that in that case we should have had the suffix to נַח. He therefore explains it of the remainder of man’s wrath directed against God; i.e. the wrath of the enemies must even to its last remnant serve him as a weapon by which to accomplish their destruction.”]
lar, and so the Syriac לֶָם, spirit, shew that πνεῦμα, not πνεῦμα, is the right reading; and then nothing hinders but that they might take it in this sense for pride and elation of spirit, which as it may be taken away by other means of humbling beside that of death, so it is then surely subdued and brought low, when it brings destruction on him in whom it is. Abu Walid here renders יָּבָד, shall exalt, and hinder the enemies from them; and so Kimchi, in his roots, shall exalt them, and strengthen them. But withal he saith it may be interpreted, shall cut off, or bring low, the radical signification being, as he resolves, the notion of hindering, keeping in, or restraining.

PSALM LXXVII.

2. [a] My sore ran יָָּבָד, from יָָבָד, prostratit, extendit se, being here applied to יָָּבָד, my hand, will most probably be rendered, was stretched out, or stretched itself; and to that best agrees יָָּבָד, and remitted not, gave not over, fell not down, from יָָּבָד, remission esse. It is true, when it is joined with any fluid thing, it signifies to flow, or run about, as of water, tears, wine, or blood, but here with the hand—if that be the meaning of יָָּבָד—the stretching out is the most proper notion of it; and though the LXXII for יָָּבָד, seem to have read יָָּבָד, over against him, yet they have sufficiently expressed the sense, and restrained it to the notion of יָָּבָד for my hand—רָאָס הֵסָר מִנְּיָּבָד מֵעָרָבָו אֹרָו, I sought him with my hands by night toward him. The Chaldee having taken יָָּבָד by itself, and given it a paraphrase remote enough יָָּבָד, יָָּבָד, prophecy rested upon me—from one use of the word יָָּבָד, spoken of God, for the Spirit of God, 2 Kings iii. 15—do also paraphrase יָָּבָד by the eye dropping of tears; but the Syriac reading כּוּבָד, as if it had been כּוּבָד, his hand, convert it to another matter. It is true يָָּבָד signifies many things besides an hand, particularly a stroke, or hurt, or wound, that befalls any; but this sure respecting him that strikes or inflicts it, whose hand or stroke it is said to be, not his who is stricken by it. So Deut. xxxii. 36, where their hand is thus interpreted by the Chaldee, it is מְנָעֲבָד, מְנָעֲבָד, the stroke of the hater; and Exod. xxiv. 11, where the not laying the hand, is by the Chaldee rendered not hurting—and so יָָּבָד interpreted by מְנָעֲבָד, hurt—yet the יָָּבָד, his hand or hurt, is not there applied to the patients, but to the agent, God. And Abu Walid, who renders it here a wound or stroke in respect to the sufferer, mentions it as a distinct signification from what it hath in other places. And so still it is most reasonable to understand it in the ordinary sense, יָָּבָד, my hand; and then יָָּבָד must be the extending, holding out, or up, the hand, by which prayer is fitly expressed, whereof that is the solemn gesture.

3. [b] and was troubled יָָּבָד, from יָָּבָד, sonuit, fremuit, cannot

[a] [This verb does not occur in Kal.]
[b] [Bp. Horsley, Jebb, Gesenius, and Lee all take it in this sense.]
better be rendered than by I made a noise, which following the remembering of God, and the other phrases, ver. 1, 2, of crying, and stretching out the hand, must needs be understood of the voice of his prayers very importunate in God's ears—and either very loud or very mournful—or, as it is used Ps. xxxix. 6, very unquiet, and clamorous in God's ears; and then follows, to the same matter, יַעֲשֶׂנָה, I will or did meditate, either answerable to the remembering God in the beginning of the verse, or else in the notion of praying—as Ps. lv. 17, it was rendered by the Chaldee ויֵשַׁב, I will pray, and here ויֵשַׁב, I will speak before the Lord: and lastly, כיִשְׂרָאֵל, my spirit was involved, anxious, troubled; the Syriac render it מַעְשֵׁה, was a Rapids, caught into an ecstacy, as it were, exagitated, or disturbed. And so every part of this verse is an expression of the Psalmist's devotions in the day of his trouble, ver. 2, but not of his affliction itself.

4. [c] eyes waking] יַגִּיס—from יָגֵש, custodivit—signifies watches, or vigils; whether the spaces into which the night was divided, the first, second, or third watch, or the office of watching for such a space. Here it seems to be taken in the latter sense, for the office of guarding, watching over; and then יָגֵש joins with it, holding the watches—parallel to φῶλαρρων ϕωλακας, keeping the watches, Luke ii. 8—is the executing of that office. This is here poetically spoken of God, that he holds the watches of the Psalmist's eyes, i. e. sees and knows how they are employed every minute of the night. And this is here used but as a preface to introduce what follows in the rest of the psalm, which is made up of the meditations which he had on his bed, and in which he spent the night, supposing God to be present to them. יַגִּיס saith he, I was in perturbation, agitated, disquieted, רציּץ, אָל, and spake not vocally, but as in a deep meditation; יַגִּיס, I recounted or thought on the years that were past.

10. [d] my infirmity] This tenth verse may perhaps be best rendered, if it be taken as the conclusion of the sad hopeless thoughts set down ver. 7, 8, 9. There by way of question his spirit had seemed to say, that there would never be any end of the present afflictions, that God's mercies were forgotten, and his promises cesseate, as if the decree were gone forth, God's oath in his wrath, a final irreversible sentence, of which he would not repent, saith Rasi. And in the same tenor it is here added, I said היהי, this my disease—so the Syriac render it, מַעְסָפָה, from מַעְסֵך, agrotavit, and so both מש in Hebrew, and מש and מש primarily signify; this my wound, or this my defec-
cation, saith Abu Walid, or perhaps, this my desertion—for מש [מש].

t [Jebb renders it "Thou holdest the watches of mine eyes," but does not explain in what sense he takes the phrase. The ordinary acceptance of it is "my eyes," according to the Chaldee and Syriac usage of the word. See Castell's Lexicon, and Gesenius. But Hengstenberg translates it, "Thou holdest firm through the night-watches my eyes," referring to Ewald's Grammar, § 306 (490), for this use of the accusative in marking time. See also Stuart's Grammar, § 428. Glass, Ph. Soc. Lib. iii. Tract i. Canon 8, considers the first substantive to be equivalent to an adjective, as the English Version takes it.]
is used by the Arabs also for *desertus fuit*, "being put away," as in divorce, Matt. xix. 7. יָשׁוּב לִפְנֵי יְהוָה: here the word יָשָׁב is capable of several interpretations, either for *changes*, or *years*. In the first sense it will be יַעַד יָשָׁב, a *change*, or *changes*—from יֵשָׁב, *mutavit*—of the *right hand* of the *highest*; not a *mutability* in God's counsels, or providence, but a varied punishment sent by him; יָשָׁב [they are], a repeated blow or plague, saith the Syriac; and so sure the Chaldee understood it, who render it thus, *的时间里ף, and I said*, אָלָה יִשָּׁב, *this disease, יַעַד יָשָׁב, a mutation, or, is a mutation, פָּנַי יַעַד יָשָׁב, of the strong right hand of the Most High*—a varying of his inflictions, not any inconstancy in his providence and counsels. If it be that, it must be by way of interrogation, *And I said*, This is my *infirmity*: *What shall the right hand of the Most High change*? But it may be taken also in the second notion for *years*, as it is evidently used, ver. 5, and from that verse the sense reacheth down to this place, after this manner—*I have considered the days of old, זֵכֶר לְשֵׁנֵי יָמָנוֹת, the years of ages, viz. of the several ages*, wherein our nation hath been retrenched, and by degrees prepared for this final deportation under Zedekiah; *as, first, the captivity of the tribes beyond Jordan and Galilee, 2 Kings xv.; then of the remainder belonging to the kingdom of Samaria, 2 Kings xviii.; and, lastly, of Judah, both to Pharaoh Necho the Egyptian king, and then to Nebuchadnezzar in his first and second war, 2 Kings xxiii. and xxiv.* In relation hereto the Psalmist asks, ver. 7, הָבוֹז, יַעַד יָשָׁב, *will the Lord cast off for ages*?—i.e. for several ages—*will he be favourable no more?* and so on in divers phrases, ver. 8, 9; and then ver. 10, *And I said*, *This my disease, or desertion*, יִשָּׁבֵשׁ זָלָם, *is the years of the right hand of the Most High*, i.e. my captivity is lasting, my sufferings many, the measure of their duration as the years of eternity. This latter sense seems somewhat more consonant to the genius of these writings, wherein it is customary for the verses to refer by several characters, and allude to each other; and so in likelihood this is the importance of יָשָׁב. But the former also will well enough be borne; and in either of them this verse very fitly concludes the first part of this dialogue, which all inclined to the sad part of the reflection. And then, ver. 11, follows the second part of it, of a quite contrary resolution, to the end of the Psalm, *I will remember the works of the Lord, surely I will remember*, יָשָׁב מִיָּמָנָיו, *from the ancient of thy wonders*—i.e. I will take up another epoch, that of all the miraculous deliverances of our nation, when first brought out of Egypt—I will put the Lord in mind of all his former mercies, and by that recognition endeavour to persuade him to a repetition of them; which belongs clearly to that new matter. The LXXII for יָשָׁב read *אֶלֶף הָעָלָם, now I began*, as from one notion of יָשָׁב, [in] Hiphil, caput; and herein the Latin follow them; but the Syriac, as was said, forsoke them, and adhere to our rendering of that word, *my infirmity*. Abu Walid, who renders יָשָׁב, *this my disease, or my dejection, being cast down or wounded*—as coming, saith he, either from יָשָׁב or יָשָׁב; and יָשָׁב, years, will have the whole passage run thus—*And if I say, This my prostration or distress or suffering shall be
for the remainder of time perpetual, I call to mind thy former benefits to us, and my hope is strengthened, and despair ceaseth, making this sadder part an introduction to the more cheerful. And so the Jewish-Arab, And when I say, This is my dejection, prostration, and the space or duration of the plague or punishment of the Most High, I remember, &c.

PSALM LXXVIII.

8. [a] stubborn and rebellious] The difference and distinct importance of these two words, רעה and יִתְנָך, may be here observed; the former fitly rendered by the LXXII σκολᾶ, crooked, or perverse; those that the New Testament dialect styles ἀνωτέρωσις, disobedient; those against whom God's oath was that they should not enter into his rest, Heb. iii. 18; the murmuring Israelites, who were all excluded Canaan. Then for יִתְנָך, that is the actual apostate; the LXXII render it παρακαπναρονα, provoking, from whence the apostle hath his τις ἀνωτέρωσεν παρακαπναραν, Heb. iii. 16, Some when they had heard provoked—i. e. apostatized in heart, and desired to cast off all obedience to God's law—referred to ver. 12, ἐν τῇ ἀνωτέρωσις, in apostatizing from the living God to their Egyptian idols. Thus is apostasy styled γαλήν πυκλας, the gall of bitterness, Acts viii. 23, μία πυκλας, a root of bitterness, Heb. xii. 15. And accordingly וְיִתְנָך, so frequently discours'd of by the Talmudists, are ἀνωτέρωσις, apostates. In the end of this verse, where the Hebrew hath וְיִתְנָך מִשֶׁה הָכְפִרְי, and we, with the Chaldee and LXXII, render, whose spirit was not steadfast with God, the Syriac read מִשֶּׁה, and confided not in the God of its spirit, rendering מִשֶּׁה by a masculine verb: and thus indeed the sense will very well bear; and the change of genders is not unusual, and God is frequently known by that title, the God of the spirits of all flesh: see Numb. xvi. 22.

9. [b] carrying bows] Of the Ephraimites it is here said that being armed, וַיִּקְבֹּר וָרָי, shooting with bows, from וְרָי, to cast, or dart, or shoot, they turned back in the day of battle. Of their being archers we have an intimation, Gen. xliv. 24, where, in Jacob's blessing of Joseph, the father of Ephraim, it is said, his bow abode in strength, &c. But of their cowardly flight the Scholion of Kimchi may deserve to be considered, יְהַ גָּם בְּנֵי קִימְכִי, this was done, saith he, in the wilderness, in the desert it was that they were put to flight, and, &c. and although the story be not mentioned in the law, or books of Moses, yet it is written in the books of the Chronicles, viz. i Chron. vii. 21, where, on occasion of Zabad the Ephraimite, and Shuteleah and Ezer and Elead, it is added, whom the

\[But Buxtorf Lex. Talm. p. 1178 derives it from רַעֲשָׁנ, to change. See also p. 1254. The words רַעֲשָׁנָה and רַעֲשָׁנָה are used, Deut. xxi. 18, of the stubborn and rebellious son which will not hearken unto the voice of his father or mother. In this sense it may be connected with the Arabic פָּרֶשׂ, to which Castell and Lee give the sense of "inficiatus fuit et denegavit quod deberet;" or with פָּרֶשׂ, which signifies "superbus fuit."\]
men of Gath that were born in that land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. The manner of this relation shews that it was a very sad and considerable slaughter, and the greatness of it Kimchi collects probably by comparing the sum of the Ephraimites, Numb. ii. 19, when they came out of Egypt, with that of them in the plains of Moab, Numb. xxvi. 37. In the former, the host of the Ephraimites was forty thousand and five hundred, in the latter but thirty-two thousand five hundred, eight thousand short, whereas in that space the other tribes were considerably increased. And to this sight and defeat and slaughter, an effect of their cowardice and unbelief and want of dependence on God, the Psalmist here refers most probably.

12. [c] Zoan] Ζώα, the name of a city in Egypt, Numb. xiii. 22, though it be not set down in the story in Exodus, is twice specified by the writer of this Psalm, here, and ver. 43, as the scene wherein the wondrous works were wrought on Pharaoh by Moses; either because really the first and principal of the miracles were shewed Pharaoh there, this city being the seat of the king, and a most ancient city— as appears by the expression used of Hebron, Numb. xiii. 22, where, to set out the antiquity of that city, where Abraham the tenth from Noah dwelt, it is said that it was built seven years before Zoan in Egypt—or perhaps only in poetical style, as the field, or country of Zoan, is all one with the land of Egypt, foregoing. Thus in other prophetic writings, when judgments are threatened, instead of Egypt sometimes we find Zoan alone, Is. xix. 11, where the princes of Zoan are all one with the wise counsellors of Pharaoh; sometimes the princes of Zoan, with the addition of some other city, as ver. 13, the princes of Zoan, the princes of Noph, i. e. again, the counsellors of that kingdom, which, as it there follows, have seduced Egypt, brought the whole nation to ruin. So Is. xxx. 4, where they send to Egypt for relief, it is said their princes were at Zoan, their ambassadors at Hanes. But elsewhere, Ezek. xxx. 13, &c. we have a larger enumeration of many cities of Egypt, Noph, Pathros, Zoan, No, Sin, Aven, Pi-beseth, Tehaphnehes, all to express the same thing, the land of Egypt, after the manner of the Hebrews, by some one or two or more cities of it. For Zoan the Chaldee and LXXII and Latin read τις, Tanis, which certainly is but a light change from Ζώα, the α, as it is ordinary, being turned into T, and the ζ left out. Of this saith Stephanus Byzantinus, τόσος ἀλχι κύρη Αἰγύπτου, it is the name of a great city of Egypt.

18. [d] lus] ψυχή, the soul, is generally set to signify the sensitive or animal faculty, as that is distinguished from the spirit, the upper or rational faculty. And so here, when their wants were abundantly supplied, and yet they remained unsatisfied and querulous, it is fitly said that they demanded meat for their souls (νόμμισσαν), i. e. not for their real wants, which they might rationally desire to have supplied, but for

x ["The expression seems merely proverbial, without allusion to any instance of cowardice on the part of the Ephraimites. It is applicable to any one who breaks fair promises when he is put to the trial." Bp. Horsley. So Hengstenberg.]
their fancies, their sensitive and carnal appetites, not restrained by reason. Thus the Jewish-Arab took it, rendering it וַיֹּרֶד נֻבָּא, without need. And this is the story, Numb. xi. 4, is called וַיְרֵא אֵלָה, lusted a lust—and so here, ver. 29, 30—and accordingly in sense it is not unfitly here rendered by our English meat for their lust.

25. [c] angels] The word יִשְׁרָאֵל, strong or robustious, is appliable to any creature that is such, oxen, horses, soldiers; and may here not improbably refer to the Israelites' groundless complaint against the manna, as thin light food, assuring us that it was meat for the healthiest appetite—noble food, saith the Jewish-Arab—and accordingly they were fed with it, as athlete, to satiety, as it follows in this verse; and, ver. 31, the wrath of God fell on the fattest of them, their murmurings being most unexcusable. But, besides this, the word being used first of God, may be here secondarily applied either to heaven, or therein to the angels; and so it is taken by all the ancient interpreters; ἀρτος ἀγγέλων, the bread of angels, say the LXXII, and all the rest accord; the bread of heaven, saith Abu Walid and Kimchi. As for the meaning of the phrase מְזֹום הַשָּׁרֹאָים, bread of angels—who we know neither eat nor drink—the Chaldee gives a full account of it, מַשְׁלֵי חֲדֵה, the food that descends from the dwelling of angels; and so it signifies no more than מְזֹום הָאָפ, wheat or corn of heaven, ver. 24; only מַשְׁלֵי, corn, relates only to the matter of it, whereas מַשְׁלֵי is the dressing of it, which without question is the importance of the Hebrew מְזֹום—from מָצַא, preparavit—and accordingly [it] is rendered by the author of the book of Wisdom, c. xvi. 20, ἀρτος ἀγγέλων ἀπὸ οὐρανοῦ, bread prepared from heaven, as an explication of ἀγγέλων τροφῆν, the food of angels, preceding there. Of this it is here said מַשְׁלֵי, which is capable of a double interpretation; either that man ate that food which was brought by angels, as a special dignity to the murmuring Israelites to be so royally attended; or else that, as שָׁנַה signifies quilibet, "every one," and is rendered ἔκαστος, Is. xxxvi. 16, so here every one did eat, in reference to the great abundance of this manna, as it here follows, he sent them meat to the full.

34. [f] when he slew them] The full and clear importance of these six verses from the beginning of ver. 34, to the end of ver. 39, will be best fetched from the various accention of the particle י, which is sometimes copulative—and then must be rendered and—sometimes is the note of an ἀρραβώνωσις, introducing the latter part of a disjunctive or comparative speech, and then is sometimes best rendered yet, sometimes then. If the period begin with י, when or if, then י that introduceth the latter part must be rendered then. If the period being begun thus consist of many members, one involved in the other by way of parenthesis, and י be still continued as the means of connecting them, then they will best be rendered by though and yet. And so it is most probably here. For there being very many parts of this period, each of them begun with י, the context directs to carry the sense suspended for

y ["Exod. xvi. 16 makes it evident that by שָׁנַה is meant every man."] Hengst. who follows the Chaldee in the interpretation of מְזֹום הָאָפ.]
the four former verses, 34—37, and to begin the ἄραράλλοις, ver. 38, after this manner, καὶ γὰρ—ὅταν, or when he killed them, ἔφυγαν, and they sought him, and returned...καὶ θεοί, and remembered...καὶ γὰρ οὐκ ἔπεμψαν αὐτοῖς—there the ἄραράλλοι will best begin—yet he being merciful, or compassionate, forgave their iniquity...καὶ γὰρ, and remembered that they were but flesh. And then here is a full and excellent description of God's ἔκμοιομα, long-suffering, to a provoking nation, not cutting them off presently in every of their rebellions; because if he doth thus, there is a total despatch or end of them—καὶ γὰρ, the animal spirit, or breath in their nostrils being once taken away, returneth not again; but often chastising them, destroying some for their murmurs and provocations; and upon the but seeming reformation of the rest, though he see it be not sincere, yet interposing mercy and compassion, not proceeding to utter destruction of them, but still giving them time to repent sincerely; at least permitting them to live, and beget others that may be more tractable and obedient, and capable of the promised Canaan. And this exactly was the course taken by God with the people of Israel, punishing the provokers, and not permitting any of them to come into Canaan, but yet taking them away by such degrees that their sons came up in their steads, and at length possessed that which was justly denied their fathers.

45. [א divers sorts of flies] From ἱφτυς, miscuit, is ἱφτυς here, and Exod. viii. 21, and Ps. cv. 31, the title of one of the plagues that fell on the Egyptians; and it is not certain what is meant by it. The Chaldee read יִסְדִּיק, יִסְדִּיק, a mixture of living creatures of the wood; the Syriac מִלָּה יָבָא, mixture—from ושא [אָשָּׁא], miscuit—which the interpreter rendering μυσκαι κανινας did certainly but divine and take his rendering of the Syriac from the LXXII. For thus do our copies of the LXXII read κοῦδμωνας, the dog-fly, or terrible biting fly. But St. Jerome ad Suniam et Fretellam saith it is to be read κοῦδμωνας, from whence the Latin hath canomyiam, as Aquila πάμμωνας. The word, I suppose, comprehends all creatures of equivocal generation, which so frequently change from reptile to flying, and back again, that they are more fitly expressed by some common word, as mixtures, or the like, than of animals of any distinct species, unless it be that of insectiles, of which every year seems to bring forth variety; of which Ulysses Aldrovandus hath written very accurately.

46. [ב the caterpillar] ἵππος, from ἵππος, consumpsit, signifies any

* [Yet this is the sense which Bochart favour, Hieros. Pt. ii. B. iv. c. 16, deriving it from סָכָה, to which he gives the sense of comedit or consumpsit, on the authority of Alkamus, Golius, and others. The same meaning is assigned to it by Castell. But Lee prefers deriving it from כָּרְבּ, "acutior pars dentium, acies gradii.

a [Hist. Insect. Bonon. 1602.] HAMMOND ANNOTT.
kind of vermin that consumes or devours the fruit of the ground; and is here set not as several species from the locust following, but, by the figure ἵππαραχών, two words to signify one thing, to join with that, and signify the consuming locust, or the locust which is such a consumer; just as, ver. 47, two words are used to signify but one thing, the plague of the hail; see note there. For beside the locust, Exod. x. 4, there is no several plague to which this of the consumer can be affixed b. The LXXII render it ἐψυχήν, and the Latin ergugo, because as the rust eats and consumes metals, so the locust doth corn or fruits, Exod. x. 5.

47. [i] frost significis hail, or congealed rain; so doth ἵππαρι also, saith Kimchi, citing R. Saadias that renders it in Arabic ṣaḥṣألا— as doth Abu Walid also, and the Jewish-Arab— whether that be a kind of hoar frost, or of hail; and so both together signify but one thing, the plague of hail, Exod. ix. 22 c, with which there being fire mixed, that is here added to the mention thereof, ver. 48, under the title of ἀπὸ τοῦ θηροῦ, to the fire; τῷ πῦρι, to the fire simply, say the LXXII—see note on Ps. lxxxvi. 3—but the Chaldee with the addition of וְיִשְׂרָאֵל, [of] fire, to ṣaḥṣألا, thereby denoting some matter wherein the fire was, to distinguish it from the bare flash of lightning, which is but the air inflamed.

49. [k] by sending evil angels] The Hebrew ἀγγέλων, from ἀγγέλω, to send, is no more than sending or commission; and being joined by way of apposition to the precedents, wrath and indignation and trouble, denotes most fitly the particular judgment to which those severe titles are affixed, the destroying of the firstborn, which was wrought by commission of so many asmodei or evil angels d. Thus the Chaldee reads, wrath and extermination and distress, ἀγγέλων ἀνίνατον βροχῆς ἅλησεν, which were sent by the hands of evil angels; so the LXXII, ἐσποτολήθη δ' ἀγγέλως πομπῶν, a message by evil angels; the weapons of evil angels, saith Abu Walid; by sending angels of punishment, punishing angels, or by the message of punishing angels, saith the Jewish-Arab. Aben Ezra here fancies the ἀγγέλων ἀνίνατον to be Moses and Aaron, as messengers of evils to Pharaoh, when they aforesaid denounced them to him; as when Ahijah the prophet makes use of the like phrase, when Jeroboam’s wife came to him to inquire concerning her son, ἀνεπληρώθη τῆς βροχῆς, I am a messenger to thee of hard things, 1 Kings xiv. 6. But the former is the more probable meaning of the words, and exactly agreeable to the story, Exod. xii. 23, where it is said, the Lord will pass through to smite the Egyptians, &c. where the Lord’s passing must denote the ministry of his angels; and so it follows there, in reference to the

b [See Bochart Hieroz. Pt. ii. B. iv. c. 1.]
c [Bochart Hieroz. Pt. ii. B. iv. c. 1. interprets ἵππαραχών, frost, after Saadias and Kimchi. Jarchi and Aben Ezra consider it to be another name of the locust: and Lee inclines to this sense, from the fact that the locusts succeeded the hail, and devoured all the fruits, &c., which the hail had left. See his Lexicon on the word.]
d [In this passage ἵππαραχών had better be taken as the genitive case, angels (or messengers) of evil, referring to the notion that all God’s dispensations were conveyed to men by angels. See Ruinoel on John i. 51.]
Israelites, The Lord will not suffer the destroyer—the evil angels here—to come into your houses to smite you. Whereby we may better understand the full meaning of ὑφος in the beginning of ver. 50—from ἐν, to librate, to weigh, to direct exactly—he weighed out, or exactly directed the way to his wrath. For so in those latter plagues God separated between the Israelites and the Egyptians, especially in that of the slaughter of the firstborn.

50. [f] their life יִתְנָה is by all the ancient interpreters rendered in the notion of their cattle: מִתְנָה saith the Chaldee; וְּתַּנְתִּים aβαρ, the LXXII; jumenta eorum, the Latin; מְסַבַּמְתָּם, the Syriac, all to the same sense, their cattle; so the Jewish-Arab, their beasts, or living creatures, referring to that part of the plague on their firstborn, which fell not only upon the men but upon the cattle, Exod. xii. 29.

51. [m] strength יִזְכָּר, strengths, from one notion of יִזְכָּר for robur—of which there be several examples, Gen. xl. 3. Deut. xxi. 17, Hos. xii. 4. 9, Ps. cv. 36. Is. x. 26. 29, Prov. xi. 7—is yet by the Chaldee rendered here יִזְכָּר, their labour, as if it belonged to the fruits of their ground, produced by their labour; and so by the LXXII and Latin, ἀβαρος laboris eorum, “their labour,” from the notion of να for doluit. But the Syriac have departed from them, and pitched on the right [sense], rendering it כִּימַי, the beginning of their strength, by יִזְכָּר כִּימַי, every firstborn of theirs: and accordingly the Chaldee on Ps. cv. 36, a place exactly parallel to this, renders יִזְכָּר כִּימַי, their strength.

54. [n] borders יִגְלָה, for an high mountain, because such are generally the boundaries of nations, and from thence יִגְלָה, that pertains to the mountains. This is an argument that thus anciently the word was used in Hebrew, of which the Arabic is but a dialect. And so it seems to signify here יִגְלָה יִגְלָה, not the border, but the mountain or hill of his sanctuary, viz. mount Sion, where the ark was now fixed. For thus the next words enforce, יִגְלָה יִגְלָה יִגְלָה, this mountain his right hand hath purchased; which must needs belong as the relative to this antecedent יִגְלָה, and so conclude that and יִגְלָה, this mountain, to be the same.

55. [ο] an inheritance יִגָּלֶה, cecedit, “to fall,” is the use of the word for dividing, because as the lot fell, so the division was made. So Judges xviii. 1, the Danites sought them an inheritance, for unto that

c [Kennicott takes ὑφος in the sense of the Syriac מִתְנָה, aperuit.]

f [We only find the Hitp. participle of this verb, Numb. xl. 1.]

g [Kennicott would read יִזְכָּר here also. Rosenmüller interprets it of the first-born.]

h [The Arabic יִגָּלֶה signifies formavit, which Lee explains by “defined as to form.” See his Lexicon in יִגְלָה.]
day it had not fallen (יִפְרֹג) to them among the tribes; where the Chaldee reads מַטָּּם, divided. So Numb. xxxiv. 2, this is the land which shall fall (יִפְרֹג) to you—the Chaldee again מַטָּּם, shall be divided to you—for an inheritance. So Joshua xiii. 6, only מַטָּּם, cast it, or make it fall, in Hiphil—בָּשַׁלֵּם, say the Chaldee, divide it—unto the Israelites for an inheritance; the same that ver. 7 is מַטָּּם, divide it. So Joshua xiii. 4, Behold, יַפְרֹג הַלָּא מֵאֵילָּה, I have cast, i.e. divided to you these nations. By these uses of the phrase, especially [the] last, we may best resolve the meaning of מַטָּּם literally, and he made them fall, i.e. divided the nations (מַטָּּם) as in Joshua immediately foregoing; and this was done מַטָּּם, by the line, as inheritances or possessions are ordinarily divided by measuring lines; and this [for] מַטָּּם, an inheritance or possession, as in Joshua the phrase was. By this it is clear what the rendering must be, viz. this, He divided them by line for an inheritance; and then fitly follows and made the tribes of Israel to dwell in their tents, i.e. in the tents or dwelling-places of these nations, whom, i.e. whose land, he thus divided among the Israelites, to every tribe a set portion of it.

63. [p] given in marriage] From מֶלֶּם, to praise and celebrate, is מֶלֶּם, a marriage song, מֶלֶּם מֶלֶּם, marriages, and מֶלֶּם מֶלֶּם, the wedding house; and so proportionably מֶלֶּם מֶלֶּם, spoken of virgins here, they were not celebrated with verses and dances and epithalamia; to signify that they died unmarried, and that as an effect of the destruction of the דָּשְׁנִי, their choice, or their young, the flower of their youth. The Chaldee renders it מֶלֶּם מֶלֶּם, they were not praised. The LXXII in proportion read χαίροντος, bewailed them not, as in the active, taking it for a δραματία, or mourning song; but the Syriac reads כַּהַךְ, they were ravished, from מֶלֶּם, rapuit, discerpsit; by that, I suppose, designing to express the same thing that the Hebrew meant, such rapes being not accompanied with the honourable nuptial rites. These wedding-songs were likewise called מֶלֶּם מֶלֶּם. So Job xxxvi. 11, They shall spend their years in pleasure; the Targum reads מֶלֶּם מֶלֶּם, in marriage-songs.

65. [q] shouteth] From מַעֲרָה, clamavit, “to cry out” or “make a loud noise,” is מַעֲרָה מַעֲרָה here, one that makes a noise, and thereby rouses and awakes himself; and so here spoken of a giant, and מַעֲרָה, from wine joined with it, it denotes his awaking out of a deep sleep, such as wine had caused. Thus the ancient Interpreters understood it. The Chaldee renders it מַעֲרָה מַעֲרָה, from מַעֲרָה, that opens his eyes or ears, awakes,

1 [These are only Rabbinical terms. See Buxl. Lex. under מַעֲרָה; also Gesenius and Lee. Aben Ezra and Jarchi take the passage in this sense. And Hengstenberg says, “The praises of the bride used to be celebrated on the day of her marriage.” But Schnurrer, quoted by Rosenmüller, takes מַעֲרָה as the Hophal from מַעֲרָה, which is also the opinion of Kennicott. In that case we must either render it, with the former, έυφορέος, factum sunt, or, with the latter, suppose that έυφορέος is the correct reading of the LXX. Jebb says that “the verb is active,” probably pointing it מַעֲרָה. “Thus”—he says—“this line will form the second of an alternate parallel quatrain.” His version is “made no funeral song.”]
returns to himself, grows sober again. So the LXXII ὡς ἀνακατα-
παληθεῖς ἵππος, as a mighty man that hath been drunk with
wine, i. e. who having been overcome by wine, now awakes out of that drunken-
ness: and so the Syriac, and as a giant, who hath shaken
off his wine, from הַקַבָּר, excusit, “to shake off.” And thus it
best corresponds to the former part of the verse, of his awaking as out of
sleep, with which the shouting by reason of wine, making a drunken or
rude noise, bears no proportion k.

69. [r] like high palaces] הַקַבָּר הוא הָעַל, is, literally, as high or lofty build-
ings; so the Syriac הָעַל, on high; but the Chaldee יִקְבָּר
הָעַל, the horn of an unicorn, as if it were יִקְבָּר, unicorns; and so the LXXII,
ὡς μονοκετρῖνον, as of unicorns, making this of the tabernacle on the
top of mount Sion to be as the horn on the head of the unicorn.
The Jewish-Arab interpreter reads firmly as the heavens.

PSALM LXXIX.

1. [α] heaps] יִקְבָּר, from יִקְבָּר, oblique or crooked—or else יִקְבָּר, being itself
a theme—signifies heaps. So Micah i. 6, I will make Samaria יִקְבָּר, for
an heap; the Chaldee render it יִקְבָּר, for heaps, though here by way of
paraphrase they read יִקְבָּר, for a desolation; and so the Syriac also
לַשָּׁבֶת, desolate. The LXXII here read εἰς ὀπωροφοιλάκιον, for a hoard
of ripe fruit, because that is wont to be laid in heaps; which the
Latin reads, I suppose to the same sense, in pomorum custodium, “for
the keeping of apples,” or “for a place where apples are kept.” But
the original seems to refer to one sort of heaps, that of graves, which
are made by aggestion or casting up of earth, to cover the dead body
that lies under. So Job xxx. 24, יֵש, into the grave. And this is here
fitly applied to Jerusalem, the stately buildings whereof underwent the
same destruction with the inhabitants: it was before their dwelling-
place, it is now their sepulchre; the whole city is turned into several
tombs or monumental heaps. Abu Walid ascribes to the word the
notion of desolations, and wastes, and so the Jewish-Arab m.

8. [b] former iniquities] יַעֲשֶׂה לְאָבִים, may probably here have a
special reference to those first sins, which this people had been guilty of
after their coming out of Egypt. Such was their idolatry in the
golden calf. Of that God tells them, Exod. xxxii. 34, In the day that
I visit, I will visit their sin upon them, viz. this sin of theirs. Accord-
ingly the Jews have a received maxim, יָאָשִׂים לְאָבִים 가지 אמתו

k Hengstenberg explains this “a warrior rejoicing with wine, one who has
increased by wine the strength and courage which always belong to him.” By
awakening he conceives simply the return from repose to action to be meant.

1 [From this Kennicott would read יֵשָׂבַע בְּיִשְׂרָאֵל, in excelsis, and Bp. Horsley
משם. Hengstenberg “like high mountains.” “To the eye of faith, the sanctu-
ary in Zion, which at that time presented an insignificant appearance, seemed to rise
like a mighty giant to heaven.” Jarchi interprets it of heaven, and is followed by
Rosenmüller; but Hengstenberg urges that though יֵשָׂבַע is commonly applied to
mountains, it is never used for heaven. Comp. Ps. lxxxviii. 15, 16.]

m [Hengstenberg, “ruina.”]
there is no visitation in which there is not some visitation of, or infliction for the calf. To this the Hebrew מִזְבַּח— from מְזָבַח, head or [first]—seems to incline, and so doth the Chaldee, which renders it our iniquities מִזְבַּחַת that were from the beginning; and the LXXII by δίκαιος—as that is all one with τῶν ἐπὶ δίκαιος, those that were from the beginning—are to the same sense; and so the Syriac, by כֶּנֵו, our old sins, and the Vulgar's antiquarium, "our ancient sins."

10. [c] let him be known] That יּוֹדֵה, cognoscatur, "let be known," is to be connected to the noun רֶפֶן, revenge, and not to the name of God preceding, is agreed on by the ancient interpreters. So the LXXII καὶ γνωσθῆναι ἐν τοῖς οἴκοις εὐνόμων τῶν ὀφθαλμῶν ηῶν ἡ ἐκδίκησις τοῦ αἴματος, And let the revenge of the blood of thy servants which is poured out be known among the heathen before our eyes. So the Syriac "חֲפָבָה סְתִירָת לַכְּפִי יָדֶה. Let the avenging or inquisition be known among the nations in our sight. And so may the Chaldee be rendered also, יְהוָה יַרְגָּל וְנַעֲשֶׂה לָהוּ נַעְשֶׂה לָהוּ. Let the avenging of the blood of thy servants be manifested among the people, that we may see it. And so the others also o.

12. [d] reproach] מִזְבַּח most fitly belongs here to the persons foregoing, viz. our neighbours, and not to the reproach, thus, Render our neighbours sevenfold into their bosom, i.e. as they have dealt with us so do thou deal with them, return to them sevenfold, by way of punishment for all their oppressions and injuries done to us; then follows פָּשַׂע יָשָׁב מִזְבַּח, the reproach of them which have reproached thee, O Lord, i.e. repay or return reproach, and (from the former words) seven times as much reproach, to them which have reproached thee, O Lord. Thus the Chaldee their רֶפֶן יָשָׁב may be rendered who have reproached, and so the Interlinear reads probrum eorum qui affecerunt te probris, "the reproach of them that reproached thee."p

PSALM LXXX.

2. [a] Before Ephraim &c.] What is meant here by נִצָּב לָהּ, before Ephraim, and why Ephraim, Benjamin, and Manasses, and no other are here named, must be learnt from the order of the Israelites' march in the wilderness, Numb. ii. For there, next after the ark, the pledge of God's special presence and assistance, did these three tribes follow, Then the tabernacle of the congregation shall set forward, &c. ver. 17. On the west side—i.e. next behind it—shall be the standard of the camp of Ephraim, ver. 18. and his host, ver. 19. And by him shall be the tribe of Manasses, ver. 20. and his host, ver. 21: then the tribe of Benjamin and his host, ver. 22, 23. Now the returning from the captivity, the

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n [Jebb and Hengstenberg take מִזְבַּח as a genitive case—"the iniquities of our ancestors." Similarly Aben Ezra and Kimchi. See Rosenm. Comm.]

o [So Bp. Horsley, Jebb, Rosenmüller and Hengstenberg. For examples of the construction see Buxt. Thea. Gramm. p. 437 sqq.]

p [Most of the translators and commentators take it as the English Version does.]
desire whereof is the business of this Psalm, being a parallel to the delivery from Egypt, God’s leading them back, stirring up himself and coming to save them, is very fitly begged, and described in a style resembling the former rescue. There he was said to have shined forth, and to have risen and come — Deut. xxxiii. 2, the Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with holy myriads—and here in like manner, the Psalmist beseecheth him that dwelleth between the Cherubims—that sure is God in the ark—to shine forth, ver. 1. and that before these three tribes, which next followed the ark, and to stir up himself, and come and save.

5. [b] bread of tears] יַעֲרִי יָדַי will here be best rendered bread of weeping, thereby most probably signifying the bread of mourners (מִטְהַרַי), Hos. ix. 4, of which it is there said, all that eat thereof shall pollute themselves, the eater was legally unclean, and so separated from the congregation; and so were they at that time, in the captivity, detained from the comforts of God’s solemn worship. To which is elegantly added, that יָרֵאַי, tears, in the plural, and that שִׂים, in a treble or large measure, are the drink apportioned to these meats.

9. [c] preparedst room] From שָׁלַח, to look, to turn the face, to bow down, to look out, to look toward any thing, is שָׁלָה, in Piel, to sweep, to cleanse, to remove filth out of the way, and so to prepare for the coming of any, to fit or provide an house, a way or path; [e. g.] a house, and room, Gen. xxiv. 31, Lev. xiv. 36, a way, Is. xl. 3, and lvii. 14. If this be applied to an house, then it is to sweep or cleanse; and so the Interlinear here renders it, scopasti, "thou hast swept;" if to a way, then it is to purge or prepare, Is. lvii. 14, Prepare the way, take up the stumblingblock; and so the LXXII here, ἐνδοσιός ζυηερσίν αὐτής, thou hast made or prepared the way before it; though the Latin, rendering dedi iteris fusti, "thou wert the leader or captain of their journey," seem to have looked toward 233 or 234, a corner, and by metaphor, a captain. But being applied to the earth, in order to a plantation, as here, it is most fitly rendered either looking out, according to the original notion—as Ezek. xx. 6, a land that I had espied for them—or preparing beforehand, or else more probably preparing not room, but soil for it; and to this fitly follows and didst cause it to take deep root, that being the proper effect of preparing the soil. To the notion of looking out, I suppose the Syriac is to be understood, 235; not as the Latin translator renders it, intuitus es ilam, "thou lookedst on it," but as שְׂלָה in Chaldee and Syriac signifieth also scrutari, "to search," or "look out," thou lookedst out, or didst search before it, as the twelve spies were after appointed to do by Moses. The Chaldee follow the other notion of sweeping or purging out, retaining the Hebrew word; save only that by way of paraphrase they thought fit to change it from the figure of a vine to the people of Israel, and so read כיָי יַסְיְיֵיהָ, thou hast purged out—or swept—from before them the Canaanites.

9 [It may perhaps simply refer to the great grief of the people, which caused them to neglect their ordinary food. Compare Ps. xiii. 3, and cli. 4, 9.]

r [So Kennicott, followed by Bp. Horsley. See also Rosenm. Comm.]
10. [d] goodly cedar-trees] That אֲלֵו חַלּוֹן, cedars of the strong, or as the LXXII, τοῦ θεοῦ, of God, signify—as mountains of God—tall and lofty cedars, there is no question. All the doubt is of the syntax, how it lies. And of that the LXXII give us the fairest account, reading the whole verse thus, ἐκάλυψεν δὲ ἡ σκιὰ αὐτῆς, καὶ αὐτὰς τὰς κέδρους τοῦ θεοῦ, the shadow thereof covered the hills, and the branches thereof the cedars of God, i.e. covered the cedars. This sense the Latin exactly follow, Operuit montes umbra ejus, et arbusta ejus cedros Dei, “the shadow of it covered the mountains, and the sprouts thereof (covered) the cedars of God.” And to this the Hebrew well accords, for as רִמְך לאוֹ נַע, the mountains were covered with the shadow, is directly equivalent with the shadows covering the mountains, so may best be rendered, in the same common construction—repeating וַיְסַר, were covered, from the former part—and the goodly cedars were covered with the branches thereof, and that is as perfectly equivalent to the branches covering the cedars. The Syriac put it out of question—and after them the Arabic—reading סַכָּו בְּכָלָה, above the cedars. Thus the Jewish-Arab, Her shadow covered the mountains, and her branches the divine or stately cedars. That the sides of hills are the most commodious places for vineyards is sufficiently known, as also that the vine hath props on which it climbs, and rests itself, and these are lower or higher according to the nature of the several soils or climates; in fertile soils, as nowadays in Lombardy, they run up the trees, and cover them. And so here in an expression of the luxuriant growth of this fruitful vine, it may not unfitly be said in poetical style to run up, and reach the tops of the tall cedars, as Joseph is said, Gen. xlix. 22, to be a fruitful bough, whose branches run over the wall.

15. [e] the vineyard] What יָד here signifies, is not agreed on by interpreters. The LXXII read it as a verb—from יָד, to prepare—καταπρίων; and thence the Latin, perfice, “make perfect.” But there is no appearance of truth in that. The Interlinear reads vitarium, “vineyard,” either confounding it with יָד, a garden, as the learned Schindler p. 872. C. conjectures, or more probably from the notion of יד for a basis, and from thence by metaphor the place of habitation—all one with יָד—which, being by the antecedents applied to a vine, is a vineyard. But the Chaldee render it נֵרַק, a sprout, for so they evidently use that word Num. xiii. 24, rendering נֵרַק, sarimentum, or palmitem, “a branch,” on which was a bunch of grapes, by יָדְנָכָם; and so Ezek. xvii. 6, for תַרְצָאוּ, branches, they read יָדָנִים. The Syriac reads יָדְנָכָם, which from יָד, fundavit, is consonant to the notion of יָד, a basis, and applied to a vine may most fitly be rendered a root or

* [Kennicott, Bp. Lowth, and Bp. Horsey, wish to read יָדְנָכָם, considering יָד to be in Kal; “unless,” says the last, “the two nominatives may justify the plural form of the verb.” But Rosenmiller, Jebb, Hengstenberg, French and Skinner, translate it as the Pual. The first two vary the construction in the two clauses, and understand יָד before יָדְנָכָם, as Nahum iii. 12. The others agree with Hammond. We have examples of this construction Ez. xviii. 7, 16.]
stock, such as is wont to be planted. Thus Dan. xi. 7, there shall rise from the branch of her roots 112, his basis; the Latin reads plantatio ejus, “his plantation,” i.e. a rooted stock fit to plant. For this we know, that a branch of a vine, being laid in the ground, will take a root to it, and so be fit to be transplanted. And accordingly Dan. xi. 20, for 113,114, there shall stand up, or rise from his basis, the LXXII read ἀναστήσεται ἐκ τῆς πλείως αὐτοῦ, there shall rise up out of his root—and so the Arabic also—resolving for us that, speaking of vines or other such plants, 112 or 113 signifies a root, which root being fit for planting, must be supposed to be not a root only, but a small trunk, or stalk of the vine with a root to it; as in that place of Daniel, xi. 20, out of that 112, root, arises 114, which from the notion of 113 in Piel, for propagavit, will signify the very same with 113,114, which the Chaldee here useth, viz. propago, “a plant,” of a vine; and so in that place of Daniel, the LXXII render it φυτόν, a plant; and so the Arabic also. By all this it appears, that 112 here having in its original notion somewhat of strength and stability—as when it is used for a foot or basis, Exod. xxx. 28, xxxi. 9, Levit. viii. 11, 1 Kings vii. 29—and being by the context confined to vines, must signify such a slip, or young stock, or plant, as is fit to be set and grow by itself: and accordingly Abu Walid, though he be himself of opinion that 112 is the same with 113 by change of א into א, yet confesses that the most of interpreters take it for נשת; it should probably be נשת, the word which the Jewish-Arab useth, and signifies a vine or any root thereof, נשת rather signifying the burthen or fruit. And this being by the Masorites written with a large א signifies this eminent plant, the whole people of the Jews, whom God had chosen; and so his right hand is truly said to have planted it. And then that will direct us farther in the interpretation of the latter part of the verse, 113,114, and the son, or upon the son which thou hast made strong for thyself: where as 112 is most probably an exactly signification—or possibly refers to 113, look, foregoing, 113, look upon—so 113, son, in accordance with 113, the root or plant of the vine, must denote the son of that plant, and that is according to the Hebrew style a bough or branch of it. So Gen. xliv. 22, Joseph is a fruitful 113, son, i.e. bough, by a spring, whose 113, daughters, i.e. branches, run over the wall; by the same proportion as נִיתָנִים, which signifies sucking children—from פָּנִים, to suck—is here ver. 11, used for branches. And then in proportion with the people being meant by the root or plant, the branch אֱלֹהִים may signify the 113, rod, or tribe of Judah, the regal tribe of which David was, who being by God invested with power, and as his proxy and minister on earth, it is properly said that God hath made him strong for himself. The Chaldee therefore paraphrase it מַעֲשֶׂה יִשָּׂרָאֵל, on the Messiah, i.e. anointed king, whom thou hast confirmed or established for thyself. And in the prophetic sense that will be farther extended to Christ the king or ruler of his church: and so saith Aben Ezra, this may be understood of בֵּית ישֵׂשָׂח, the Messiah Ben-Ephraim—others call him Ben-Joseph—who they say is to be killed in war—being pressed by the text in Zachary to acknowledge a suffering Messiah—as Messiah
Ben David—for they admit of two—is to conquer all the world. R. Obadiah also interprets it of the Messiah. And the LXXII reads ἐν ᾧ ἦλθεν ὁ ἀβραὰμ, on the son of man—and so the Latin and Syriac—the title by which any eminent man, a prince, is fitly expressed, and by which Christ is so frequently called; and so most expressly, ver. 17, the man of God's right hand, and the son of man—not θύρα, son, simply, but ἄνθρωπος, son of man—is set to signify the king. But it is possible also, and, I suppose, more probable, that the θύρα, or branch, may be set to denote the temple, for of that it follows immediately, ver. 16, It is burnt with fire, it is cut down, or as it may best be rendered, ἐστὶν ἡ ἡμετέρη τούτων, being cut down it is burnt with fire, the vine, when it is cut down, being good for nothing else; Ex. xv. 3, 4, shall wood be taken thereof to do any work, or will men take a pin of it to hang any thing thereon? Behold, it is cast into the fire for fuel, the fire devoureth both the ends of it, and the midst of it is burnt; is it meet for any work? This belongs not well to the king, but agrees perfectly to the temple at this time of the captivity. And so the phrase which thou hast made strong for thyself seems to be borrowed from Moses's song, Exod. xv. 17, where it is spoken of the temple, Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. And in this sense it will well agree with the θύρα or plant foregoing, that signifying the nation of the Jews, which God brought in and planted, in Moses's dialect, and with which the temple is joined, John xi. 48, they will take away our place and nation, by those two words there expressing more plainly what is here in poetical style the root, or plant, and branch, i.e. the whole commonwealth of the Jews, so styled Mal. iv. 1, It shall leave them neither root nor branch, people nor temple. Of both these it here follows, in the plural, ἄνθρωποι, they shall perish at the rebuke of thy countenance; i.e. If to the spoil of violent men foregoing, the boar out of the wood, and the wild beasts of the field, ver. 13, thou add thine anger and inflictions, both root and branch, people and temple shall be utterly consumed. To avert which it follows, Let thine hand be upon the man of thy right hand, and the son of man, which in all reason by the characters of ἄνθρωπος and ἄνθρωπος must be interpreted of the king.

PSALM LXXXI.

2. [a] Take a psalm] What ἄνθρωπος signifies, will be discerned best from the Chaldee, who render it by מָאָסְרָה, חֲסִירָה, Lift up your voice in a laud or psalm—so Abu Walid, sound, or sing out aloud praise, or songs of praise—according to the notion of מָאָסְרָה, for lifting up, applied to the voice, whether in singing or weeping, which the

[t [Bp. Horsey, Bochart, Rosenmüller and others take θύρα for a plant, which is better than the sense of "protect," given to it by Gesenius and others. Jebb translates θύρα, branch, but observes that "two of Kennicott's MSS. read מָאָסְרָה, which is probably right. Rosenmüller renders it son, applying it to Israel collectively in the same manner as Hoe. xi. 1.]
LXXII duly render ἐκαίρων φωνῆς, to raise or lift up the voice. It is also applied to speaking, as when Balaam is said to take or lift up a parable, Numb. xxxii. 7, 18, and xxiv. 3, 15, 20, 21, 23. So Job xxviii. 1, Job added ἵππος ἱππου, to lift up his parable: the LXXII render it, προφηθης εἰς, he adding spake; so Hab. ii. 6, ἔξω συνεφάνισθη, they shall lift or take up a parable; all Hebrew dialect for pronouncing, or speaking aloud, or solemnly, as here the Psalm is solemnly to be sung, and so to be lifted up. As for ἑνὶ ἑνὶ, which follows, it may perhaps be best rendered, answer the timbrel, from the notion of ἑνὶ for referre; or perhaps rather according to the Chaldee use of the word, speak, or annunciate to the timbrel; as Judges xi. 40, the daughters of Israel went yearly ἑνὶ ἑνὶ, to speak to the daughter of Jephtha, i.e. to annunciate, sing songs to her, by way of lamentation; the LXXII render it ἐπονεῖν, to mourn for, and so the rest of the ancient interpreters agree: and then by analogy, this here will be singing a cheerful, as that was a doleful song. So Judges v. 11, ἑνὶ ἑνὶ, they shall rehearse, by way of praise or psalm, the righteousnesses of the Lord. But others derive ἑνὶ from ἑνὶ; so doth Abu Walid, and under that root renders it strike up, or play on the timbrel.\(^a\)

3. \([b] in the new moon\) The word שָׁכַר must here be rendered in the beginning of the month, that so נַעַר, that follows, may be rendered, as it truly signifies, in the new moon. It is true that from שָׁכַר, new, שָׁכָה doth indifferently signify the novilium, and “the first day of the month;” but here the new moon being peculiarly expressed by נַעַר, and that, saith Aben Ezra, because the moon is then hid—from נַעַר, tekst—to which the Chaldee accords, זָהָבָה מֵרֵין, in the hidden moon—it is strange the Latin should render it in mense qui coopertus est, when נַעַר signifies first moon, and from thence month—to avoid tautology, שָׁכַר must be rendered the new month, i.e. the first day of the month. Thus Numb. xxviii. 17, [שַׁחַר] is rendered by the Targum מַעֲרָד, the beginning of the month, and שַׁחַר in the plural שַׁחַר, the beginning of the months, not of the moons. The Syriac set this down here most expressly, מַעֲרָד, in the beginning or first of the month,\(^b\), and on the new moon,\(^b\), which meeting always together, were festival among the Jews—the Jewish Arab reads, over the sacrifice, in the days that his people keep the feast—and so the trumpet to be sounded thereon. The LXXII read the נַעַר ἐν εἰσαγωγῇ ημέρα, on an eminent day, I suppose, rather by way of paraphrase—for such it was—than by deducting the word from נַעַר, compulavit, as some imagine, because the festival recurs constantly on a numbered or fixed day.\(^x\)

\(^a\) [So French and Skinner, Hengstenberg. Rosenmüller takes it to be a summons to the Levites to bring forth all the necessary instruments. Jebb, “bring.”]

\(^b\) [Rosenmüller, after L. de Dieu and Michaelis (Suppl. p. 1315) considers שָׁכַר to mean the feast of trumpets on the first day of Tisri, and נַעַר the feast of Tabernacles on the fifteenth day of the same month. They interpret נַעַר by the meaning of the Syriac מַעֲרָד, which occurs twice in the Syriac Version of the Old

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Then for יָצִין that literally is to be rendered, on the day of our feast: the LXXII joins it with the former, and reads εἰς εἰρήνη ἡμέρα τῆς ἑορτῆς ἡμῶν, in the eminent day of our feast—some festival days being among the Jews more eminent than others, the first and last days of those feasts, which continued many days—but this sure again by way of paraphrase, not of literal rendering, the preposition ἐπὶ, on, being not taken notice of in their rendering.

6. [c] delivered] From ῥηξ, transit, “to pass away,” or “over,” is ῥήξ inhere, they passed, i.e. went out, or away, to denote an escape or deliverance. The LXXII read ἑσπολέων, they served, or had served, as from ῥηξ, serviit, through the great affinity betwixt the two letters ῥ and ἱ; in which also the sense is not amiss expressed, if only we read it as in the preterpluperfect tense, they had served; for that signifies that now they did not, but were delivered from it. As for ἔρηξ, from which they passed, it signifies a pot, or other utensil made of earth, to be set over the fire to heat any thing; and such it seems the Israelites were employed in making, when they were under the taskmasters in Egypt.

7. [d] secret place] ῥἐθ, is latitum, “a covering,” or “place to fly unto” from any danger, from ῥῆθ, to hide, protect, or defend. And then if thunder be joined with it, ῥῆθ ὑπὲρ it will be either the covering of thunder, the cloud where the thunder is hid—to which the story agrees, where God is said to have spoken from the midst of the cloud, and that with thunders, Deut. v. 22—as Habak. iii. 4, the hiding of his power, or else the covering or hidingplace from thunder. That here it is to be taken in the second sense, will probably be concluded from a parallel place, Is. xxxiii. 2. There πρὸς ῥῆθι is resolved to be the covering from rain or inundation; so the Syriac expressly read it ἱστὸς ἢ ἀναπαραγωγή, a refuge from the shower; and to the same purpose the Chaldee ἵνα γνωρίζω, ἵνα γνωρίζω, as they that hide themselves from the tempest or shower, and the LXXII καὶ κρυβοθετοῖ τὸν ἄνθρωπον τὸν πολέμητον, he shall be hid as from driven rain or water; in like manner as in the former part of that verse, ἡ ὀνομασίας is by us rendered a hiddingplace from wind, the same that is elsewhere expressed by the preposition, ἐπὶ οὗτος, a protection from inundation, Is. xxv. 4; and so the Syriac reads, ἀπὸ τοῦ οἰκονομοῦ, from the wind, and so all the interpreters agree there. And if they there hold, then by just analogy so it may be here, and thereto the story also well accords. The thunder was that which is set down Exod. xix, and which is there mentioned to be so terrible on mount Sinai at the giving of the law, that all the people that was in the camp trembled, ver. 16, and removed and stood afar off, Exod. xx. 18, and

Testament, 1 Kings xii. 32, 2 Chron. vii. 10, and in both places refers to the feast of tabernacles. We find that blowing trumpets formed part of the ceremonies at that feast. See Lewis’ Antiquities of the Heb. Republ. Book IV. ch. 20.]

[In 2 Kings x. 7, and Jerem. xxiv. 1, 2, this word signifies a basket: therefore Rosenmiller, French and Skinner, Lee, and Hengstenberg would give it that sense here. “Baskets of this kind were found in the sepulchral vaults, which have been opened in Thebes: the Israelites used them for carrying from one place to another the clay and manufactured bricks.” Hengst.]
were afraid by reason of the fire &c., Deut. v. 5; and ver. 23, it came to pass, when you heard the voice out of the midst of darkness, ye said, Behold, the Lord hath shewed us his glory, &c. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord any more, then we shall die, ver. 25. Go thou near, and speak to us, ver. 27. So the apostle, they entreated that the word should not be spoken to them any more, Heb. xii. 19. And then as God was pleased to hearken to this request of theirs, Deut. v. 28, The Lord heard the voice of your words when ye spake unto me, and the Lord said, I have heard the voice of the words of this people, they have well said, &c.—which is certainly a form of granting their requests, as well as an approbation of their promise to obey—so here it is said, Thou callest in trouble, and I delivered thee, relieved thee from that great fear of thine. And then it follows, I answered thee in the covert from thunder, i.e. granted thy petition in delivering thee, or giving thee safety from the thunder, in that notion of answering for granting a request: or else, I answered, i.e. I spake to thee, in the covert from thunder, because as God thus by thunder answered them here, i.e. spake to them in the words here following, ver. 8, Hear O my people—according to the use of ἄγω as speaking, as well as answering, and the Greek ἀποκρύβεσαι in the same sense (see note on Mark ii. 23)—so did he take special care to preserve them from receiving any hurt by it—and accordingly Moses said unto the people, Fear not, Exod. xx. 20, and I stood between the Lord and you at the time, Deut. v. 5—and so is here said to have answered them ἀπεκρίθη, in the covering or hidingplace from the thunder; ἐν ἀποκρύπτον παρακλητῷ, in the hidingplace of or from the tempest, say the LXXII defended them from it—when it thundered most terribly—as in a hidingplace or safe refuge. That it belongs to this time of giving the Law is made evident by that which follows, ver. 8, Hear, O my people, the form of giving the law, Deut. v. 1, and, I am the Lord thy God which brought thee out of the land of Egypt, ver. 10, the very first words of the Decalogue, Exod. xx. 2. This therefore of God's speaking to them at mount Sinai, so famous for the thunders, is without question that which is intimated in this place, which way soever the interpretation lie, whether of his speaking in the place where thunder is hid as in a repository, i.e. in the clouds, or that he answered or spake in the covert from thunder, which by analogy with the two places in Isaiah compared together, Is. xxxii. 2, and Is. xcv. 4—where for שֵׁם נִבְרָת in one, is שֵׁם הַנָּצִיר in the other—seems more probable, and so likewise by the coherence with the antecedents here, their calling and God's delivering. The only seeming objection against interpreting it of Sinai is, that that murmuring at Meribah, Exod. xvii, was before the thundering on Sinai, Exod. xix, whereas here the thunder is mentioned first, and then after that Meribah, in the end of this verse. But that will easily be answered, as by the nearness of those two passages the one to the other, so also by the liberty taken in poems of not observing strict order in each narration—see Ps. lxxxiii. 9, where the victory over the Midianites, Judges vii, is mentioned before that of Sisera, Judges iv—but especially by looking forward to ver. 8, where the subject being the commands given in Sinai, and those connecting in sense to God's
answering them in Sinai, in that hiding-place of or covert from thunder—
i.e. whether his speaking in the clouds, or his speaking to them in
thunder, but protecting them from receiving any hurt by it—that
which comes in the midst betwixt them is in all reason to be read, as
in a parenthesis, to this sense, that God’s having proved and found
them so faulty at Rephidim, so extremely prone to infidelity and re-
turning to Egypt, was the occasion of his giving them that law on
Sinai against other gods, &c. ver. 8, 9. Hear, O my people. . . . I am the
Lord, &c. the beginning or first words of God’s answering or speaking to
them in Sinai out of the thunder. All this hath been said on supposi-
tion that מָדָע, thunder, is to be joined with מִזְרוּ, secret place. But the
Jewish-Arab gives us another rendering of it, out of the secret place,
with or by thunder. And then the secret place must refer to God, who
is said to make darkness his secret place, Ps. xlviii. 11, that is, to dwell
in his infinite majesty in heaven invisibly, and so here to give answer from
heaven by thunder. To this the Chaldee appertains, which paraphraseth
it the hidden place of the house of God’s majesty.

9. [c] strange god] From נַגַג, [to be] known, familiar, is the word
also used per antiphrasin for any foreigner or stranger, peculiarly for
one that is not of the house of Israel, an alien or Gentile. So Gen. xvi.
12, נַגַג הַיָּד, a stranger which is not of thy seed; יָנוּר, the son of
the people, say the Chaldee, i.e. a Gentile. So Gen. xxxv. 2, Put away
רַעְב הַנּוֹע, the gods of the alien, the Gentile god; מְזַרְע הָעֵד, the
idols of the people, say the Chaldee. And so here רַעְב הָעֵד, any Gentile
god, for which the Chaldee sets יָנוּר הָעֵד, profane idols.

16. [f] finest] The word מֵאוֹן signifies originally milk, and thence
fat, and so it is poetically applied here to wheat, as Deut. xxxii. 14, the
fat of the kidneys of the wheat, and so Gen. xlv. 18, מֵאוֹן, the fat of the
earth, and Numb. xviii. 30, for which the Chaldee significantly reads
מֵא, the goodness, as here מֵא לֶחֶם, good bread of wheat, the
LXXII and Syriac retaining the literal σκευος, the fat.

18. [g] stony rock] That רָעְב signifies a rock, there is no question;
but whether it be literally or poetically to be understood here, being
joined with honey, is the only difficulty. And first it is not to be thought
that the discourse is of miraculous feeding: then indeed there is no
doubt but God could bring honey, as well as water, out of the hardest
rock. It plainly belongs in this place to the description of the plenty
of Canaan. Secondly, then, if the style be in this poetical, as it was
in the words immediately precedent, the fat of the wheat, it will then

[So Bps. Lowth and Horsey: but Rosenmüller and others take it for the pillar
of the cloud from which God looked and troubled the host of the Egyptians, Exod.
xiv. 24. Hengstenberg considers it to be the common poetical figure, which occurs
Ps. xlviii. 11 11 [xxvii. 16—18, and applies it to all the plagues of Egypt.]
[a] This verb does not occur in Kal. The Hiphil is generally rendered to recog-
nise; but most probably the primitive idea is that of recognising an apparent
stranger (as Lee explains it) or (or as Michaelis, Suppl. p. 1641) of detecting or

marking a foreigner by his appearance. The Arabic نَجَّار means recogivit, non
cognovit.]

[b] The Chaldee word is מְזַרְע, Numb. xviii. 30.]
be neither impossible nor improbable that the rock, to which the honey here relates, should be the honeycomb, because honey out of the comb is the best—sweeter than honey and the honeycomb [Ps. xix. 10.], by way of assent—as the fat of the wheat signified the best. But then, thirdly, because Deut. xxxii. 13, where honey out of the rock is again mentioned, there is added to it, oil out of the flinty rock, it is most probable, that the word rock should be equally literal in both places, and signify that to be usual in those countries, which is still ordinary, for bees to breed and swarm in holes of rocks, and thence to supply them with honey in great plenty. And then why may not oil out of the flinty rock signify that there was no rock so hard, or barren, but God would make the olive trees to grow there, and yield them abundance of oil?

PSALM LXXXII.

1. [a] The mighty] That מ is the title of God, is sufficiently known, taken from his supreme power which he hath over all the world; and then God’s standing, i. e. presiding—so 1 Sam. xix. 20, Samuel stood presiding over them—in the congregation of God, i. e. in his own judicature—so the Jewish-Arab saith that it is the repetition of the name again, instead of the affix—or that which is erected and authorized by him, is the same which we read, 2 Chron. xix. 5, He said unto the judges, Take heed what ye do, for ye judge not for men, but for the Lord, who is with you in the judgment. R. Obad. Gaon glosseth it, that God is an assistant and defender when they judge righteously, but a revenger when they pervert judgment. The Jewish-Arab reads, God’s command standeth, is placed in the conventions among the judges when they judge, i. e. by his commission it is that they do act.

[b] gods] What מ here signifieth, may be examined by the use of the word in other places. As Ps. lxxxvi. 8, There is none like unto thee מΙמ, among these Elohim; where the Chaldee expressly renders it מ, among the high angels. So 1 Sam. xxxviii. 13, I saw מ, Elohim ascending out of the earth; the Targum reads again, מ נ, an angel of the Lord. So here, ver. 6, I said מ מ, ye are Elohim; the Chaldee read מ, as angels. And when it there follows מ נ, and children or sons of the Most High, they render מ מ, and as the high angels, in the notion of sons of God. Job i. 6, and ii. 1, מ מ, the sons of God came, i. e. saith the Chaldee, in consent with all interpreters in that place, מ מ, the assemblies of angels. This therefore being the frequent known use of the word, and that taken from the office of angels, to be the ministers and legates and officers sent—from whence is their title both in Hebrew and Greek, מ and ϕήγος—and commissioned by God, whose name therefore they bear, it is by the same reason of analogy applied to all judges and magistrates—and accordingly Ps. cxxxviii. 1, this same word is by the Chaldee rendered מ, judges, and by the Syriac מ, kings—administering justice to the people, in the name and by commission from God, whose δικαίου, ministers, they are (Rom. xiii. 4), מ מ, ου του θεου τεταγμωνου, appointed by God, (ver. 1)—and
their assembly the judicature of God, in the beginning of this verse. Among these God is here said to be the μητήρ, in the Punic notion of suffect for a ‘‘dictator,’’ or ‘‘supreme judge.’’

3. [c] do justice] From πράξα, justus fuit, is πρόφατη in Hiphil to justify, in the notion of acquitting or absolving, and is set opposite to condemning, Deut. xxxv. 1, יִקְרָאתֵם, and they shall justify, or acquit the just, and condemn the wicked. So Prov. xvii. 15, יִקְרָאתֵם, he that acquits the impious, and condemns the just. And so here יִקְרָאתֵם being spoken of a judge whose office it is to acquit or condemn, must in all reason be rendered in that notion of acquitting from the charge that injurious men lay against him.

6. [d] I said, Ye are gods] These words being cited by Christ, John x. 34, are introduced in this style, Is it not written in your law? From hence the conclusion is necessary, that this book of Psalms was among the Jews looked on as a part of the Divine law, in a more wide and loose notion of law; as the writings of the prophets, and all that were inspired by God, and bring Divine authority along with them, are styled law. To this purpose the words of Midras Tehillim are observable, היהת יזירת, the Psalms are thora, i.e. the law. And to that perhaps may be referred what we find Ps. lxxviii. 1, Hear my law, O my people, by law meaning the same thing which in the end of the verse is called the words of my mouth, i.e. the Psalm which he is there inditing, as it follows, I will open my mouth in a para-

ble, &c.

PSALM LXXXIII.

1. [a] silence] From the two acceptions of the word פִּסֵה, to be silent, and to be like, is פִּסֵה here variously interpreted. The LXXII, Latin, Syriac, Arabic, and Ethiopic agree to read it in the latter notion, εἰς δειονομησαίται σοι; who shall be likened to thee? But the Chaldee, by reading פִּסֵה נֶפֶשׁ, hold not thy peace, determine it to the former. And so doth the context, the verse consisting of two phrases more both to the same purpose.

3. [b] hidden ones] The Chaldee’s rendering may here deserve to be considered. Instead of פִּסֵה, which we render [thy] secret ones, they read פִּסֵה עָשָׂר הַמִּשְׂנָרֶים, that are hidden in thy treasures; and so Abu Walid, those that are kept by thee. And thus פִּסֵה is certainly used Ps. xvii. 14, thou shalt fill פִּסֵה, with thy hidden, i.e. thy trea-

sure; and Ezek. vii. 22, They have polluted פִּסֵה, my treasure. And therefore in this sense it is most probable to be used in this place also. All the question is, what is meant by God’s treasure; and that is not improbably solved by the Chaldee in that place of Ezek. vii. 22, פִּסֵה הִנֵּה הָאָרֶץ, the earth or land of the house of my Shechinah or habitation, the land or people of the Jews, among whom God’s house or place of residence was, or rather the temple or sanctuary itself—which is ex-

pressly said to be that which should be defiled, their holy places, ver. 24, my sanctuary, and my house, ch. viii. 6, and ix. 6, 7—of which God was justly thought to have such a special care, and yet which was for their sins, ver. 20, under the title of the beauty of his ornament, delivered up
by him to be polluted. And that this passage in Ezekiel may possibly be paralleled, for the time, to that which is spoken of in this Psalm, see note on ver. 6. To this I suppose agrees the rendering of the LXXII, τῶν ἁγίων σου, thy holies, not as of persons—as the Latin sanctos tuos—but in the neuter gender, as τὰ ἁγία, the holies, plural, do frequently signify the sanctuary, and particularly in the places of Ezekiel forecited, viii. 6 and ix. 6; and so the Syriac, סוכס, thy holies.

And thus ηγραυκ, thy secrets, seems elegantly opposed to τις foregoing, they wage their secrets against God's adyta. And to this sense will the word ἱλαρία, treasure, be the rather interpreted, because of the great wealth in the temple, which was that which provoked and invited the avarice of wicked men, to consult and design the invading of it. And to this sense it would be determined by ver. 12, where they are introduced saying, Let us take to ourselves the beauty or ornaments of God in possession; but that that word ηγραυκ is capable of another interpretation, see note on the verse. But if it be taken in the masculine for the people foregoing, in the beginning of the verse, then it must signify the people of Israel, as those which are under God's special protection, kept and in special manner tendered by him.

6. [c] Edom] It is not resolved among Interpreters to what times this Psalm belongs, and who these several people are who are here named. And I suppose the former of these will be probably resolved on by the latter. Of Edom and Moab and Ammon and Amalek, and the Philistims and the inhabitants of Tyre and Assur, there can be no difficulty. These evidently denote so many people, the Idumeans and Moabites and Ammonites and Amalekites and Philistims and Tyrians and Assyrians. Then for the Ishmaelites, they are the Arabians called Scenite, twelve princes according to their nations, Gen. xxxv. 16. And the Hagarines, the posterity of Abraham by Cetura—which is supposed to be Hagar after Sarah's death—were Arabians also, and joined together with the Ishmaelites into one nation. Then for Gebal, that was the name of a region in Arabia, if we may believe Stephanus, [p. 190. C.], χωρὶς Ἀραβίας Γαβᾶ—though out of Hecataeus he tells us that Gebala was a city of Phœnix, out of Strabo [xvi. 2] of Syria—d—from whence we have the Gibbites—Γαβαλὼν, saith Stephanus, [p. 201. F.]}—1 Kings v. 18—mentioned as excellent artificers—and so again Ezek. xxvii. 9, in both which places the LXXII read Βασαλιοι for Γαβαλἰοι. Lastly, for the children of Lot, those, we know, were Moab and Benammi, and so the Moabites and Ammonites before mentioned meant thereby. Now many of these did oppose and were enemies to the children of Israel at several times, and that in a signal manner: to David, 2 Sam. viii., who there discomfited the Philistims, the Moabites, the king of Zobah, the Syrians of Damascus, the king of Hamath, the children of Ammon and Amalek, and the Idumeans. So again in Jehoshaphat's reign, 2 Chron. xx.; and to that many circumstances of this Psalm very fully accord: for, as here it is said, they are confederate against thee, The tabernacles of Edom and the Ishmaelites, of Moab and

Hammound Annot.
the Hagarenes, Gebal and Ammon, so 2 Chron. xx. 1, 2, the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle, a great multitude, &c.; and ver. 10 and 22, the inhabitants of mount Seir are distinctly named, to answer the mention of the Idumeans and Ishmaelites. And whereas here the auxiliary nations are said to have been בְּאֶשֶׁר, an arm, or help to the children of Lot, which very probably signifies the Moabites and Ammonites to have been the principal in the quarrel, this exactly accords with that story 2 Chron. xx. 1. So to the mention here, ver. 12, of their design of taking the houses of God—of which see note there—in possession, Jehoshaphat, ver. 11, sets the parallel, Behold how they reward us, to cast us out of our possession which thou hast given us to inherit. Lastly, as the Psalmist by praying, ver. 15, predicts God’s persecuting them with his tempest, &c., so in that chapter, ver. 22, the Lord set ambushments against the children of Ammon, &c., and they were smitten. And it is not improbable that Jehoshaphat, an eminent restorer of the music of the temple, who also indicted a prayer upon this exigent, ver. 6, &c., should likewise take order for a solemn hymn on purpose for this occasion. It is therefore very reasonable what Kimchi positively affirms, משחרי צד סור פרע לזלזלת שלחתי בימי יוחנן. This Psalm was spoken of the war which was in the days of Jehoshaphat. And herein it might not be unsafe to acquiesce. Yet the circumstances of the Psalm will also well enough agree to another interpretation, viz. to all the opposition which had been made to this people, from the beginning of their possessing of Canaan, to that of the Assyrians inclusively. For as those others, Moab and Ammon especially, had violently, but not successfully, invaded them, both in David’s and Jehoshaphat’s time, and had continually a covetous desire to get this fruitful soil into their hands—and we read not that the Assyrians were their auxiliaries in any of those their assaults, as here is affirmed, ver. 8—so when the Assyrians at last invaded this people and carried them captive to Assyria, it is evident that in doing so they did much gratify all those other the neighbours and constant enemies of the Jews, and principally the Moabites and Ammonites. Of the Idumeans it is expressly affirmed, Ps. cxxxvii. 7, the children of Edom in the day of—i.e. this heavy visitation on—Jerusalem, said, Down with it, down with it, even to the ground. So it is observable of the same Idumeans, and of the Ishmaelites and the Hagarenes—three of those which are here named—the first, under the name of the desert of the sea, Is. xxxi. 1, viz. in Etham, Exod. xiii. 20, and xv. 22, Numb. xxxiii. 8; the second, under that of the inhabitants of Dumah, ver. 11, one of the sons of Ishmael, Gen. xxv. 14; the third, under the title of Arabia, ver. 13. For all these, having joined with the Assyrians against the Jews, are foretold there the punishments which they should meet with for it; as here, ver. 9, 10, 11, is likewise foretold of them, and of the Idumeans again upon the same account, Is. xxxiv. 5, and lxiii. 1. And the same must be supposed of those other people, the Moabites and Ammonites, &c. which being neighbours and enemies to the Jews, the Assyrians that

* [This opinion is followed by Kennicott and Hengstenberg. Grotius refers it to 2 Sam. viii. Michaelis to 2 Sam. x., 1 Chron. xix. See Rosenm. Comm.]
cane and wasted Jerusalem may not unfitly be said to have been יִרְדָּם, an arm to these children of Lot, i.e. to have effectively performed that which they so vehemently desired, and oft attempted to do. And accordingly soon after the carrying away of Zedekiah follows the destruction of the Ammonites, and that as a punishment for their possession of the land of Israel after their ejection, 1 Esd. xlix. 1; so again of the Idumeans, ver. 7; of the Syrians of Damascus, ver. 23; of the Arabians, noted by Kedar, ver. 28. But most expressly in the prophecy of Ezekiel, ch. xxxv. where first the Ammonites are to be punished for their clapping their hands, and stamping with their feet, and rejoicing in heart, with all their despite against the land of Israel, ver. 6, 10; then the Moabites, ver. 8, for saying, Behold the house of Judah is like to all the heathen, i.e. for triumphing and rejoicing over her affiction; then the Idumeans, ver. 13; and lastly the Philistains, because they dealt by revenge, and took vengeance with a despitable heart, to destroy Israel for the old hatred or enmity that was betwixt them, ver. 15. And so it fared also with Tyre, Ezek. xxvi. 2, because Tyrus hath said against Jerusalem, Αβα, she is broken that was the gates of the people; I shall be replenished, now she is laid waste. All which put together (first, the conjunction of all these in this desolation of the Jews by the Assyrians, the former enmities, and frequent invasions and wars of all these against the Jews; secondly, and the not only rejoicing at it, but partaking of the spoils of it; thirdly, the destructions which soon befell them as a punishment thereof) may serve for a key to let us in to the full importance of this Psalm, which will best be divided into these two parts, the conjunction and continual—not any one single—conspiration of the enemies of God against his people, and the destructions that at last attended them, ver. 9, 10, &c.

10. [d] Endor וַהֲדָרָה, Endor, is not mentioned in the story to which this passage of the discomfiture of Jabin’s host and slaughter of Sisera belongs, Judges iv., yet appears, Josh. xvii. 11, to be part of the portion that fell to Manasses. Now to this adjoined Taanach and Megiddo, as is expressed in that place of Joshua. And in Deborah’s song we find that this fight with the king of Canaan was in Taanach by the waters of Megiddo, Judges v. 19, and so it will not be strange that they should here be affirmed to have perished at Endor, which so near joins to those places.

11. [e] nobles בְּנָבָיִים, from בָּנָי, voluntary, ingenuous, liberal, is the title not of nobles only, but especially of rulers or princes, to whom that quality so properly belongs, and so well becomes, and bears analogy to that of εὐγενεῖς, benefactors, Luke xxii. 25; see note there.

12. [f] houses וֿוּמָּא, in Piel signifies to desire, and וּמָא in Niphal, desirable, fair, beautiful—for which the Rabbins use וּמָא, and וּמָא, the Chaldee וּמָא—there is no doubt. From this וּמָא here doth regularly come, and not from וּמָא, and in this sense the word is used Ps. xxxiii. 1, וּמָא וּמָא, praise is comely; πράεων say the LXXII. So xciii. 5, שֵׁלֶש וּמָא וּמָא, holiness is comely for thy house: and Is. lii. 7, How וּמָא, beautiful! And so the Chaldee understands it here, וּמָא של, all the bravery or ornaments of God, from the Hebrew וּמָא, ornatus est; as Ezek. vii. 20, the sanctuary is styled שָׁם וּמָא, the glory or beauty of וֿוּמָא.
his ornament, in the same word which the Chaldee here useth. The Latin render them duly *omne mundum*; but the Syriac seems to have misread the Chaldee תֵּרוֹת, cities, for תֵּרוֹת, mundum, and accordingly they read נָּחְלָה, city. But the Jewish-Arab reads the dwellingplaces of God,当做 נָּחְלָה, the Arabic当做 נָּחְלָה, that answereth to תֵּרוֹת in Hebrew, signifying to dwell, and making it probable that the root in Hebrew also might have that signification. And the LXXII seem to have expressed this notion, reading ἄνατομη, altar, and so the Arabic and Ethiopic; or as other copies have it, ἄνατομη, sanctuary, which the Latin follows, and read[5] sanctuarium. This therefore may well be the meaning of the当做 נָּחְלָה here, the sanctuary or temple of God—especially if the Psalm be understood of the Assyrian invasion, for that fell heavy on the temple—the Hebrew当做 נָּחְלָה, very easily transmuted into the Greek当做 נָּחְלָה and当做 נָּחְלָה, that beautiful fabric set apart to his service. There is yet another notion wherein当做 נָּחְלָה is oft used for pastures, or feeding grounds, and hath frequently the addition of当做 נָּחְלָה, wilderness, or desert, by which title the Jews call all land that was untitled. So Joel i. 19, the pastures of the wilderness; the LXXII read ὀπαία, the beautiful places, and Jer. ix. 10, ἐπὶ τοὺς θάλας; but Jer. xxiii. 10, al当做 נָּחְלָה当做 נָּחְלָה, the feeding-places of the wilderness, and Joel ii. 22,当做 נָּחְלָה, the fields of the desert. And in this sense it is possible it should be here taken, in reference to the Sceitie, Arabians, and Moabites—if the Psalm belong to their war in Jehoshaphat's time—which wealth was their cattle, and not being content with their own pastures, they would take these pastures and fat demeans of God into their common. Thus the Midianites had done, Judges vi. 5—for they came up with their cattle, and their tents, &c.—and the story of Gideon in repelling these, and taking Oreb and Zeeb, Judges vii. 25, is here mentioned, ver. 11; and to the mention of them it here follows immediately, Who said, Let us take to ourselves these当做 נָּחְלָה, whether beauties, ornaments, or pastures of God in possession. Which, if it belong to those Midianites in Judges, cannot be applicable to the temple: and if it belong to the Moabites, &c. in Jehoshaphat's time, then still this circumstance of the persons to whom it is applied makes this interpretation the more probable, in case the Psalm belong to that war, wherein the Moabites and Ammonites were the principal, who probably most affected these their pastures. 13. [g] wheel] What当做 נָּחְלָה当做 נָּחְלָה here signifies, must be uncertain, because of the ambiguity of the word当做 נָּחְלָה, which, as it signifies a wheel, so it is also used for straws, stubble, dust, or chaff, &c. which, because of its lightness, is tossed and turned and carried away by the wind, ac-
cording to the primitive notion of יֵלֶץ, to turn. In this latter sense the word is found, Is. xvii. 13, as the chaff of the mountains before the wind, יֵלֶץ מִכֶּנֶם, and as galgal before the whirlwind. The Chaldee there retain the very Hebrew word יֵלֶץ, in what notion soever belongs to that word; but the LXXII read κοινορρόω τροχός, the dust of the wheel, and so the Arabic from them; and the Syriac to the same sense, מֵתָם, which the translator there duly renders festuca; and so the Syriac word signifies without any question Matt. vii. 3, where, for καρφος, μοτε in thy brother’s eye, they read מֵתָם. Thus Abu Walid saith that יֵלֶץ is here וָנָשֵׁפָה, small motes or pieces of any thing, lying on the ground, as of straw, &c., which (he saith) is manifest by יֵלֶץ which follows; though, saith he, some render it in the notion of wheel, by a manifest error, though an ancient one. So the Jewish-Arab renders it מֵתָם, as small dusts that one scatters with his hand, or scatterings of things. And thus the learned Val. Schindler [p. 311, B.], understands it in this place, and then there can be no difficulty in the whole passage; יֵלֶץ, as motes or chaff, will be all one with יֵלֶץ, as motes—the English word of great affinity with the Hebrew—and stubble, which is joined with it in Isaiah, and יֵלֶץ to the same sense here. In Isaiah, they will be chased as the יֵלֶץ of the mountains before the wind, and like the יֵלֶץ before the whirlwind; where יֵלֶץ and יֵלֶץ seem to differ as little as wind and whirlwind. And here only the order inverted, and יֵלֶץ for יֵלֶץ, make them as יֵלֶץ, and as יֵלֶץ, as chaff and as stubble before the wind. And thus the rendering is very natural. And yet after all this, none of the ancient interpreters adhere to this notion, but render it in the former—as Abu Walid truly observed of the ancients—that of a wheel; so the Chaldee with a large paraphrase to express this to be their meaning, as a wheel יֵלֶץ מִכֶּנֶם, which is turned and moved and never stands still in a declivity; the LXXII as τροχός, as a wheel; the Syriac as מֵתָם, the word which they certainly use for a wheel, Eccles. xii. 6, Is. xxviii. 28, and Ez. xxiii. 24; and so the Latin, ponit eos ut rotam, and the Arabic and Ethiopic, set them as a wheel. And in reverence to this concurrent judgment of all these, together with the Interlinear and our modern translators, it will not be amiss to retain this notion of wheel, yet so as may best agree with the context, and with the mention of wheels when it is joined with chaff, &c., in other places. For the wheel was the instrument used in husbandry for the beating the corn out of the straw, and breaking the straw into small parts—τροχοί ἀμφής διώκει, Is. xxviii. 28, the threshing-wheels of a cart—see the manner of it largely set down in Annot. on Matt. iii. 12. And then the phrase in this sense will be very intelligible and expressive also, if only we be careful to observe that the wheel here is the instrument of breaking or threshing, and so that the words must be thus rendered, not make them ut rotam, as a wheel, i.e. as a wheel is made, but, make them ut rota, as a wheel makes other things, i.e. as

a wheel deals with the corn, so shalt thou deal with them, thresh and break them in pieces. So shall we find the phrase in that eminent place, Is. xxviii. 28, corn is bruised, because he will not ever be threshing it, nor breaking it with the wheel of his cart, nor bruise it with his horsemen: where the wheel is the agent—and not the patient—that which breaks. This was needful to be advertised; because in the next word דש, like the chaff or stubble before the wind, the chaff is the patient—and not the agent—that which is driven away by the wind, after the wheel hath done its execution upon the sheaves, threshed out the corn, broken the straw; for then what remains, but that the dust and chaff, and all that is good for nothing, be winnowed, and carried away with the wind. What their manner of winnowing was, is also at large set down Annot. on Matt. iii. 12. And from thence this fourteenth verse explained, as far as the flames setting the mountains on fire, not burning the earth or body of the mountains, but only burning the chaff which is winnowed from the corn upon the threshing-floor, situate for that turn on some eminent place, and so making a flame upon the mountain. This being without question the meaning of that latter part of ver. 14, is most probable that it should belong also to the former. All the difficulty is in the notion of גָּשֶׁה, which we render a wood, and may be thought to refer to fire burning wood, but signifies any open place, where grass and trees grow, a forest; so Ps. cxxxii. 6, where we render גָּשֶׁה, the wood, it is certain the threshing-floor of Araunah the Jebusite is meant by it, for there we know the temple was built; and so 1 Kings vii. 2, we render גָּשֶׁה, forest—the house of the forest of Lebanon—Solomon’s own house being near the temple, in that tract of ground—not in that wood—called Lebanon, where the tall cedars grew. The Chaldee there renders it מִשְׁנָה דְרָשָׁה דְּרוֹשָׁה מִשְׁנָה, a house of pleasure or summer-house for the kings, such as was wont to be in the freest and coolest air. The same is Mic. iii. 12, called the mountain of the house גָּשֶׁה, on the high place of the forest. And then this very well agrees to the matter in hand, the forest and the mountain being in effect as to this use all one, both of them open places, where the wind comes and drives away the dust and chaff—especially when it is the higher part of the forest, such as that floor of Araunah was—and such as were generally set apart for this purpose. And so for the fire to burn the forest, is no more than the flames burning the mountains, both of them to express the conclusion of a threshing, when the chaff hath the fire set to it, and is burnt all up, that it be not, upon the turning of the wind, blown back on the corn again; of which see more Annot. on Matt. iii. 12. That both these verses, 13 and 14, entirely belong to

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1 [From מִשְׁנָה, asper, salubrosus fuit; therefore it will be rather a place crowded with trees and underwood, than an open space. Perhaps it is best to take this as a new figure of destruction, unconnected with what goes before: as French and Skinner,

“As fire consumeth the forest,
And as flame setteth the mountains in a blaze,
So do Thou;” &c.

Similarly Jebb.]

k [But see Vitringa on Is. xxvii. 8. Michaelis, Suppl. p. 1132, imagines that it was actually on Lebanon. But against this view see Patrick on 1 Kings vii. 2.]
this one matter, the threshing and winnowing, and burning the chaff
consequent to it, appears by the deavorodos, or application of the simi-
litude, ver. 15, so persecute them with thy tempest, and terrify them
with thy storm or whirlwind, which hath no propriety to any other notion
of the words but that of winnowing.

18. [a] whose name is Jehovah] The construction of the words in
the close of the Psalm lies most probably thus, וְהַיָּדוּר, and they shall
know, i. e. it shall be known by this means, וֶהָיוּ יְהוֹ וַהֲנֹשֵׁהְו, thou art
thy name Jehovah, i. e. that thou art what thy name Jehovah imports;
and what that is, is expounded in the remainder of the verse, שָׁמְעַי אֲשֶׁר
thou only the high over all the earth, that being indeed the meaning
of Jehovah, the infinite, eternal, and so only supreme power over all the
world. But it is possible that before יַעַשָּׁר, thy name, some preposition
—as it is ordinary—is understood, and so it will be rendered more ex-
pressly to the same sense, that thou, according to thy name Jehovah,
art only, &c. Or because דִּבְרָה, name, is among the Rabbins ordinarily
used for God himself, therefore it will not be remote from Hebrew
style, if יִנְשָׁר יָעָשָּׁר be resolved to signify no more than Jehovah, and
then this will be the rendering, that thou, Jehovah, art alone the Most
High.

PSALM LXXXIV.

3. [a] crieth out] From וָיֹבְדֶה, to cry aloud, vociferate or jubilate, is
יְחַנֵּן here, and it is used either for grief, but especially for joy and exul-
tation; the LXXII fitly render it by ἵγαλλιόναρο, exceeding joy. And
being here joined with וַיֹּא, to, it hath a special notation, such as is
taken from the custom of mariners, or soldiers, or husbandmen; the
first of which when they loose from land into the ocean, set sail with
a shout; the second, when they assail their enemies, encourage one an-
other with a shout—when they have gotten the victory, express their
joy with a shout; the third, when they conclude their harvest, do it
with a shout, called therefore proverbially, Is. ix. 3, the joy in harvest.
And so when they went up to the feasts at Jerusalem, they went with
an holy jubilation or shout. And this seems to be the full importance
of the phrase in this place, My heart and my flesh, my rational, and
even carnal sensitive faculties, shout to the living God, are ardently de-
sirable of thus going up to the sanctuary, are ready with their ἀκελα-
γμοι, ovations and vociferations—when they be allowed that favour—to
go up to the presence of this living God, the joy of their very life,
whose gracious assistance and exhibition of himself is the only tenure
they have in all kind of prosperity.

5 [b] hearts] The difficulties of this verse may possibly be removed
by remembering the notion of בַּלֶּמָּה and בְּלַב, not only for the heart, but
by metaphor—being oft applied to those things that have no heart
—for the middle. So מַה שֶּׁלֶמָּ לַב, Jonah ii. 3 [4. Heb.], not into the
heart, but the midst of the seas. So Deut. iv. 11, the mountain burnt

1 ["Sed simplicissimum videtur, cum Aben Ezra, subsudito ante יִנְשָׁר pronomine,
יאִנֵּשׁ versum sic interpretari, scinto a solum, cuius nomen est Jova, altissimum
esse." Rosenm.]
with fire to the גל, not heart, but midst of heaven; 2 Sam. xviii. 14, Absalom was alive in the midst (גל) of the oak; so Jer. li. 1, inhabitants of the גל, not heart, but midst of them that rise up against me. And if הָלָּךְ may thus, with the learned Grotius, be rendered here in the midst of them, then the passage will be clear, Blessed is the man שֹׁמֵר, literally strength or—as the LXXII (and Syriac and Latin) וָנָשָׁבֻּץ—help to him in thee, i.e. which hath in thee strength, help, or protection, being allowed liberty—as the former part of the Psalm determines the sense—to resort to God's sanctuary, which is sometimes called וָשֹׁמֵר, and from whence that protection and aid in all exigencies may be had. Then follows to the same sense הָלָּךְ, ways, or highways, f osseways, or causeways—from יָעַר, to raise or pave a way with stone—בָּאָסָא, ascents, i.e. ways of going up to the sanctuary, in the midst of them, i.e. who have such highways free liberty to go up to the holy assembly in the midst of them; or—if הָלָּךְ must signify their hearts—who take care and look to the maintenance of these causeways, in order to the sacred assemblies, which they that are deprived of that privilege of going up to them most sadly bemoan the want of. When Jerusalem became the metropolis of Judea, the roads to it, upon civil grounds, were to be made large and passable; but when the temple was built there, and by the law the whole nation obliged thrice every year to resort thither, this was now, upon weightier reasons, to be provided for. Especially considering that Judea was a mountainous, uneven country, where the brooks in the valleys upon any fall of rain were apt to swell, so as to be hardly passable. And therefore among the causes for שָׁמַע, intercalation of a month, and alteration of the seasons of the festivals thereby, the chief that are set down by Maimonides are שָׁמַע, because of the ways—when in respect of them occasion requires it—שם וְצִוָּא, and because of the bridges. And the same Maimonides tells us, Hilch. Rots. c. 8 [fol. וְצִוָּא], that for the maintenance of the ways every year at the 15 of the month Adar, commissioners were sent out to look to the repairs of bridges, causeways, &c. This makes it not unreasonable to suppose that the ways to the temple should here be mentioned in reference to those sacred solemnities; as when, Lam. i. 4, it is said, The ways of Zion mourn, because none come to the solemn feasts. And then as it is a felicity to have the use of these ways, so must it also have been an act of piety in any to take care of them, that they might be serviceable to this end, for themselves and others. And to this purpose also the next verse will be best interpreted: see note there. Abu Walid seems to take יָעַר for strength, and interprets it of strong and firm resolutions. Kimhi in his roots renders it high praises. The Jewish-Arab expresses the whole passage by יָעַר וְצִוָּא וְצִוָּא, whose hearts are sincere m.

6. [c] valley of Bacha] From יָעַר, wheel is (עַל) weeping, and in Arabic אֲנָב [אֲנָב or אֲנָב]. And from this notion of the word the LXXII

m Hilch. Kid.

n [French and Skinner.

"Happy the men, whose strength is in Thee!
In their hearts are the paths to the sanctuary!"

[
read καλάδα τοῦ κλαυθμώνος, the valley of weeping, and the Vulgar, lachrymarum, "of tears;" and the Chaldee seems to follow that sense. Our latter interpreters here make use of the notion מָ繄ֶ for a mulberry-tree—and the Jewish-Arab telling us in a note that it is a valley in Syria Damascena, yet renders it יָּרְמ, as much as to say, the valley of plum-trees—so 2 Sam. v. 23, over against יָּרְמ, the mulberry-trees—and so again, ver. 24, where the Chaldee reads יָּרְמ, trees. The use of the word must probably be deduced from the sort of the soil where mulberry-trees grow. For of them it is observable that they use to grow, not in dry and waterless soils, as vulgar interpreters would fancy, but peculiarly in low grounds or valleys—non temere in montibus, saith Pliny, l. xvi. c. 18—in a fat and moist soil, say the herbalists. And so, if that were the rendering here, the passing through the mulberry valley would fitly signify passing through a low and wet and moist place, which, according to the notion of יָּרְמ, is by us called a weeping ground. The Syriac here read [אֵמֶנ] [םָּמְמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְמָּמְm], which will best be rendered they passed through, or by, or into profound weeping; yet thereby meaning not tears from men’s eyes so probably as waters overflowing the ground by which they passed; for so, Job xxviii. 11, וְהַיָּרְמִיתֵנַּהָּה יִבְיְבוּ, he bindeth the floods from weeping, is by us duly rendered from overflowing. So again, Job xxxviii. 16, we have, יָּרְמ, from the same theme; the Interlinear reads fœtus maris, "the weeping of the sea:" it signifies most probably the waters that distill from thence—as tears from the eyes—and pass by secret meatus in the earth; the LXXII reads πηγὴν βαλάνθους, the spring of the sea. And then by analogy with these, we shall best render the Hebrew יָּרְפ, through the valley of weeping, or the moist and weeping valley. And to make or turn that into a spring—so וְהַיָּרְפ signifies, they make it a well, or turn it into a spring—is by casting up earth and trenching it—as the fens with us are drained—to render it a spring, the water whereof having gained a regular course becomes a stream, passable in the deep of winter, when, as here it follows, the rain covers or fills the pools. So those words will best be rendered he will give יָּרְפ, the rain, and again, יָּרְפ, the early and latter rain; and so in proportion with the valley, and the weeping or wateriness foregoing, it must be thought to signify here. And so likewise as יָּרְפ from יָּרְפ, benediction, signifies benediction, and is rendered by the LXXII εὐλογίας, blessing, so not only the Chaldee יָּרְפ, but, with the same points as here, the Hebrew יָּרְפ is used for a pool, Judges i. 15, give me יָּרְפ, not a blessing, but the pool o, for thou hast given me

o [But none of the Interpreters give it this meaning. The Chaldee has "a possession;" the LXX, Vulgate, and Syriac "a blessing;" the Arabic "an inheritance whereby I may receive a blessing."
a south land or dry land; and so it there expressly follows, give me also מָיֶה חֲרֵדָה, springs of waters. And so this well connects with the former part of this verse, they shall make the mulberry-valley or weeping-valley a spring, drain it and make it passable in a channel or water-course, and that even after the fall of the greatest rains, when the pools are swollen and filled highest; this being the benefit of the fosseways, forementioned ver. 5. This is the most probable interpretation of the verse, in perfect accord with the former, and the design of the Psalm in magnifying the felicities of those that are allowed the liberty of the sacred assemblies at Jerusalem. And to the same sense follows in the next verse, יְהַבֵּיתָךְ נֶפֶשׁ יָדוּ, they shall walk or proceed from valley to valley; so יִבְנֵי signifies, I Kings xxi. 23, יָגוּד, in the valley of Jezeel ru; so in the Targum, Is. xxviii. 2, יָגְרִי פִּיתָח, the valley of fastness; or perhaps from trench to trench; for so פִּיתָח, Ps. cxxii. 7, is rendered by the Interlinear, in antemurali tuo, “in thy trench without the wall;” so Lam. ii. 8, Nahum iii. 8; expressing the convenience of their journey through all those most suspected and naturally impassable places, by the help of trenches, or by means of these fosseways, still at length נָחַל יָגְרִי פִּיתָח נְדִיבֵי יִבְנֵי the God of gods shall appear, or be seen, or beheld in Sion, i. e. shall shew or reveal himself graciously to them there; or—as Jehovah-jireh signifies, Gen. xxii. 8—shall provide and take care of them, as he will be sure to do of all faithful servants of his, that address themselves to him there in his temple or sanctuary.

11. [d] doorkeeper] From יָהַב, threshold, is יָהָטִיק, to sit or lie at or on the threshold, when one is not admitted into the house, in a vile and abject condition. The LXXII here renders σαραπαρασσωρα, to be cast down in the house of God, to lie as a larez at the door 4, or as the σαραπαρασσωρας in the ancient church, which lay prostrate without the door of the church, to beseech the prayers of them that enter[ed] there, being themselves unworthy to be admitted thither. The Targum reads יְהַבֵּיתָךְ נֶפֶשׁ יָדוּ, to cleave to the house, i. e. to lie fastened to the door of the house, which is not the office of the Nethinim or doorkeepers, that were admitted in, but the condition of the vilest person that is shut out of the temple, only is admitted to lie and beg mercy at the entrance.

v [So Castell; but Gesenius and Lee give it the sense of fortification or rampart. Kennicott takes יָהַב here for a valley. I prefer the interpretation of French and Skinner to any other that I have seen;—

“Passing through the vale of tears,
(I. e. any barren or parched district)
They make it into springs;
Yes the early rain covereth it with blessings.

I. e. whatever be the sufferings of those who place their reliance upon Jehovah, they will find in that reliance consolation and refreshment.” They render יָהַב, strength, explaining it, “They become continually stronger as they approach towards Sion, the object of their desire.” See also Rosenmüller.]

q [So Hengstenberg. “Quia solis sacerdotibus fas erat templum ingredi, diserte exprimit, modo subsidere in atris locat, hoc se sorte contentum fore. Malle se dicti in ipsa templi foribus subsistere ac limen tenere quam ooccus tabernacula impietatis; q. d. se in vulgarem et ignobilum locum malle rejici, modo censeatur in Del populo, quam primariuin gradum tenere inter impios.” Calvin.]
into it. And this the Psalmist much prefers before any the most flourishing worldly condition of those that are kept at a greater distance from it.

PSALM LXXXV.

2. [a] forgiven the iniquity] יִשָּׁר, literally thou hast borne, or taken away iniquity, is by the Chaldee rendered מַעְנֵי, pardoned—and so by the Syriac—by the LXXII ἀφήνας, remitted. And this with all that follows of covering their sin, taking away his wrath, &c. a lively expression of what went before, ver. 1, the bringing back their captivity. It is a maxim among the Jewish doctors, that captivity is one way of expiation, and so to return from thence was a sure indication that the sin, for which it was inflicted, was remitted or done away. This, saith Abarbanel, was obumbrated in the Azazel, or scape-goat, which, as the other that was slain, was a sin-offering, as appears Lev. xvi. 5. He shall take...two kids for a sin-offering.... And then the confessing the sins over him, mentioned ver. 21, Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, &c., putting them on the head of the goat: and the goat shall bear upon him all their iniquities into a land of separation, ver. 22, shews that they were to carry their sins with them into the land of their captivity, meant by the יִשָּׁר, the land of separation, that land, whatsoever it was, whither the Divine providence had designed their deportation. From whence therefore being now returned, their sins for which they were thus punished, are supposed to be left behind them, no more to be laid to their charge, if their return to their former sins do not cause them to be called to remembrance. Thus indeed they did, as appears by the books of Ezra ix. 1, and Nehem. v. and xiii., and that gave sufficient occasion as for the fast, Ezra ix. 3, and Nehem. ix. 1, so for the earnest deprecations here following in this Psalm, ver. 4.

8. [b] not turn to folly] For יִנְפֵּל, יָדָשֶׁר, and they shall not, or and let them not return to folly—which the Chaldee and Syriac render to that sense—the LXXII have καὶ ἐνὶ τοῖς ἐνεργοβοῦσι πρὸς αὐτόν καθόλω, and to them that turn their heart to him; and the Latin et ad eum qui convertuntur ad cor, “and to them that are converted or returned to their heart.” This they seem to have drawn from some affinity of the Hebrew words, which with some light changes produce this, reading for יָשָׁר, not, יָשָׁר, to, and so joining it in construction with יָשָׁר twice foregoing; and for יִנְפֵּל, to folly, יָפֵשׁ, the heart, Selah; which because it still makes an imperfect sense, and to them that turn the heart, Selah, they have therefore supplied the seeming ellipsis, the LXXII by addition of πρὸς αὐτόν, to him, i. e. to God, the Latin by inserting ad before cor, “returning to the heart,” which is a phrase to signify repentance or reaspiscence, growing wise again—and so better

[a] On Lev. xvi.
[b] [E. V. a land not inhabited, after the Chaldee. Michaelis (Suppl. p. 292) makes it an insulated spot or oasis in the desert.]
[c] [Jobb is inclined to this reading, “because this would be exactly the place for the Diapsalma”—see his Dissertations on Selah—“and the word folly seems redundant.” The verb must then be read in Hiphil, יִנְפֵּל,]
agrees with the Hebrew, which indeed signifies not returning to folly. That they thus did read the Hebrew words is not so likely as that, by occasion of this affinity of phrases, they thus thought fit to paraphrase the Hebrew, which is not unusual with them in other places. And in this place, though the words be quite changed, the sense doth not suffer much by this paraphrase, this being on both sides the condition of God's removing his judgments, that they which receive them be sincerely penitent, and then they will not return again to the folly of their former ways of sin.

10. [c] mercy and truth]  נְפָשִּׁים, truth—from  פִּדְיוּס, fidus, suit—is frequently used for fidelity, and is all one with πλορις in the passive sense for faithfulness; and in that notion doth well agree with  רוּת, righteousness, in the latter part of the verse—and is by the LXXII rendered δικαιοσύνη, righteousness, Gen. xxiv. 49, Is. xxxviii. 19—as  רָפָה, mercy, and בּתי, peace, all prosperity given us by God, are in effect all one also. And then the meeting of these pairs, mercy and truth, or fidelity, and—by way of ἑκάστος, very frequent in scripture—of righteousness and peace, will signify the performance on God's part proportionable to the qualification on ours: where truth or fidelity is made good towards God, there mercy will undoubtedly be had from him; where righteousness on our part, there peace on God's, i.e. all the felicity and prosperity imaginable. This rendering of the place is most agreeable to the matter here in hand, the confidence that God will pardon their sins which unfeignedly return to him, ver. 7, 8, 9. And to the same purpose is that which follows ver. 11. As truth or uprightness—sincere reformation—springs out, and ascends from the earth, the hearts of men, the proper soil for it to grow in; so shall כּות, righteousness in the other notion, very frequent, that for mercy (and to pass from one notion of a word to another is an elegance, and no rarity in these writings) look down from heaven, as the sun doth upon the world, when it sheds its influences upon it, and cherishes the germes or sprouts, all productions of the earth here below. And so again, ver. 12, to the Lord's giving חַיָּה, the good, indefinitely, i.e. all good things, is annexed, our land shall give מִלֶּדֶת. The word signifies from בּ, in Hiphil, produxit, all the sorts of fruits which the earth brings forth, and by analogy with ver. 11, where truth was to sprout out of the earth, must signify that sort of fruit or productions, i.e. truth, or sincerity of obedience to God; and so that again—by way of regressus, naming that first which had been last, and that last which had been first—is all one with ver. 11, in the notion we have assigned it. And once more, ver. 13, righteousness—in the notion of ver. 10, uprightness and fidelity— יִּנַּח, shall go or walk before his face, i.e. the face of God, mentioned in the former verse; וַתִּנַּח, and he, i.e. God, shall set יִנַּח יַשֵּׁב, his feet to the way—its δίδω, into the way, say the LXXII—i.e. shall follow after, where righteousness goes before; having such a prodromus or usher, to prepare the way before him, God will solemnly and in state come on in the procession, as Ps. lxxxix. 14, mercy and truth are said to go before the face of God, as heralds to engage his following after. The Chaldee read מַעְרַשׂ, shall set him in a good way, i.e. set him at liberty, in a prosperous condition, rescue, and return the cap-
tivity of them that walk uprightly before him. All these but various expressions—as in a poem it is ordinary—of the same thing, God's never failing to return in mercy to them that sincerely convert to him by repentance. The Jewish-Arab reads this last verse in another sense, They that seek equity or justice, shall walk before him, and shall set their steps in his ways; as likewise before, ver. 10, the people of goodness and truth have met together, &c. But the former sense is more probable u.

PSALM LXXXVI.

2. [a] For I am holy] The meaning of יְקַנָּה אֱלֹהִים, which we render for I am holy, may deserve to be examined. The Chaldee directly follow the Hebrew words, and are to be interpreted by them, and give no help toward the understanding them. The LXXII read ὅτι ἵσιος εἶμι, which is as literal, the very word ἵσιος, with an aspirate for ἰ—as χαῖος with χ for ι—being most probably formed, by an easy change, from the Hebrew יִשָּׂי. This signifying originally, first, piety, to God; secondly, probity; thirdly, mercy or benignity; the Syriac, it seems, thought it so unreasonable for the Psalmist to affirm any of these of himself, that taking it in the third notion, that of goodness, as that is all one with mercy, they apply it not to the Psalmist, but to God, Λυεῖς, thou art good; and so the Arabic also x. That this was by them done either through change or misunderstanding the Hebrew, is not probable, when there is another notion of the word, which as it will best accord with this place, so it will perfectly justify this their rendering, that of κεχαριτωμένος—see note on Ps. iv. 3—one that hath found favour with God. This best accords with the rest of the titles here given to himself, poor and needy, ver. 1, thy servant that trusteth in thee, ver. 2, one that crieth daily to thee, ver. 3, that lifteth up his soul to thee, ver. 4. Which what are they but the description of God's eleemosynary, the notion of יִשָּׂי elsewhere? Another possible notion of the word, and which recedes very little from this—such as may be owned of the Psalmist speaking of himself—may be taken from Prov. ii. 8. For as here the prayer to God to keep or preserve his soul, is backed with this motive, for I am יִשָּׂי, so there the aphorism is delivered expressly, for he will preserve the way יִשָּׂי, of his pious ones, which the LXXII render there εἰλαβομένων αὐτῶν, of them that reverre, or fear, or worship him. In this sense it is used Ps. xxxii. 6, For this shall every יִשָּׂי, pious, godly man—that fears or worships God—pray unto thee in a time when thou mayest be found; a promise again of God's being found granting the requests of such as these, when they pray to him. And in this notion of the word, for one that fears and reveres and humbly addresseth his prayers to God, there will be no more

u ["Benevolence advanceth before him,
And He placeth His footsteps in the way;
I. e. moves forward to shew his salvation unto Israel."
French and Skinner.]

x [Kennicott would alter the reading accordingly. But יִשָּׂי may very well be interpreted thy worshipper, as Rosenmüller does. See my note on Ps. iv. 3.]
difficulty for the Psalmist to say this of himself than that he trusteth in him, in the end of the verse, cries daily to him, ver. 3, lifts up his soul unto him, ver. 4, calls upon him, ver. 5, 7, or that he prays and supplicates to him, ver. 6. And thus Ps. cxvi. 15, speaking of himself, precious, saith he, in the sight of the Lord is the death of his holy ones, those who depend and wait and rely on him, in the former verses. Nor can it be strange that any or all of these should here be introduced with a יִשְׁתַּפֶּר, for, as the grounds of his begging an audience to his prayers, when God, who though he be not obliged by the merits of our performances, is yet by the force of his own promise, hath promised to hear the prayers of such as come thus qualified to him. The Jewish-Arab renders it, Preserve my soul, and I shall be pure.

8. [b] That by מַלֵּאךְ, God’s מַלֵּאכָּה, high angels, are to be here understood, is the gloss of the Targum, and so the word frequently signifies—see note on Ps. lxxxii. 1—yet the mention of all nations immediately following, and those evidently in the notion of the heathen idolaters of the world, of whom it is said, that they shall come and worship thee, O Lord, i. e. forsake their idols, and become proselytes to the true God, makes it reasonable to understand it here of those, whether good angels or devils, which are by those nations adored and prayed to, and depended on; that so the connexion may be evident, Among those gods none is like to thee, O Lord; and consequently, All nations shall forsake them, and become worshippers of thee.

11. [c] unɪte] For יִשְׁתַּפֶּר, unite,—retained also by the Chaldee,—the LXXII read ὁφαράθαναί, let my heart rejoice, reading, it seems, יִשְׁתַּפֶּר, from יִשְׁתַּפֶּר, to rejoice, as when, Job iii. 6, we read in the Hebrew יִשְׁתַּפֶּר, let it not rejoice, the Chaldee read יִשְׁתַּפֶּרַנִּי, let it not be united, when yet the next verse determines it to the sense of joy, let no joyful voice come therein. Here the points differing, the rendering must in reason be as from יִשְׁתַּפֶּר, unɪte, and note the contrary to hypocrisy, or unsincere, partial obedience, ordinarily expressed by the double יִשְׁתַּפֶּר.

14. [d] violent] From יִשְׁתַּפֶּר, to fear or be frightened, is מַלֵּאךְ, here; and therefore is most literally to be rendered terrible or formidable. Yet Abu Walid and Kimchi among the significations of it put fortis, potens; and accordingly the LXXII renders εἰρηναῖον, powerful men, and the Chaldee יִשְׁתַּפֶּר, which as it signifies potent, so also cruel, oppressing men, from יִשְׁתַּפֶּר, fortis et durus fuit.

PSALM LXXXVII.

1. [a] foundation] Of the meaning of this phrase here in the front יִשְׁתַּפֶּר, no judgment can be made, till it be first resolved what is the design of this Psalm. Herein the Hebrew interpreters do in a manner concur, that it is a panegyric on Sion. And if it be so, then probably this first verse is but a part of the title, thus, To the sons of Coreh, רֵעֵי רֹאוֹעִים, a Song-Canticle, or Canticle-song, יִשְׁתַּפֶּר, the beginning or

v [“Give me singleness of heart.” French and Skinner. Similarly Rosenmüller and Hengstenberg.]
foundation whereof is of, or on the hills of holiness, i.e. God's holy hills, those of Sion, whereon the temple was built, and of which the next verse—which must then be the first of the Psalm—begins expressly, The Lord loveth the gates of Sion. Thus from fundavit, fundavit, is sometimes metaphorically used for a beginning, Ezra vii. 9. The first day of the first month, which  is fundavit, the beginning, of the going up out of Babel. And to this construction here the Chaldee accord, who read it thus conjoined in the title, By the hands of the sons of Coreh was said, the Canticle that was founded. If this will not be allowed—as indeed, beside the LXXII and Syriac and other interpreters, Kimchi, Sol. Jarchi, and Midrasch Tehillim, agree to make the first verse a part not of the title but the Psalm—then still applying the Psalm to the temple, the foundation will hold good in the ordinary notion of a foundation, thus, the foundation thereof, i.e. of the temple, is on the holy hills; so the Jewish-Arab, A Psalm which is a description of the sanctuary, the foundations of which are in the mountain of holiness; but then His foundation will have no sense. To this design of the Psalm the Hebrew writers generally agreeing, I have thought [it] best to accord the whole interpretation of the Psalm; yet I shall not omit to advertise the reader, that it is not improbable the Psalm should be of another scheme, a carmen genethliacon at the celebrating the nativity of some eminent person, pointed out to the Jews by God; such was Hezekiah, celebrated by the prophecy of Isaiah, ix. 6, to us a child is born, &c. And the use of these is known among the Jews as well as other nations, the scriptures having left us several copies of them, Hannah's hymn in the Old Testament, Zechariah's and Simeon's and the angels' in the New. And if this should be the design of this Psalm, then Hezkiyahu will most probably be rendered His original, beginning, extraction, is from the holy hills; the person whom we celebrate was born in the royal palace, upon the holy hill, contiguous to the temple, nothing being more frequent in such compositions than the mention of the place of his birth. If this which professes to be but a conjecture should be deemed the right, it must then be consequent, that all the Psalm have an interpretation agreeable. As when, ver. 4, he saith יָבֵן רֹעָה, &c. it must then be rendered, not I will mention, but I will attest Rahab, i.e. Egypt's, Tyre's, Babel's, and the Cushite's kings, confederate with this prince—suppose Hezekiah—who were jealous of the Assyrian greatness, and secured of so formidable an enemy by his defeat before Jerusalem; and so were fit to give the most competent account of this glorious prince, and so to be attested to that purpose by the Psalmist. So again, ver. 5, if it look this way, must be rendered this, even this man, this notable person, was born there. But the interpretation I adhere to, as most allowed,

**Notes:**

1. [Bp. Horsey, "His building; literally his foundation, i.e. the building of which he hath laid the foundations." Similarly Rosenmüller, French and Skinner, Les, Jebb. Hengstenberg takes it as a participle with a substantive understood, His founded (city)].

2. [This is the speech of the Messiah or Jehovah. See Bp. Horsey, Rosenmüller, and Hengstenberg.]

3. See 2 Kings xviii. 21; xix. 9; xx. 12.
being the extolling and praising of Sion, to that sense I shall apply all
the parts thereof, thinking it sufficient to have made this mention of
the other.

4. [b] Rahab] From מַעַרְבָּ, to be strong, is בֵּית, the title of Egypt.
The Chaldee here render it שַׁלוֹם, the Egyptians—so Ps. lxxxix. 11,
of Rahab they add הָיְתָם מַעַרְבָּ, this is Pharaoh—the mention whereof in
this place joined with Babylon and Philistia and Tyre, and סָרֶה or Ara-
bia—see the next note—was designed as an instance of so many of the
chief and eminentest of the heathen nations, which yet were no way
able to compare with mount Sion, the subject of this present Psalm.
This is here expressed by the opposition betwixt its being said of these
שֵׁם רִי מַעַרְבָּ, this was born there—i. e. some one particular and perhaps
contemptible person—and men’s saying מַעַרְבָּ רִי שֶׁהָיְתָם שְׁפֵּי, this and that
man, i. e. many eminent men, were born in that. For, first, מַעַרְבָּ, this, is
but a form of contempt, either this without any addition, or this fellow,
or the like; whereas שֶׁהָיְתָם, a man, is a note of some honour; and, se-
condly, מַעַרְבָּ is some one, and no more, but שֶׁהָיְתָם שְׁפֵּי, man and man, or
man after man, denotes a multitude of several men, as, Is. lx. 7, double
signifies great, and as etiam atque etiam, “again and again,” signifies
“very often,” and as in all languages repetition signifies greatness of
that which is spoken of, as thrice happy, &c. What sort of eminence
it is that is here spoken of, and attributed to the Jews in Sion, before
all other nations, cannot be obscure, when the advantages of the Jews
above all others are famously known, Rom. iii. 2, where yet the oracles
of God being committed to them is taken notice of as the chief.
And to that the Chaldee seems to refer in this place, who in the first verse
rendering the gates of Sion, the gates שֵׁם רִי מַעַרְבָּ, of the houses of
learning, or the schools which are built in Sion—of which sort the
Jewish writers tell us there were many in Jerusalem—implies this to
be the matter of the comparison betwixt the Jews and all other nations
here, that they have among them many more learned and knowing
men, viz. in the ways of God, the true, most valuable learning, those
that have more understanding of the divine laws than all other people
in the world, according to that of the Psalmist, He hath not dealt so
with any nation, and as for his judgments, they have not known them,
Ps. cxlvii. 20.

[c] Ethiopia] שָׁם, Cush, which is here joined with Tyre and
Philistia, though it be by the LXXII rendered λαὸς Ἀἰθιῶν, the peo-
ples of Ethiopia—reading שָׁם, with, as if it were שָׁם, the people—is by
the Chaldee rendered שָׁם מַעַרְבָּ, the Cushites. Who these are there can be
little doubt, if—not the authority of Philo and Josephus, and others
that follow them, but—the evidence of several texts of the scripture
and the express paraphrase of Jonathan be considered, Gen. x. 6. For the
Hebrew Cush that hath שָׁם מַעַרְבָּ, Arabia. And to that the testimonies
of scripture agree; Hab. iii. 7, Cushan—the diminutive of Cush—is all
one with Madian following in that verse; and accordingly Moses‘ wife
Sephora the Cushite, Numb. xii. 1, is the daughter of the priest of
Midian, Ex. ii. 16; and Midian or Madaam is by Josephus and Ptole-
maeus and others generally placed in Arabia, on the shore of the Red
sea. So Ez. xxi. 10, where the total desolation of Egypt is expressed by making it desolate from Syene to Cush, setting those two as opposite points, the one on one side, the other on the other side of Egypt; and then Syene being the boundary of Egypt toward Ethiopia by acknowledgment of all—יִרְמַיָּיוֹן אֲבָדָתָא אֲבָדֶתָא יָרָם יִרְמַיָּיוֹן, saith Josephus, Syene divides Egypt from the Ethiopians—it follows of necessity that Cush must signify Arabia, which borders on Egypt in the point most opposite to Ethiopia. So when, Ez. xxx. 9, immediately after the visitation of Egypt follows, Messengers shall go from me in ships to make careless Cush afraid, this is very applicable to Arabia, to which they oft pass by ship from Egypt by the Red sea; but not to Ethiopia, to which thy cannot pass by Nilus because of the cataracts near Syene. So 2 Chron. xxi. 16, the Arabians are said to be neighbours of the Ethiopians: and accordingly when Sennacherib besieged Libnah in the tribe of Judah, 2 Kings xix. 9, Tirhakah king of Cush came upon him unawares, which their neighbours the Arabians might do, but the Ethiopians could not without first subduing Egypt, which lay betwixt them. So when, Is. xx. 5, Cush is said to have been the expectation of Ashdod or Azotus, ver. 1—the city of the Philistims—this may well be understood of their neighbours the Arabians, but not of the Ethiopians so far removed from them. To these doth the learned Bochart [Phaleg. iv. 2] add Is. xviii. 1, where Egypt is by the prophet in Jewry said to be beyond the rivers of Cush, which cannot be applied to Ethiopia, which is directly beyond Egypt. This then may be safely resolved, that Cush in this and other places must signify the inhabitants of Arabia, those that were vulgarly called Scenite, because they dwelt in tents, called thence the tents of Cushan, Hab. iii. 7; and accordingly for the tents of Kedar, Cant. i. 5, the Chaldee reads שַׁעַרְנָה, as the sons of Cush, which dwell in those black tents, or tents of Kedar.

6. [d] when he writeth up] From הָרֵאשׁ, scriptis, descripsit, is הָרֵאשׁ here in writing, in setting down; in γραφῆ, in the description, or writing, say the LXXII. To this the ensuing שְׁמַה is to be annexed, as in the genitive case, the writing of the people; γραφῆ λαῶν καὶ ἀρχῶνων, the writing of the people and princes, say the LXXII and Latin: שְׁמַהּ, say the Syriac, in the book of the people. And what this signifies the Chaldee have more largely expressed by יִפְגַּל אַיָּוּם יִפְגַּל אַיָּוּם, the book in which are written the numberings of all the people, i.e. the roll, or matricula, wherein the names of all the inhabitants are set down. This book, as appears by ver. 4, must refer to the nations there named, in the view, or on the inspection of which God, to whose eyes all men's hearts are discernible, shall count, saith the Psalmist—as before ver. 4—אַלּ יֵשׁ, this—or this fellow—was born there, some one pious man or servant of God in an age, in a nation, as Job and the like, Job i. 1; whereas ver. 7, יָרַךְ, the singers שְׁמַעְתֶּם, as, or like, ministrels, shall recite or count—so the ellipsis must be supplied, by repeating the verb used in the beginning of the sixth


Hammond Annott.
verse—בּ all my fountains are in thee. In which words must be explained, first, what the singers and minstrels refers to, secondly, what is meant by all my fountains. For the former, it is sufficiently known that the singers and minstrels joined in celebrating the praises of eminent men, as also in the service of God. And as at the removal of the ark the singers go before, and the minstrels follow after—the singers begin and lead the tune, as the precentors, and the players on instruments followed after, as the quire—so here the singers are supposed to begin, and the minstrels or players on instruments—taberers, tympanists, saith the Jewish-Arab—follow to the same tune, both joining in this celebration of the divine knowledge and piety of those that dwell in Zion, and the great multitude of such; which is the most probable importance of the last words whereof their anthem consists, All my fountains are in thee. Then, secondly, for my fountains, it will best be explained by גַּם השם רֹקֵם, they that were from the vein or—as the LXXII, πηγή—fountains of Israel, Ps. lxxviii. 26. By vein of Israel there the people of Israel were meant, and those as numerous as the drops of water coming from a spring, or dust of any metal in a mineral vein; and so here my fountains, or springs, or flowing of water, are the great multitude of pious people, which as such are called my, i. e. God's fountains. And so these two verses, 6 and 7, are but the same which had been said, ver. 4 and 5, only varied in the expression. The Jewish-Arab reads, the singers and taberers shall describe, set forth, or rehearse all your root, or stock, which is as a fountain to you.

PSALM LXXXVIII.

Tit. [a] Leannoth] That נַרְנַ ו signifies hollow instruments, hath been taken notice of, note on Ps. liii. Tit. To this our English hath joined Leannoth, as if both together, Mahalath-Leannoth were a proper name. But as the former was a mistake, so the latter is a double addition to it; first, in that it is joined to it when in the original it is not; secondly, in that the importance of it, which is plain, is not considered. נַרְנַ ו is literally—as, from the LXXII their δισκομπήνας, the Vulgar and the Interlinear read it—ad respondendum, "for answering," for which the learned Castellio reads alternis, "by way of answer," or "alternation." This, I suppose, refers to the custom in singing their anthems to instruments, or the conjunction of vocal and instrumental music, mentioned in note on Ps. lxxxvii. 6, where the Corahites, or singers beginning the tune, as a precentor, the instruments follow to the very same tune, which is properly styled answering them; this being the primary use of נַרְנַ ו, as to begin, so to continue a song, to proceed or go on in a tune begun by any. So 1 Sam. xviii. 7, מַעֲנַה, and the women answered, playing, and said, which phrase is expounded by the former verse, which tells us, that the women came out of all cities, singing and dancing, with tabrets, with joy, and with instruments of music, and so their singing going first, they followed or answered their voices with tabrets and instrumental music. Proportable to this was the ancient Greek custom, poetically expressed by Apollo and the Muses, Apollo singing; and they following in δίοικαλς, answering with musical instruments to the tune which he began. So in Homer, [Il. π, 720] in a funeral, there are
first ἡμέρας ἡμέρας, the beginners or precentors of the laments, and then κλαίων ἀφιέσας ἄμελος, the company stood about waiting, and εἰς δὲ στενάχων γυναῖκες, the women came after, or answered in their moaning ὑμεῖς, this wailing bearing then proportion with the music which was after used in their funerals. See note on Matt. ix. 23. And although the Hebrew music be not much known or discernible to us of these times, yet perhaps some κορήμα may be taken notice of in this Psalm, by which to judge of that which now we speak of, their alternation, or answering. For this Psalm seems to be composed of two parts, the one reaching to ver. 9, the other beginning at ver. 9, and continued to the end of the Psalm, and the several parts of each of these very agreeable and answering the one to the other. Thus when, ver. 1, the first part begins,

O Lord God, I have cried day and night before thee; the second answers, ver. 9, in the very same scheme, Lord, I have called daily upon thee, I have stretched out my hands unto thee.

When, ver. 3, we read,
For my soul—my life draweth nigh unto the grave;
the tenth bears proportion,
Wilt thou shew wonders to the dead? shall the dead arise and praise thee?
Again, ver. 6,
Thou hast laid me in the lowest pit, in the darkness in the deeps:
And then, ver. 11,
Shall thy lovingkindness be shewed in the grave, or thy faithfulness in destruction?
So when, ver. 7,
Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves,
the answer is in the 14th, 15th, and 16th verses,
Lord, why castest thou off my soul? why hidest thou thy face from me?
I am afflicted and ready to die from my youth up; while I suffer thy terrors, I am distracted. Thy fierce wrath, &c.
Lastly, as ver. 8,
Thou hast put away my acquaintance far from me,
so ver. 18,
Lover and friend hast thou put far from me, and mine acquaintance, &c.

In each of these the analogy is so very discernible in respect of the matter, that we may not unreasonably resolve that the alternation here was not betwixt the first and second verses, and so on betwixt the third and fourth, but betwixt the first and second part, and the several lesser partitions of the one and other: as when among us a tune is made up of many lines or measures, and when that is done, it begins again, and is again completed in the same number of lines or feet, and one of these is performed by vocal, and the other to the very same

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[The passage runs thus:

παρά 8' ἡμέρας ἡμέρας,
Θείων ἡμέρας, οἵει στενάχων ἄμελος
Οὐ μὴν δὴ ἅθρισσον, ἐνὶ δὲ στενάχων γυναῖκες.

Κλαίων δ' ἀφιέσας ἄμελος occurs before, ver. 712.]
tune by instrumental music. And this seems to be the scheme or sort of the הַנִּירֵי, for answering, or alternation, in this place. The Jewish-Arab renders it, A Psalm with which the waiters of the sons of Korah praised God by playing on the tabrets, and answering with understanding—so they render Maschil—Heman the Ezrahite answering them. And he explains it in a note, that this Psalm David delivered to the sons of Korah, and the sons of Heman, therewith to praise God, commanding the sons of Korah to play on the instruments, and the sons of Heman to answer them with their voices.

Tit. [b] Ezrahite] Of Heman הֵימָן, the Ezrahite, we have mention 1 Kings iv. 31, as of a very eminent person, famous for learning, he and his three brothers, Ethan and Chalcol and Darda; for to set out the wisdom of Solomon not only above the Orientals and Egyptians, ver. 30, but even above all men, ver. 31, it is added, he was wiser than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol. Who these four learned men were, appears 1 Chron. ii. 6, where Zerah the son of Judah by Tamar is recorded to have five sons, Zimri and Ethan and Heman and Chalcol and Darda; for רְנָה, Darda, some copies of the LXXII read דָּרָדָא, the Syriac רְנָה, Dardaa. Hence appears the reason of their name Ezrahite, both there and here, and in the title of Ps. lxxxix, because they were the sons of Zerah; so the Chaldee interprets it in their rendering, 1 Kings iv. 31, he was wiser than all men, דָּרָדָא הַנִּירֵי, than Ethan the son of Zerah. And whereas it is said in that place, 1 Kings iv. 31, that they were the sons of Mahol, it must be resolved that Mahol was the name of a woman, Zerah’s wife, whose wisdom, transfused to her children, seems to be the cause, that in a comparison of wisdom, her name is set down, and not her husband’s—though in that other place, 1 Chron. ii. 6, his name is set down, and not hers—and so likewise in their being called Ezrahites from Zerah their father. Now that this Heman the grandchild of Judah, and Ethan his brother, both ancierter than Moses, were the authors of this and the next Psalm, inscribed תִּנְסֵי, to or of Heman, and תִּנְסֵי, to or of Ethan—as other Psalms תִּנְסֵי, to or of David, a significacion of his being the author—will not be very reasonable to define, there being in the next Psalm inscribed to Ethan such express mentions of David and God’s oath to him, ver. 3, 19, 20, 35, of God’s judgments on the Egyptians, ver. 10, and of all other things of a date much later than the age of Judah’s grandchild, that it is not probable that they should be so expressly prophesied of by one which is not taken notice of in scripture as a prophet, when neither Moses nor any other of the patriarchs had foretold these, or any other such things, so expressly. Whether this consideration were it that moved the Chaldee to inscribe Ps. lxxxix. מִנְסֵי אֲדֹנָי, that it was spoken by the hand of Abraham, who came out of the east, as thinking this more reasonable, to attribute it to that great patriarch and pro-

[e] [Jebb explains it “pipes or flutes played alternately by each division of the choir.” Diss. ii. § 3. p. 156.—Rosenmüller gives a similar explanation, adding that הַנִּירֵי may mean simply for singing, from the Arabic עֲבַד.]
phet, than to Ethan, I cannot define. But that which seems to me most probable is, that both this and the next Psalm were written by an unknown author, and that Maschil of Heman, and so likewise Maschil of Ethan, are but the names of the tune—as of Maschil hath been resolved, note on Ps. xxxii. Tit.—to which these two Psalms were set, each of those wise men having composed a song known by that name.

5. [c] free From שַׁפֵּר, to free, is שַׁפֵּר here, free—in opposition to servitude—manumitted, set at liberty. The use of this word may more generally be taken from 2 Chron. xxvi. 21, where of Uzziah, being a leper, it is said that he dwelt מְשַׁפֵּר, in an house of freedom, for he was cut off from the house of the Lord. The meaning is, that, after the manner of the lepers, he was excluded from the temple, and dwelt מְשַׁפֵּר, saith the Chaldee there [i.e. 2 Kings xv. 5], in some place without Jerusalem, which is therefore called the house of freedom, because such as were there were exempt from the common affairs and shut up from the conversation of men. And in proportion with these, they that are dead and laid in their graves are here said to be free, i.e. removed from all the affairs and conversation of the world, even החולה ביתי, from the commandments, say the Jews of them that are dead, Nidda, fol. 76. Thus is death described, Job iii., by lying still and quiet and at rest, ver. 13; in desolate places, ver. 14; where the wicked cease from troubling, and the weary be at rest, ver. 17; where the prisoners rest together, and hear not the voice of the oppressor, ver. 18, and where the servant is יְשַׁפֵּר—as here,—free from his master, ver. 19. In this verse there seems to be a gradation. To be slain is more than to die, to be in the grave more than either, but to die by a חַרֹם, to be cut off by excision, not to have הָרָעָה לְבָרְךֻ, the remembrance of blessing, to be utterly forgot, and have no share in the world to come, which they say every Israelite hath, is the utmost pitch of misery.

10. [d] dead That מַשָּׁפֵר here signifies the dead, those that lie in the grave, there can be no question. The Chaldee render it מַשָּׁפֵר, the carcases that are putrified in the dust. So Is. xxvi. 14. מַשָּׁפֵר, shall not rise, is but the interpretation of what went before, they are dead, they shall not live, and so ver. 19, the earth shall cast out מַשָּׁפֵר, the dead bodies. So Prov. xxi. 16, the man that wandereth from the way of understanding shall remain מַשָּׁפֵר, in the congregation of the dead; the Chaldee reads מַשָּׁפֵר, with the sons of the earth. The same word is elsewhere used for giants, Gen. xiv. 5, and Is. xvii. 5, which makes it probable that the word comes from a notion of the root מָשַׁפֵּר, not ordinarily taken notice of by lexicographers—who gene-

1 [A reference to Rosenmuller's Prolegomena, p. xvii. will shew how utterly impossible it is to form any definite opinion on these particulars.]

8 [Bp. Horace, referring to the corresponding passage in 2 Kings xv. 5, interprets it cut off from all intercourse with the living. French and Skinner discarded. Lee, "liberated from the difficulties and labours to which captives and others exposed to restraint and slavery were exposed." This appears better than the sense of weak given by Michaelis, Rosenmuller, and Gesenius from the Arabic ]
rally take it for healing and curing—such as may be common to these two so distant derivatives, dead men, and giants. The giants we know are in most languages expressed by phrases taken from the bottom or bowels of the earth, γεγενεῖς, γηγενεῖς, and terra filii, “born from, or sons of the earth;” and just so the Chaldee even now rendered מִשְׁרְפָה where it was used for dead bodies, Prov. xxxi. 16, which gives us reason to resolve that the radix originally signified something pertaining to the lower parts of the earth, and so it will be fitly communicated to these two, which in the notion of healing it will not be. And to this accords a notion of the word מִשְׁרְפָה among the Hebrews, for metals, minerals, gold, silver, coral, &c. which are dug out of the earth, and from the very bottom of the sea, the abyss—which is very agreeable to both these notions of the word, the dead being there laid and disposed of, after their departure out of this world, their bodies in the grave, and their animal souls in school, the state of separation, not otherwise capable of being described but by ὠμός, hades, ἀδαμνόσ, disappearing, the abyss, or deep; and the giants by their great strength, and exercise of it in invading and oppressing others, and by being of uncertain originals, fancied to have received their birth from some subterranean powers, and so called by that title. The LXXII deducing the word from מִשְׁרְפָה, to heal, render it here and elsewhere larbol, physicians, and the Latin medici, but the Syriac מִשְׁרְפָה, strong men or giants.

18. [a] acquaintance] From מִשְׁרְפָה, was darkened, is מִשְׁרְפָה here, an obscure dark place, an hole, or hiding-place¹; and then מִשְׁרְפָה מִשְׁרְפָה, a dark place, or hole to my acquaintance, signifies the lying hid, and sculking of friends, hiding themselves, for fear they should be seen by him, and called to help him. The Jewish-Arab reads, And mine acquaintance are become as darkness.

PSALM LXXXIX.

2. [a] I have said] That מִשְׁרְפָה, I have said, belongs to God, and not to the Psalmist k, appears, ver. 3, where, in connexion with this, is

h [See Castell’s Lexicon, which gives this sense to the word, Job xxvi. 5; but I cannot find that interpretation in any other Lexicon or Commentary. Gesenius derives it from מִשְׁרְפָה, dobilitis fuit. Michaelis (Suppl. 2262) derives the sense from the proper name מִשְׁרְפָה, that race of Canaanish giants, “que olim in specibus habita- bat. His specusbus sum deinde pro sepulcris uterentur (c. c. Gen. xxiii.) nomen prisa- corum incolarum ad novos, conditos ibi mortuus, transit.” See also his 24th note on Lowth’s Prolusions.]

¹ [So Hengstenberg, “the dark kingdom of the dead is instead of all my companions: it has come near me while they have gone back.” So Schnurrer in Rosenm. Comm. comparing Job vii. 14. But others prefer the word to be derived from מִשְׁרְפָה, prohibuit, cohibuit. Thus French and Skinner, “mine acquaintance are withheld from me:” and Bp. Horsley, “keeping away from me mine acquaintance.” Kennicott suspects מִשְׁרְפָה to be the true reading; but that is not necessary, as the singular participle will express each one of them.]

k [But Bp. Horsley takes it otherwise, to express the opinion of the Psalmist:
added, I have made a covenant with my chosen, I have sworn unto David my servant. When the LXXII, therefore, and Syriac and Latin, &c. read it in the second person εἶπας, thou hast said, it is to be looked on as their paraphrase to express the meaning, and not that they read it otherwise than the Hebrew now hath it; and this the rather because of the great affinity betwixt הָיָה and הָיָתָה, the second and the first person. But when it follows וְתַחֲתָ בַּעֲדֵי, thy faithfulness shalt thou establish, these again, as those of ver. 1, are the words of the Psalmist speaking unto God. And of such permutation of persons, God saying the former part, and the Psalmist, by way of ἀντίφημον, answering God in the latter, there are many examples. One follows here in the next words, the third and fourth verses being evidently spoken by God. I have made a covenant—Thy seed will I establish; but the fifth, by way of answer, by the Psalmist, And the heavens shall praise thy wonders, O Lord. The Jewish-Arab, who seems with some other interpreters to refer it to the Psalmist לָעַד יָדִי, as I have known or made known,—though being without vowels it may be read in the second person, as thou hast declared—adds in the beginning of ver. 3, who hast said, I have made a covenant, &c.

6. [b] mighty] As of דְּרִי hath been shewed—note on Ps. lxxxii. 6—so of רַב here is to be resolved that it signifies angels, even those that are in heaven, in the beginning of the verse—the word רַב, which is applied to God, being communicated also to them—there being no more difference between those two phrases פָּרָשָׁה, in heaven, and רַבָּה דְּרִי, among the sons of God, than there is betwixt compared in the former and likened in the latter part of the verse: where we read can be compared, the Hebrew hath רַבָּה from רַב, which is ponere, disponere, there to set himself in array, to enter the lists, Job vi. 4; and thence it is to dispute, to array, or order words against another, Job xxxii. 14, and lxxxiii. 5; and from thence to contest for preeminence, to enter the comparison. The Chaldee here reads מַשְׁחַת, is equalled, and that is exactly the same with רַבָּה, is likened, that follows. And so the Jewish-Arab hath רַבָּה, shall be equal with, and Abu Walid, shall be like unto. And thus have all the interpreters understood it; the Chaldee וְלָעַד יָדִי, among the quires of angels, the LXXII in vlois θεόν, among the sons of God—and so the Latin—the Syriac דְּרִי, among the sons of angels. The same are again expressed ver. 7, by רַבָּה, the great council¹ or assembly of holy ones—as before, ver. 5, by מַשְׁחַת, congregation of holy ones—as appears by the end of the verse, where the same are again expressed by מַשְׁחַת, all that are about him; וְלָעַד יָדִי, say the Chaldee, all the angels that stand about him. Only the רַבָּה, great, which is best

and so Rosenmüller, "Sic status in animo meo.” Thus French and Skinner,
"Truly, I say: Thy lovingkindness is made firm for ever.”

making the third and fourth verses shew wherein the lovingkindness and faithfulness consist.]

¹ [“רַבָּה non est adjective accipiendum neque דְּרִי (nominis masculini generis) jungendum, sed adverbialiter usurpatum, ut Ps. lxxii. 3, lv. 10.” Rosenm.]
joined with κοινωνία, assembly—the number of angels, when assembled together, being so very great—the Chaldee applies to God, that he is יוחנן אבר, great and to be reverenced; and so the LXXII and Syriac and Latin also. The Jewish-Arab for שמים, heavens, ver. 5, reads the inhabitants of שמים, heaven, &c. and for congregation of saints, assembly of angels; and so, ver. 7, in the congregation of many angels. Yet so מנהしたい, he renders יד אלו, of those that are endowed with power or might.

8. [c] or to thy faithfulness] The rendering of מתייתא יד, will be best learned from the ancient interpreters: they read it by itself, separate from the former part of the verse, ויך אללסקא עוג הקלו שא, and thy truth is round about thee; and the Latin, et veritas tua in circuitu tuo; and so the Chaldee יד דעיה עוג, and thy truth or fidelity is round about thee; and so the Syriac also; and the Jewish-Arab, and thy truth is י tại, round about thee. The elegance of the phrase—which is poetical—seems to be taken from the style of angels, ver. 7, ויך, they that encompass God, signifying that, as they wait upon God and execute his will, so far above the strength of those, God’s fidelity, his care to perform his promise exactly, encompasses him, is ready prest to perform all that he hath ever promised to do.

11. [d] fulness thereof] From המלא, to be filled, is מלא and מלא, fulness, and מלא, the fulness thereof, here; and being applied to the world, signifies the whole number of the inhabitants thereof, without which every place is empty and desert. So Ps. xxiv. 1, the earth and the fulness is after expressed by the world, and they that dwell therein. So Ps. 1., the forest and cattle, ver. 10, is expressed by the world and fulness thereof; ver. 12—see Ps. xcvii. 11, xcviii. 7. Is. xiii. 10. The Jewish-Arab reads מלאיה, all of it. The word מלא in Piel signifies also to gather together, or congregate, and from hence is מלא, a multitude, collection, or congregation: so in Arabic מלא [אלא] signifies a multitude or congregation of people. And from that is the use of פלטמ, Rom. xi. 12, and very frequently in the most ancient ecclesiastical writings, for the coming in of believers to the church.

12. [e] south] The Hebrew ימ, which is vulgarly used for the right hand, being here a denotation of a particular quarter of the world, must not be rendered in that primitive sense, but—as it is elsewhere oft used, 1 Sam. xxi. 19, Cant. iv. 16, Ezek. xxi. 2, and the opposition to ימ, the north exacts—the south, because looking towards the east, as in prayer it was customary to turn the face that way—and from thence the east is styled ימ, face, and the west ימ, the hinder part—the south by consequence must be on the right hand: so the Chaldee here renders יאש אדנ, those that are in the south; and the LXXII to the same sense, ἡν ἄλλασσα; the Latin mare; the Syriac [ס基本的に, the right hand, or the south. By proportion with these two—the north and the south—are ריב, Tabor and Hermon, to be interpreted

m [So Bp. Horsley, Rosenmüller, French and Skinner, Jebb.]

n [So the English Version renders ית, Jer. xii. 6, but in the margin has cried after thee fully. See Rosenmüller on the passage, and Michael. Suppl. p. 1504, §§ 4, 5.]
the west and the east, these being the names of two mountains in the Holy Land, Tabor on the west, Hermon on the east of it. So saith the Chaldee by way of paraphrase of the latter, אַרְמוֹן וְרַבְרִימָן, Hermon which is on the east. By which the former, Tabor, being opposite to it, must be concluded to be in the west.

14. [f] justice What is frequently observable of מַשָּׁר and רַעָת, righteousness and mercy, that they are used promiscuously for works of mercy, differing at most but by degrees one from the other, is here to be observed. And by proportion thereto, מַשָּׁר, judgment, and רַעָת, truth or faith or fidelity, are equivalent also; by judgment meaning God's most just and righteous performances of his promises, for then that is the known meaning of fidelity. These two, when applied to men, comprehend all duties toward men, justice and charity. So we have judgment and mercy, Matt. xxiii. 23, as contradistinguished to faith or the duties of the first table, called in the parallel place, Luke xi. 42, the love of God. And being here applied to God they are said to be מַשָּׁר נַחֲנָה, a preparation of thy throne; so מַשָּׁר is rightly rendered by the LXXII ὑποτασία, preparation; and so the Jewish-Arab ἀρσ失利, preparation; and to that sense, the going before thy face, in the end of the verse, interprets it, it being directly all one to go before one's face, and to prepare either his way or his dwelling, Luke i. 76. And God's throne or seat being said to be prepared for, or in judgment, Ps. ix. 7, מַשָּׁר נַחֲנָת—ὡς πρόσελθε, say the LXXII, in judgment, from hence it is that the Jews say, God hath two thrones, מַשָּׁר אוֹתֵי עָנָני, the throne of mercy, and מַשָּׁר וָאָשָׁר, the throne of judgment—the former of which is mentioned Heb. iv. 16. By these two all God's judicatures are managed, mercy in all his dispensations, and so likewise fidelity—making good his promise—in all; whenever he administers or doth any thing, these two are the precones or heralds to go before, and erect his tribunal, and so by these two his throne is prepared, in these two it is erected.

15. [g] joyful sound From יָרָה, vociferatus est, is נַחֲנָת here, for those vociferations or jubilations with which God is praised, the singing and instruments of music—both which are noted by this word—which are wont to be used in giving laudes to God; see Ps. cl. To this sense the Chaldee render it, Blessed is the people that know עֲרָיוֹת יְהוָה, to please their Creator with jubilee; the LXXII that knows דַּאַַרְס, jubilation; the Syriac עֲרָיוֹת, thy praises; and so the Jewish-Arab, whose custom is to shout to thee; and that is the most perspicuous rendering of it: qui te, Jova, cantare novit, saith Castellio, "happy is the people that knows how to praise and celebrate thee."

18. [k the Lord] The Hebrew מִשָּׁר must be rendered of or from the Lord, in both places in this verse—of the Lord is our shield, or defence; of the Lord, or from him, i. e. of his appointment, is our king. So the Chaldee appear to have understood it, reading יָשָׁר in both places; and Aben Ezra gives this account of it, because David our king is chosen

by God, God hath promised that the horn of David shall flourish. And to this the nineteenth verse belongs: see note there.

19. [mighty] What רֲחִיק and יָ🌳リスク signifies here, may be worth inquiring. That the place belongs to God's exaltation of David to the kingdom when he was first anointed by Samuel, 1 Sam. xvi. 13, is evident here, ver. 18, 20. And that David, when he was thus exalted, was no powerful, or, to outward appearance, eminent man, but the contrary, a youth feeding sheep, 1 Sam. xvi. 11, and even the youngest and least probable to outward judgment of all his brethren. And this circumstance, that he was so when God chose him, is taken notice of both there, ver. 7, and Ps. lxxviii. 70, 71. It is therefore not altogether improbable, that so it should be here also. And though he be soon after described by Saul's servants to be רְחִיק, a mighty valiant man, a man of war, 1 Sam. xvi. 18, yet with this is there joined, the Lord is with him; and that refers it to the time after his being anointed, on which it is expressly affirmed, ver. 13, the Spirit of the Lord came upon him from that day forward. And accordingly his dealing with the lion and the bear, ch. xvii. 34, most probably refers to some acts consequent to this his anointing, after which it is evident he continued to keep the sheep, and from them was sent for to come to Saul, ch. xvi. 19. And then though רְחִיק, from רָנוּב, valet viribus, "being strong" or "prevailing," signify a "strong" or "honourable" man; yet as vir from virtus, fortitute or virility, is frequently taken for a man simply, so is רְחִיק, and so perhaps might רְחִיק be conceived to do also; and then having the addition of יָ🌳リスク, which as it signifies elect, so also it is frequently taken for a young man—Deut. xxxii. 25, הָאָנָבִים יָ🌳ريسֵס, the young man and the virgin, and 2 Sam. vi. 1, all the יָ🌳ريس, youth or young men in Israel (מַרְחָא, say the LXXII), and accordingly the Chaldee here render it יָ🌳ريس, a young man—the conjunction of them might possibly signify no more than a man, and that a young man, a man not by way of excellence, above, but of diminution, below other men, till by God's free choosing and anointing him he was thus advanced. That יָ🌳ريس should thus signify, it would not much be doubted. The only difficulty is of רְחִיק, which—though רְחִיק be no more than a man—is generally an eminent kind of man, a giant, or an heros. In this difficulty the Chaldee may seem to have interposed seasonably, by paraphrasing it מָרְחִיק אֵנהוֹרְקְלַי, one that was eminent in the law, referring to the true piety and virtue of David, the practical knowledge of the law, which denominated him David, God's servant, ver. 20, and in the sight of God, without any external accomplishments, might, and certainly did, render him an illustrious person. And thus it is most reasonable to interpret it, that by this means it may in the more sublime sense refer to Jesus Christ here typified by David, styled by Isaiah רְחִיק, יָ🌳ريس, the mighty, as well as God; not in respect of any outward worldly greatness which here he was possessed of—though he were a king, yet his kingdom was not of this world—but of his inward divine excellencies, and his spiritual invisible power in the hearts of believers. And upon this account it will not be amiss to take יָ🌳ريس also in its first notion, for a choice eminent person, one chosen יָ🌳ريس, from the people,
preferred before all others, esteemed such in the sight of God, who seeth not as man seeth; for man {looketh on the outward appearance, but God looketh upon the heart}, 1 Sam. xvi. 7, which being there said by God to Samuel, on purpose to direct him to find out and anoint David of all the sons of Jesse, is an intimation that there was somewhat of internal eminence in David, on which he was chosen by God to be king in Saul's stead. If this be not it, it must then refer to what God by choosing and anointing made him; for after that he was a ράβις, an' heros indeed?

22. [k] exact ἔφη, with the point on the right hand of ἕ, signifies to deceive; and that either with the preposition ὑπ' or ἐ, after it, as Is. xxxvi. 14, Let not Hesekiah ὑπ' ἔφη, deceive you, or with ἐ, as here. So the Chaldee understands it, rendering it יָשִׁפֶּה, deceive him; and the LXXII, I suppose, to the same sense, when they read οὗτος ἀφαίρεται εἰς ἀνάφυ—nilhil proficiet inimicus in eo, saith the Vulgar—“his enemy shall not profit” or “gain by him;” the deceiving or depriving of one being the gaining to him that doth deceive.

26. [l] rock of my salvation The full importance of this phrase ἢσπερ υἱός, rock of my salvation, both here and again Ps. cxcv. 1, may perhaps best be fetched from the figure ἐνδαυρώ, and then it will be all one with my rock and my salvation, Ps. lxiii. 2, he to whom I fly as to a refuge—so ἔσπερ, rock oft signifies—and from him receive deliverance out of approaching danger. To this agrees the LXXII their rendering of it, αὐτήν τινα σωτηρίαν μου, the helper of my salvation, i. e. he which helps, and rescues or delivers me. Or else taking ἔσπερ, rock, in the notion of strength—as oft it is used—it is then, as the Chaldee renders it, ἀνάφυ ἡ ἰσπερία, strength of my redemption, i. e. he from whose strength all my deliverance proceeds. The Syriac expression of it is most facile, ὁ πλείους, my most potent deliverer.

49. [m] former From χῶρα, head or beginning, ἀπὸ τοῦ δὲ καὶ ἀπὸ τῶν συγκέντρων, here must signify primitive or primordial; and so the Chaldee reads ἀπὸ τῶν, from ἀπὸ τῶν, to begin; and so the LXXII τὰ ἀρχαία, old or primitive, ἀπὸ τῶν ἀρχαίων, from the beginning. From the importance of this word, St. Augustine argues that this prophecy was to be fulfilled in the Christians, in respect of whom the time when the promise was made, viz. David's age, might be truly called tempus antiquum, “the ancient time.” But it must be considered, that not at the time of the completion, but at the time of writing these words by the Psalmist, it was an ancient time: and that indeed proves that this Psalm was penned long after David's time, probably under the captivity, to which all this complaint from ver. 38 doth evidently belong. Meanwhile it cannot be denied what that father conceived, that the full completion of that promise to David was reserved to the days of the Messiah.

51. [n] footsteps From the notion of ἄκρα, heel, many other acceptations there are of the word; first, for paths, or ways, or actions, Ps. lxvii. 19; secondly, for the end of any thing, Ps. cxix. 33; thirdly,
for a reward, Ps. xix. 11, there rendered ἀνταπόδωσις, retribution, and here ἀντάλλαγμα, commutation, by the LXXII. Beside these there is a notion of the verb מָשׂ in Piel in Syriac and Chaldee, for delaying or detaining, Job xxxvii. 4; and from thence the Chaldee here rightly deduces מָשַׂה, and accordingly renders it מָשַׂה, the slowness of the footsteps of the feet of thy Messiah, or anointed. And that may most reasonably be pitched on as the true importance of the word—which by the dagesh in p appears to be deduced from the verb in Piel—and then that will be the denotation of the sort of the reproaches of their atheistical enemies, that the promises the Jews so firmly depended on had now failed them, their Messiah, whom they expected to rescue and redeem them out of their captivity, had now deceived them. So saith Kimhi, the delays of the Messiah, the discourse, saith he, being of those who say ἡμένα καὶ προσκύνησεν, καὶ οὐκ ἤρθε, he will never come. A style taken up in the times of the Gospel against the Christians by the scoffing Gnostics, Where is the promise of his coming? and he is slack in coming; in opposition to which the apostles tell them that he will come, καὶ οὐ χρωμεῖ, and will not tarry, Heb. x. 37; and 2 Pet. iii. 9, the Lord is not slack concerning his promise, as some men count slackness.

PSALM XC.

1. [a] dwelling] From יִשָּׁבָה, to dwell, the noun יִשָּׁבָה ordinarily signifies habitation, and so the Syriac understands it here, rendering דֶּשֶׁה, house. But the Arabic usage of the verb in another notion, for aiding or protecting, is a sign that thus the word anciently signified; and so Deut. xxxiii. 27, the Lord יִשָּׁבָה, is thy refuge, we render it σπάσου σε, shall cover thee, say the LXXII; and so indeed every house being a covert, the notions of house and refuge will well agree: and Aben Ezra, that resolves this Psalm was written by Moses, proves it (among other reasons) by this word being there used by Moses in Deuteronomy. And then from that signification of it there, יִשָּׁבָה may here best be rendered protector or helper; and so the Chaldee seem to have understood it, who having paraphrased the word Lord, with some reflexion on that notion of the word יִשָּׁב in their dialect, wherein it signified the temple—O Lord, whose habitation of the house of thy Shechina, or majestic presence, is in heaven—add יִשָּׁבָה וּלְךָ בְּיוֹם אֶחָד נַע, thou hast been to us a helper. The Jewish-Arab, which looks to the former notion, and renders it מָשַׂ, which is a place of abode, yet gives a reason of his version in a note, to this purpose, The meaning is, Thou hast borne, or supported us much, and held our hands, or held us by the hand, and been to us a place to bear us in our reliance on thee. To the same purpose Abu Walid, having interpreted the word יִשָּׁב for an habitation, place, or place of abode, makes mention afterwards of this verse and some others, in which the word might seem not so exactly to bear that signification.

9 [It is doubtful whether we have sufficient authority for this interpretation. The more ordinary acceptation of the passage is the literal one, footsteps, i.e. thine anointed, wherever he stands, or wherever he goes. So Hengst. French and Skinner, Jebb.]
and saith that it is attributed as an epithet to God, from the notion of a
place, which remaining bears or sustains him that is in it. Though God
be the creator both of place and time, and the destroyer of them, yet
figuratively it is attributed to him: so that according to their under-
standing of it, it should be literally a place, but in signification a sup-
port to us. Kimchi [in his Roots] mentions another interpretation of
his father's, who would have וְשָׁם derived from וִיהי, an eye, as if it were,
our respect, or whom we respect, on whom our eyes are set; but he him-
self puts for explication of it הַמֵּרֶה שָׁם, a place and refuge. The
LXXII, both here and Ps. xci. 9, render it σαράφη, refuge, which
being applied to a person, as it is here to God, must needs signify one
from whom he that flies to him expects help; and so helper will be the
best rendering of it.

2. [b] thou hadst formed the earth] The phrase וַיָּרָא יְהוָה will best
be rendered, and thou, earth, wert in travail; or, taking וַיִּיָּרָא in the
third person, וַיִּיָּרָא being most usual in the feminine gender, and the earth
was in travail: so the Syriac sets it more plainly [יָרָא יְהוָה].

before the earth fell in travail. By this phrase is poetically meant the
earth's bringing forth the mountains, when from the first round or globu-
lar form of it, some parts were lifted up above the rest, the high rising
whereof became the mountains, which therefore may be called the issue
of the earth: and then, as they are said to be brought forth in the
former part of the verse, so by analogy the earth must be said to tra-
vail, and bring them forth. And this to express the very first minute
that there was time to compute from, and so as far as our expressions
can go, the infinity of God. The Jewish-Arab version hath respect to
another notion of the word for beginning, and renders it by וַיִּיָּרָא, Be-
fore thou broughtest forth the mountains, and begannest—or first cre-
atedst—the habitable, with the rest of the earth, or else—as being without
vowels, it may be read—before the mountains grew up, or were brought
forth, and the habitable with the rest of the earth began.

3. [c] turnest man] The LXXII begin this third verse with μετὰ, not, either
taking the Hebrew יָרָא, God, from the end of ver. 2, and converting it
into יָרָא, not, and prefixing it to this third verse, or else reading the
Hebrew by way of interrogation, which they therefore think fit to in-
terpret by the negative—wilt thou turn man, &c.? by μετὰ ἐσωρτῆσαι, turn
thou not; which the Latin follow in the form of a prayer, Nee avertas,
Turn not man to humility. The word which they render humiliatem
—from the LXXII their ταραίνωμεν—is in the original מַשָּׂא from מְשָׂא, to
bruise or beat to pieces. By this, destruction, or dissolution of parts in
death, and the resolution of the body to dust, may be fitly expressed;
and accordingly the Chaldee read מַשָּׂא, to death; and to that the
ensuing part of the Psalm may seem to apply it, treating of short life,
and speedy death: and if so, then to this sense we must also, with
the learned Schindler, understand the immediate consequents, מַשָּׂא

* [The sense of the English version appears to be the best, and is supported by Ge-
senius, Rosenmüller, and Hengstenberg.]

† In the word מַשָּׂא, [p. 388. D.]
and sayest, Return ye sons of Adam—i.e. return to the earth, from whence Adam had his name, and from whence he first came—according to that of Gen. iii. 19, out of the ground wast thou taken; for dust thou art, and unto dust shalt thou return: so Ps. cxli. 4. His breath goeth forth, he returneth to his earth; and Eccles. xii. 7, then shall the dust return to the earth as it was. But it is possible that יַעֲלָה may signify no more than bringing low by punishment, and that in order to amendment, according to the importance of Ps. li. 17, and Is. livii. 15; and then יַעֲלָה, return ye sons of men, must be meant of returning by repentance; and thus indeed generally the imperative יַעֲלָה taken by itself signifies. To this those words of the Chaldee, which are inserted in the beginning of the second verse—but somewhat out of their place—seem to refer, יַעֲלָה וְיֶבָּשָׁם, &c., when it was revealed before thee that thy people would sin, thou preparedst repentance, according to that tradition of the Jews, that repentance was one of the seven things created before the world. And thus the Arabic reads it more expressly, in the LXXII their form of deprecation, Bring not men back to humiliation, since thou hast said, Come back ye children of men: he that hath promised to forgive upon repentance defeats his own act of grace, if he cut off the transgressor in his sin. Thus Jarchi interprets the bringing to destruction to be יַעֲלָה וְיֶבָּשָׁם, near to death, and the returning to be יַעֲלָה וְיֶבָּשָׁם, from evil ways. But still the context seems to authorize the former interpretation of destruction, and speedy returning to the earth, which is evidently the subject of the fifth and sixth verses. And for ver. 4, it seems to be the preventing of an objection, ready to offer itself from the long lives of the patriarchs, who lived near a thousand years: but those, saith the Psalmist, are in God's sight, or in respect of his infinity, but a very unconsiderable time. The number, saith Jarchi, hath a peculiar respect to Adam, to whom God had said, thou shalt die in the day that thou eatest, and yet he lived nine hundred and thirty years.

5. [d] carryest them away] To set down the shortness of man's life, the comparison is here made between God and us. A thousand years, which is longer than Adam or Methuselah lived—and since those days, as long as many ages of men—bears not the least proportion with God's eternity, ver. 4, whereas, here ver. 5, men's years are presently at an end: יָרָץ—from יָרָץ, to overflow, and sweep, and carry away—thou (i.e. God) sweepest them away with the same force and swiftness that a torrent carries any thing before it, and there is no resisting it. And to the same purpose, in another similitude, יָרָץ, a sleep shall they be, or—as יָרָץ also signifies—a dream. So the Chaldee, יָרָץ, יִרְגַּל, יְרִבָּה, יָרָץ, as dreamers shall they be. To this I suppose יָרָץ, in the morning, must be annexed, and not prefixed to the consequents, a dream in the morning, as that is all one with a dream when one awakes, Ps. lxxiii. 20, in the notion of vanishing; as a dream, when the morning comes, and the man awakes, presently vanishes, so shall they vanish—for to this of vanishing, and coming to nought, both here and Ps. lxxiii, the phrase is used—no considerable matter is done by them in their lives, but a few slight actions, which have but the nature of dreams; and suddenly they die, or vanish, as at the coming of morning; this sleep, or but dream, as
it were, of life, is at an end. Both these expressions of the overflowing, and the dream, the LXXII by slight changes put together into one. For ἐκφυεῖς, thou overflowest them, they seem to have read with other points ἐκφυεῖς, their flowings; and rendering the sense, and not the word, translate that τὰ ἐκφυεῖσαι αὐτῶν, their being turned to nothing. Then for ὠρᾶ, dream or sleep—from ὠρᾶ, dormitum—they read ὠρᾶ, year, and make but one sentence of both, τὰ ἐκφυεῖα αὐτῶν ὥρα ἐκφυεῖα, their years are things of nought, very full to the sense—though not to the letter—and the two similitudes in the Hebrew. The same again is succinctly expressed by a third similitude, כְּכֶשֶׁב, As grass is or shall be changed, or pass away, viz. the verdure and beauty of it. The Hebrew כְֶשֶׁב signifies to alter the thing or the place, to change, or to pass away. The Jewish-Arab renders it כְֶשֶׁב, which in the ordinary use of the word signifies passeth away; and so is fitly applied to the grass. When that begins to fade, to lose its fresh green colour, it is then said to change and pass away; παραβληκοῖς, pass away, say the LXXII and Latin, but the Chaldee כיורשון ימינו יצפן, as the grass which is cut down, ירשה, they shall be changed, i.e. lose their verdure, and wither, and so pass. To this of the grass the whole sixth verse belongs also, where we have another distant notion of כְֶשֶׁב. In the morning כְֶשֶׁב, they shall flourish, כיורשון, and—not pass away, or fade, or change from better to worse, but, in a good sense—change to the better, spring, and grow, is renewed, saith Abu Walid; so that same word כְֶשֶׁב signifies also to spring, or sprout out, Job xiv. 7, there is hope unto a tree, if it be cut down, that it will sprout out again: the Hebrew hath כְֶשֶׁב; the Chaldee כיורשון, sprout out; the LXXII ἐναραβω, refLOURish: so Isa. xl. 31, they that wait on the Lord יכדר יבש יוץ, shall (we render it) renew their strength, but the Chaldee כיורשון יבש יוץ—shall add or increase in strength, and be renewed to their youth, כיורשון יבש יוץ, as a sprout that grows: and so the consequents interpret it, they shall mount up with wings as eagles. And so sure it is here; כיורשון, and it shall increase or grow, saith the Chaldee. And the using it here in this so different sense from that of ver. 5, is not without example, but poetical and elegant, oft observable in these books; in this very Psalm, where כְֶשֶׁב is, ver. 3, in the notion of a year, but ver. 5, of a sleep or dream. Yet the Jewish-Arab taketh כיורשון and כְֶשֶׁב in the same sense in both places, and thus paraphrases the whole passage, So hast thou set them, or constituted them—the years foregoing—as if they flowed, and were as a sleep, and we in our morning are as grass that passeth away. For in the morning blossoming it passeth away, and in its evening is dry, and is broken. Abu Walid, rendering the latter is renewed, declareth not his opinion of the former, which he subjoineth to it. And then it follows, in the evening כְֶשֶׁב, it shall be cut down, יכדר, and be dried up or wither. In one and the same day it thus alters its fate, it is florid and thriving, sprouting out and growing in the morning; and before the end of that very day it is cut down, and withers instantly.  

u [See Lee's Lexicon on the word.]

x [Bp Horley, French and Skinner, and Jebb take כיורשון to mean springing or nourishing in both verses; but Rosenmüller, Lee, and Hengstenberg prefer the meaning
9. [e] as a tale from to speak, and that either with the tongue or heart—signifies either a thought or speech, and being here used to express the shortest duration imaginable, it may most probably signify a thought, as that which alone is quicker than a word is spoken. When the Latins would express the greatest swiftness, they do it by dicto citius, and this Castellio hath chosen to make use of here, sumus annos nostros dicto citius, we end—so literally signifies—our years sooner than one can speak; and that sure is as soon as one can think. If this be not it, then it must be remembered that signifies also gemitus and halitus, a sigh and a breath, and accordingly the Chaldee render it here, איבת להם ותַתָּן יִיא, as the vapour or breath of the mouth in winter, agreeable to which is the definition of our life in St. James, iv. 14, What is our life? It is even a vapour, that appears for a little while, but afterward vanisheth. The LXXII here read τὰ ῥήματα ὡς ὅπως ἔφαγεν ἡμέρα, our years as a spider have meditated; and the Latin, sicut aranea meditabuntur—or, as the conformity with the Greek exacts, meditabuntur, did meditate—reading for the noun ἡμέρα, the verb ἐφαγεν, and for ἔφαγεν, by a light change of ν into μ, which the learned Schindler mentions—from ἔφαγεν, to spin—as all one with the Chaldee תַתָּן יִיא or תַתָּן יִיא, a spider. For this the learned Hugo Grotius hath a more remote conjecture, supposed them for ὡς to have read ἔφαγεν, the word which is used for a spider, Prov. xxx. 28. But besides that, ἔφαγεν is very distant from ὡς—nothing but י is common to them—there would, in that supposed reading, be nothing to answer the Greek ὡς, and though that also may be conceived to have been by them added by way of supply to an ellipsis—as sometimes it is—yet still that makes the conjecture the more remote, which hath two such difficulties in it. Meanwhile their meaning, in these words, though somewhat obscure, may probably be this, Our years as a spider have meditated, or exercised themselves, or been employed,—viz. in weaving such webs as the next broom sweeps away—our age is spent in fruitless, slight labours, which presently come to nothing. And so this they might take for no inconvenient paraphrase of our years as a breath, or thought, which they found in the Hebrew, referring the לְבָ Overwatch, we have finished or ended, to the former part of the period.

10. [f] three-score years] In this verse what is said of the age of man, that it is but three-score, seventy, or at most eighty, is thought by most to belong to later ages than that of Moses, by whom the Psalm is supposed to have been composed. The period of life is indeed by Solon thus set, εἰς ἔβδομην ἔτη ἵν' ὁδοὺ τῆς ζωῆς ἀρθράων προκύψῃ: the term of a man's life is seventy years, saith Herodotus of of passing away, or perishing, in both. May it not, in the latter sense, express the change from a state of greenness to one of ripeness for the scythe? D'uric, "mane floret, sed max mutatur." On the construction of לְבָ, see Stuart's Gram. § 500. a.] 

γ [Schindler, p. 692. D, gives the Chaldee words לְבָ, לְבָ, and לְבָ, for a spider, but does not mention the Hebrew לְבָ.] 

z [Bochart supposes them to have read לְבָ, as לְבָ is a spider in Arabic. Hierox. Pt. ii. b. iv. c. 23.]
him, i. 32: and so Laertius in his life, §. 54, Σωλων δε δρον ἀνθρωπίνου βίου φησιν ἡ ἡμέρα, Solon saith seventy years are the term of man's life. But in Moses's time it was sure much larger; Moses himself was an hundred and twenty years old, and his eye was not dim, nor his natural force or vigour abated, Deut. xxxiv. 7, and was eighty years old when God made him captain of his people; as Aaron likewise was eighty-three before he was made high-priest, Exod. vii. 7, which is evidence enough that that age of eighty was not an extreme decrepit age at that time. This bath made many resolve that this Psalm was of a far later date than that of Moses. But with how little reason they have thus resolved, will soon be made manifest, and the difficulties of this verse sufficiently cleared, by remembering the subject matter of the whole Psalm, the afflictions and shortness of life, not absolutely to all at that time, but peculiarly και τοις, to them that are there spoken of—οὕτω, to or among them, saith the Syriac, in abrois the LXXII, the Latin in ipsis, in or among them—i. e. to the children of Israel in the desert, when for their murmurings and other provocations which they were guilty of, God's wrath and oath was gone out against them, that of all that were numbered of them at their coming out of Egypt, not one, save only Caleb and Joshua, Numb. xiv. 29, 30, Deut. i. 35, no not Moses himself, Deut. xxxii. 52, Numb. xvii. 13, should enter into Canaan. This oath of God's was to be exactly performed in the space of forty years, whilst they wandered in the wilderness from place to place, without any house or city to dwell in: the whole number of those that were then numbered, all the males from twenty years old and upward that were able to go forth to war, except only those two, were consumed. How great that number was, appears by the list appointed to be made, Numb. i. 3, six hundred thousand, and three thousand and five hundred and fifty, Numb. i. 32. Of this number then, all that were but twenty years old were, it is evident, cut off before they exceeded the sixtieth year of their age; of all that were but thirty years old, none outlived the seventieth year; of all that were forty, none, save only those two, outlived his eightieth. And of these that exceeded not forty, and were not under twenty at the coming out of Egypt, who consequently, all but two, died before they attained to eighty years, certainly the number must be very great, probably near three hundred thousand, it being unlikely, that the number from forty to the age of discharge from war should do much more than equal that from twenty to forty; and consequently the reason of the complaint very considerable in that age, beyond any other age of those times, that without any epidemical disease, so vast a number should die before eighty years old. This I suppose the meaning of the addition here, ἐν ἀρσενίκα πραγματικά, and if in vigour, fourscore years. ἀρσενίκα is a strong man, and ἄρσεν ordinarily used for a warlike person, and ἄρσεν, 2 Kings xviii. 20, strength for war; and the prime age for such was about or under forty years old. Those then that at their numbering were not above forty years old, might possibly live to fourscore, but falling, all but two of them, in the wilderness in the forty years' space, they cannot be imagined to have survived that age. And for all others, those under twenty years old, that were not

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numbered at the coming out of Egypt because of their youth, the next part of the period seems to belong to them, בְּעָנָאי, and the strength of them is labour and sorrow. By בּוֹדֵר—from בּוֹדֵר, strong—Aben Ezra and Rabbi Solomon understand the strength of youth, i.e. of the best of man's age, the strength, or firmness that is in or to a man in those days. And thus it may signify synecdochically—as by the youth of the nation we mean in ordinary style—those under twenty years old. The LXXII reads τὸ κλέον αὐτῶν, which the Latin renders, quod amplius eorum, the overplus of them, taking מָרִי in the notion of מָרִי from מָרִי, multitude; so Abu Walid, reading מָרִי, doth yet render it, the overplus, what exceeds of them. And thus the sense will well bear, the overplus of them, that is the youth that were not numbered; and to this the Chaldee and Syriac seem to refer, who both render it מַעְלֶה וּמַרְחָק, and the increase of them—not plerique ipsorum, the most of them, as the translator of the Syriac renders—i.e. of the Israelites, viz. their little ones, Numb. xiv. 31, which God there promised to bring into the land of Canaan, when all that were numbered should fall in the wilderness, ver. 29, 30. Of these therefore it is added, that though they were not so shortlived, yet for that while they had little comfort of their lives; though they survived and entered into Canaan, Numb. xiv. 31, yet all the space of the forty years in the wilderness it was most true of them what here follows, their life for that space was יַעֲמָד, hard travail or moil—the LXXII duly renders it αἰμος, lassitude or wearisome toil—יַעֲמָד, and sorrow or labour—אֶבְרוֹם, say the LXXII, dolor the Latin—both joined to express the wearisomeness of their tedious desert-marches. This latter passage seems to be here set in a parenthesis, to give some account of the overplus, those that were not numbered, as well as the former words did of those that were; for not to them but the former belongs the conclusion of the verse, with the causal particle in the front, וְלָכֵי, for it is suddenly cut off, and we flee away; so to all them it was that were numbered at the coming out of Egypt, save only to Caleb and Joshua, in the space of forty years their carcasses fell all and every of them in the wilderness; and so they were וָּצְלֵשׁ, mowed grass or stubble, cut up by the roots—so the word signifies, from וָּצְלֵשׁ, to pluck up—and like stubble before the wind, or a rolling thing before the whirlwind, Is. xvii. 13, they fled away. The Jewish-Arab reads, when the harvest is nigh, we flee, so taking it from בְּעָנָאי, [גֹּיַן]. If it be deduced from בְּעָנָאי it may then be compared with the Arabic בְּעָנָאי or בְּעָנָאי, [גֹּיַן], to pass along, and so R. Solomon renders it by יְבִשֵּׁשׁ. But to the rest this cannot be applied, who did survive in Canaan, and

a [Rather fieros or insolent. See Gesenius and Lee. Rosenmüller explains דַּבָּר by "quod in hoc vita optimum habetur et praeclarissimum, et de quo maxime superbitur." French and Skinner, pride. Jebb, vigour; but he suspects דַּבָּר to be the correct reading, so as to mean the prolongation of their ordinary limit of life. Similarly Bp. Horsley, reading דַּבָּר.]

b [Bp. Horsley, "the mower is coming in haste, i.e. death. The Psalmist dwells on the image of grass." But most other commentators and interpreters take the other sense.]
were not thus cut off. This the LXXII have much transformed, ὅτι ἐπίλθεσε πράοντες ἐφʼ ἡμᾶς, καὶ παντευθυνόμεθα—and so after them the Latin—for mansuetude is come upon us, and we shall be stricken. How they came thus to render the words, is not, that I find, taken notice of by any. That which seems to me most probable is, that the Greek copies are corrupt, and that their original reading was, not ἐπίλθεσε πράοντες or πράοντες ἐφʼ ἡμᾶς καὶ παντευθυνόμεθα, as now we have it, but ἐπίλθεσε πρῶτι, καὶ ἡμῖς παντευθυνόμεθα, it is early gone and we shall be smitten. For so ἕναὶ and ἐκ, which signifies to cut off, signifies also to pass and go away, and so might probably be rendered ἐπίλθεσε, is gone away; and ἀπά, celeriter, quickly, might as fitly be rendered πρῶτι, early, as that is frequently used for quickly—see ver. 14—and so the Chaldee here adds in the end of the verse, μνημόνως, in the morning, to express the swiftness of the flight. And then for ἐπερρυτός, from ἑως, to flee, they seem to have deduced it from ἐπιρρυτός, to smite—changing the γ into η—and so to have rendered it καὶ ἡμῖς παντευθυνόμεθα, and we shall be smitten.

11. [g] thy fear] All difficulty will be removed from this verse, if only the γ in ἐπιρρυτός may be taken as an expletive, insignificant, for then the words will lie plainly thus, who knows the power of thy anger, ἐπιρρυτός, and thy terror or terribleness of thy wrath? Thus the Syriac have taken it, rendering ἐπιρρυτός by |Δαμάζω, and the terror.

Thus to know the force and terror of God's wrath, is to discern the cause of it, our sins, and to be truly affected with it, so as to prevent it by seasonable reformation. This is the interpretation of knowledge in scripture-style, as it is used for spiritual prudence, and practice proportionable to our knowledge. And this the Chaldee have paraphrasically and more largely expressed, Who is he that knoweth to avert the strength of thy anger, but the just who fear thee and appease thy fury? The rendering the particle γ as, or according to, seems not here so facile or agreeable; for by that according to thy fear, signifying our fear of God, it is certain that God's wrath is not proportioned to our fear of him. And that our fear of God should signify our want of that fear, to which only his wrath is apportioned, is very remote and without example. Aben Ezra would have it to signify the same with those words of the law, Levit. x. 3, I will be sanctified in all them that come nigh me, viz. that God's anger is increased according to our knowledge of him; and so Jarchi, and Kimchi. But seeing the knowledge of God is oft separated from obedience to him, but the fear of God in the sacred style is not so separable—and therefore they that know God, and so only approach him, may incur his highest displeasure, but they that fear God cannot be imagined to do so—therefore I cannot adhere to that notion. Yet if the former shall seem remote, then I shall propose this third, that the phrase ἐπιρρυτός, as thy fear thy wrath, shall bear proportion with that way of speaking, Judges viii. 21, ἄναρπαν ἰσσα, as the man, his strength; which proverbial form may probably have been transferred to other things, and then the meaning here may be, that God's wrath is equal to what men fear or apprehend of it: God affrights not with vain, empty terrors, but will really inflict on impenitent sinners to the utmost of his threats, or of what they can
apprehend or expect. This may not improbably be the meaning of the phrase. Yet the context seems better to accord with the other, the prayer following, So teach us, being fitly opposed to the former complaint, that no man takes notice, or lays to heart the terribleness of God's wrath, in cutting off so many daily before their eyes. And therefore of that only I have taken notice in the paraphrase. For indeed that which follows in our books, as the beginning of ver. 12, יי וְיִנְבָּה, to number our days, will best be adjoined to this eleventh verse, and so the LXXII join ἡμενωμενοις; only for יי וְיִנְבָּה, our days, they seem to have read יי וְיִנְבָּה, thy right hand, and so render it בְּגֵדַר שָׁוָא. If thus we set it, the sense will be most current in the first way of interpretation, Who knows the power of thine anger, &c.—to number, i.e. so knows the power of God's anger, and terror of his indignation, as thereby to be moved, or to learn to number his days, i.e. to look upon his life as short and fading (for so we number that which is short; pauperis est numerare pecus, [Ov.Met. xiii. 824], the poor man, that hath but a few cattle, may number them, the flocks of the rich are innumerable) and accordingly to spend it the more to his eternal advantages. The asking the question יִנְבָּה יִנְבָּה, Who knows? signifies a strong negation, and complaint, that no man knows; they fall every day, and no man considers it so—in the example of others—as to number his own days, or apply it to his own benefit or amendment. And then follows a prayer to God, יי וְיִנְבָּה ילִבְּשָם, do thou so teach us or make us know, that we may apply, or—that phrase may better be rendered—ירְכֹּּפַת בְּגֵדַר וְיִנְבָּה, that we may bring an understanding heart; so וְיִנְבָּה, an understanding spirit, Ex. xxviii. 3, and Isa. xi. 2, and in many other places: and then by that will be signified that knowing the terribleness of God's wrath, the want of which was matter of the complaint, ver. 11. And so this is a facile and obvious rendering of these two verses. Yet it is not amiss to mention other descants. The Jewish-Arab seems not to take יִנְבָּה, v. 11, for wrath, but—according to an Arabic use of that word—for consideration, and so goes in his interpretation far different from others, thus, And who knows the power of thy wrath, so as to consider thy fear? As the number—or according to the numbering—of our age which is known, that we might bring an heart of wisdom, or wise heart; adding in a note, that the meaning is, that our days are numbered and known, and if we did continually know or acknowledge the power of thy wrath, and punishment, as we acknowledge that our days and ages are fading, we would come before thee with a wise heart, and by repentance turn unto thee. יִנְבָּה he seems to take not for the imperative, but for the preterperfect-tense. Abu Walid takes that in another sense, and thus interprets it, According to the measure of our age, so discipline or chastise us; exceed not measure in chastising us, because our age is short, &c., and he compares it with Job vii. 19. How long wilt thou not depart from me, nor let me alone, &c. But this Kimchi in his roots seems not to like of. R. Moses, mentioned by Aben Ezra, thus makes the meaning, He that knows the force of thy wrath, and knows how to number our days, the truth is known to him.°

° [The best interpretation appears to be that of Dathe,
At quod attendit ad hanc ire tua gravitatem,
At indignationem tuam ulla, ut religio postulat, timet?
Similarly Rosenmüller, Hengstenberg.]
PSALM XCI.

5. [a] night] In this verse, saith the learned Joseph Scaliger, Ep. ix. is an enumeration of the several sorts of evils that human life is subject to, and those distinguished by the several parts of the natural day, by the vicissitude of which our time and whole age is made up. The parts, saith he, are four, midnight, and midday, the beginning of night, and beginning of day. The two former here expressed by, first, בַּּלָּדֶנּ, night, secondly, מָיָה, midday; the two latter by, first, כְּרֵס, duskiness or twilight—fit to denote the evening, which is such—and secondly, יָאָרֶד, interdiu, the day-time. To these four, saith he, are appointed four sorts of evils, first, יָאָרֶד, fear, terror, consternation—those dangers or evils, that falling out in the night, are by the darkness and solitude of that much improved, as sudden assaults, or fires, &c.—secondly, יָאָרֶד, the arrow flying by day—any disease or open assault, any calamity that usually befalls men—thirdly, יָאָרֶד, the pestilence—any infectious disease, that invisibly diffuseth itself, and can no more be prevented than an assault in a mist or twilight—fourthly, יָאָרֶד, a wasting slaughter, when with all the advantages that midday can give to an open assault of overpowering enemies, an utter desolation and spoil is wrought. This the LXXII renders σύμπτωμα καὶ δαιμόνιον μετήμβησον, a midday accident and devil; for which Scaliger there professes to know no reason: it is no doubt according to their custom of taking one word for some other that hath affinity with it, for יָאָרֶד reading יָאָרֶד, which they render elsewhere דֵּיָאָרֶד, Ps. cvi. 37, and Deut. xxxii. 17. But after all his care in approving this his critical observation, he hath not made it probable that יָאָרֶד, in the day time, should have any propriety to the morning, the fourth part of his νυκτήματος—not otherwise accounted for—which indeed upon all occasions is opposed to יָאָרֶד, the night, and never to the crepusculum, or evening. It is therefore much more probable, and agreeable to the practice of poetic writers, that the two latter, the darkness and noonday, should be but an explication of the two former, by night and by day, and so but the two known parts of the νυκτήματος be referred to, the night and the day; and proportionably the evils here mentioned by the Psalmist will be at most but of two sorts, the night terror being no more than the pestilence that walketh in darkness, and the arrow that slith by day the same thing with the destruction that wasteth at noonday; but indeed both these in effect but one, the destroying angel, which by the pestilence swept them away both by night and day: and accordingly the Chaldee interpret the terror by night, the fear יָאָרֶד, of the devils that walk in the night; the arrow by day, the arrow יָאָרֶד, of the angel of death; the destruction that wasteth at noon, יָאָרֶד, a company or troop of devils; all three, as well as the pestilence, named to signify the destroying angels, instruments of those epidemical diseases sent from God. That the Psalmist here principally pitcheth on this instance of pestential diseases, or destroying angels, may probably be in reference to that plague, which for the sins of the people first, 2 Sam. xxiv. 1, and then for David’s sin in numbering the people, fell upon Israel, and destroyed seventy thousand
from Dan to Beersheba, ver. 15, but when it was ready to fall on Jerusalem, the angel stretching out his hand upon that to destroy it, ver. 16, the Lord repented, and said to the angel that destroyed, It is enough, stay now thine hand; and the prophet Gad coming to David, and directing him to rear an altar, and offer burnt-sacrifice to God in Araunah's threshingfloor, ver. 18—the place where the angel stood (1 Chron. xxii. 15)—upon the humiliation of David and the elders of Israel (I Chron. xxii. 16), and calling upon God, and offering burnt-offerings and peace-offerings, ver. 26, God was entreated and propitiated, and the plague was stayed, and fell not on Jerusalem at all. On this occasion it follows, that David sacrificed there on that threshing-floor of Araunah—the tabernacle and the altar of burnt offering, which Moses made in the wilderness, being at this time in Gibeon, 1 Chron. xxii. 29—and so designed that place for God's house, ch. xxii. 1, and there the temple was afterwards built by Solomon, 2 Chron. iii. 1. This then being so remarkable a passage of God's providence and mercy in sparing Jerusalem, when seventy thousand were slain in other places round about it, it might very fitly be referred to by the Psalmist, as a signal instance of God's mercy and care and remarkable preservations over his people, and an evidence that there is no means of security, no way to avert or remove any, though but temporal evils, disease, and the like, but that one of applying oneself to God by humiliation, and reformation, and sacrifice, i.e. solemn intercession: and then, as when St. James, vi. 14, gives the like directions in time of sickness, and promises that the prayer of faith shall save the sick, and the Lord shall raise him up, it is not yet to be imagined, that no such person, which observed such directions, should ever die, but that generally this should be a successful way, and that no means should have that assurance of being effectual as this, so in this Psalm, the promises of immunity from dangers, pestilential diseases, &c., made to those that remain in the protection of the Most High, ver. 1. —i.e. to pious men in the use of these means, thus adhering to, and not departing from God—are not so to be interpreted, that no pious man shall die of any epidemical disease, any more than that he shall not die at all, but that this of adherence and address to God with humiliation and intercession, is the only means either to preserve single persons, or multitudes, whole nations at once—which is the full importance of Solomon's prayer at the dedication of the Temple, 1 Kings viii. 31, &c., which may be taken as a comment on this Psalm—whereas wicked men, that have no right to any part in this promise, are to expect excision, whole multitudes of them together, thousands and ten thousands, ver. 7, and that as the just reward of their impiety, ver. 8.

9. [6] That יִּᾔָה, thou, must here in the beginning of the verse be understood of God, is most evident, and so the rendering clear, וַיֵּしなְאָ֛הְךָ, for thou, O Lord, art my hope: and so all the ancient interpreters have understood it; וְּיֵשָׁנְאָ֗הְךָ, thou thyself, O Lord, art my trust, say the Chaldee; and the LXXII exactly accord, soleis, εἴποις ἡ ἡμῶν

*d ["Quia vero diserte opponuntur per totum carmen fraud, vis; nocturnum, diurnum; tenebre, meridies; occultum, manifestum; magis haud dubie conditum de periculis omnium in vite temporum, adversus quem universa tuti præstantur, qui sem Deo credant, interpretari." Rosem.]
μον, thou, O Lord, art my hope; and so the Syriac and Latin, &c. But then that which follows, ἡ ἐθνοῦ ἅπας ἡμῖν, the Most High hast thou set or made thy help or refuge, is a part of a soliloquy between the Psalmist and his own soul, i. e. himself. And though the Chaldee, feigning the Psalm to be, instead of a soliloquy, a dialogue betwixt David and Solomon, understand this, as the former part of the verse, of God also, that he hath set the house of his Majesty on high—and so the Syriac also, thou hast set thy house on high—yet the LXXII and Latin, not discerning two persons in the Psalm, beside God, but only the Psalmist and his own soul, have agreed to understand it of the soul making God her refuge, τὸν ἑαυτὸν θοῦ καταφύγιον σου, altissimum posuiisti refugium tuum, thou hast set, or made, the Most High thy refuge. And indeed in this manner hath the whole Psalm proceeded, sometimes in the first person, ver. 2, ἢν, I will say of the Lord, he is my refuge; then in the second person, ver. 3, surely he shall deliver thee, i. e. thee, my soul, which is in effect myself: and so the most perspicuous way of paraphrasing the whole Psalm is by understanding it throughout in the same, i. e. first person; but that so as to extend it as applicable to all other pious men, as well as the Psalmist—according to the general aphorism in the first verse, He that dwelleth—and in the most eminent manner to the Messiah, to whom the devil applies it, Matt. iv. 6, If thou be the Son of God, &c., for it is written—ver. 11 and 12, of this Psalm—He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. And so saith Aben Ezra of the last verse, and shew him my salvation, it refers חישה ותא��, to the days of the Messiah. And so R. Gaon, and Kimchi also. And so especially the latter part of the Psalm, though in a lower sense it may agree to David, yet hath its fuller completion in Christ. The Jewish-Arab takes the whole Psalm for a colloquy or discourse by David directed to a godly man: and therefore as he reads the first verse of the Psalm, O thou that sittest under the covert of the High, &c., I say of the Lord, &c. ver. 2, so he renders this ninth verse, Because thou hast said to the Lord, Thou art my refuge, and hast made the high thy habitation.

PSALM XCII.

7. [a] When the wicked] The seventh and eighth verses are so to be joined together, and read as in one period, and affixed to ver. 6, that they may set down the error that is there imputed to the ignorant or inconsiderate wicked man; he thinks well of his own condition, measuring by his present successes, and atheistically despising any future account that he shall be concerned in: and this is the error noted ver. 6, and refuted in the two following verses, וְיִשְׁפָּנוּ בִּימְנוֹ, in the wicked’s springing or sprouting out like grass, or flower of the field—or when, or that, how the wicked do spring—and all the workers of wick-

[a] [So Dathe and Rosenmüller, who suppose the first clause of this verse to be an exclamation of the pious person professing his trust in God, and the second to be the resumption of the Psalmist’s address to him. Rosenmüller follows the LXX in their interpretation of it.]

[f] [So Bp. Horsey, Rosenmüller.]
edness do flourish, ὑπολομένων, to their destruction—or that they may be destroyed—for ever; ἵστασθαι, say the LXXII, that they may, this being the event and consequent of their flourishing like grass, for so, we know, the flourishing of that abodes its sudden perishing, either by excision, or natural decay—which is not true of the flourishing of palms and cedars, ver. 12—ἔστησαν, and or but thou, Lord, art most high. They flourish, and thereby do but accelerate their ruin, and, over and above, make it more sad when it comes; but God remains just and magnified in these strange turns of his providence. The Jewish-Arab here refers the sixth verse to what precedes ver. 5, reading it, How great are thy works, O Lord, and thy thoughts, &c. And man is more foolish than that he should know them all, and more brutish than that he should understand it; and then begins a new sentence with the seventh verse.

9. [b] scattered!] From ἀπορρίτως, partitus est, whence both the Latin partiti, and the English part—in the notion of dividing or separating—is deduced, is וַיִּפֶּשֶׁר here in Hithpael, which the Interlinear renders segregabustur, shall be parted or separated. And thus it may possibly be a judicial phrase, to denote the discrimination that is made betwixt men, as betwixt the sheep and the goats, Matt. xxv. 32, All the nations shall be gathered together or assembled before him—as a judge—and ἀφοριστεὶς αἱρεῖται ἐκ ἀλλήλων, he shall separate them one from another, as the shepherd separates (ἀφορίζεται) the sheep from the goats. For this interpretation we have the authority of the Chaldee, which paraphrase it by יִשְׂרָאֵל יִשְׂרָאֵל נַעֲשֵׂה, in the world to come they shall be separated from the congregation of the just. And in this sense, if it be admitted, it will be all one with what is said in more words, Ps. i. 4, The ungodly are not so, but &c. and the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous, ver. 5, as that signifies condemnation, rejection, perishing, ver. 6; and so ἀφοριστεῖς, as in the Jewish, so in the Christian church, hath been always used to signify the censures. But the LXXII render it by διασκόρπωσθησον, shall be scattered, and the Syriac סְתָראֲתָה, shall be dispersed—we have the word, Ps. xxxii. 14, my bones are out of joint, parted asunder—but here being somewhat beyond perishing, it seems to be the scattering of enemies in a rout, which have been worsted in battle; and so this may be pitched on as the more probable rendering h.

10. [c] anointed!] From ἀπορρίτως, perfundere, is ἀνατομία here, 1 am anointed; and so the Chaldee and Syriac appear to have read it. The LXXII seem to have read it as from ἀπορρίτως, senuit, and so render it ὀ ὑπολομένων μου, my old age; and so the Latin and Arabic: and then for ἔστησαν, with fresh or green oil, the copies which we now have of the LXXII read ἐν ὀλίβῳ νιών, which the Latin render in misericordia uberi. But as the Syriac, so the Arabic and Ethiopic depart here from the Latin, and assure us that the LXXII wrote not ὀλίβῳ, but ὀλίβῳ, oil. Now as there were many uses of oil, some vulgar among the Jews—see note on Matt. vi. 9—others were extraordinary, the ceremony of inaugura-

e [So Rosenmüller, Jebb.]

h ["Dispergentur, tanquam glumae a vento disjectae (Ps. i. 4) evanescent." Rosenm.
tion to some office of dignity, so it might here be uncertain to which of these the phrase belonged, did not the context determine it; and the conjunction of anointing with exaltation—נהב כאר ונGroupBox, the exalting of the horn, as of an unicorn—is unquestionably the advancing to regal monarchical power, of which that horn of an unicorn is a most significant emblem; and then the anointing with fresh or rich oil, adjoined to it, must in all reason be applied to the same matter, and denote the inauguration to the regal power: and then as the Chaldee confirm this, והכ כאר ו COPYING, thou hast magnified, i.e. exalted or inaugurated me with the oil of exaltation or inauguration—anointing by them being still expressed by exalting—so the very reading of the LXXII, though varied from the Hebrew, may bear a commodious sense, and that which sufficiently expresses the true meaning, τὸ γὰρ ὅμως ἐν ἱλαρίᾳ πιόν, my old age shall be in fat oil, i.e. the latter part of my age shall be advanced to regal power. What is primarily meant by this, or so as might be applied to the Psalmist's time which wrote it, cannot easily be determined, because the writer of the Psalm is not resolved on among the Jews, the Rabbins saying it to have been made by Adam presently after the creation, before the sabbath—and so the Chaldee paraphrase, and Kimchi—but others, as Aben Ezra, saying that all from the ninetieth to the hundred and first were written by Moses. Which, though it be readily refuted from Samuel's being mentioned Ps. xcix, yet may have truth to this, as to some others, particularly the ninetieth; and then that being accepted that Moses was the author of the Psalm, and the title of the Psalm being, A Psalm or Song—a joyful eucharistical celebration—�单 א, for the day of Sabbath, designating it to be used on their sabbath-days—and probably referring to that sabbath, that rest, which was by Moses promised the people of the Jews, Deut. xii. 9, 10—this may most fitly be resolved on as the primary sense of it, that God would bring his people the Jews at length, after a wilderness of troubles and many enemies, to rest in Canaan, and establish them a kingdom in peace. But the more eminent, and that as—or more—literal sense of it, pertains to the Christian church, first Christ, then Christians. Christ the Messiah, after his being persecuted and crucified, was to be raised and inaugurated to his spiritual kingdom, and that commencing in the destruction of his enemies the Jews; and the Christians for some time after his death persecuted by the same Jews, were to have their rest, halcyon days of peace—see note on Heb. iii. 11—and this expressed by their being kings and priests unto God—see note on Apoc. i. 6—parallel to the horn being exalted as the horn of an unicorn, and being anointed with fresh oil here, as it hath before been interpreted.

PSALM XCIV.

10. [a] He that chastiseth] כאר, from יבג, to instruct and institute—as well as to correct—is in all reason so to be understood and ren-

1 [But מָנוּבְרָם is rendered by the Latin interpreter of the Targum unristi, and מָנוֻבְרָם, unotio. See also Buxtorf's Lexicon, p. 2188.]
dered here, *he that instructs*, *the nations*, all the people in the world. The LXXII duly render it ὁ διδάσκων τῶν, *he that instructs the nations*; but the Chaldee, more fully, ᾧ ἂν νοήματα ἔχουσι, *he that gives the law to his people*. This is here said of God, as in the end of the verse to the same sense הַיַּעַ֣ד הָאָדָם, *he that teacheth Adam or man—*all the men in the world—knowledge; *the first man*, saith the Chaldee, referring to those precepts which were given in the creation, called the *precepts of the sons of Adam*, as after of Noah. Now these two being the attributes of God—as well as that of planting and forming the eye and ear in the creation, and ever since in procreation, ver. 9—that which is in the midst, מִיָּדוֹ, שָׁלֹחַ, *shall not he rebuke or punish?*—from מָעָרָה, *inrepavat, corripuit*—must in all reason belong וְלֹא קשוגַו to both those, and to that purpose be best rendered in the end, after both, *He that instructeth, and he that teacheth, shall not he rebuke or punish?* Is it possible, saith the Chaldee, *that God shall have given law, רֵעַ, and when they have sinned, shall they not be rebuked or punished?* What is added by the English translation in the end of the verse—*shall not he know?*—is not in the Hebrew, but was added as a supply to a supposed ellipsis. But the right rendering of the verse hath no need of that aid; the sense is much more perspicuous without it k.

11. [k] *vanity*] From הַיַּעַ֣ד, which first signifies to vanish, or come to nought—Jer. ii. 5, *they walked after הַיַּעַד, vanity, חֻשָּׁוֹ, and vanished or came to nought*—is הַיַּעַד here; and if in that notion, then it must signify *vanishing, transient*, that soon comes to nothing; and so the Syriac renders it יִכְּלָו, *a vapour*, as they do James iv. 14, where our life is called a vapour; and thus we have it, Ps. cxliv. 4, *man is like יְהַעַד, to a vanishing transitory thing*, for, as it follows, *his days are as a shadow that passeth away*. But there is another notion of הַיַּעַד, by metaphor lightly varied from hence, for *stultescere, “growing foolish;”* so Ps. lxii. 11, it is best rendered from the Hebrew, *trust not in oppression and rapine, יְהַעַד יְהַעַד, become not vain*, i. e. *fools*, to signify that those that so trust, that depend on unlawful means for the enriching themselves, will certainly be deceived, find this the most perfect folly in the event. And this of folly, being that by which the *atheist* is most frequently expressed in scripture, will be most agreeable to this place, where the atheist’s cogitations are described, ver. 7, *confident of God’s not seeing, not regarding;* which thoughts of his, as they are atheistical, and so false—and so foolish in one sense, as folly is ignorance—so are they most impudent—which is practical, and the greatest folly—will never secure his wicked actions of impunity, but on the contrary will betray

k [Bp. Horaley would carry on the sense to the next verse,
   "He who tutoreth the heathen, shall he not reprove?
He that teacheth man knowledge, Jehovah knoweth, &c."
Jebb alters the arrangement of the verses to make the parallelism more consistent,
   "He that teacheth man knowledge, even the Lord."
But Hammond’s construction need not be impugned. Hengstenberg follows the same.]

[The English construction need not be impugned. Hengstenberg follows the same.]
him to all the ruin in the world. And to this sense it is, that, ver. 8, we find in the like style, Understand, O ye brutish; and ye fools, when will ye be wise? and so this is the adequate notion of the word here.

13. [c] until] The rendering of יָעָם, until, in this place, may much disturb the sense, and make it believed that the rest יָעָם, from the evil days, i.e. from persecution—see Eph. v. 16—which God gives to good men, is to continue till the pit be digged up for the ungodly, i.e. till the measure of their sins be filled up, and so destruction be ready for them; whereas the contrary to this is evident, that either the destruction of the wicked is first, and the quiet and rest of the good, oppressed by them, a natural effect of that, and so subsequent to it; or that both of them are of the same date, at once tribulation to them that trouble you, and to you who are troubled, rest, 2 Thess. i. 6, 7. And this is evidently the meaning of it here, and so will be discerned, if only the יָעָם be rendered dum, whilst, as it is elsewhere used, Jonah iv. 2, יָעָם, whilst I was; Job i. 16, יָעָם, whilst he was speaking; for then thus it will run very fitly, That thou mayest give him rest whilst the pit is digged.

15. [d] unto righteousness] The notion of יָעָם, righteousness, for charity and mercy hath oft been observed; only the emphasis of the preposition יָעָם, unto, here offers itself to consideration, which will best be expressed by even unto, as when, Gen. xiv. 23, we read from a thread even to (יָעָם) a shoe latchet, and, Gen. vii. 23, every living substance was destroyed from man to beast, to creeping things, יָעָם—et usque ad, saith the Interlinear—and even to the fowls of heaven, which were in least danger to be destroyed with water u. And thus here it seems to import, that the present rigour of their enemies shall by God's judging, or taking their part, not only be removed, but be even converted into the greatest mercies. Thus in every revolution of state it is ordinary; none are so likely to escape and be favoured by the conqueror, as they that were oppressed by the former government. And so was it to the Jews of the captivity—of whom the learned Jews understand this Psalm—when the Persian executes judgment on the Babylonian, when the sacrilegious drunken tyrant is taken in his city, as in a pit or mare, ver. 13, the Jews then are no losers by their former oppressions, but receive preferments in the commonwealth, Dan. vi. 3, and licence to return to their own country. And the same observation held both in the destruction of the Jewish and heathen enemies of Christ; the Christians were not only freed from their persecutions, but became most flourishing. And this is the full importance of judgments returning even to righteousness; God not only pleading their cause and delivering them—which is meant by judgment—but even converting their former sufferings into their greatest advantages o. To this is added יָעָם, וָאֵלִים, and after it all the pure in heart. What יָעָם signifies, may

m [The reading here is יַעְמָל. Noldius gives examples of this use of יָעָם, p. 536.]

n [See Noldius, p. 536, § 11.]

o ["The right, which at present is inverted, Hab. i. 14, inasmuch as the wicked devours the man that is more righteous than he, Hab. i. 13, is brought back at the proper time to righteousness, is again administered according to its rule." Hangast.]

p [יָעָם is best referred to בִּשָּׁמָה, as Rosenmüller and Hengstenberg do—"ill
be learned from Judges v. 14, יְשֵׁיָהוּ הָיְשֵׁיָהוּ, after thee, Benjamin, i. e. saith the Chaldee, Saul the son of Benjamin succeeded Joshua, noted before by Ephraim. And so after this, all the upright in heart, i. e. to this shall immediately succeed the flourishing prosperous condition of all pious men; יִנְשֵׁאָה, they shall be redeemed, saith the Chaldee, but it is somewhat more, they shall return to a flourishing condition; and so this very fitly agrees to what went before, and is as the proof of it. The severity of their enemies is turned into mercy, and then follows the prosperity of all pious men.

19. [e] delight] יִנְשֵׁאָה, from יָשָׁן, to look upon with delight, is in Piel doubled, and used for looking kindly and lovingly, embracing, and making much of, doing anything that is grateful to another. So the Chaldee understood it, rendering it יִנְשֵׁאָה, from יָשָׁן, to make much of; so they use the word, Prov. xxxix. 21, for that which we render delicately bringeth up. And hence it is that the LXXII render it here יָשָׁן, have loved, i. e. behaved themselves in a loving manner, so as they which love are wont to do. Is. xi. 8, it is used for playing or sporting, dealing friendly, and with confidence with any; and Is. lxvi. 12, for being dandled on the knees like a child by the nurse or parent: and by analogy with all these, being here applied to God's consolations, it will most significantly be rendered, have cherished, or refreshed, caressed, or gratified my soul.

PSALM XCV.

7. [a] his pasture When the Psalmist useth these two phrases together, הַנְּעִירֵי אֶת, people of his pasture, and יָנָשׁ נֶשׁ, sheep or cattle of his hand, it is obvious to discern the seeming impropriety, and withal to cure it, by interchanging the adjuncts, and annexing the hand to the people, and the pasture to the sheep. But it is more reasonable to fetch the explication from the different significations of יָנָשׁ, as for feeding so for governing, equally applicable to men and cattle, from whence it is but analogy, that יָנָשׁ, which signifies a pasture, where cattle are fed, should also signify dominion or kingdom, or any kind of παλατοπία, wherein a people are governed. And then the other part, the sheep of his hand, will be a fit, though figurative expression, the shepherd that feeds and rules, and leads the sheep, doing it by his hand, which manageth the rod and staff, Ps. xiii. 4, by which they are administered. The Jewish-Arab reads, the people of his feeding, or flock, and the sheep of his guidance.

[q] if] יָשָׁן, which is here rendered if, is elsewhere oft used for an optative sign, and expression of a wish. So Luke xix. 42, εἰ προφανέων, If thou knewest, for O that thou knewest; and xxii. 42, εἰ βοῶσαι προφανεύσων, If thou wilt, for O that thou wouldest remove this cup from me. So Exod. xxxii. 32, προφανέως. If thou wilt, for O that thou wouldest forgive

adherebunt, idque sequentur et ollandabunt," Rosenmüller; "accompany it with the joy of their heart." Hengstenberg.)

q [The word here is יָשָׁן, which has the same meaning with יָשָׁן. See Buxt. Lex.]

r ["The people whom he feedeth." French and Skinner.]
them. And if so it be here, then the rendering must be וְהָעִידָה, &c. O that to day you would hear his voice, live obedient to him, as people to a ruler, or sheep to a pastor. And this may be thought needful to the making the sense complete in this verse, which otherwise is thought to hang—though not so fitly—on the eighth verse, and not to be finished without it. But it may be considered also, whether this verse be not more complete in itself, by rendering מִנָּה, if, thus, let us worship, and bow down, and kneel before the Lord our maker; for he is our God, and we are the people of his pasture, and sheep of his hand, if ye will hear his voice to day—or, as the Jewish-Arab reads, sheep of his hand, or guidance to day, i. e. speedily, if ye will hear his voice, perform obedience to him—setting the words in form of a conditionate promise, thereby to enforce the performance of the condition on our part. The condition to the performance of which they are exhorted, ver. 6, is paying God the worship and lowly obedience due to him; and the promise secured to them on this performance, that he will be their God, and they his people of his pasture, &c.; i. e. that God will take the same care of them that a shepherd of his sheep, preserve them from all enemies, Midianites, Philistims, Canaanites, &c.—and that though for their rebellions and disobediences against God, they had hitherto been oft disturbed, and not long since the ark taken by their heathen enemies, yet if now, to day, they shall at length hear God's voice, and perform this obedience sincerely, they shall also be secured, that their enemies should no more disturb them, their ark should no more be captive, but enjoy a rest, ver. 11, with them for ever in Jerusalem. That to this of Jerusalem, the rest spoken of by David referred, as well as to the land of Canaan, in Moses' time, is the observation of Rab. Solomon, לָגוֹזֵי שָׁלֵּדוֹן וַיֶּעָרַבְתָּם אֶתְנַרְדִּיד בְּנֵיה, to the land of Israel, and also Jerusalem, which is called a rest, as it is said, This is my rest for ever, here will I dwell. And so their enjoying this rest of God's, these privileges of the ark and God's presence among them, was the completion of the promise on God's part, that he would be their God, and they his people, &c. And according to this sense of this verse the apostle's discourse seemeth to be framed, Heb. iv. 6, 7, thus, seeing they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying, To day, &c. i. e. notwithstanding all former rebellions, if you will now come in, the promised rest shall be made good to you; which the apostle there applies to the Hebrews, under the preaching of the Gospel; not as if it had no completion in David's time, by the carrying up the ark to Jerusalem, and God's resting, and their worshipping him there; but because beyond that, the Psalm had a farther completion in the Messias—as the Jews themselves, Rab. Kimchi and others, confess—in whom God did much more eminently dwell, than he ever did in the ark, or temple at Jerusalem. From whence therefore the apostle concludes, that there then remained a rest to the people of God, the persecuted Christians, and to all unbelieving Jews, upon condition, if they shall hearken to the voice of God in the preaching of the Gospel. For then notwithstanding all their misbehaviours continued in till that time of his writing to them that warning, they should yet be God's peo-
ple, and enjoy the glorious promises of peace and happiness under the Messiah. In which words, to day if, a farther offer of grace and pardon is made to those Jews, on condition of timely reformation. And so elsewhere, according to these grounds, the apostle saith, it was necessary that the Gospel should first be preached to the Jews, but they then again refusing, it was to depart from them, and be promulgated to the Gentiles, who, in the scheme here used in this verse, are called by Christ other sheep, John x. 16, which are not of this fold, taken in by God into his church upon their hearing his voice, when the Jews, who, if they would have heard at that time, had still continued his sheep, were cast out and given over, as lost sheep, for their not hearing.

PSALM XCVI.

5. [a] idols] From יְהֹוָה, not, is יִזְרַע, a thing of nothing, that which profits not; Job xiii. 4, יִזְרַע רַבִּים, physicians that profit not, are not estimable, are not able to cure or help. So a false vision or prophecy, not fit to be heeded, or depended on, is called יִזְרַע, a nothing, Jer. xiv. 14; and a shepherd that leaveth the flock, that instead of visiting, healing, feeding, devoureth and teareth the flock in pieces, Zech. xi. 17, is called a pastor יִזְרַע, of nothing. From this notion, is the word used of the false gods of the heathens, which, Esth. xiv. 11, are styled וַיְרַע, things that are not, and of which therefore the apostle pronounceth that an idol is nothing, 1 Cor. viii. 4. Not simply nothing, for that physician was not nothing, nor that vision, nor that shepherd, but—as the context there inclines to interpret, we know an idol is nothing in the world, and that there is no other God but one—that the idol-god is יְהֹוָה, not a God, there being in the whole world but one such, the Creator and first cause of all other λησυμενοι θεοι, those that are called gods; and again, that the idol-gods are not able to profit, to preserve or defend their worshippers. So Deut. xxxii. 16, they provoked me to jealousy (יְהֹוָה ושָׂרַע) with that which was not God, and Jer. ii. 8, they walked after (יְהֹוָה ושִׁמְא) those that profit not; where the notion of the heathen gods is, that they are not gods, and that they profit not. In which respect they are, Esth. xiv. 10, called מַרְעַע, vain things, and 3 Macc. [vi. 6, 11] both מַרְעַע and מַרְעַע, empty and vain. And so here, when the gods of the heathen are said to be יִזְרַע, the meaning is clear, they are not gods, but creatures of God’s making; for be they the angels of heaven, or the souls of eminent men, supposed to be assumed thither, or the sun, moon, and stars, it is the Lord that made the heavens—as here it follows—and consequently all that is comprehended in them; and being creatures they are not able to profit.

8 [Michaelis, Suppl. p. 89, objects to this etymology; first, because יְהֹוָה has not this meaning in any of the cognate dialects; and again, because a word signifying nothing should rather be derived from the negative יָאָב than the prohibitive יֲהֹוָה. He therefore, according to the context, prefers the Syriac יָשֶׂם, weak or foolish, or the Arabic יְנַס, construe est, factavit.]

t [The verse is wrongly quoted: it runs רְעַע יִזְרַע וּשָׂרַע, and in the next verse we have יִזְרַע יִזְרַע וּשָׂרַע.]}
their worshippers. It is here observable with what variety the ancient interpreters in this place have expressed this word. The Syriac have \(\text{\textbackslash n\textbackslash n}\) from \(\text{\textbackslash n\textbackslash n}\) (to make) vain or empty—the vain things, as \(\text{\textbackslash n\textbackslash n}\) in Esther and 3 Macc. The Chaldee have \(\text{\textbackslash n\textbackslash n}\), from \(\text{\textbackslash n\textbackslash n}\), to err, and to fornicate, either as a wandering from the true to false gods, or else as the worshippers of them had all manner of filthiness joined with them. The Jewish-Arab reads idols. Abu Walid, as he puts the ordinary interpretation of the name, as denoting things of no possibility, and vain, so he commends another respect to be had in the understanding of it, according to the use in the Arabic of the word \(\text{\textbackslash n\textbackslash n}\) in the notion of grief and dolour, as things bringing and causing grief; and so [it] may be compared with that other name given to an idol, \(\text{\textbackslash n\textbackslash n}\), from trouble or molestation. But the LXXII and Latin have \(\text{\textbackslash n\textbackslash n}\), demonia, which elsewhere they use also, Is. lv. 11, for fortune—so the Jews expound \(\text{\textbackslash n}\) there; Is. xxiv. 14, for \(\text{\textbackslash n}\), the wild beasts of the desert, satyrs, &c.; Deut. xxxii. 17, and Ps. cv. 37, Ps. xc. 6, for \(\text{\textbackslash n}\) and \(\text{\textbackslash n}\), the destroyer or evil angel; as again, Tob. iii. 8, vi. 17, viii. 3, and Is. xiii. 21, for \(\text{\textbackslash n}\), the satyr again; and Bar. iv. 7. 35, for the false gods promiscuously, as they are there, ver. 7, opposed to the one true God. By all which it appears that the \(\text{\textbackslash n\textbackslash n}\) in the LXXII and the Hellenists signify neither evil spirits—or devils—alone, as it is vulgarly thought, nor peculiarly the souls of men departed—as others conceive of the word—but more comprehensively all sorts of false heathen gods, as they are opposed to the true God, whatsoever creatures have by the errors of men been deified and worshipped, in the notion wherein Plato uses \(\text{\textbackslash n}\), gods, in the plural, when, in Timeo, [see pp. 34. A. 37. C. 41. A.] he saith that the supreme God, the parent of all things, created all the rest of the gods. See Augustin de Civit. Dei i. ix. c. 23. Of the original of this creature-worship, as far as it concerns the stars of heaven, Maimonides hath spoken at large, l. i, de Idololat [c. 2.], and in opposition to those \(\text{\textbackslash n\textbackslash n}\), no gods, it is here literally to be understood, the Lord made the heavens; these visible spheres which they so admire and adore as gods, the one God of the Jews did make. As for that of deified men Histiaeus Milesius hath as clearly deduced the story of it—see Euseb. Chron. l. i, [p. 13. ed. Scal.]—that of the line of Japhet came Zerug, who first began the Grecian or heathen worship; for, saith he, Zerug and they that were with him did with statues of pillars honour those which had anciently been warriors or captains, or that did any virtuous or valiant act in their lives worth the commemorating, and worshipped and sacrificed to them as gods. After them others arising, and not knowing their predecessors' intention, viz. that they honoured them as their ancestors and inventors of good things with memorials only, they worshipped them as gods of heaven, and sacrificed to them. And this was their form of making gods of them. After their deaths they put their names in the books of their priests, and solemnized a feast to them at a set time, saying that their souls were gone to the fortunate islands, &c. In this relation thus set down in those fragments set out by Scaliger, there is certainly a foul mistake, an \(\text{\textbackslash n\textbackslash n}\), not, left out. For when of the first institutors it is here said, that they
honoured those heroes μυριάς μεθον, with memorials only, how can it be imagined that in the relation of that very passage foregoing, Histienus should say, ὃς θεὸς προσκύνοντο καὶ θυσιάζον, they adored them as gods, and worshipped them? It must therefore of necessity be thus read, that Zeruag...did with statues of pillars honour their captains...καὶ ὃς θεὸς προσκύνοντο καὶ θυσιάζον, and did not worship them as gods, or sacrifice to them, as others arising afterward did. And of these, again, it is as clear, that these deified men, who were supposed to be assumed to heaven, and were no doubt many of them truly gone therin in their souls, were yet but χριστοί, not gods, but creatures of that one supreme Jehovah, who πάντα γινώσκει, made the heavens, and those most eminent saints that dwelt there. And this seems to be the fullest importance of this verse.

7. [b] and strength] As from 111, fortis fuit, is 11, strength, so doth the same word signify what the Greeks call ἐξουσία, power, dominion, empire. In the notion of strength or robust it may probably be used, ver. 6, where as beauty, so strength is said to be in his sanctuary; beauty in respect of the glory of the divine presence, by the guard of angels that attend there, and strength in respect of the assistance that is by God provided and furnished there to all that seek it by prayer. But the latter notion is fitter for this place, where it is joined with glory and attributed to God; and so 1 Pet. v. 11, which seems to be taken from hence, it is αὐτῷ ἡ δόξα καὶ τὸ κράτος, to him be glory and dominion; and the Arabic there read #region [אֵל], a light variation from the 19 here: and from hence God's title of παρακόπτω is best rendered not almighty, or he that hath all strength, but he that hath the 19, or κράτος, dominion or empire over all. And thus, in the Doxology annexed to the Lord's prayer, kingdom as well as power is joined with glory, when they are attributed to God. And to this accord the LXXII, which here render it τιμίῳ, honour, or dignity, referring to the royal power, to which that dignity belongs. And so their giving him the power or empire here is agreeable to the proclaiming, ver. 10, that the Lord reigneth.

10. [c] Lord reigneth] That the Lord in this place is the Messias, is the resolution generally of the ancients, both Jews and Christians. Of the Jews, R. Solomon affirms this is spoken of the days of the Messiah, and gives it for a rule, that whereasover it is said שִׁמְחָת, a new song, it is meant of the future age; and thus indeed, Rev. v. 9 and xiv. 3, the new songs are sung unto Christ. And R. Gaon renders the reason, because then there shall be a new heaven and new earth. Kimchi also saith the Psalm concerns the days of the Messias. And to this שִׁמְחָת, ver. 2, hath a great propriety, having a particular notion of good tidings, or gospel, and is duly rendered by the LXXII συναγγέλλω, evangelize, or as a piece of gospel preach, declare his salvation; ἡ σκηνή, his redemption, saith the Chaldee. Of the Christians see Justin Martyr in his Dialogue with Trypho the Jew, p. 298, &c. And the Psalm, being—as appears 1 Chron. xvi. 23—first composed on occasion of the bringing of the ark to Sion—though afterward lightly changed and fitted, if we believe the Greek title of it, to the rebuilding of the temple after the captivity, οὖν ὁ οἶκος ἑκάστου μετὰ τὴν ἀλήθειαν—may thus fitly be
understood in its prophetical extent to embrace Christ's ascending to heaven in his human nature. By his assumption of humanity he did truly dwell among us, and that much more eminently than ever he did in the ark or sanctuary: and the carrying of this to heaven was answerable to the bringing up the ark, and placing it solemnly in Sion. Now to this exaltation of his the cross was the forerunner, and ceremony, as it were, of his inauguration, his kingly office commencing at his resurrection from the grave, to which the cross conveyed him—

υ περι τω σταυρωθησαι ἰποδικεσκοτα, καὶ βασιλεύειν πάσης τῆς γῆς καθη-
ξωμίνων, God after his death upon the cross having given him the king-
dom of all the earth, saith Justin, p. 300, A. This is the meaning of the
words, and of that ancient scholion which St. Augustin on the
Psalm, and Arnobius and others u after him, and, of the most ancient,
Justin Martyr x and Tertullian y, recite, as from this place, εβασιλευ-
σων ἀπὸ τοῦ ξύλου, The Lord hath reigned from the wood, or tree, i. e.
from the cross. That these words ἀπὸ ξύλου, from the wood, or cross,
were once in the text, and by the Jews taken out from thence, though
it have the authority of Justin, and be eagerly defended by Lindanus,
hath no degree of probability in it. The very LXXII—which alone
are concerned in the charge—in the copies which have come down to
us, have it not, nor the vulgar Latin, nor yet the Arabic, nor Ethiopic—
which all follow the LXXII—no nor the version of St. Jerome, much
less the Chaldee or Syriac; from all which it cannot with any shew of
reason be pretended that the Jews have rased or stolen it out—for how
was it possible for them to corrupt the Greek Bible throughout the
world, many of which were in the hands and libraries of heathens?—
or that the universal church, which for many hundred years hath
allowed of and confirmed the original copies, and all these translations,
hath joined with the Jews in their sacrilege and opposition to Christi-
anity, and that after it had received warning from so great a person as
Justin was. Many other evidences are produced to this purpose by
our learned countryman Nicholas Fuller, Miscel. l. iii. c. 13; and his
conclusion is unquestionable, that it was but a scholion of some of the
ancients, written in the margin of his book, as the result of his obser-
vation of the kingdom of Christ, discernible in this prophecy; which
after by some unskilful scribe was inserted in the text, and so perhaps
in more than one found by Justin, and by his writings communicated
to others, who examined not the truth by the Hebrew text, or more
ancient copies of the LXXII. Meanwhile by this gloss, and the re-
ception of it with Justin and Tertullian and Augustin, &c. it compet-
tently appears to have been the opinion of the first Christians, those
before as well as after Justin, that these words, the Lord reigneth, and
so this Psalm, belonged to the resurrection of Christ, and the regal
power wherein that installed him—and accordingly it was used in the
eastern service—and this kingdom of his set up here in this world, in
converting both Jews and heathens, and bringing them into the church.

u Fortunatus in Hymn. [Lib. ii. 7] “Impleta sunt que concinit David fideli carmine,
Dicens in nationibus, Regnavit a ligno Deus.”


HAMMOND ANNOTT.
This is the ground of the style wherein the verse begins, and this his kingdom is mentioned, *SAY among the heathen that the Lord reighneth, as before, ver. 6, that all the gods of the heathens are idols or no gods, but it is God that made the heavens*, i. e. that this God, that made the heavens, should cast out all the heathen gods out of their temples, and set up his spiritual kingdom in its stead, throughout the heathen world—which is the interpretation of his *coming to judge the earth*, ver. 12—thus exercising his regal power, to which he was inaugurated, in destroying idolatry through the world. From this and the like predictions it was that, as Tacitus Hist. v. 13, Sueton. in Vespas. 4, and Josephus de Bell. Judaic. vi. 5. 4, tell us, there was an universal belief and rumour scattered through the east, before the reign of Vespasian—soon after the resurrection of Christ—that a *king should come thence and reign over the whole world*, which the heathen ignorantly applied to Vespasian, but was thus verified in Christ; not in his birth, but in this spiritual exercise of his regality, partly in converting Jews and Gentiles to the faith, and partly in destroying their worship, the Moscaical rites together with the temple on one side, and the heathen temples and oracles on the other side.

11. [d] *the heavens*] The heavens and earth and sea and fields and trees, are here put together after the scripture style—which useth by the enumeration of parts to signify the whole—to denote the whole inferior world, which—interpreting the heavens of the airy regions—is made up of these: see note on 2 Pet. iii. 7. Then for that phrase, the whole world, that in the sacred dialect also—as πᾶσα κτίσις, every creature—signifieth the whole heathen world; see note on Mark xvi. 15, and Rom. viii. 19; and so these two verses, xi and xii, are but a poetical expression of the great causes of joy that this kingdom of Christ—expressed by the Lord's reigning, ver. 10, and coming to judge the world, ver. 13—which should be spiritually erected among them, should bring to the heathen world.

**PSALM XCVII.**

2. [a] *habitation of his throne*] From רֶה and פֵּטְרָה, prepared, fitted, confirmed, is תְּפָר here, used for a place, seat, but especially a basis whereon anything is set; from whence the LXXII had their μεταβολή—the very Hebrew מַבְטָלָה—for bases, 1 Kings vii. 27. The Chaldee here retains the original תְּפָר; but the LXXII, from the notion of the verb for sitting, read καρδοβοῶρις, the setting right of his throne; the Syriac by way of paraphrase, by equity and judgment קָהָלַּת מִסְמֵר, his throne is confirmed; all which concur to the notion of basis and foundation, which is the thing which gives the rectitude first, and then the stability, to the chair or throne that is set on it. And so that is without question the right, intelligible rendering of the phrase, Righteousness and judgment are the—not habitation, but—basis of his throne, i. e. his sentences, decrees, judicatures are all built upon righteousness and judgment, as a throne is built and established on a foundation. The Jewish-Arab renders it מַשָּׁה, the condition, state, or manner.

7. [b] *gods*] That מְטַלְּף sometimes signifies angels hath been for-
merly noted. And that in this place it doth so, and not—as it doth afterward, ver. 9, and Ps. ccvi. 4, 5—the gods of the Gentiles, the idol false gods, or as here the Chaldee understand it, מִמָּשִׁים וְאֵּ֣בָּרָ֔ים, all the nations that serve idols, is manifest not only by the LXXII, that render it ἄγγελοι αἰενός, his angels, and the Syriac, to the same sense—and so the Latin, &c.—but especially by the apostle, Heb. i. 6, where speaking expressely of Christ's preeminence above angels, and bringing testimonies of it out of Scripture, he adds that διὰ εἰρα-γένεσε τῶν πρωτάρων εἰς τὴν οἰκουμένην, when it, i. e. the Scripture, would introduce the first born, i. e. the Messias, into the world—i. e. that superior world called οἰκουμένη μελλοντα, the world to come, c. ii. 5—λέγει, it saith, καὶ προσκυνώσων αὐτῷ πάντες ἄγγελοι θεοῦ, and let all the angels of God worship him. Which words being evidently taken from the LXXII in this place, as they convince שְׁמַרְיָא here to signify angels, so they are a key to admit us into the full importance of this whole Psalm, that it is the introducing the Messias into heaven, a description of Christ's middle coming, so frequently styled in the New Testament, παροιμία, the coming or presence—as here, ver. 5—of the Son of man, and the kingdom of God, and of heaven, viz. his ascent thither, and so entering on his regal power, ver. 1, which he was to exercise there. To which therefore are annexed the effects thereof on those that would not permit or allow him to reign over them, destroying the obstinate rebels, both Jews and Gentiles, and giving all cause of rejoicing to all that received the faith, and subjected themselves to his government. That this so useful a key to this Psalm may not be wrested from us, it is not amiss to take notice, that some shew of probability there is, that the words, Heb. i. 6, may be taken from Deut. xxxii. 43—and not from this Psalm—where the LXXII read these very words, προσκυνή-σάσαν αὐτῷ πάντες ἄγγελοι θεοῦ, Let all the angels of God worship him. But first, the Hebrew in that place hath no such words, but only these, מִמְּשִׁים וְאֵּבָּרָ֔ים, which the Chaldee, and Syriac, and Samaritan, and Arabic, and Vulgar Latin, all with exact accord, render Praise his people, ye Gentiles—or proclaim, depredicate his people, promulgate God's special favour to them—for which the cause is rendered in the next words, for he will avenge the blood of his servants; whereas the LXXII, as our copies now have it, presents us with this great variety, no less than four express scholions, for this one plain sense, Εὐφράνθησεν ὁ θεὸς ἄμα αὐτῷ, καὶ προσκυνήσασαν αὐτῷ πάντες ἄγγελοι θεοῦ. Εὐφράνθησεν θεὸς μετὰ τού λαοῦ αὐτοῦ, καὶ ἐναντιασάσαν αὐτῷ πάντες ὃλον θεοῦ. Rejoice, ye heavens, together with him, and let all the angels of God worship him; rejoice, ye Gentiles, with his people, and let all the sons of God be strong to him. Of these it may be observed, that as only the first and the third pretend to be renderings of the Hebrew, and the second and fourth paraphrases or explications of their meaning in them, so the false reading of ἄμα, with him, for ἄμα, his people, hath begotten them both. For having rendered that in the former ἄμα αὐτῷ, together with him, they have converted θεοῦ, nations, into οὐρανοὶ, heavens, then annexed the second to render an account of that, let all the angels of God worship him, signifying the angels worshipping him to be that which
they meant by the heavens rejoicing together with him, and so those heavens, those angels in them, to be the שְׁלֹשׁ, the nations there called to to praise or rejoice with him. In the third they have rendered יְרוּחַ וְיִסְדָּמָה יְהוָה, rejoice, ye nations —which differs but lightly from praise or proclaim, ye Gentiles—but then again for יְרוּחַ, his people, they read μετὰ τοῦ λαοῦ αὐτοῦ, with his people, which is the conjunction of יָבֹא and יִשָּׂדַג both. As for προσκυνεῖται αὐτῷ πάντες οἱ ἄγγελοι θεοῦ, let all the angels of God worship him; it is so far from having any the least affinity with the words in the Hebrew, that it is no way probable that it was in the original copies of the Greek—but only by some scribe cast into the margin, from this Psalm—it being certain that none of those ancient translators, which use to follow the LXXII, do follow it in this. This consideration therefore will render it very unreasonable to fetch those words—which the apostle citeth out of the Scripture—from this place of Deuteronomy, where the original text hath nothing like it, and which the Hebrews, to whom the Epistle was written, did know was not to be found in the Hebrew, when this text in the Psalm in the Hebrew, as well as Greek, did so readily afford it. Secondly, this citation, Heb. i. 6, coming in consort with many other testimonies of the Old Testament, it is observable that all the rest of the testimonies—save only that of I will be to him a father, and he shall be unto me a son, which seems to be taken from 2 Sam. vii. 14, where they are spoken of Solomon the son of David, a special type of Christ—are taken out of this one book of Psalms; Thou art my Son, this day have I begotten thee, ver. 5, from the express words, Ps. ii. 7; who maketh his angels spirits, &c., ver. 7, from Ps. civ. 4; Thy throne, O God, is for ever, &c., ver. 8, 9, from Ps. xlv. 6, 7; Thou Lord, in the beginning, &c., ver. 10, 11, 12, from Ps. cii. 25, 26; Sit thou on my right hand, &c., ver. 13, from Ps. cx. 1. And therefore in all probability from the same book of Psalms, and therein from the express words in this Psalm, this testimony was cited by the apostle.

11. [c] Light R. Solomon reads רון here in the notion of a plant, or herb, as we have it Is. xxvi. 19, the dew of herbs, and 2 Kings iv. 39, where the LXXII read ἀπόθα, a corruption of the Hebrew וַאֲרוּם. If this might be admitted, it would be applicable to the Germen David, which was to spring up as a tender plant [Is. liii. 2]. But the conjunction with gladness here gives it the ordinary notion of light, which is so gladsome, and so fitly used for joy—as darkness for sorrow—the seed whereof is little, saith Aben Ezra, but the harvest great; which R. Saadiah interprets, the seed is in this world, but the harvest is in that to come. The Jewish-Arab reads, Light is poured forth to the righteous.

PSALM XCVIII.

1. [a] victory] From שָׁלֵם, to deliver, is נָשֶׂת here in Hiphil, and being in construction with ס, the dative case, signifies to bring help or relief to any. The Jewish-Arab reads, And his right hand and his excellent power hath holpen his people. So Ps. cxvi. 6, I was brought low, נָשֶׂת, and he helped me. The Chaldee יְשַׁלֵּם, hath relieved, or redeemed him; the LXXII τοῦτον αὐτῷ; and the Latin, salvavit sibi,
“hath saved for him;” the Syriac אַלְלָתָו, as the Chaldee, hath relieved or redeemed him. This being here applied to God, that his right hand and holy arm hath relieved him, helped him, brought him salvation or deliverance, though by some figure it may be interpreted of God’s relieving his people,* and setting forth himself victorious in the eyes of men, yet most literally it belongs to the prophetic sense, accomplished in the resurrection of Christ; for then in an eminent manner did the divine power—called יִשְׁרֵי, his, i.e. God’s right hand—and God’s fidelity in making good his promised relief—he will not leave my soul in hades—fitly styled יִשְׁרֵי יְדוֹ, his holy arm, bring him, i.e. Christ, relief, in raising his dead body out of the grave, and exalting him personally to God’s right hand in heaven: and this peculiarly seems to be the יָשָׁרְי, the wonderful things, the complication of miracles, which are here mentioned in the beginning, and are the matter of the solemn thanksgiving in the ensuing Psalm.

8. [b] clap יִזְרָאוּ, shall clap the hands, is here applied to חָרָם, the rivers, as an expression of great joy. The whole heathen world are here expressed by the several parts of this visible globe, sea, and world, and rivers, and hills, as before by earth, and sea, and field, and trees—see note on Ps. xcvi. 11—and so the joy that is here attributed to each of these, being the joy of men in the world, is fitly described by those expressions of joy which are frequent among men; yet so as may have some propriety to those inanimate parts of which they are literally spoken. In triumphs and ovations it is ordinary among men to make a loud and vehement noise, and the roaring of the sea is not very unlike that; and so likewise the mugitus which hath sometimes been heard to break out from hills in an earthquake: and accordingly צָרָה, make a loud noise, is here applied to the sea, ver. 7, and יִזְרָא, cry vehemently, to the hills, ver. 8. And so the clapping of the hands being a token of delight and approbation, and the striking or dashing of the water in a river being, for the noise of it, a resemblance of that, the rivers are here said to clap their hands. The Chaldee, saith Schindler, p. 990. E, explain it by אֲשֶׁר יִשְׁרֵי יְדוֹ, they shall strike or play on the timbrels with the hand; but sure that is a false reading of the Chaldee; the more emendate copies read אֲשֶׁר יִשְׁרֵי יְדוֹ, let the rivers clap their hands together, &c.; and so the LXXII, κροτήσωσιν χείρι, shall clap the hand. The same phrase is used of tree, Is. lv. 12, and there both Chaldee and LXXII agree in the rendering, יִשְׁרֵי יְדוֹ, κρוֹתִהּ כָּלָדֹאשׁ, they shall clap the hand, or applaud, with the boughs, the clashing of boughs together in the tree being a like sound to that of clapping of hands. The Jewish-Arab reads, And let the people of the rivers strike or clap their hands, and the people of the mountains all of them cry aloud or shout.

* The commentators agree in understanding ¼ of God. Bp. Horlsey thus explains it—“that is done for any one which is done agreeably to his wishes and intentions, and at his instigation. The original therefore expresses that the deliverance wrought was originally designed and decreed of God, and that his immediate power effected the thing intended without any other aid.”
PSALM XCIX.

1. [a] tremble] Of יַּנְּחֵה we have spoken before—see note on Ps. iv. 4—and observed the notion of it, as for anger so also for fear—so saith Abu Walid of this root, that in the Arabic it signifies trembling and commotion, and is sometimes from anger, sometimes from fear, and other occasions—the word generally signifying motion or commotion, either of body or of mind, and both these being equally commotions of mind. Here the context may seem to direct the taking it in the notion of commotion simply, as that signifies שָׁנַרְסָר, sedition or tumult of rebels or other adversaries. And then the sense will lie thus, The Lord reigneth, וַיָּשָׂרֵה, let the people be moved, i.e. now God hath set up David in his throne, and peaceably settled the kingdom on him, in spite of all the commotions of the people. The LXXII render it to this sense—as Ps. iv. 4—ὄργασθωσαν λαοί, let the people be angry, or regret it, as much as they will. The Chaldee and Syriac use the same word שָׁנַרְסָר, from יַנְּחֵה, to be moved, which competently agrees to this notion, as also the latter part of this verse: for as יַנְּחֵה בָּשָׁל in the participle, he that sitteth on or inhabiteth the cherubims, is all one directly with יַנְּחֵה, the Lord, so יַנְּחֵה from יַנְּחֵה—which, as יַנְּחֵה also, signifies motion and agitation—is exactly the same with יַנְּחֵה; and accordingly the Chaldee renders it יַנְּחֵה, the former word יַנְּחֵה, or יַנְּחֵה, reduplicated, and so to the very same sense; the LXXII have σαλαθήσατε, be shaken; the Latin moveatur, be moved, the same also. Yet may it also be read as in the future, and in the notion of fearing and quaking—the nations shall tremble, and the earth shall be moved—as appearances of God are wont to be received with trembling and amazement; and at the giving the law, the people trembled and the earth shook; and this will be a fit expression of the subjecting the heathen world to Christ's kingdom. Abu Walid doubts whether יַנְּחֵה should be referred to יַנְּחֵה to signify let the earth be moved—the same with יַנְּחֵה—or whether to God, and so be of the signification with יַנְּחֵה [גָּאַט] in Arabic, to hang, making the earth the accusative case, he that sitteth between the cherubims hangeth (fast) the earth, according to that of Job xxxiii. 7, and hangeth the earth upon nothing. And thus in an Hebrew-Arabic glossary it is rendered פָּרָם, hanging.

6. [b] priests] וַעֲשָׂרָה, from עֲשָׂרָה, to minister a, is a common title of civil as well as ecclesiastical officers. Hence it is that, Exod. ii. 16, where the Hebrew hath עֲשָׂרָה, the Chaldee reads מִדֶּנֶּא, the prince of Midian. So Exod. xix. 22, 24, מִדֶּנֶּא clearly signifies not the sons of Aaron, but the first-born or chief of the families. So 2 Sam. viii. 18, David's sons were מִדֶּנֶּא, not priests, but princes or chief rulers; מִדֶּנֶּא, great men, saith the Chaldee, the same called מִדֶּנֶּא, principal or chief men at the hand of the king, 1 Chron. xviii. 17. Of which sort was Ira, called

a [The verb rather appears to be derived from the noun. Michaelis, Suppl. p. 1217, is inclined to derive it from the Arabic, קָרֵּכָה, administrator alieni negotii.]
And in the more general notion of the word, as it comprehends both civil and ecclesiastical rulers, it is evident that Moses as well as Aaron are here rightly recited שִׁהְוָא, among God's rulers or chief men.

7. [c] cloudy pillar. What שִׁהְוָא, station or pillar of cloud here signifies, as far as refers to Moses and Aaron, there is no difficulty. For as in their passage out of Egypt God conducted and protected them by a bright cloud, Exod. xiii. 21, which is there, as here, called שָׁעָה, a pillar, signifying thereby the form or similitude of an hollow pillar, or concave body over their heads, coming down to the ground on every side of them, and so like wings encompassing and shielding them—see note on 1 Cor. x. 1—so when it is added, ch. xiv. 1, that the Lord spake unto Moses, saying—that Lord that in the verse immediately foregoing went before them in a pillar of cloud—there can be no doubt but God, as here is said, spake unto them in a pillar of cloud. So, Exod. xvi. 10, the glory of the Lord appeared in the cloud—and the Lord spake unto Moses, saying; so Exod. xvii. 6, when God saith unto Moses, I will stand before thee upon the rock in Horeb, and thou shalt smite, and water shall come out, this is again this שָׁעָה, pillar, or—according to the notion of the theme שָׁעָה, stetit—standing of the cloud on Horeb: so Exod. xix. 9, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever; and so, ver. 16, as there were thunders and lightnings, so there was a thick cloud upon the mount, and the Lord descended, ver. 18, and answered Moses by voice, ver. 19, and to this commerce Aaron was admitted, ver. 24: so, ch. xx. 21, Moses drew near to the thick darkness—all one with the cloud—where God was, and the Lord spake unto Moses, ver. 22. All the difficulty is, what relation this of the pillar of cloud can have to Samuel, in whose time this is not reported. To this the answer might be, that although the answering them, ver. 6, were common to all the three persons, Moses, and Aaron, and Samuel, yet there is no necessity that the pillar of cloud should be common to them all; it were sufficient that it is applicable to Moses and Aaron, though not to Samuel. But yet even of Samuel it is evident, that—as it is here—God spake unto him, calling him by his name, 1 Sam. iii., and it is there said at the fourth time of calling, when he proceeded to speak and reveal himself to him, ver. 10, the Lord came, and stood, and called, Samuel, Samuel. This must certainly signify the same thing that was said of God's appearing to Moses, Exod. xvii. 6, I will stand before thee upon the rock. And that being reasonably resolved to be this of the pillar of cloud, in probability this to Samuel, being parallel to that, may be conceived to be this pillar of cloud also, though at three former calls it is certain it appeared not. So again at the time when Samuel's offering and prayers were so signally heard at Mizpah, 1 Sam. vii., it is said, ver. 9, the Lord answered him, and v. 10, the Lord thundered with a great thunder; where God's voice, and thunder, were questionless like that of Exod. xix. 16, where the cloud is mentioned as well as the thun-

b [So French and Skinner, "among his ministers." Others (as Rosenmüller) restrict שִׁהְוָא to Aaron.]
der; and indeed where thunder is, a cloud is supposed to be, and so this answering of Samuel with thunder must be God's speaking to him at this time—if not before—out of the cloud also. Thus in the New Testament we so frequently have the voice of God out of a cloud, that when the voice is mentioned without the mention of the cloud, the cloud is yet to be supposed, as that from whence the voice came.

8. [d] them. The difficulty of this eighth verse will best be cleared by observing the notion of נַפְּלִים, not to them—or barely as a dative case, forgavest them—but for them, i.e. for their sakes. The Chaldee render it מִנְפָּלִים, for, or because of them. And then God's being נַפְּלִים, pardoning or propitiating for them—so מִפָּלִים oft signifies remission, propitiation—is his sparing the people for their prayers, as he certainly did in all the examples of Moses and Aaron and Samuel; for all their prayers being for the averting of God's wrath from the people, God's being propitiating for them—or as the LXXII εἰςΑαρωνἀπροίτ, easily propitiating by them—is God's pardoning, not them, but the people for their sakes, or at their requests. This signal dignation of God's to them, in being thus propitiated and reconciled to the people for or by their prayers, is here farther set off by the addition of מִפָּלִים, literally, and revenging their inventions, i.e. when thou wert revenging or punishing their wicked deeds, when thou wert just entering on the work, then thou wert propitiating. Thus in the first example, that of Moses, it is visible. The people had terribly provoked God, and God was just punishing them and he was stayed only by Moses' prayers, Exod. xxxii. 10, Now therefore let me alone, saith God, that my wrath may wax hot, and that I may consume them, and I will make of thee a great nation, i.e. God's wrath was gone out against them to the destroying of some of them for this idolatry of theirs: so it appears, ver. 35, the Lord plagued the people because they made the calf, i.e. the Lord was נַפְּלִים הָאָב, levavv ἐν τῷ ἐνεργείματα αὕτων, avenging, or acting revenge on their deeds or machinations, and some of the people were already fallen by God's hand, and three thousand in one day were slain by the Levites at Moses' command, ver. 28; and if Moses would have let God alone, they had been all utterly consumed: and now, when God's wrath was thus high, and engaged in the execution, Moses besought the Lord, ver. 11, and God repented him of the evil which he thought to do unto this people, ver. 14. So in the second example, that of Aaron, Numb. xvi., God saith to Moses, ver. 45, Get you up from this congregation, that I may consume them as in a moment; and it follows, they fell upon their faces—and prayed to God—then, ver. 46, Moses said to Aaron, Take a censer, and put fire therein from off the altar; and put on incense, and go quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord, the plague is begun; and, ver. 47, behold, the plague was begun among the people—and so God was literally נַפְּלִים, avenging or punishing their deeds—and he, i.e. Aaron, put on incense and made atonement for the people, and stood between the dead and the living, and the plague was stayed. The like is also intimated in the third instance, that of Samuel, 1 Sam. vii. For there it is evident the Israelites were sore pressed and worsted by the Philistims, and afraid of them, ver. 7, and Samuel tells them, that if
they do return unto the Lord with all their hearts, then they must put away their strange gods—and God will deliver them out of the hand of the Philistims, ver. 3. And they do as he bid them, ver. 4, and kept a solemn fast, ver. 6—certainly for the averting some judgment under which they were—and they said to Samuel, ver. 8. Cease not to cry unto the Lord our God for us, that he will save us; and just then it was that God was propitiated by Samuel’s prayers; Samuel took a lamb and offered it, and cried unto the Lord for Israel, וַיַּגֵּדֶנָּם, and the Lord answered him, as here in the beginning of the verse, וַיְהִיָּתָם, thou answeredst them, O Lord our God. And so in every of the examples here specified, this appears to be the full and ready importance of this passage c.

PSALM C.

3. [a] not we ourselves] The Jewish-Arab follows here another reading, not מִ, but מִי, to him, and accordingly interprets it, we are מִ to him, or his, his people, and the sheep of his pasture. And so the Chaldee also, he hath made us, מִי קְרָאָנוּ, and we are his; but the Syriac and LXXII and Latin and Arabic accord in the other reading, καὶ οἶχος ἡμῶς, and not we.

5. [b] For the Lord is good] That the Psalm was appointed to attend the oblation of the peace-offering, appears by the title of it, מִי סִינָא, a Psalm of confession, acknowledgment, thanksgiving, proportionable to that sacrifice of thanksgiving, so styled Lev. vii. 12. Now, as in the offering of such the priests prepared and fired the sacrifice, so the singers prepared and began the lauds. And this Psalm being, in the former part of it, an admonition to blessing and praising—which was the Levites’ office, as the deacon’s in the primitive church, who was therefore styled the monitor, that invited or called upon them to pray—Make a joyful noise, serve, Come before his presence, Know ye, Enter, be thankful, but in this last verse a general form of prayer, used upon all occasions—the Lord is good, his mercy is everlasting, and his truth endureth—this last seems to be the response of the whole chorus of the priests at the instant of the firing of the sacrifice, the prefect or precentor having begun the rest.

PSALM CI.

2. [a] behave myself wisely] From יִשָּׁר, to understand, is יִשָּׁר here in Hiphil, I will make wise, or instruct; so Ps. xxxii. 8, יִשָּׁר, I will instruct thee. The Chaldee interpret it as a speech of God to David, יִשָּׁר, I will instruct thee; but the rest of the Psalm favours not this interpretation, being all in sequence to the first verse, in the first person, applicable to none but David himself. Of him therefore the word here in Hiphil being used, it must be applied in relation to his kingdom or family, that he will instruct them, or perhaps, as it is sometimes used intransitively, I will understand, or—as elsewhere it is fre-

[c] יִשֶׂר is generally understood of the Israelites. Thus French and Skinner, "A forgiving God went Thou unto them, Though Thou didst punish them for their doings."
quent—in the notion of Hithpael, reciprocally, I will instruct myself, which the LXXII have sufficiently expressed by ὀνομάζω, I will understand, and the Syriac by γινώσκω, and I will walk—which is the paraphrase, though not the literal rendering of it—the only end and use of his knowing, learning, or instructing himself in the way, being the walking in it. And indeed knowing in the scripture style so frequently signifying doing—viz. the practical knowledge—and wisdom being used for piety, as folly for sin, it is but regular and agreeing to rules of analogy here, that understanding, or instructing one's self in the right way, should signify the walking in it. The Jewish-Arab here reads, I will shew understanding or deal with understanding in an upright way, or I will consider the perfect way, till thy enlargement or refreshment come unto me, and I will walk in perfectness or uprightness of my heart in the midst of my family. But if we consider the latter part of the verse, which may most probably direct us to the occasion of composing this Psalm, we shall find reason to apply it to others as well as himself, and indeed particularly to his household, or family. When David resolved to bring up the ark of the Lord to Jerusalem, 2 Sam. vi. 2, they brought it on a cart out of the house of Abinadab, and Uzzah driving the cart and taking hold of the ark, God smote Uzzah and he died, ver. 7. On this David was displeased, ver. 8, and afraid, ver. 9, and said, How shall the ark of the Lord come to me? And David would not remove the ark unto him into the city of David, but carried it aside unto the house of Obed-Edom, and there it continued three months, ver. 10. But then being encouraged by the blessing of the Lord on Obed-Edom and his household, ver. 12, he resumed the enterprise again, and brought up the ark of God into the city of David with gladness, and offered sacrifice, ver. 13, and danced, ver. 14, and offered burnt offerings and peace-offerings, ver. 17, and blessed the people, ver. 18, and dealt to all the people to every one a portion of bread and flesh and wine, ver. 19, and then David returned to bless his household, ver. 20. Where, beside the solemnities of carrying up the ark, two things are observable in order to this present verse of this Psalm; first, his being afraid of the Lord, which caused him to say, How shall the ark of the Lord come to me? ver. 9, and, secondly, his returning to bless his household, ver. 20. These two passages had in all probability relation the one to the other. He was afraid the sins or unworthiness of his family might so far unqualify them for receiving benefit by the presence of the ark, that it might bring a curse instead of a blessing upon him; and although by the experience of it on Obed-Edom he was encouraged to hope well, yet as soon as he had brought up the ark, he omits no time, neglects no care, to fit and prepare his family for such a blessing; and that sure was by instructing them in the rules of God's worship and obedience, purging out all unreformed evil livers, not permitting one wicked person, slanderer, liar, to remain in his household, which as it is the meaning of his returning to bless his household—in the notion of blessing, Acts iii. 26, for turning every one from his iniquities—and withal,

d ["I will walk circumspectly in the path of the upright." French and Skinner. Prudenter agam. Rosenm.]
the interpretation of what we read in the latter part of this Psalm, A froward heart shall depart from me: I will not know a wicked person, ver. 4. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and proud heart I will not suffer, ver. 5. Mine eyes shall be on the faithful, that they may dwell with me, and serve me, ver. 6. He that worketh deceit shall not dwell in the midst of my house; he that telleth lies shall not tarry in my sight, ver. 7, so it is exactly equivalent to his instructing in a perfect way, which therefore probably must be interpreted to belong, as the blessing did, to his household or family, yet including himself as his first care, the chief member of it. Thus again to those words of his, caused by his fear, וּכְּשַׁמַּא הֻנָּה, how shall the ark of the Lord come to me? the next words here are answerable, וַאֲשֶׁר אֲנָתַּמָּה, when it shall come to me, by it meaning the ark, or God, which had that his peculiar residence in the ark. Aben Ezra reads, I will understand the perfect way, when it, i. e. that way, shall come unto me. By this accordance we have little reason to doubt, but this of the second preparation of bringing up the ark to Jerusalem was the occasion and season of composing this Psalm, and his resolution of purging, and so blessing of his household, the subject of it: and this will prove a fit key to let us in to the meaning and full importance both of this verse and the rest of the Psalm; and therefore I have thus far enlarged on it.

4. [b] A froward heart] From פַּרְע, pervertit, curvat, “to bend the wrong way,” or “make crooked,” is פַּרְעִי, crooked, or cunning, he, or that, which recedes from straightforward or directness; and so it is to be taken here, in sequence to them that decline or turn aside, ver. 3. The LXXII render it καρδία σκαμβᾶ, a crooked heart—so saith Hezychius, σκαμβᾶς, στρεβλᾶς, the word signifies crooked—in opposition to directness and clearness of dealing; and so the Chaldee נַפְרָפָו, from נַפְרָ, [to be] oblique or crooked; all to express that serpentine subtilty, made up of crooked motions and meanders, which are most opposite to upright and honest and clear dealings.

5. [c] proud heart] From לְאָת, latus or dilatatus est, is the noun לְאָה here, broad, or wide, or large, and being applied to the heart or soul, it notes largeness of desires. So Prov. xxviii. 25, פִּנְי יִרְמָ, he that is large in soul. The LXXII fitly rendered [it] ἄληπνως, insatiable, applying it either to wealth or honour, the insatiate desire of either of which—as there it follows—stirreth up strife. And so here they have rendered it again, ἄληπνως καρδία, he that cannot be filled in the heart, i. e. the covetous or ambitious man: the Syriac read מַלְקְעָפָ, “wide or broad;” so the Jewish-Arab, Him that is high of eyes, and wide of heart, I can have no patience with those two.

8. [d] early] The judicatures for the examination and sentencing of

e [ני נ is generally understood interrogatively, or optatively. French and Skinner, “O that Thou wouldest come unto me!” Rosenmüller, however, takes it otherwise, quando ad me venies, ambulabo, &c. comparing Prov. xxviii. 35. But perhaps the other is better. Dathe understands it of the time of bringing up the ark, but there does not appear to be any good reason for it.]

f [“Proud in heart.” E. V.]
wicked men were wont to be in the morning, saith the learned Hugo Grotius, who thinks this also to be the meaning of Job xxxviii. 13, where of the morning it is said, that wicked men are driven away by it. And thus it is possible that phrase of being dispelled or driven away may be used for the cutting them off in judicature; for so Ps. i. 4, the ungodly being driven away by the wind, is attended with their not standing in judgment. But it may perhaps in that passage in Job more probably refer to the dispersing of those whom the darkness of the night encouraged to wickedness, thieves, treacherous persons, &c. whom the light would discover. To those the consequents seem to refer it: see the learned Castello on that place. However, of the custom itself there can be no doubt, both as to sitting in courts of judicature, and to executions, that among them, as among us, they were usually in the morning, at least began then, when they continued till the evening. And to this most probably התיכו in the plural, in the mornings, here refers, the season wherein David as a judge, entering on the tribunal, destroys and cuts off the wicked doers. The former part of the Psalm contains his resolution for choice of councillors and officers of state, preferring the plain, honest, and not the subtlest contrivers; and this last for the execution of justice, discountenancing and judicially cutting off all wicked men. The Jewish-Arab reads, according to the passing of the mornings, i.e. continually, day after day, every day or morning.

PSALM CII.

3. [a] like smoke] For קֶשֶׁת, in smoke, which we read in the Hebrew, the Chaldee and LXXII are thought to have read קֶשֶׁת, as smoke, and accordingly they render it שְׁמָה יִפָּגֶשׁ, as smoke. But it is more probable that they so express what they thought the meaning, than that they read it otherwise than we do. For the Jewish-Arab, though reading קֶשֶׁת, yet renders it לִבְּנַת אָוִּיר, as smoke is consumed or vanisheth. The Syriac read אֶפֶּסֶת, in smoke; and so the sense will best bear, either my days or time of my life, consume, and wither in smoke, as Ps. cxix. 83, a bottle in the smoke—afflictions have had the same effect on me as smoke on those things that are hung in it, dried me up, and deformed me—or perhaps יִנָּה, end, or fail, or consume in smoke, as when any combustible matter is consumed, smoke is all that comes from it, and so it ends in that; and to that the latter part of the verse may seem to incline it, יִנָּה, and my bones, or members, or body, are burnt up, as that is all one with consumed; so יִנָּה signifies usus, exustus est, Is. xxxiv. 6, the inhabitants of the earth יִנָּה, are burnt up, יִנָּה, saith the Chaldee, are consumed; and Ezek. xv. 4, it is cast into the fire for fuel, the fire devoureth both ends, and the midst יִנָּה, is burnt up; and Ezek. xxiv. 10, speaking, as here, of the bones יִנָּה, let them be burnt up. As for יִנָּה, that is added, the interpreters differ in the understanding it. The word coming from יִנָּה,
accensus est, may be either the place where the fire is, or the pot which is heated by the flame of the fire, or the wood which is set on fire. The Syriac seems to take it in the first notion, rendering it, my bones are grown white as the hearth, for so the chimney or hearth doth with the fire constantly burning on it. The Chaldee reads as one of the stones that is set under the pot or caldron, for that is the most probable meaning of נַפְסָת, and the Arabic נַפְסָת [כַּלֵּחַת], see note on Ps. lxxxviii. 13. But the LXXII read ὀξεὶ φρύγων, as dry wood—ξηρὸν δρῦλον, saith Hesychius—and the Latin, sicut crementum, "as dry combustible wood;" and that is most applicable to the matter in hand; the bones or members of the body their being burnt up as dry wood notes the speedy exhausting of the radical moisture, which soon ends in the consumption of the whole. And then the whole verse fitsly accords, My days are withered away in the smoke, or perhaps end in smoke, my bones are burnt up like dry wood.b

6. [b] desert] From רַעַג, to be destroyed, or laid waste, Is. lx. 12, Jer. xxxvi. 9, Zeph. iii. 6, is נַפְסָת, a waste place, or desolation, the ruins of an house, or an house ready to fall down, being uninhabited. In this sense it must here be taken, so as to fit it for the oul—so נַפְסָת signifies Lev. xi. 17, Deut. xiv. 16 1—here mentioned; for that is known to choose its lodging or place of abode in such ruinous places. The LXXII render it ὀξεὶ δρῦλον, in the foundation of an house that is fallen; though the Latin mistook it, when they read, in domicilio, "in an house." The Jewish-Arab read waste desolate places, or ruins.

8. [c] mad against me] פַּרְסָת, which ordinarily signifies laudavit, signifies also to behave oneself indecently, like a madman, and in the Chaldee and Syriac dialect to reproach, or slander k. Thus Ps. lxxv. 5, I said שָׂרָתִי—the Chaldee renders it רַעַג, to the scoffers—רַעַג יֵבְשֶׁה; they read again רַעַג יֵבְשֶׁה, scoff not; and so the sense best bears there, speaking of the rebels that depraved and defamed and slandered him. And so here רַעַג יֵבְשֶׁה, adjoined to יֵבְשֶׁה אֲינוֹנִים, my enemies reproach me, are most probably my reproachers, or slanders 1—the Chaldee reads again, רַעַג יֵבְשֶׁה, my scoffers or backbiters—and to them most properly belongs, יֵבְשֶׁה יֵבְשֶׁה, they have sworn against me, confirmed their slanders by oaths, or execrations upon themselves if they be not true m; see Numb. v. 21. The LXXII read oi ἐκκακούν με, they that commend me, from the first notion of פַּרְסָת, laudavit; and the Syriac and Latin and Arabic agree with them.

9. [d] For] That רַעַג sometimes is a note of the cause, sometimes of the effect, and accordingly is sometimes rendered דְּרָעַג, for or because,
sometimes ἀπειθήνεις, wherefore, see note on Luke vii. 47. And to the latter sense the context inclines it here, his eating ashes for bread, i.e. his mourning—see the following note—and plenty of tears, being sure the effect of the reproaches and slanders precedent, caused by them, and therefore not to be thought mentioned here as the cause of them, as the Greek ὁρᾶν, and Latin quia, and English for, must import n.

[e] eaten ashes like bread] The importance of this phrase ἀπειθήνεις... ὃς ἠδρᾶν ἁμαρτάνειν, I have eaten ashes, may perhaps be mistaken by those who interpret it literally, of feeding on ashes, or mixing ashes with their food, whether it be by eating panem subcinericium, bread baked in the embers, which is not cleansed from the ashes that stick to it, or whether by making ashes one of the ingredients in their bread, or—as Bonaventure o saith of St. Francis—casting ashes upon his meat. The use of ashes in mourning is frequently mentioned in scripture, but that not as of a kind of diet, but as of that which accompanied sackcloth, and was cast upon their head, or tumbled and wallowed in, or sat in. See 2 Sam. xiii. 19, Esth. iv. 1, 3, Job ii. 8, xlvi. 6, Is. lviii. 5, lxii. 3, Jer. vi. 26, Lam. iii. 16, Ezek. xxvii. 30, Dan. ix. 3, Jonah iii. 6. And that certainly was the use of ashes among the Jews, to disguise them—see 1 Kings xx. 38, 41—to make them look sadly and neglectedly. But this had no relation to eating, but was generally used in their times of humiliation and fasting, when they eat nothing at all. Only Is. xlv. 20, we read, He feedeth on ashes, but that certainly in a prophetical, i.e. figurative sense; for it is applied to the idol-worshipper, ver. 17, who prayed to that which cannot hear or help him, any more than ashes would nourish; he cheats and abuseth himself, a deceived heart hath turned him aside, as there it follows. It remains therefore that this one place here in this Psalm, which speaks of eating ashes like bread, be looked on as a poetical phrase, to be interpreted by the context, and by the general use of ashes in the scripture. The context speaks of sadness and mourning, and ashes were the solemn rite thereof, being cast upon the head, &c. and then fasting being joined with mourning, the union of these two are here poetically expressed by eating ashes like bread, i.e. eating no bread, taking no food at all, but instead of that, entertaining themselves with ashes, though not eating them, but sitting down or wallowing in them. And this being the importance of this phrase, the other that follows, ἐξαυτήν ἐξαυτήν, mingled my drink with weeping, must be understood by analogy therewith, not literally, that he put any of his tears into his drink, but that instead of drinking—which is expressed by mingling of drink, because they commonly drank their wine mixed with water—he spent his time wholly in weeping and lamenting. Thus, Ps. xlii. 3, my tears have been my meat, is no more but instead of eating I weep; as when Christ saith, John iv. 34, My meat is to do the will of him that sent me, i.e. he follows that task incumbent on him from his Father, and his doing so supplies the place of eating, he doth this instead of that; and so, Ps. lxxx. 5, Thou feedest them with the bread of tears, givest them tears to drink, i.e. they weep and fast, or eat nothing. And so that is the utmost im-

n [Noldius renders it coete, omnino, and is followed by French and Skinner.]

o In vita Franc. c. 5, cinere conseciebat cibaria.
portance of this whole verse, mourning and fasting accompanied with ashes, the ceremony, and tears, a natural consequent of both these.

10. [f] lifted up] What is meant by נזרות, thou hast lifted me up, &c. is to be judged by the immediate antecedents, נזרת, indignation and wrath: by those is meant a vehement displeasure and anger; and in God, in whom anger is not found, effects that bear analogy with those which proceed from angry men. To such it is ordinary to cast to the ground any thing that they are displeased with, and when the displeasure is vehement, to lift it up first as high as they can, that they may cast it down with more violence, and dash it in pieces by the fall. And this is the meaning of the phrase here, and so is a pathetical expression of his present affliction, heightened by the dignity of the public office wherein Nehemiah was at the time of writing this mournful Psalm, Nehem. i. 1, and ii. 1. The greater his place was at Shushan, the deeper this sorrow for his countrymen, and for Jerusalem, Nehem. i. 3, pierced him, whereupon he complains that God by way of indignation hath dealt with him, as those that take an earthen vessel and throw it against the pavement, and, that they may beat it to pieces the more certainly, lift it up first as high as they can, to throw it down with more violence. This the LXXII have fitly rendered ἐνάρα κατατραγάς μοι—and the Latin, elevans illisisti me—"having lifted me up, thou hast dashed me to pieces." The Jewish-Arab reads, as if thou hadst carried me, and then cast me to them.

14. [g] take pleasure in her stones] The fullest meaning of כשם יבש יבר לירם ינות, will be fetched from the promise of God to the Jews, Lev. xxvi. 41, that when they are carried captive by the heathens, and there pine in the enemy's land, if they shall confess their iniquity... and if their uncircumcised heart be humbled, יכוה נשים את נשים יבר לאו, we read, and accept of the punishment of their iniquity, then will God remember his covenant with Jacob, &c. and remember the land. In those words it is certain that יבר is, as we render it, the punishment of iniquity—see 1 Sam. xxviii. 10—and such surely was the demolishing of the temple, the ruin of that fabric, which is here expressed by ינות, her stones, i. e. rubbish or heaps of the ruined stones of the temple. So that in what sense soever יבר is taken in Leviticus, applied to יבר, punishment of iniquity, in the same it must be taken here, where it is applied to the stones or ruins of the temple; and that is sure a passionate resentment with humble melting sorrow, to look upon the judgments inflicted, assenting to the equity of them. In this sense, I suppose, יבר must be taken in the thirty-fourth verse of that xxvi. of Leviticus, יבר ואין יבר ינות, then shall the land resent—we misrender enjoy—her sabbaths, speaking of the desolate country, lamenting and bewailing the loss of those precious opportunities which they formerly had, and made not use of. And thus in Vespasian's coin, in memory of the conquest of Palestine, there was on one side a woman sitting weeping under a palm-tree, and Judea Capta, "Jewry taken," in the reverse. And so of this captivity the Psalmist tells us, Ps. cxxxvii. 1, By the waters of Babylon we sat down, and wept when we remembered thee, O Sion. To which kind of melting resentment seeing the promise is made in that place of Leviticus, that God will then remember the cove-
nant, and the land, the Psalmist here fitly endeavours to prove that the time is come, in which God should have mercy upon Sion, ver. 13, by this argument, for or because thy servants, passionately resent her stones, referring in all likelihood to that promise of God, of which that resentment was the express condition. As for that which follows, it will best be rendered—as it is—in the future tense, they will or shall favour, or deal kindly with her dust or rubbish, i.e. they now promise most affectionately to repair her ruins, according to that of Zorobabel, Zech. iv. 7, he shall bring forth the head-stone thereof with shoutings נל דיר, grace, grace to it, or favour, favour, in accord with נל דיר, shall favour the dust of it, here: they that now passionately bewail and lament those ruins, and their own and their fathers' sins as the causes of them, shall hereafter joyfully join in the repairing thereof, and celebrate their finished work with the same tender, though more grateful or pleasing passion. The Jewish-Arab thus renders the verse, For now thy servants are pleased with the stones thereof, contented—or contentedly—and are tenderly affected towards its dust, in honour, or honouring it; and he explains himself in a note, that whereas formerly they set light by the sanctuary, and sinned against it, they now sought after it, vestigium post oculum—an Arabic phrase proverbially signifying the seeking after that which one hath let go—magnifying, or honouring the dust thereof, how much more the building thereof, if it might be built!

23. [h weakened] From the different acceptions of כְּפָר for answering and afflicting, and by reading כְָּפֶר for כְּפָר, the LXXII have much deformed this twenty-third verse, rendering כְּפָר כְָּפֶר כְָּפֶר, he hath afflicted or humbled my strength in the way, by אָפֵק רֶדֶּב אָפֵק לְכָּחְּוֹ אֹבְרֹא, he answered him in the way of his strength; and the Latin take it from them, respondit ei in via virtutis sua; but the Syriac depart from them, and read בַּכֶּפֶר בַּכֶּפֶר בַּכֶּפֶר, They have humbled my strength on earth. Then to כְּפָר, he hath shortened my days, the LXXII connect the כְָּפֶר, I will say, following, and render it כְָּפֶר לְכָּחְּוֹ אֹבְרֹא כְָּפֶר כְָּפֶר; and the Latin likewise, paucitatem dierum meorum nuncia mihi, “declare to me the paucity of my days.” And herein the Syriac also agree with them; only the Chaldee divide them, and render them aright, My strength is afflicted through the labour of the journey of my exile, my days are shortened. I will say before the Lord, &c. And this is surely the full rendering of the verse. The Jewish-Arab reads, He hath weakened in this way my strength, and shortened my age from it, i.e. saith he, the way of patience, or enduring and calling out on thee, and we being in captivity our strength is weakened from or by it, or from bearing it, by reason of the length of it.

PSALM CIII.

5. [a] thy mouth What כְָּפֶר here signifies, is not agreed among interpreters. The Chaldee renders כְָּפֶר כְָּפֶר כְָּפֶר, the days of thy old age,

p ["Of a truth thy servants feel affection for her stones." French and Skinner.]
referring it, saith Schindler, [p. 1272, C.] to שָׁיָּם, old, worn out clothes, opposed to the renewing of the age, which here follows. But the word is used for the mouth, Ps. xxxii. 9, whose mouth (יִהְיָשֶׁךָ) must be holden; the LXXII there render it στρεμφάς απολού, his jaws. According to this notion it is that the Syriac here render it צִילָם, thy body; but the LXXII נַחֲלָם סְוָא, thy desire, or sensitive appetite, the satisfying of which is the providing for the body all the good things it standeth in need of, and so is a commodious paraphrase for filling the mouth, the organ of conveying nourishment to the body. Aben Ezra, and Kimchi, that refer this Psalm to David's recovery from sickness, give this farther account of the phrase, because in sickness the soul refuseth meat, Job xxxiii. 20, and the physician restrains from full feeding, and prescribes things that are nauseous; in which respects the blessing of health is fitly described by the contrary. Abu Walid recites two interpretations; first, that of our translators; secondly, taking עַדְיָנִי in the notion of ornament, that multiplieth thy adorning with good, i. e. that abundantly adorneth thee with good. Aben Ezra approves the notion of ornament, but applies it to the soul, the ornament of the body, i. e. who satisfeth thy soul with good: and an Hebrew-Arabic glossary renders נַחֲלָם, thy body.

[6] thy youth is renewed like the eagle's] Of the eagle S. Augustine affirms, that the beak grows out so long that it hinders her taking her food, and so would endanger her life, but that she breaks it off upon a stone; and of this he interprets the renewing her youth here. But S. Hierome, on Is. xl. 31, more fitly expounds it of the changing of feathers. Of all birds it is known that they have yearly their molting times, when they shed their old, and are afresh furnished with a new stock of feathers. This is most observable of hawks and vultures, and especially of eagles, which when they are near an hundred years old, cast their feathers, and become bald, and like young ones; and then new feathers sprout forth. From this shedding their plumes they seem to have borrowed their name, יֵשׁע, an eagle, from יֵשׁ or יָשׁ, decidit, defusit, to "fall or shed." To their barreness, or baldness, the prophet Micah refers, i. 16, enlarge thy baldness as the eagle; [the Chaldee reads] קֶשֶׁל אָנָה נַחֲלָם, יֵשָׁו, as the eagle whose feathers shed. And to the coming again of their feathers, Isaiah relates, xl. 31, they that wait on the Lord shall renew their strength, כֹּלְכַּלָם יָשָׁו, as eagles they shall send up their feathers: פַּרְסְגַּהְוֹנָו, they shall sprout out their feathers, say the LXXII; and so the Syriac, נַמְךָם, they shall send out their wings; but the Chaldee, כֹּלְכַּלָם יָשָׁו, and they shall be renewed to
their youth, just as here, דעְתָּה מְלֻבָּה, thy youth shall be renewed as an eagle; which therefore in all reason must refer to the new or young feathers, which the old eagle yearly sprouts out. *Aquila longam aetatem ducit, dum vetustis plumis fatiscentibus, nova penarrum successorum juvenescit.* "The eagle is very long-lived, whilst the old plumes falling off, she grows young again with a new succession of feathers," saith S. Ambrose, Serm. liv.: so the Jewish-Arab reads, *So that thy youth is renewed like the feathers of eagles.*

7. [c] *his acts* From יִתְנָה, to machinate, to design, to study, to attempt to do any thing, is יִתְנַה here annexed to יִתְנָה, his way, by these to signify the nature and ways of God, or his dispensations toward men. The place here evidently refers to Exod. xxxiii. There Moses petitions God, *show me thy way that I may know thee,* ver. 13, and I beseech thee *show me thy glory,* ver. 18, by his way and glory meaning his nature, and his ways of dealing with men, that they might discern what to conceive of him, and expect from him. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord, ver. 19, by which his nature is signified: and what that name is, is set down by enumeration of his attributes, ch. xxxiv. 6, *The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness,* just as here, in the next verse, *The Lord is merciful;* which concludes that God's יִתְנָה here are his nature, that which in men would be called *studiun* or *indoles,* "disposition or inclination," as יִתְנָה, his way, is his dealings, his methods or course of dealing with men; the first his attributes, the second his actions, all which are totally made up of mercy and compassion, and grace, not punishing his servants according to their sins. The LXXII fitly render it בֶּלֶּהֶמָה נִוָּא, his wills, or inclinations, but the Chaldee יִתְנַה, his doings—and so the Syriac,

—but the learned Castellio, most fully to the sense of the place in Exodus, naturam suam, "his nature." The Jewish-Arab, יָנוֹמָשְׂ, his nature or properties, in the plural; for so the word here is.

11. [d] *toward* Though יָﬠַב signify on, and toward, as well as above, or over, and be fitly so rendered, ver. 13 and 17, where—as here—God's mercy is said to be יָﬠַב, upon his children, and יָﬠַב, upon them that fear him; yet the comparison that is here made between the heaven and the earth, and the height or excellence of one יָﬠַב, not upon, but above the other, being answered, in the דַּרְשָׁדוּת, by the greatness or strength—so יָﬠַב signifies—of God's mercy יָﬠַב יִתְנַה יִתְנָה, that phrase must by analogy be rendered, above, not upon, or toward them that fear him. And then the meaning must needs be this, that whatsoever our fear or obedience to God be, his mercy toward us is as far above the size or proportion of that as the heaven is above the earth, i.e. there is no proportion between them, the one is as a point to that other vast circumference: nay, the difference is] far greater, as God's mercy is infinite, like himself, and so infinitely exceeding the pitiful imperfect degree of our

* [It may, however, be doubted whether these words do not form part of the paraphrase of יָﬠַב preceding.]
† [The passage runs, quævis assidua commutationes habitus longam ducere fortw aetatem, et vetustis jam fatiscentibus plumis nova penarrum successione juvenescere. He also says, Cæsaro dizimus aquila senectutum reviresceret mutations penarrum.]
obedience. The other expression that follows, ver. 12, taken from the distance of the east from west, is pitched on, saith Kimchi, because those two quarters of the world are of greatest extent, being all known and inhabited. From whence it is that geographers reckon that way their longitudes, as from north to south their latitudes.

20. [e] hearkening] The notation of מָנֵס in this place seems best expressed by the Arabic, statim atque audiant, "as soon as they hear," for that is the character of the angels' obedience, that as soon as they hear the voice of God's word, as soon as his will is revealed to them, they promptly and presently obey it. The Chaldee render it יִשָּׂעֵר, at his voice's being heard; the LXXII τὸν ἀκούσαν, as they hear, or as soon as they hear.

PSALM CIV.

2. [a] curtain] What תַּנְשִׁי properly signifies, will appear by Exod. xxxvi; there we find ten תַּנְשִׁי of fine twined linen, ver. 8, and those being coupled one unto another became one tabernacle, ver. 13. Over these he made תַּנְשִׁי, of goat's hair for the tent or covering over the tabernacle. Here it is evident that both the sides of the tabernacle, such as we usually call curtains, and the top, which in a bed we call a tester, in a tent the covering, were indifferently called תַּנְשִׁי, which concludes it to be any expansum, whether of linen or skin, of which tents were wont to be made, and from thence the tent itself, which consisted of such. So, 2 Sam. vii. 2, the ark of God which was then in the tabernacle or tent, was said to dwell תַּנְשִׁי תַּנְשִׁי, in מֵעַרְבָּם סְבֹּרָה, say the LXXII, in the midst of the tent or tabernacle, as that is there opposed to an house of cedar. So Cant. i. 5, the תַּנְשִׁי of Solomon are to be understood by analogy with the tents of Kedar precedent, from which they differed as fair from black, those being plain and black, but Solomon's—as all the rest of his furniture—sumptuous and magnificent, but still both of them of the same common nature of tents, though one much finer than the other. From hence it is that, Jer. iv. 20, dwellings are expressed as by tents, so by תַּנְשִׁי, which the Chaldee there renders תַּנְשִׁי לְעַבְּרִים, my towns or cities. So that still the word signifies a tent or tabernacle, or the materials whereof such were made, which being ordinarily skins, the LXXII here render it διπόνω, the Latin pellem, "a skin," the Syriac and Chaldee retaining the Hebrew word. And being here applied to the heavens or body of the air—which is oft expressed in the scripture by this word מְכְדָּשׁ, heavens—it must probably signify not the uppermost part of the tent, the tester or canopy only, but the whole tent, canopy and curtains both, for by that the air which encompasses the earth is most fitly resembled, in respect of us here below, for whose use it is that God hath thus extended or stretched it out. Agreeable to this it is that, Gen. i. 6, the air, which there divideth or separateth—as וְאֵאָר [דָּוָא], from וַאֹר [דָּוָא], in Arabic is to separate as a curtain doth—betwixt the waters, is called יַרְכָּה, which we render firmament, but coming from יָבָא, expandit, is better rendered expansum, "expansion," being thus extended over all the earth, as a tent about it; so that the earth is placed—as it was said of the ark, 2 Sam.
in the midst of a tent or tabernacle. This tent God is said to stretch out, by his secret invisible virtue doing that which in tents here below is wont to be done with cords.

3. [b] chambers] יִנְעַבֵּשׁ from יִנְעַבֵּשׁ, ascendit, signifies any upper room, to which they ascend. So 2 Sam. xviii. 32, he went up to יִנְעַבֵּשׁ, the chamber over the gate. Accordingly the LXXII here render it ἰσπραPHA, an upper room, and the Latin superiora ejus, "his upper stories." By יִנְעַבֵּשׁ therefore must be meant, though not the supreme, yet the superior or middle region of the air, which is here described as an upper story in an house, laid firm with beams—accounting the earth and the region of air about that as the lower room—and this floor is here said poetically to be laid in the waters, those waters which, Gen. i. 7, are above the expansum. This is most evident by ver. 13, where God is said to water the mountains, יִנְשָׁבֵּשׁ, from these his upper rooms, these clouds, whence the rain descends: the Chaldee calls them יִנְשָׁבֵּשׁ יָגוֹחַ, the house of his superior treasuries, where plenty is stored up, and from whence it is rained down upon us. And so as ver. 2, the highest heavens are in the first place set down, expressed by light covering God—a luminous palace where he dwells especially, who is every where present—and next after that, the element of air, as a tent or tabernacle for the earth; so here in the third place we find the waters, that part of them which remained in the middle region of the air—when the lower region of the air called יִנְשָׁבֵּשׁ, the expansion, Gen. i. 6, divided the waters from the waters, the superior waters kept in the air from the inferior which now fill the ocean—in which, saith the Psalmist, the beams of these upper rooms were laid—see note on Ps. cxxviii. 4;—i. e. whereas in the building of an upper story there must be some walls or pillars to support the weight of it, and on that the beams are laid, God here by his own miraculous immediate power laid, and ever since supported these upper rooms, there being nothing there but waters to support them, and those, we know, the most fluid tottering body, not able to support itself: and therefore that is another work of his Divine power, that the waters, which are so fluid, and unable to contain themselves within their own bounds, should yet hang in the middle of the air, and be as walls or pillars to support that region of air, which is itself another fluid body.

[c] wind] What יָנָר, which sometimes signifies spirit, sometimes wind, which is nothing but air moved, is set to import here, might be somewhat uncertain, were it not for the next verse, where it is said of the angels, He maketh his angels יָנָר, and his ministers a flaming fire, which the Apostle, Heb. i. 7, expressly expounds of the angels. There, as angels and ministers are but several names of the same divine creatures, so יָנָר and fire are but expressions of the several appearances of them, sometimes in airy, sometimes in flaming clouds. In this part of ver. 3, is described the use of clouds for God's appearing to us here below, expressed by mention of his chariot and walking. He is, we know, an infinite Spirit, and so invisible to any material, created, finite faculty; yet he is said to come down to us to presentiate and exhibit himself to us at some times more than others, then especially when the angels, who are the attendants and officers of his court, the
satellitium or "guard" that wait upon him, mentemque profundam circumcuneat, and "encompass this profound mind"—as the Platonists styled God—do visibly appear unto us. And these again being in their own nature either spiritual, and so invisible substances, or else, if bodies, of a most subtle, indiscernible nature, are wont, when they purpose to appear, to come in clouds, either airy, or—that air being ascended—fiery and flaming. In which respect that airy or fiery cloud, when it is in motion especially, is fitly resembled to an eagle with wings, in which those angels descend, and overshadow first, then perhaps light on us, as an eagle or dove doth first hover over, then light on any thing; and then God is agreeably said to come, or fly, or walk on those wings of the wind, or moved air, or white cloud, i. e. to be eminently present, where the angels thus appear. From hence therefore it may be resolved, that as ההוא in the plural in the next verse are the winds, i. e. agitated air or clouds, wherein the angels appear—and those defined, by their opposition to flaming fire, to be clouds of pure air, white, not fiery clouds—so the ההוא here is the generical word, belonging to both those sorts of clouds, which the angels make use of to descend and appear in, and those clouds of a breath, as to resemble the wings of an eagle or great bird: and then God, who makes the clouds his chariot, his vehiculum, to bring him down, may fitly be said to walk on these wings toward us. Thus, Ps. xviii. 10, God's riding on the cherub, is again expressed by flying on the wings of ההוא, which we there also render the wind. There the angels are sure meant by the cherub, and those—as in the ark—pictured with wings. Now in the ark the wings of the cherubim were so placed one toward the other, that they made over the propitiatory a kind of seat, and that was looked on as the seat of God; and accordingly the ההוא or spirit, there and here, on whose wings God is said to fly there, and walk here, must be those agitated clouds, whereby, as with wings, the angels fly down to us; and so God is said to walk, or be present on them. This makes it necessary to render ההוא in the same sense in both verses, and that—according to the original notion of it—air, or wind, which are exactly all one, save that the latter intimates motion, and so is the fitter to express these clouds by which the angels descend, most frequently with some incitation, פּוֹרוֹמֹיָה פרֹו בְּעָלָה, a violent rushing blast, Acts ii. 2. Aben Ezra and Kimchi in this fourth verse are willing to take the word הנון, winds, in the genuine notion, and angels in a metaphorical, interpreting it by, Ps. cxlviii. 8, wind and storm fulfilling his word, where the wind is described as a kind of minister, and so angel of God. But the apostle, Heb. i. 7, expressly applying the words of this fourth verse to the angels, obligeth us thus to interpret them.  

8. [d] They go up by the mountains . . . .] It is not here certain whether הִנִּים, mountains, and הנון, valleys or plains, be to be read as in the nominative, or as in the accusative case. If they be in the nominative, then we must read, as in a parenthesis, the mountains ascend, the plains or valleys sink down, joining the end of the verse, unto the

† Booth.

a [But it will make no difference in the apostle's argument if הנון be translated winds, which the context appears to require.]
place, to hasted away, ver. 7, thus, The waters once stood above the mountains—those places which now are such—but at the uttering God’s voice they fled and hasted away—the mountains ascending, and the valleys descending—unto the place which thou hast prepared for them. Thus the LXXII and Latin understood it—αὐτομόνα, καταμόνα, ascendant montes, et descendunt campi, “the mountains ascend, and the plains descend”—referring to the change that was made in the earth, from being perfectly round and encompassed with waters, into that inequality wherein now it is, great mountains in some parts, and great cavities in other parts, wherein the waters were disposed, which before covered the face of the earth. But they may be more probably in the accusative case, and then ἦν, the waters, ver. 6, which were understood ver. 7, though not mentioned—for it was the waters that there fled and hasted away—must be here continued also, viz. that the waters ἐνάρχον, ascend or climb the mountains, and ἔρημον, descend or fall down upon the valleys or fissures, or hollow places, ditches and the like receptacles of waters; for so now signifies among the Rabbins. And this sense the Chaldee follow, they ascend from the abyss ἐξ ἀβυσσίνων, to the mountains, and they descend ἐν καταφύτων, into the valleys, to the place. And this is the clearest exposition of it, rendering an account of the course of waters, since the gathering them together in the ocean, that from thence they are by the power of God directed to pass through subterranean meatus to the uppermost parts of the earth, the hills and mountains, where they break forth in springs, and then by their natural weight descend, and either find or make channels, by which they run into the ocean again, that ἐσπαίρει, place, which God hath hewed out as a receptacle for them; and by their thus passing they are profitable for the use of men, in watering the cattle, and the fruits that grow on the earth, ver. 10, &c.

11. [ε] quench] ὄλυς, from ἄλος, to break, and applied to hunger, or as here, to thirst, must signify to alloy, or quench, to debilitate, and take off the keenness of the appetite. The phrase is communicated to other languages, and is usual among us, who take breaking of fast for eating. The LXXII here read προσδίνοντας ἐλ θραν, they expect or wait for their thirst; and so the Latin, expectabant, reading no doubt ἐν, from ἐν, with π, not ὁ, which signifies to expect or wait: so ver. 27, all these wait on thee ἐν ὑμῖν; the LXXII there, as here, read προσδόκων, expect. So Ps. cxlv. 15, the eyes of all ἐν ὑμῖν, wait on thee. But as the Chaldee, so the Syriac assures us of the other reading of it, who render it, ἐκφύστε, are filled or satisfied, when they thirst. This is here peculiarly remarked of the asses in the dry, remote, and sandy deserts, which, though a dull and stupid creature, are by Providence taught the way to the waters; and there is no such way for the thirsty traveller, as to observe the herds of them descending to the streams.

12. [σ] sing, &c. The word ἄλυς is not elsewhere used in the Bible, but only in the Chaldee [παράγεται], Dan. iv. 9, 11, 18. There it is interpreted by the LXXII, φολλα, leaves, as here by the Chaldee ἄλυς,
boughs or leaves—from 伊利, being moved or shaken—because the boughs or leaves are agitated by the wind. There it is distinguished from ἀκακία, branches, which are there expressed by another word, ἡμικέρας, his branches. It is therefore most reasonable to render it here either boughs or leaves, and לוד must be in strict rendering from between—so לוד must be rendered, ver. 10, not among but between—ἀπομίσσον, say the LXXII—to denote the hollow receptacles for waters between the hills, or risings of the ground on both sides. From between these boughs or leaves, then, the fowls of the air יִקְטָא וּלְכָא, send out their voice, not by singing only—for that is peculiar to few—but by making any noise that is proper to them. It is here hard to divide upon what ground, or by what understanding of the word, the LXXII should render it מֵקֶם, rocks—and yet the Latin follow them in the reading, and the Syriac by מֵקֶם, mountains, or rocks, seem to consent to them—the context inclining it to the notion of boughs or leaves, and the use of the word in Daniel confirming it. It is possible they might apply it to the springs precedent, ver. 10, which coming out of rocks or mines, they might think those rocks poetically expressed by branches of those springs. But it is most probable that for מֵקֶם, they read מֵקֶם, and so render it rocks; for so we know cepha signifies.

17. [g] fir trees. For מֵקֶם יֹשֵב, fir trees, so understood both by the Chaldee and Syriac, the LXXII read יָבֹא יָדָא אַבּוֹ, is the captain of them—the Latin, dux est eorum—reading, it is probable מֵקֶם, in the head of them.

18. [h] coneys. For מֵקֶם יֹשֵב, rabbits or coneys—so used Lev. xi. 5, Deut. xiv. 7—some copies of the LXXII now read χοιρομυλλίως, hedgehogs, others λαύωες, hares; and the Latin follows the former, reading herinaciis, “hedgehogs;” and that most probably is the right reading of the LXXII, because both in Leviticus and Deuteronomy they so render מֵקֶם. That the word cannot signify hares, is certain both from Deut. xiv. 7, where מֵקֶם, the hare, is set down distinct from it, and from the context here, which makes the rocks their refuge, as to coneys they are, but not to hares; and the same prejudice lies against the other: and therefore the Chaldee render it מֵקֶם, coneys; and so Abu Walid, saying, it is a creature not so common in the east, but in the western parts frequent, and called מֵקֶם יֹשֵב, alconia, the corruption of cuniculi; and so the Jewish-Arab יֹשֵב, to the coneys; and the Syriac מֵקֶם יֹשֵב, not—as the Latin translator—leporibus, but to coneys.

21. [i] meat from God. What is here said of the lions peculiarly, that they roar after their prey, and seek their meat from God, may be illustrated by what is observed of those creatures, that to their great strength and greediness and rapacity they are not proportionably provided with swiftness of body to pursue those beasts in the desert on which they prey, nor yet so quick-scented as to be able to follow and
trace them to their places of repose. It hath therefore been necessary to the providing for these, that some supply should be made to these defects by some other way. And it hath been affirmed by some, that their very roaring is useful to them for this end, and that when they cannot overtake their prey, they do by that fierce noise so astonish and amate the poor beasts, that they fall down before them. But it is more credible, what is reported of the jackal, a sort of larger fox, that being provided of those abilities which the lion wants, [he] is joined to him, first by interest—as wanting that strength which the lion hath—but more by the great law of nature, into a league and strict confederacy; and so constantly hunts for the lion, and when he hath seized the prey, stands by, till the lion hath sufficiently gorged himself, and then contents himself with the remainder. If this have that truth which it professes to have, it gives a clear account both of the phrase of roaring after the prey, and of seeking it from God; of roaring, as being able to do nothing else toward the getting it, but only thus to frighten the hearers, and express his own hunger and want;—in which respects the devil, in seeking whom he may devour, is expressed in this style of a roaring lion, first, as very greedy of his prey, secondly, very unable to get it, unless we voluntarily yield to his loud noises, beside which he hath no other means to prevail upon us, and if we resist or not give our consent to his temptations, we have conquered, and he, as worsted, will fly from us;—of his seeking his meat from God, who by this extraordinary dispensation bestows it on him, as it were in answer to his call—the roaring here being proportionable to the crying or gaping of the young ravens, Ps. cxlvii. 9—and so this, as that, interpreted to be a natural way of calling on God, which he that relieves the destitute obliges himself to answer.

25. [A] wide sea] One epithet of the sea here is, that it is יָבָא לָכֵּנָ, which the Latin renders spaciousum manibus, “wide in hands”—by hands signifying the extent of the branches thereof both ways, on this side and on that side—but the Chaldee יָבָא לָכֵּנָ, wide or spacious in the bounds; the Jewish-Arab יָבָא לָכֵּנָ, wide of banks, or shores; and the LXXII very properly εἴφοιχωρος, of wide extent. The Syriac retains the Hebrew יָבָא לָכֵּנָ; from יָבָא, which, as it signifies hand, so it is used also for space or place, because those are wont to be distinguished by the right and left hand. So Deut. xxxii. 12, יָבָא, and thou shalt have a place without the camp, where the LXXII read ρόμος, place. So 2 Sam. viii. 3, יָבָא, his place, we render his border; and so many times more in the Old Testament.

[A] things creeping] יָבָא—from יָבָא, to tread or go—signifies any kind of incessus or motion, whether on the earth or water, and must be rendered as the context directs it. Verse 20, it is used of the beasts of the forest, יָבָא, and then must be interpreted not creep, but go, or move, or walk; and here being applied to the fishes of the sea, it must be rendered swimming; and so Gen. i. 21, where in the waters God is said to bring forth whales and every living soul יָבָא, that moves as things move in the waters, i. e. that swims. In proportion wherewith the יָבָא, that follow, are not to be rendered beasts—which we use not
to apply to fishes—but by some more general word or phrase, living creatures, which is exactly answerable both to the original רְשֵׁי—from רְשֵׁי, visit—and the Greek γ蝗a.

26. [m] leviathan] Of leviathan, the whale, or vast bulk of fish, we have a large description, Job xli. 1, 8c. The sum of it is, that he is of too great a size to be taken with hooks and lines, as other fishes are, to be brought to hand, or managed, as beasts of the land oft are, and so made useful and serviceable either to our sports or business, to be slaughtered for food, and either eaten or sold, as others, or any ways to be assaulted and taken. He is so fortified by nature, that there is little hope to combat with him, and prevail; consequently all care and solicitude is removed from him, as long as he hath his guide, the ήγηρηρ, or musculus, by whose conduct he steers; but being deprived of that—which it is the fisher’s first design to procure—he runs himself aground, and so perisheth. And this may give us the notion of רְשֵׁי here, which is applied to leviathan. The word signifies to deilde, scoff, or contemn, and is applied to God, Ps. ii. 4, speaking of the oppositions and tumults of the people, He that sitteth in heaven רְשֵׁי, shall laugh at them, contemn them, as those that are not able to do any thing against him: so Job xxxix. 7, רְשֵׁי, he shall laugh at the tumult of the city; and in the description of leviathan, xli. 29, רְשֵׁי, and he shall laugh at the shaking of the spear, i. e. contemn all the weapons that can be brought against him. And this certainly is the meaning of it in this place, that the whale is so fortified with his scales, which are so near one to another, that no air can come betwixt them, they are so joined and stick together, that they cannot be sundered, Job xli. 16, 17—and from thence the word leviathan seems to be fetched, from רְשֵׁי, to be joined and stick fast together—a—that he scorns and laughs at, and triumphs over all opposition or assaults that can be made upon him in the sea. The LXXII well render it ἐμφαίειν, to mock, or scoff, or laugh at.

28. [n] good] רְשֵׁי hath the notion of goodness only, not of benignity also, which we accordingly in vulgar style call bounty or bonity b. The LXXII here read καρδιόντας, benignity, and other copies πιστίν, faith; and it is here applied to the great plenty that God provides for all creatures, even to satiety—so רְשֵׁי signifies—a kind of festival diet, according to the notion of רְשֵׁי, a good day, i. e. a festival. The word is also used sometimes to signify a great degree, as when in our language we use a good deal, for a great deal, and well done, for thoroughly done; and so the LXXII oft renders it σφόδρα, very much, and ἐξαρσθεῖ, exactly; and so here רְשֵׁי may signify well, i. e. plentifully filled, and that returns to the same sense.

34. [a] of him] It may be thought dubious whether רְשֵׁי, to, or on him, belongs to the meditation, or the sweet. If to the first, then our English is right, My meditation of, or on, him shall be sweet, viz. to him

[a] [Lee in his notes to Job iii. 8. derives it from וֹ, twisting, and רְשֵׁי a monster, the singular of רְשֵׁי and רְשֵׁי. The Arabic ṣר signifies tovveil.]

[b] [It is evident from the context that we ought to read “not of goodness only but of benignity also.”]
that meditates; and to that the consequents well accord, I will be glad, which is an effect of sweetness in him to whom it is such. But all the ancients join in the second way of understanding it, My meditation shall be sweet to him—or, as the Jewish-Arab, כְּרוֹן, with him—according to that of the Psalmist, Ps. xix. 14, Let the meditation of my heart be always acceptable in thy sight. Thus the Chaldee here קְרוֹן, before him; the LXXII ἡδυβεῖν αὐτῷ, Let it be sweet to him; the Syriac ἀνῇ̄, to him; and so the others also. And so יְזָּכָה signifies to, as well as on.

PSALM CV.

3. [a] Glory ye] That יְזָּכָה in the reciprocal conjugation, is yet to be here rendered in the active sense, is agreed on both by the Chaldee and Syriac; מְדוּנֶה, saith the former, praise in his name, and the other, מִפְּרוּס הָעָם, praise to his name; where as ש, in, so יז, to, is certainly a pleonasm—as, ver. 15, both ש and יז are, in יְזִיבִּים and יְזָּכָה, my anointed and my prophets—and the whole phrase signifies no more than the Latin of the Syriac expresses, Laudate nomen sanctitatis ejus, “praise the name of his holiness;” just as παιστέων Θεό and ἐν Θεῷ, believing God and in God, are all one, the preposition being abundant very frequently. The LXXII, indeed, and the Latin read it in the passive sense, ἐκκυμώοντε ἐν, laudamin in nomine sancto, “be ye praised in his holy name; but this certainly without any propriety of expression, the praises of God, and not of ourselves, being the duty to which we are invited in this Psalm b.

4. [b] his strength] For יִעַז, his strength, the LXXII seem to have read יְזָּכָה, be strengthened, and accordingly render it παραθάλάσσαν; the Latin confirmamini, “be confirmed;” and so the Syriac Ᾱnetinet, be strengthened; and so the sense would well bear, seek the Lord, and be confirmed, let all your strength be sought from him; so the Jewish-Arab, Seek the Lord, and seek that he would strengthen you, or strength from him, or you shall certainly be strengthened, if by prayer you diligently seek him. But we need not change the reading for the gaining this sense. This Psalm was composed for the constant use of the sanctuary; and then יִעַז may most properly here denote the sanctuary,c as it doth not unusually in several places; and so it is best joined with יָצָע, his face, the appearance and exhibition of himself in the sanctuary. And so seeking his sanctuary, is offering up our prayers to him there, as the means of obtaining all assistance and strength from him. The Chaldee read פִּי יְזָּכָה, his law, which we know was kept in the sanctuary, and which all were obliged to obey that addressed unto him there, and in obedience to that all their strength consisted.

12. [c] few men in number] The phrase יִפְּשַׁר, almost, which is here

b [Noldius, p. 145, gives a number of passages where ש has the sense of de; therefore it may be rendered here, “Make your boast of the Lord,” or “glory in the Lord,” as Hengstenberg translates it.]

c [Rosenmüller approves of this interpretation, comparing Ps. lxxviii. 61, cxxxii. 8, 2 Chron. vi. 41.]
added to נצח נשים, persons of a number, or plurality, must needs be a restraint and lessening to it. A number or plurality we know is of no less than three in the Hebrew and other languages, and so persons of a number almost, cannot signify either more or less than two. And this a most exact and commodious expression to signify Abraham's state when the promise of Canaan was first made to him, Gen. xii. 7: for then before the birth of Isaac, nay, of Ishmael, he had certainly no other but his wife Sarai, unless perhaps some servant, which was not here to be numbered. This therefore will be the best rendering of the phrase ניצח נשים, in their being, or when they were נצח נשים, scarce, or almost, or not so much as persons of a number, or a number of persons, i. e. distinctly but two of them, Abraham and his wife d.

15. [d] mine anointed] Thatunction was a ceremony of inauguration, or advancing to any great office among the Jews, is sufficiently known. Hence it is that the Chaldee oft renders it by making great; Ps. xlv. 7, מנה, God hath anointed thee, they render נצח, hath advanced or dignified thee. And as there were three offices to which unction was used—the regal, the sacerdotal, the prophetical—so each of these may not unfitly be styled נצח, my—i. e. God's—anointed; but especially the king is thus styled: so 1 Sam. xxiv. 7, If I shall do this נצח, נשים, to the Lord's anointed, i. e. to king Saul; so of Cyrus, Is. xlv. 1, thus saith the Lord נצח נשים, to his anointed. And so of the Messias, Dan. ix. 25, was by all that from that text expected him looked upon as a King that should come among them. And thus in this place, where of the patriarchs, Abraham and Isaac, God useth this double style, mine anointed, and my prophets, these two offices are in all reason to be understood, that as they were prophets by God inspired, Abraham having signal revelations made unto him, particularly of the captivity of his posterity in Egypt, and their coming out in their fourth generation, Gen. xv. 16, and again, xvii. 6, of the great dignity that should befall his seed—and so Isaac prophesied also of the future estates of the posterity of Jacob and Esau, Gen. xxvii. 40—so they were designed by God as the foundation of a most illustrious monarchy, that should spring out of their loins—I will make nations of thee, kings shall come out of thee, Gen. xvii. 6—and being thus great, advanced to this dignity in God's decree, they are justly to be equalled to the greatest kings anointed with oil, being particularly owned by God, and warning [being] given by him in an extraordinary manner to other kings, Abimelech, &c. that they should not dare to do them the least injury.

18. [e] he was laid in iron] The phrase נצח נשים is capable of two renderings, either the iron entered his soul, or his soul entered the iron. The LXXII take it in the latter sense, σύνεργον διάλειν ἡ ψυχῇ

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d [The Athnach under נצח נשים forbids us to join נשים with it. Therefore it is better to take Rosenmüller's sense of נצח, i. e. "numero pauci, faciles numerat." Jebb renders it, "When they were yet few in number (yes), very few." Similarly French and Skinner, Hengst.]
abroı, his soul passed through iron; and so the Syriac, סְכּ בָּגָר, his soul went into iron, and the Jewish-Arab, his soul came into iron; but the Chaldee follow the former rendering הָדַע יְרוּשָׁלִיָּמ, וַיָּשֶׁר, the chain of iron went into his soul. The difference of these is not great, as long as by the iron is understood, with the Chaldee, the iron chain; and to that the foregoing mention of the בֵּיי, a gyve or chain, inclines it: and if there be no mention of Joseph's being put in chains in the story, Gen. xxxix, yet the manner of securing prisoners being ordinary by chains, and the crime objected to Joseph so great, of attempting his mistress's chastity, there can be no cause to doubt of that, especially when the former part of the verse mentions a chain expressly; for as הבו, his soul frequently signifies no more than he—and so his soul entering into iron is no more than that he was fettered—so הב oft signifies the sensitive faculty, that which is capable of pain and grief, and then the iron's entering his soul is no more than being painful to him. And in this sense בַּי, iron, is certainly used, Ps. cvii. 10, of prisoners bound in affliction בַּי, and iron, i.e. chains or fetters. But there is another possible notion of the phrase, as הב, iron, may signify a sword or dart, or other sharp weapon made of that metal, by which in this book of Psalms calumny is oft poetically expressed: so Ps. lv. 21, their words were drawn swords; and Ps. lvii. 4, their teeth are spears and arrows, and their tongue a sharp sword. Thus have some learned men understood the phrase of Mary, Christ's mother, Luke ii. 35, וְהַפֲרֵשַׁל מְצָלֵיתָהוּ רֹעֵפָא, a sword shall pass through thy soul, of the scandal and reproach of the cross of Christ, or some other great affliction. And the metaphor is very easy, and as vulgar as the phrase of wounding one's reputation, which is constantly used of the calumniator, such as Joseph's mistress certainly was, and the calumny of so foul a nature, that it must needs pierce his soul, grieve him more than fetters of iron could do. If this be the notion, then the former rendering must be retained, the iron—that sword of the mistress's tongue—entered or pierced his soul. And if not this but the other be the meaning of it, iron properly taken for fetters or gyves, yet that may most fitly be the rendering still, the shackles, both the pain of them, and especially the reproach of them to a person of approved piety and chastity, must needs pierce his soul, and grieve him exceedingly: and so this may either in the literal or metaphorical sense be best resolved on for the rendering of it.

19. [∴] his word came] Among the many uses of בֵּיי or בֵּין, to come, there is one peculiar to words, or sayings, or promises, which must therefore belong to בֵּיי, his word, here, viz. to come to pass, to be performed. So Jer. xvii. 15, where is the word of the Lord, בֵּין, let it come to pass; 1 Sam. ix. 6, there is a man of God, all that he saith בֵּין, cometh certainly to pass; Gen. xviii. 19, בֵּין עַל בֵּין, that the Lord may make come, i.e. bring to pass, all that he hath spoken to him. So Ezek. xxiv. 24, בֵּין לֵא, when it shall come to pass. And so here unquestionably, Joseph was kept in prison under that slander, until his word came to pass, i.e. till he interpreted the dreams of Pharaoh's
officers, and his predictions came to pass to each of them, that being the peculiar means of making him known to Pharaoh, and fetching him out of the prison, Gen. xli. 14. And then his interpreting of Pharaoh's dream following it, which Pharaoh looked on as an evidence that the Spirit of God was in him, ver. 38, and upon which he said to Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art, ver. 39, this in all reason may be resolved to be that which was respected here in the next words, ὁ λόγον τοῦ Κυρίου, ὁ ἱεροσολυμικός, the word of the Lord, i. e. God's shewing him the meaning of those dreams, Gen. xli. 39, God's telling him, or revealing to him the interpretation of them—ὁ λόγον τοῦ Κυρίου, the oracle of the Lord, say the LXXII—purged him—so ἔργα properly signifies to purge—as silver is purged in the fire, and so approved to be pure when it comes out thence, that which is not pure being destroyed there, or evidently discovered what metal it is. And in this sense it most exactly belonged to the passage of Joseph, under the calumny and scandal of having attempted his mistress's purity, for which he was imprisoned—which by the way makes it more probable that that calumny was meant by the iron entering his soul—this interpretation of Pharaoh's dream being clearly from God, who had sent the dream, and so an evidence that Joseph was a pure and pious person; it being not imaginable that God would vouchsafe to reveal such secrets to an impure person, or to any but a pious and truly virtuous man. And so this is the full importance of this verse.

22. [g] at his pleasure] ὑπὲρ, in the notion of ἀρετή, for will or pleasure, is no more than at his will. The Chaldee render it, with little change, אַבְרָם אֲדֹנָי, so as to—i. e. as was agreeable to—his will or pleasure; but the Syriac most expressly, מְאֹד, as he would. So the Jewish-Arab, מְאֹד, as he saw fit, “ex sententia sua;” and the Jewish-Arab glossary, citing the place, expounds מְאֹד by מַה, consilia, sententia, bůṣa. But the LXXII, reading, it seems, ἐπιτρέπει, as his soul, read ὡς οἰκεῖον, as himself; and so the Latin, sicut semetipsum, without any great sense in it. As for the phrase ὁ πρίγνη, to, or that he might bind his princes, the meaning of it is clear, that he might have power over the greatest men in his kingdom, to command or forbid the doing of any thing—so ὁ πρίγνη also signifies—to punish them that do contrary—and accordingly the LXXII render it παραπλάνηται, to chastise—and so to bind, that nobody could reverse what he did, according to the use of that phrase in the inscription of Isis, “Ἰσίς ἡ βασιλευσα τῆς χωρᾶς....καὶ δόσα ἐγὼ δόσω, οὐδεὶς δύνασαι λύσαι,” Isis queen of the region....and whatsoever I shall bind, no man hath power to loose—making this power of binding to be an evidence of authority—and then power of binding the sirs, or lords, or princes of Pharaoh, must signify Joseph's having, next to the king himself, a supreme uncontrollable power. And so the word ὁ πρίγνη generally signifies to oblige to obedience and to punishment, to command—and so Dan. vi. 7, 8, 9, ὁ πρίγνη is rendered δόγμα and τρικλίτως, a decree or law—and to inflict punishment on the disobedient. Of this word, see

e Diodor. Sicul. lib. i. p. 16. [c. 27. The expression is not δόγμα, but δομοδείρωσα.]
Power of the Keys, ch. iv. § 6, 7, 8, &c. And in the same sense must the next phrase be understood, וְיֵשִׁיְ וָ֣לֵּ֑י, and he shall—not teach wisdom, but, in the notion of the word now found in the Arabic dialect—
judge his senators. The word is so used, Ps. x. 18, יְהֹוָּמַ֑כְּךָ, to judge the fatherless, and Acts xxiii. 3, יְהֹוָּמַ֑כְּךָ; גְּדוֹלֵ֥י הַיָּדָ֖ים, judge me according to law, and frequently elsewhere in that dialect; which shews that this was anciently a notion of the word. And so still that denotes the supereminent power that was given Joseph, as to command the nobles, so to judge the judges, or senators, according to what we find in the story, Gen. xlii. 40, Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou; and again, ver. 41, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring, ver. 42, and made him ride in the second chariot, ver. 43; and without thee shall no man lift up his hand, ver. 44.

27. [A] his signs] In this phrase, יָנָּפֵי פְּרָרָֽה, the words of his signs or prodigies, יָנָּפֵי, words, seems to be somewhat more than a pleonasm. God had told them what signs they should use, to convince the people first, and then Pharaoh, of their mission: and so in each judgment, God commands, and they shew the sign: and God's thus telling or speaking to them, is properly יָנָּפֵי, words, and the matter of these words expressed by יָנָּפֵי פְּרָרָֽה, signs or prodigies of his, viz. which, as he directed, he would also enable them to do among them. Accordingly not only the LXXII retain λόγους τῶν σημειῶν αὐτοῦ, the words of his signs, but the Chaldee also יָנָּפֵי פְּרָרָֽה, the words of his signs. And ver. 28, it follows, that they disobeyed not his word, i. e. Moses and Aaron—see note there—disobeyed not the direction of God for the shewing that particular miracle of the three days' darkness upon the Egyptians. The Jewish-Arab so expresseth it, as may be rendered either the thing, i. e. matter, or the command of his signs.

28. [i] and they rebelled not] The Hebrew in all copies is acknowledged to read נָא פַּלְפַל, and they provoked not, rebelled not, i. e. disobeyed not his word. So the Chaldee, פַּלְפַל נָא, and they rebelled not, resisted not his word. Which passage is to be understood of Moses and Aaron, that how little hope soever they had of doing good on Pharaoh—yea after God had given him up to obduracy, and they were to expect all rage and ill usage from him—and yet as God commanded them, or according to the יָנָּפֵי פְּרָרָֽה, the words of his signs, ver. 27—see note there—they did courageously proceed from one sign to another, not fearing the wrath of the king or people, to shew all God's miracles upon the Egyptians. The Latin reads, non exacerbarit, "he did not provoke," in the singular, but to the same sense, referring it, I suppose, to Moses. But neither singular nor plural can probably refer to Pharaoh or the people of Egypt, that he or they resisted not God's word: for though upon that plague of darkness, Exod. x. 24, Pharaoh called unto Moses and said, Go ye, serve the Lord, yet that is attended with an only let your flocks and your herds be stayed; and then it follows,

f [The commentators generally adhere to the received signification of the word. Hengstenberg compares Gen. xii. 39.]
ver. 27, he would not let them go. The importance therefore of יָרֵה מָלֶק, they resisted not, seems no more than what is affirmed in the story, ver. 21, 22, The Lord said unto Moses, Stretch out thy hand... And Moses stretched forth his hand—i. e. readily obeyed, and did what God directed; and that at a time when Pharaoh was likely to be incensed, and vehemently offended with them. For which consideration the story there gives us this farther ground: for as, ver. 10, he had before expressed some anger and threatens, Look to it, for evil is before you, and they were driven from his presence, ver. 11, so now upon the hardening his heart, which follows this plague of darkness, he said to Moses, Get thee from me, take heed to thyself; see my face no more, for in that day thou seest my face thou shalt die the death, ver. 28. This rage of Pharaoh Moses in reason might well foresee, but he dreaded it not, but boldly did as God directed; and that is the meaning of יָרֵה מָלֶק, they resisted not God's words. The LXXII now read it without the negation; some copies, καὶ παρενίκαλαν, and they exasperated, others ὁδὸν παρενίκαλαν, because they exasperated his words. And the Syriac, with the Arabic and Ethiopic, follow them, תֹּאְחָה וְנַפְּלִיָּה, and they murmured—so that word seems to be translated into other languages—or resisted his word. And thus it might have truth in it, being applied to Pharaoh and the Egyptians, who could not yet be brought to be content to let the Israelites go free, and carry their goods with them out of their kingdom, Exod. x. 24, 27. But it is more probable that the true original reading of the LXXII was obre, neither, which as it is the exact rendering of יָרֵה, and not, so it is very near to וּלָ, which some copies now have. And from this light, but very ancient corruption of their copy, the other translations have it, which consequently must be reformed by the original.

30. [k] brought forth] The word יָפָל properly belongs to water breaking or springing out of the earth, and is applied to any plentiful production; Exod. i. 7, the children of Israel grew, וַיֹּסֶף, and procreated abundantly, and, as it there follows, the land was filled with them. The noun יָפָל, from hence, is used for all sorts of creatures of the earth or water that go not on legs, locusts, ants, worms, hornets, fishes, &c., because they procreate so exceedingly. It cannot therefore more fitly be rendered, both according to the force of the verb and noun, than by swarming, and that in such a degree over all the land, that the palace, which may be supposed to be most carefully kept, was

[e] [There are various conjectures both as to the reading and meaning of the text. Kennicott, after Bp. Hare, would read יָרֵה מָלֶק; but there is no authority for it. Bp. Lowth would understand יָרֵה מָלֶק or יָרֵה מָלֶק as the subject of יָרֵה. Bp. Horsey approves of Merrick's view, which makes it an impersonal construction, and his word was not disobeyed. Jebb evidently makes it refer to the Egyptians; and so does Hengstenberg, applying יָרֵה מָלֶק to the whole series of plagues. Glass (Phil. Sac. Lib. iv. Tr. i. Obs. 1. note) makes it interrogative, quoting sixteen passages where יָרֵה is omitted; and this is noticed by Rosenmüller, though he gives no decided opinion. It appears more in accordance with the context that the words should refer to the Egyptians than to Moses and Aaron. See Glass, l. c.]

[h] [Never to water: always to animal life.]
not free from them. The Chaldee render it שִׁפֵּר, which signifies among them scaturivit, any copious production also; but the LXXII ἑξηφορέω, from the notion of the word for creeping. What is here said of מַרְאָם, their land, that that produced these swarms of frogs, is, Exod. viii. 3, said of the river, and so ver. 5 and 6 [vii. 28, viii. 1, 2 Heb.], stretch forth thy hand over the streams, the rivers, the ponds, and cause frogs to come; and as this makes more for the propriety of מַרְאָם, according to that of Gen. i. 20, speaking of the waters, יָדָיוֹת יָדָיוֹת, let them swarm or produce abundantly the swimming thing, so, the earth and the waters being now but one globe, the earth may be said to bring forth that which the waters produce; or secondly, מַרְאָם, their land, may signify their country, of which their rivers were a part; or thirdly, though the rivers produced the frogs, yet the land swarmed with them, as appears by the consequence, they went up into the king's chambers.

42. [t holy promise] That יָדָיו which joined to a verb intransitive signifies with, is acknowledged by lexicographers; and here such a verb is understood after יָדָיו יָדָיו, the word of his holiness—which he spake or had—יהוה יָדָיו, with Abraham: so the Chaldee understood it, and read יָדָיו יָדָיו, which with, i.e. which he had with or to Abraham; and so the LXXII, τοῦ προσ' Αβραάμ, which he had, or which was made to Abraham.

PSALM CVI.

Tit. [a] Praise the Lord] מַרְאָם is here no part, but only the title of this Psalm. This appears by two competent evidences; first, by the joint suffrage of all the ancient translators, of which the Syriac renders it not at all, but instead of it gives—as their use is—a large syllabus, or contents of the Psalm, but the Chaldee retain it as a title, and the LXXII and Latin retain the Hebrew words, putting them into one, in the direct form of a title, ἀλληλούα, Alleluja, and the Arabic more expressly, such a Psalm, noted with the title of Alleluja; secondly, by express testimony of Scripture, 1 Chron. xvi. There we read, ver. 7, On that day David delivered first—not this Psalm, as we read, but—these, viz. three Psalms to thank the Lord, into the hands of Asaph and his brethren. The first of these Psalms is the CVth, recited there in the first thirteen verses, the second the XCVIth, the last is that which we have before us. And as the first begins ver. 8, the second ver. 23, so doth this third follow, ver. 34. Give thanks unto the Lord, for he is good, for his mercy endureth for ever; and then, as in a breviate, ver. 35, 36, the two last verses of it: and so, it is evident, the Alleluja in the front was not used, but left out, as being no part, but only the title of the Psalm; which, by the way, teacheth us, that in the offices of the church, the titles of the Psalms were not wont to be used in the Jewish church, but designed for other purposes, either to signify the author, or occasion, or matter, or kind of the Psalm. This being thus cleared of this present Psalm, will be in all reason applicable to all those other

1 [So Noldius, and probably Rosenmüller and Hengstenberg. But there appears to be no good reason why we should not consider יָדָיו to be the sign of the accusative in both clauses. So Jebb, French and Skinner.]
Psalms which have this form of *Alleluja, Praise the Lord*, in the front of them, as the title in every of them, and not any part of the Psalm.

7. [b] *at the sea* For שָׁלִּיךְ, *by the sea*, the LXXII seem to have read שָׁלִּיךְ, the participle present from יָרֵה, *to ascend*, rendering it ἀναβάλλωνς, *ascending*; but that not very fit to be accorded to the context, which speaks of their murmuring *at the Red sea*, into which they could not with any propriety be said to *ascend*. And yet herein the Latin and Arabic follow them—though they do also truly render שָׁלִּיךְ, *in mare—ascendentes in mare, mare rubrum*, "ascending into the sea, the Red sea." But the Syriac departs from them—as the Chaldee—and reads סָפַּרְתָּם, *near the waters.*

13. [c] *They soon forgot* יַעֲשֵׁה doth questionless signify *making haste*; and if here it did so, there is no necessity it should be joined with the following verb, and signify adverbially, for all the ancient interpreters read it as a verb; ἐρέχωμεν, *they made haste*, say the LXXII; cito fecerunt, "they did suddenly," the Latin; וְלָכְפִּית, the Chaldee; גְּלַא, the Syriac; both used for *making haste*, from the Syriac, גְּלָא, *being in commotion and perturbation*. And so the sense will best bear, they made haste, i. e. took it ill, that they were not presently brought into the plenty they were promised; so after this we see, Numb. xx. 5, that this was their form of expostulation with Moses, Wherefore hast ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates, the plenty promised them in Canaan: and then thus to make haste, was to be impatient to stay God's time of giving them this inheritance; but because they had it not straight, wishing themselves back again in Egypt. And this will agrees to the context, they made haste, they forgot his works, they waited not for his counsel, making an opposition betwixt the first and the two last of these; they made haste, i. e. weighed not, considered not what God's purposes or promises concerning them were, could not attend the performance of God's promise in his own time, went on passionately in pursuit of their plenty which they looked for, and as soon as they descried any difficulty—want of water, a desert place—concluded presently, that they were betrayed, and should be utterly undone, and lost; neither remembering what God had formerly done for them, by interposition of his power, nor waiting with patience till God's time, or till concerning their present exigece he should make known his purposes to them. This is very agreeable to the notion of this word in Kal for making haste, and in Niphal, applied to the mind, for doing all things rashly, unconsiderately, precipitously, and so foolishly. So Job v. 13, the counsel of the froward יָרֵה, is hasty, inconsiderate; we render it, is carried headlong. So Hab. i. 6, the Chaldeans are called a bitter nation, יָרֵה, and passionate, inconsiderate. And so for that other passion of fear, most opposite to faith, or trust in God—in which sense that is most true, Is. xxviii. 16, he that believeth will not make haste—it is used Is. xcv. 4, say unto the יָרֵה, hasty or precipitous in heart, i. e. those which, because they had not

[87] [Lee, "is hurried, i. e. is confused." ]

HAMMOND ANNOTT.
presently what they hoped, feared they should never have it; for so it follows, be strong, have some constancy of mind, fear not. And this seems to be the full importance of the word here, their passionate fear and distrust of God’s promises, because they were not instantly performed, made them hasty, precipitous, inconsiderate; and in that fit of passion they forgot his works.

15. [d] leanness] For ἄδεια, maciem, “leanness,” the LXXII are deemed by some to have read ἀπάθεις, pleasure, or desire, because they render it πλησμόνη, satiety, as if that were set to signify as much as they could or did desire; and this not disagreeable to the story, which mentions it in this style, Exod. xvi. 8, The Lord shall give you in the evening flesh to eat, and in the morning bread to the full; and Ps. lxxviii. 25, he sent them meat to the full, and ver. 29, 30, they ate and were well filled, for he gave them their own desire; they were not estranged from their lust. In this rendering of the LXXII the Syriac and Latin &c. agree: the Syriac reads ἁπάθεις, and so the Latin, satiaturatem, “satiety;” and without changing the Hebrew word ἄδεια into any other, this probable account may be given of their rendering. It is known in physic, that upon the ingestion of meats in their quality unwholesome, or of too much of those which are healthful, nature with much violence seeks to discharge itself by the several evacuations, upon which follows a sudden and almost incredible dejection of strength, and falling away in flesh. To this the story, Numb. xi. 20, seems to refer, where it is said, that the quails should come out at their nostrils, for that is a symptom not unusual in violent vomitings, such as accompany great and dangerous surfeits; so that the plague which then befell the Israelites seems to be that affection which physicians name cholera, and is then properly styled πλησμόνη, satiety, or surfeit, by the LXXII and those translators that follow or accord with them, and so not very unfitly set to express that emaciation which was an effect of this πλησμόνη, or satiety. But the Chaldee render it more to the letter ἀκρίνων, leanness. The passage visibly belongs to the immediate consequents in the story of quails, set down Numb. xi. 33, and Ps. lxxviii. 30—though not in Exodus,—viz. that while the flesh was yet between their teeth, ere it was chewed, the Lord smote the people with a very great plague—the judgment whereof was never the less discernible, that it was an effect of their diet, when even miracles admit the subserviency of usual means—whereupon the place was called Kibroth-hattaavah, because there they buried the people that lusted. By this means they were deprived of the fruit of this their festival table, even when he gave them what they lusted for. The word ἄδεια, to attenuate, emaciate, is used also for destroying, Zeph. ii. 11, when God threatens that he will emaciate, i.e. destroy all the gods. And then ἄδεια may be rendered more generally destruction or plague; and so R. Tanchum on Zeph. ii, renders it destruction. The Hebrew Arabic glossary interprets ἄδεια by γίγας, defect; the Jewish-Arab version hath leanness into their body, as γίγας is sometimes taken for the body. Ac-

1 [See Rosenmüller on the passage. Michaelis interprets it pestilentes morbi here. Suppl. p. 3248.]
cordingly for sending leanness here, the Psalmist, Ps. lxxviii. 31, useth
this plainer style, of staying the fattest of them, and smiting the chosen
men in Israel.

20. [e] glory For וְיִהְיֶה, their glory, which we now read, and so is
followed by some copies of the LXXII, δακαυ αὑρών, their glory—and
though others have αὐρών, his, yet from the former both the Syriac
have יִהְיֶה, and the Latin gloriam suam, “their glory”—the original
copies are by the Jews said to have read וְיִהְיֶה, his glory. What heed
is to be given to the Jews herein I shall not now define, but only ob-
serve, that the notion of וְיִהְיֶה here being that of a thick cloud, wherein
God was pleased to exhibit or presentize himself, וְיִהְיֶה, their glory,
may well enough have been the original word, meaning by it God’s
presentizing himself to them; that when God had spoken to them out
of the midst of the fire with darkness, clouds and thick darkness, Deut.
iv. 11, and they saw no similitude, only they heard a voice, ver. 12, they
turned this majestatic presence afforded to them, i.e. their glory, into
the similitude of a calf, the image of one of their Egyptian gods. Thus
the word may be interpreted as we now have it, וְיִהְיֶה, their glory, for
which the Chaldee read יִהְיֶה יְאָשָׁהְנָי, the glory of their Lord; it
being yet clear, that this very thing is elsewhere in scripture frequently
styled רָאָה, his glory, Deut. v. 24, the Lord hath shewed us his glory
and his greatness, and we have heard his voice out of the midst of the fire.
So Exod. xxiv. 16, the glory of the Lord abode upon the mount, and,
ver. 17, the sight of the glory of the Lord was like devouring fire on the
top of the mount in the eyes of the children of Israel. So Exod. xxxiii.
18, show me thy glory, and xl. 34, a cloud covered the tent, and the glory
of the Lord—this bright cloud—filled the tabernacle; and, Numb. xiv.
10, the glory of the Lord. Thus, Rom. i. 23, in the like matter and
style as here, they changed the glory of the incorruptible God into an
image, by וְיִהְיֶה, glory, [t]here meaning the glorious presence and exhibi-
tions of God, which he was wont to afford them, which being in radiant
fiery clouds, wherein angels appeared, God himself remaining perfectly
invisible, Deut. iv. 15, the making and setting up any figure or image of an
ox or calf—whether to signify Apis, an Egyptian false god, or the
image or similitude of the true God, whose voice they heard, but saw no
kind of similitude—and the proclaiming before it, These be thy gods, O
Israel, which brought thee out of Egypt, Exod. xxxii. 4, and these to go
before them and conduct them, instead of Moses, ver. 1, was a great
abomination and provocation. That this is the meaning of God’s glory,
see 2 Pet. i. 17, where the voice from heaven—This is my beloved son—is
said to have come from the magnificent glory, which the text tells us,
Mark ix. 7, came out of the cloud that overshadowed them. So in those
places of Exodus premised, where the glory of the Lord is certainly the
thick cloud, &c. on the mount, by which God exhibited himself—called
in the Targum and among the Jewish writers so frequently the majestic
presence, or יִהְיֶה, habitation of God, of which see more Annot. on
Matt. iii. 16, and Rom. i. 23—one text there is that useth the word
glory of the visible throne of God the Father in heaven, Acts vii. 55.
he looked into heaven, and saw the glory of God, and Jesus standing at

b b 2
the right hand of God, by glory meaning that visible satellitium of angels, which appearing to him in a radiant manner were an evidence of God’s special presence there, according to which it is that among us the rays about the name מַעַן are ordinarily styled a glory m.

23. [f] the breach] What גְּרוּ, the breach or rupture here signifies, must be resolved by the use of both verb and noun in other places: Eccles. iii. 3, גָּרֹעַ, to break, is applied to an house, and opposed to the building of it, and so evidently signifies the pulling down, or ruining it; so the Chaldee renders it, מָכַרְתָו, to pull it down. So 2 Sam. v. 20, מַשָּׂרֶת, the Lord hath broken, i. e. destroyed, mine enemies before me, מַשָּׂרֶת, according to the breaking, i. e. destruction of waters, which carry all away before them, a sweeping destruction; upon which that place was called מַשָּׂרֶת, the plain of ruptures, i. e. ruins or destructions. So, Exod. xix. 24, מַשָּׂרֶת, lest he break on them, i. e. destroy them; מַשָּׂרֶת, kill them, saith the Chaldee, דְּנֶלֹת, destroy, the LXXII. Thus is the verb frequently rendered καταρέω, destroying, by the LXXII, and the noun πλαγία, ruin, Job xvi. 14, he breaketh me with break upon break, one ruin and destruction on the heels of another. So, Judges xxi. 15, God’s making גְּרוּ, a breach in the tribes of Israel, is his having destroyed one of the tribes, that of Benjamin being lacking, ver. 3, and cut off, ver. 6: so Ezek. xxii. 30, standing—as that oft signifies praying, interceding with God—in the גְּרוֹע, rupture, is explained by that which follows, that I should not destroy it, i. e. saving or rescuing it from destruction. So 2 Sam. vi. 8, God’s smiting of Uzzah, that he died, is called מַשָּׂרֶת, God’s breaking a breach upon Uzzah; and from thence the place is called Peres Uzzah, “the breaking of Uzzah,” i. e. his destruction. And thus is the word here to be understood, He said he would destroy them, or spake of destroying them, had not Moses stood before him, i. e. prayed מַשָּׂרֶת, in, or about the rupture or ruin a, in that very point of time, lest he should destroy them. The Chaldee express it paraphrastically, if Moses had not stood before him, מַשָּׂרֶת, and prevailed in prayer, i. e. thereby averted the destruction. So here again, ver. 29, מַשָּׂרֶת, brake in upon them, i. e. destroyed a multitude of them. And, ver. 30, where the Hebrew reads the plague ceased, the LXXII read ὀπαίνως, the same word which here they use to render מַשָּׂרֶת.

26. [g] lifted up his hand] What מַהֲלֵךְ, and lifted up his hand because of them, here signifies, is best understood by the Chaldee, who render it, מַהֲלֵךְ, and he lifted up his hand with an oath because of them; so the Jewish-Arab, And he sware by his power to them, that he would, &c. Thus we know the lifting up the hand is the sign of swearing, and thus the story to which this refers exacts. For though it is at first said only—and not under oath—Numb. xiv. 12, I m [I have allowed the text to stand, though it makes no sense as it is printed. Perhaps the easiest way of correcting it will be to put a full stop after Rom. i. 23, and begin a fresh sentence with “one text.”]

a [“Like a warrior who covers with his body the broken part of the wall of a besieged city.” Hengst.]
will smite them with pestilence—and that again retracted by God, as to the whole people, ver. 20, yet it follows, ver. 21, in form of oath, when it is used by God, As truly as I live, all these men that have seen my glory, ver. 22, shall not see the land, ver. 23; and again, ver. 28, 29, 30, As truly as I live, your carcases shall fall in this wilderness, ye shall not come into the land, and your children shall wander in the wilderness forty years, and bear your whoredoms until your carcases be destroyed in the wilderness, ver. 32, 33, which is the full interpretation of what is here said of destroying them in the wilderness, overthrowing their seed among the nations, and scattering them in the lands; this being the very same passage which is referred to, Ps. xcv. 11, Unto whom I sware in my wrath, that they should not enter into my rest, that land where God had provided a rest for his people.

28. [a] Baal-Peor] That יַבָּאֵל, Baal-Peor, both here and Numb. xxv. 3, is the Moabites’false idol-god, there can be no question. Peor, which the LXXII, expressing γραφή, translates Φερόω, was a mountain of Moab, Numb. xxiii. 28, and Deut. xxxiv. 6, and יבָּאֵל signifying Lord, must be that idol-god peculiarly which the Moabites worshipped. The Jewish-Arab renders it Peor the idol, making Peor, the name of that mountain, the name of their idol also, as well it might be, the mountain taking its denomination from the god that was worshipped there. Of this saith the story in Numbers, the people bowed down to their gods, xxv. 2, which is here called joining to that god Peor, or of Peor or Moab; ἐν καθαρίᾳ, say the LXXII, were initiated to the rites of that idol. And as it is there said, They called the people to the sacrifices of their gods, so here, they ate the sacrifices of the dead—where again the Jewish-Arab reads of idols—these their Baalim being some dead heroes, whom they had deified, and continued to offer sacrifice to them.

30. [f] executed judgment] The notion of יָשָׁנָה, in this place is much questioned. That יָשָׁנָה, the radix, signifies to judge, or separate, discern, or divide, or take audience of a cause, there is no doubt; 1 Sam. ii. 25, יָשָׁנָה, and God shall judge him; Ezek. xxviii. 23, יָשְׁנָה, shall be judged in the midst of her, Ezek. xvi. 52, יָשָׁנָה, thou hast judged thy sister. But all the ancient interpreters take it here in another sense, for praying, or interceding, atoning; יָשָׁנָה, and prayed, saith the Targum, and the Syriac in the same word; the LXXII have ἔξοθονε, propitiated; the Latin, placavit, “appeased.” And the use of the Hebrew word in Hithpael in this sense, for appeasing or propitiating, is an argument that the theme originally had some such notion. Thus in that, 1 Sam. ii. 25, it follows, If a man sin against God, יָשָׁנָה, who shall intercede for him? The Targum reads יָשָׁנָה, from whom shall he request that it may be remitted him? Hence, יָשָׁנָה is the ordinary word for prayer, and among the Rabbins for a proshecha or oratory. And if we look into the story, we shall find two things said of Phinees, one, ver. 7, that he took the javelin, and thrust them through, for which, if he was one of the judges of Israel—as is not unlikely he was, being the son of Eleazar the son of Aaron—then he had a clear commission from Moses for what he did, Numb. xxv. 5, Moses said to the judges of Israel, Slay you every one his men; and then the ius sotiorum among the Jews, which is thought to take its rise from Phinees, is a great deviation from the pattern. The like
sharp proceeding upon express warrant we see, Exod. xxxii. 27, *Slay every man his companion.* Secondly, that God saith of him, ver. 11, he hath turned my wrath away from the children of Israel, that I consumed them not. Both these are again set down, and joined together, ver. 13, he was zealous for his God, and made an atonement for the children of Israel. And the latter of these, that of turning away God’s wrath, making the atonement, doth better answer the conception of יבּ, than the zeal for God, as that signifies running through Zimri and Coasbi with the javelin. And therefore the best and fullest rendering of the word seems to be, neither he executed judgment, nor he prayed, but—which is the work of prayer ordinarily, but here also of zeal to God in killing the malefactors—made an atonement, appeased, or propitiated God. The Jewish-Arab reads הָשָׁם, and did what was just and right o.

31. [k] counted unto him] The phrase יִנְצָבָה יִגְבוּל, and it was accounted to him for righteousness, may here deserve to be briefly noted, that it signifies much more than justification, as in the forensic sense that is opposite to condemning;—for thus it should note no more than acquitting or pardoning him to whom it was here so accounted;—whereas by the story it is evident, that as God was atoned to the people by this act of his, and not to him, so God thought fit to reward him and his posterity for this, Behold, saith God, Numb. xxv. 12, I give unto him my covenant of peace: and he shall have it and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for God. Here his zeal’s being accounted to him for righteousness is bringing this high reward upon him. The Chaldee therefore renders it יִנְצָבָה, it was counted unto him either for righteousness, or for merit, i. e. for a very rewardable act;—so יִנְצָב in Chaldee signifies both just and worthy and meritorious; not speaking of perfect righteousness, or sinless merit, but such as God in his goodness is pleased to reward;—and the LXXII read διαλύειν αὐτῷ εἰς δικαιοδότην, it was ascribed to him for righteousness, the phrase so frequently used in the New Testament for rewarding men richly and infinitely above their merit, yet this as the reward of somewhat performed by his faithful servants, which he looks upon with special favour in the second covenant.

33. [l] spake unadvisedly] How Moses’ fault, which was so great as to be punished by God with exclusion from Canaan, is here expressed by these words, יִנְצָבָה יִגְבוּל, he spake or pronounced with his lips, is not easily resolved. The word יִנְצָבָה is used Lev. v. 4, and there signifies to declare, to pronounce, to speak. Now if it were that he spake with his lips only, but doubted in his heart, when he struck the rock, and said, Shall we fetch you water out of this rock? then this will note his infidelity; and perhaps the LXXII may refer to that, reading δισταλθεὶς ἐν τοῖς χείλεσι, he doubted in his lips, i. e. did by his words signify his diffidence. But there is no reason that when in the Hebrew here it is only said, that he spake with his lips, we should thence conclude his heart’s disguising with his tongue. It is therefore most reasonable, that spake with his lips being in itself indifferent and inno-

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o [Rosenmüller, after Aben Ezra and Kimchi, keeps the received translation. So French and Skinner, Hungat.]
cent, should only be concluded ill from the influence that the words precedent seem to have on it, *They provoked his spirit, and he spake with his lips,* i.e. he spake passionately as one provoked. And then, as St. James, i. 20, saith, *the wrath of man worketh not the righteousness of God,* so here we may conclude of Moses; God had appointed him to speak to the rock, and it should bring forth water. And he being exasperated in his spirit, put into a passion by the people, goes and strikes the rock twice, and saith, *Hear, ye rebels, shall we fetch you water out of this rock?* This passion of his was itself a fault, and disturbed him so, that it is not to be believed that he could discharge that duty now incumbent on him from God, in that manner as he ought to do, with that faith and affiance in God, with that care of setting out the power and mercy of God to these provokers: and these two are the crimes charged on him by God, Numb. xx. 12, his unbelief, and his not sanctifying God in the sight of the people. This therefore is Moses his crime here, briefly intimated, not largely set down in this verse, that *they provoked his spirit, and he spake,* i.e. he spake in a provocation, and not as a meek and faithful servant of the Lord, that desired to glorify God before the people, ought to have done. And this being here but imperfectly touched, was left to be explicated by the story where the fact was recorded, and from thence, more than by the words, we may conclude this to be the meaning of this verse. The Jewish-Arab here, differently from all others, hath it, because they contradicted his prophecy which he spake to them in his saying.

**PSALM CVI.**

3. [a] *the south*] The Hebrew here readeth יִם, from the sea, for which the Chaldee reads יִים, from the south sea. The word is most frequently taken for the Great or Mediterranean Sea, which is west to Judæa; and generally when יִם, the sea, is put for any of the cardinal points, it then signifies the west; and accordingly, Gen. xii. 8, *Bethel יֶתֶל,* is Bethel on the west—יִמְּף, on the west, saith the Targum—and Exod. x. 19, ים וַתְּרַח, a wind of the sea; we duly render it a west wind. But it is elsewhere taken for the Red Sea, Ps. cxiv. 3, and lxiii. 8, which is on the south of Judæa; and so in respect to that, the sea here signifies the south sea, as both the enumeration of the other three, east, west, and north, demonstrates, and the consideration of the matter in hand, the quarters whither they were dispersed, or carried captive, east, west, and north, and Egypt, whither they shall go in ships, Deut. xxxviii. 68, by the way that they came, i.e. by the Red Sea.

4. [b] *solitary way*] The Hebrew here may best be rendered, *they wandered* יַטָּרְזְנֵנִי, in the desolate wilderness, or, as the Syriac, לִיָּמְסָא, in the desert Assimmon, for the word is used appellatively; the Jewish-Arab accordingly, מַיָּמֵס, in the way of Alsamawa—transposing the words—as likewise Ps. lxviii. 8, and lxviii. 40, and cvi. 14. And so Saadias in his version of the law, Numb. xxi. 21, and xxxii. 28, and Deut. xxxii. 10, useth the same word, as also Abu Walid in the root יָמָה, and the Jewish translators of the historical books, 1 Sam.
24. Then follows, ἦσαν δὲ ἀνθρώποι τῶν ἡλικίων, they found not the way to an inhabited city. Thus the Chaldee may be rendered also, אֲנָשׁיִם, the way to the city, and not אֲנָשׁיִם, in a desolate way, as their Latin render it. Thus it is evident the LXXII read, ὄνομα πολεος κατοικητρίπων ὄχι σύνον, they found not the way of an habitable city, and so the Syriac, and Latin, and Arabic. And so the sense very well bears, their passage through the wilderness being not a journeying—such as when men pass on in a road to some inhabited place, and though at the present they be in the wilderness, yet if they have provision for a while, they will soon and safely come to their journey's end—but a wandering up and down from all path and road, and so in an endless maze of desolation. In opposition to which we have, ver. 7, Ἡ εὐρήκησαν ἔναν τόπον ὑπό πλατείας, he helped them; and so the Syriac—אֵל יָעַר, he helped them—and the Latin, and Arabic, and Ethiopic. But there is no reason to misdoubt our Hebrew reading, which the Chaldee hath adhered to. In the next place, צָרָה, which we render because, literally signifies—as the LXXII render it—ἐγένετο, from, or because of the way of their wickedness, as elsewhere the way of wickedness signifies their sinful course, or actions. And the word צָרָה, way, seems designedly to allude to the same word set twice before, ver. 4, they wandered in a solitary way, or as the LXXII and other interpreters have it, ὄνομα πολεος κατοικητρίπων ὄχι σύνον, they found not the way to an inhabited city—see note there—and ver. 7, Η εὐρήκησαν ἔναν τόπον ὑπό πλατείας. The like correspondence is observable in other parts of the Psalm, as between ver. 4, they found no city, and ver. 7, to go to a city, and ver. 36, a city for habitation; between sit in darkness, ver. 10, and he brought them out of darkness, ver. 14; between bound in affliction and iron, ver. 10, and he cut the bars of iron, ver. 16; between the longing soul, ver. 9, and their soul abhorring, &c. ver. 18; between gathering from the sea, ver. 3—see note there—and going down into the sea, ver. 23.

27. [d] They reel. מַעֲרָב, from מַעֲרָב, circumgyratus est, being "whirled" or "turned round," may here fitly be applied to the tossing of the ship in the tempest, and so of the passengers that are in it, to signify...
their uncertain and dangerous state, sometimes whirled round, sometimes tottering and ready to overturn, which is here called staggering, &c. But it may also be understood of the men, and not of the ship, and so signify—by the metonymy of the cause for the effect, they were giddy, which is the natural effect of such turning. The Chaldee read trembled, and the Syriac to the same sense, were moved, or trembled, and so the LXXII, ἐπαράχθωσαν, were troubled, all joining to denote the effect of this their danger on the men, their fear, perturbation, astonishment, giddiness—not knowing which way to turn in this condition—and not only the danger itself, which had been poetically expressed, ver. 26. The Jewish-Arab reads, and they go up and down; so Abu Walid, they go and pass up and down, hither and thither, as a drunken man: and he compares the word in this notion to the same root in the Arabic, where it signifies coming or going. And then the word will not be fitly applicable to the ship, or any inanimate thing, in his judgment.

29. [a] maketh the storms calm] The Hebrew שָׁמַשׁ, from שָׁמֵשׁ, stieit, stabilis est, cannot be better rendered here than by quieted, or stilled, because of the παρεξήγησιν that follows, which must literally be rendered into a silence, or calm. The LXXII read ἐπέσταυσεν τὴν καταργίδαν, καὶ ἔστη ἐπὶ αὐρα, he commanded the tempest, and it stood, or was stilled into a calm, taking in somewhat of the notion of [the Chaldee] שִׁבָּת, to command or decree; but the Syriac, he dismissed, or quieted it; the Jewish-Arab, he maketh to stand in the place of a tempest a calm, using הָעָיוֹן, a word taken up from the Greek γαλήνη by those that live near the sea, as he notes.

32. [f] people] פְּלֵד, the people, is here evidently opposed to פְּלִיצָה, elders, and both signify the whole assembly or congregation. For among the Jews, the doctors, rulers of the synagogue and elders, had a distinct apartment from the people, and the service being much in antiphona or response, part was spoken by them that officiated in the seat of the elders, and the rest by the multitude of common men, the לְבָּרוּאֵס that answered Amen at least, at their giving of thanks.

43. [a] Who is wise, and will] The Hebrew here is by way of interrogation, וְשָׁם וְאָתָן, who is wise? so the Chaldee, מִי אִתָּן, who is wise? and the LXXII, τις σοφός; and then לְאָתָן must be rendered not and, but he shall keep, lay up, observe; the in this scheme of speaking being either an expletive redundant, or of such significance as will be best expressed by also, thus—who is wise? he that is so, if he be but wise for the world, wise in this generation, will add to his former notions of human wisdom this consideration of these providences of God, in the foregoing Psalm. The Syriac have best rendered this according to sense, אִתָּן, he that is wise will observe these things. And then follows וְאָתָן, and they shall understand, in the plural: some copies of the LXXII read שָׁמַעְתָּן, he, in the singular; and from thence the Syriac hath וְאָתָן, and the Vulgar intelliget; which, if the right reading, must apply it to the who is wise? and in-
terpret both parts of the pious, truly wise man. But as the Hebrew and Chaldee read this second clause in the plural, so do the most emendate copies of the LXXII σωτήρας, they shall understand. And then it will not be amiss to remember one part of the Scripture style frequently exemplified—see note on Matt. vii. 6—called εὐαγγελιον, revert ing or going back, when, two things being said, the discourse enlarged upon both speaks first of the latter, and then last of the former of them. This is taken notice of by the Jews as an idiom of their language. Aben Ezra, on Ps. xciv. 9, saith, מֵעָדֵּה יְהוָה נִשְׁמָתָו, He speaks of the ear before he does of the eye, because in the seventh verse he spake last of the ear, and according to custom therefore begins with it. Thus it may well be here: the concernments both of the righteous and the wicked in the matter of this Psalm being mentioned ver. 42, The righteous shall rejoice, and iniquity shall stop her mouth; to the latter of these is probably returned the first, who is wise?—wise in any the lowest degree—he shall observe, or lay up, ponder, consider these things, either learn by God's judgments on other men, or else being awaked by his own smart, and having nothing to object against the justice of his sufferings, he will think fit, if he be not a most insensate fool, to reform, and so benefit by them, and prevent the yet future evils, which will certainly attend these, if he repent not. And then the discourse reverts to the former part, the subject of which was the righteous, in the plural —דְּמוֹּיִן, ver. 42—and concludes of them what is most obvious, and they shall understand יִנְשָׁמַח, the mercies or graciousnesses or bounties of the Lord—those so oft mentioned in the former part of the Psalm, Praise the Lord for יִנְשָׁמַח, his goodness, and here by way of recapitulation emphatically referred to—the righteous shall observe these wonders, and experimentally know this his goodness. It is true, the wise in scripture-style doth most frequently signify the godly; and it is no news to pass from the singular to the plural number, without varying the subject, when the context shews this to be necessary; and where it is not necessary, it is yet possible. But it is as certain, that wisdom is sometimes to be taken in a greater width, for human wisdom, understanding, considering, to which wicked men are frequently called—O consider this ye that forget God, and many the like; secondly, that iniquity—as that signifies all wicked men—is spoken of ver. 42, as well as the righteous; thirdly, that not only the Hebrew letter, but the paraphrase of the Chaldee—as the LXXII also varies the number; which if it do not without cause, then there is a place here for the ordinary figure of εὐαγγελιον, and then the wise will be the wicked man, that is not utterly a fool to his worldly interests. But this only as a conjecture. The Jewish-Arab reads, And he that is wise let him observe these sayings, that he may understand the bounty of the Lord, the goodness, as that is taken for the same with bounty.

PSALM CVIII.

4. [a] above the heavens] Among the few variations which are made in this Psalm from the several parcels of Ps. lvii. and lx., of which it is

[a] "Quinque sapiens est, is observet, considerabit hanc omnia superius dicta, intelligat singuli et quique eorum multiplex Deus benignitatem." Rosenm.]
composed, it may be observed, that instead of מְפֹּ֣שָׁץְ-רֶ֖ז, *to the heavens,* Psal. lvi. 10, it is here מַפֹּ֣שָׁץְ-רֶ֖ז, *from above the heavens*; which being designed as an expression to set out the greatness of the extent of God's mercies, first, it doth that very perfectly, and signifies the infiniteness of it, not only *above the heavens,* but from thence continually down to us, מַפֹּ֣שָׁץְ-רֶ֖ז, *from above,* to the lowest and meanest of us, and to all betwixt; and secondly, it confirms our rendering מַפֹּ֣שָׁץְ-רֶ֖ז, both there and here, not clouds, but skies, meaning the bodies of the heavens, those pure ethereal orbs, where the sun and moon and stars are;—see note on Ps. lvi. 10;— for taking מַפֹּ֣שָׁץְ-רֶ֖ז for the *regions of the air,* and מַפֹּ֣שָׁץְ-רֶ֖ז for the *celestial bodies,* these two phrases will perfectly accord, מַפֹּ֣שָׁץְ-רֶ֖ז, *from above* the lower of them—the airy regions—and מַפֹּ֣שָׁץְ-רֶ֖ז, *to the* higher of them, the celestial orbs; only with this difference, that the Former phrase notes the descent from thence hither—not מַפֹּ֣שָׁץְ-רֶ֖ז, *above,* but מַפֹּ֣שָׁץְ-רֶ֖ז, *from above*—and the latter ascent from us מַפֹּ֣שָׁץְ-רֶ֖ז, to, or as far as to that: the former notes the בָּדַָם or *depth,* the latter the מַפֹּ֣שָׁץְ-רֶ֖ז or *height* of it.

9. [b] will I triumph] Here is another variation betwixt this Psalm and the copy whence it is transcribed, Ps. lx. 8. Here it is מַפֹּ֣שָׁץְ-רֶ֖ז, *over the Philistims I will shout; מַפֹּ֣שָׁץְ-רֶ֖ז, I will jubilate,* saith the Chaldee; מַפֹּ֣שָׁץְ-רֶ֖ז, *I will cry or make a noise, give a shout,* saith the Syriac; but the LXXII, by way of paraphrase, κύοι αὐλόφυλοι ἐπετα- γοςα, the Philistims are subjected unto me, the full intimation of that shouting over them. But Ps. lx. 8, it is מַפֹּ֣שָׁץְ-רֶ֖ז. Of that place we have already shewed—see note there—that מַפֹּ֣שָׁץְ-רֶ֖ז is not to be rendered מַפֹּ֣שָׁץְ-רֶ֖ז over me, but simply מַפֹּ֣שָׁץְ-רֶ֖ז, viz., joined with that which next follows, מַפֹּ֣שָׁץְ-רֶ֖ז over the Philistims; and that מַפֹּ֣שָׁץְ-רֶ֖ז, shout thou, was to be applied either as speaking to himself, shout thou, my soul, or to the congregation of Israel, shout thou, ye Israelites, over Philistia. And then, as that was there according to sense rendered by the Syriac, מַפֹּ֣שָׁץְ-רֶ֖ז, will I shout, so here the Hebrew hath it most expressly, to secure us of the truth of that interpretation there, in both those particulars; there being as little difference between מַפֹּ֣שָׁץְ-רֶ֖ז, I will shout, and מַפֹּ֣שָׁץְ-רֶ֖ז, shout thou, my soul, as betwixt מַפֹּ֣שָׁץְ-רֶ֖ז, which is acknowledged to signify no more than מַפֹּ֣שָׁץְ-רֶ֖ז—a bare preposition—and מַפֹּ֣шָׁץְ-רֶ֖ז, which hath the same letters, though it be otherwise pointed 1. The Jewish-Arab, Ps. lx. reads, מַפֹּ֣שָׁץְ-רֶ֖ז, the Philistims shall be smitten down by me, and here, מַפֹּ֣שָׁץְ-רֶ֖ז, will I smite down the Philistims, as if he took the Hebrew מַפֹּ֣שָׁץְ-רֶ֖ז in the notion of breaking, in these places. R. Solomon here takes it in the notion of shouting, but in the other Psalm in a different, expounding it, join thyself to my kingdom, by becoming subject to me.

11. [c] Will not thou, O God] This passage though in words—all but מַפֹּ֣שָׁץְ-רֶ֖ז, thou—the very same with Ps. lx. 10, must yet be understood in somewhat a distant sense. And it is no news in sacred compositions, especially those that are poetical, to apply words spoken upon one subject to another, to which however they were not at first designed, yet

1 [See my note on Ps. lx. 8.]
they may be commodiously referred. The occasion of this Psalm seems to be the taking of Rabbah, 2 Sam. xii. 29, 30, as the subject of Ps. lx. was the achievements of Joab, mentioned in the title of it, which all were preludia and preparative to this great success, the taking a fortified metropolis, and therewith the king, and possessing the crown of the conquered nation. So that now all that was said Ps. lx. but in vote, by way of address to God in prayer for his relief and assistance, is here repeated by way of just and solemn triumph and religious boasting—God hath spoken, ver. 7, yea and hath now signally performed; Who will bring me, ver. 10. Let them now ask that question, which formerly they did ask by way of scorn, but now have little reason for—Wilt not thou, O God, who hast cast us off? It is now apparent by the event, that though for a time God withheld his prospering hand, went not out with our armies, yet he is now graciously pleased to espouse our cause, to give us this great and signal victory. And herein the word γέρασί, thy beloved, ver. 6, may possibly glance on the name of Solomon, who by the prophet's direction was at this time styled Jedidiah, the beloved of the Lord, 2 Sam. xii. 25, because of the Lord, or because God was now graciously pleased to be propitiated to David, for his sin with Bathsheba, Solomon's mother, and to prosper his military attempts. The fifty-seventh Psalm, from which the former part of this Psalm was taken, was composed by him in the time of his greatest exigence, his flight from Saul; and therefore he being now in a state quite contrary to that, in his highest exaltation, it will be most reasonable to understand those words here, ver. 5, that were then petition and prayer, Ps. lvi. 5 and 11, in the notion of lauds and grateful retribution. Kimchi and Jarchi refer it to the days of the Messiah.

PSALM CIX.

1. [a] O God of my praise That γέρασί, my praise, is to be joined with γέρασί, God, is agreed on both by the Chaldee and Syriac. The only question is, whether it be to be joined by apposition, and rendered O God my praise; or as a genitive case, following another substantive, O God of my praise. Of either of these the word is equally capable, and the sense is either way the same, being but a compellation of God, as of him whom he is bound continually to praise and magnify, for espousing his cause and defending him. The LXXII have joined it to the verb, and so read, 'O θεός, γέρασίν μου μη παρατεταυρήσεις, and the Latin, Deus, laudem meam ne tacueris. But again those words are capable of a double sense; for, my praise may either be God's praising of David, or it may be David's praising of God. In the first sense it will be, O God, be not thou silent of my praise, whilst others reproach me, ver. 2, be thou my advocate, plead my cause, proclaim and justify my innocence. In the latter it is, be not silent to my praising of thee, or silence not—refuse not, neglect not—my praising of thee; and the Ethiopic have put prayer for praising, and then it is evidently, be not silent to, but answer my prayer. But the former is the most probable way of rendering, putting it by itself, hold not thy peace, in the notion wherein God's holding his peace, keeping silence, is opposed to his interposing for the aid and defence of any. So Ps. xxviii. 1, in the very
same words שָׁקַע—לַעֲלֹבוּ, be not silent from me, lest if thou be, I become like them that go down into the pit, i.e. interpose thine aid and strength for me. So Ps. xxxv. 22, שָׁקַע—לַעֲלֹבוּ, be not silent, remove not thyself from me, O God; and Ps. 1. 3, The Lord shall come, שָׁקַע—לַעֲלֹבוּ, and shall not be silent; and lxxxiii. 1, in three phrases all to the same importance, שָׁקַע—לַעֲלֹבוּ. Let not stillness or silence be to thee, שָׁקַע—לַעֲלֹבוּ, be not silent, שָׁקַע—לַעֲלֹבוּ, and do not thou be quiet. And so here, O God,

my glory—יִמְרַע, say the Chaldee, or יִנְחָה, as לָמה הָעָה אֶשָּׁב, say the Syriac, O God of my glory, my singing, my rejoicing, to the very same sense—thou who art the only author of all the good or joyful news that I ever receive, of all the mercies, in whom I glory, rejoice and take comfort, to whom all my praises are due, do thou interpose for my rescue and relief. The Jewish-Arab reads, Withhold not, or refrain not from my oppressor; refrain not to oppose thyself against him that oppresseth and injureth me.

6. [6] Set thou a wicked man over him] The Latin translator of the Syriac suggests here another rendering, Præcipe adversus eos iniquos, “give the wicked man charge against them;” and so the שָׁקַע would well enough bear against as well as over him. But the notion of שָׁקַע in Hiphil will not accord, being in the scripture used only in these two notions, either of disposing unto as a trust, or setting over as a prefect: and accordingly the Chaldee read שָׁקַע, “set over him,” and the LXXII אֱדַרְדוֹנ צוֹא, constitute over him a wicked man; and so the Syriac אֱדַרְדוֹנ, will as readily bear, set a wicked man over him. The only difficulty will be, what it is to set the wicked over him; and that will best be fetched from the forementioned notion of שָׁקַע, explicated by the context. That signifies to set over as a prefect, and the context determines that prefect to be a judge, being the description of a judicature, in which the person here spoken of is to be condemned and cut off. And that will sure be done, if a wicked man be set on the tribunal, before which he is accused and arraigned. In accordance with this follows יָרָא, and let the adversary or אוֹרָדוֹנ, he that maintains the accusation against him—דָּבָאָר, the accuser, say the LXXII—stand at his right hand, according to the Jewish manner in judicature, where the accuser, he that managed the plea, was set at the right hand of the accused. And then it follows, יַרְבָּא, when he shall come to receive his sentence, יִמְרַע, let him go out wicked; יָרָא אֶדֱרוֹדֵדֲהָרַעְדִין, say the LXXII—and so the Chaldee and Syriac also—let him go out condemned, in the notion of going out as that is opposed to standing in judgment, Ps. i. 5, and of wicked, as that is opposed to just in foro—justified or acquitted—for so that must signify condemned u. Now it may next be demanded who this person is that is thus to be arraigned and condemned. And the story and first literal sense referring it to Achitophel or to Doeg principally, and in an inferior degree to all others, the parties whether in Saul's oppression, or

u [So French and Skinner. Hengst.]
in Absalom’s rebellion—and the prophetic sense to Judas principally, and together with him to the Jews the crucifiers—it is yet manifest that none of these were arraigned before any human tribunal. The resolution therefore must be, that the style is here poetic as well as prophetical, and signifies their ruin as certain, and as formidable, as the arraignment, condemnation, and execution of a malefactor upon earth. The tribunal also before which they are sentenced, being first that of their own conscience, remarkable both in Achitophel and Judas, which died the same death—probably that of suffocation of melancholy, see note on Matt. xxvii. 5—inflicted on them by their own accusing conscience; and, secondly, that of God’s just judicature, before which they are sure to be cast, and go out condemned. And from thence it was that these signal judgments fell both upon Saul and Doeg, and on Absalom and his followers, in the story, and on the bloody crucifiers in the New Testament.

7. [c] his prayer become sin] The meaning of this phrase may most probably be taken from the custom of the Jews, who at their death did out of course make this prayer, מָצַח מַצְחֵנוּ כֵּסָרָה עַל כָּל עָנָיו, let my death be an expiation for all my offences. This was likewise said by those that fell not by the hand of justice, but died natural deaths. Now he that dies in the midst of an ill attempt, and much more he that makes away himself, as Judas in a fit of suffocation probably did, by throwing himself down a precipice, his death will be so far from an expiation, that it will be sin, and a great accumulation of the other crimes. And this is an expression of a most sad deplorable condition, when—as it is, Prov. i. 28, then shall they call upon me, but I will not answer—their prayers for averting their judgment shall be of no more force than their sins would be. The Jewish-Arab hath here a sense strangely different from others, And let his prayer for him be destruction to him, understanding it of the prayer of the oppressed, which he putteth up to God for good to his oppressor, but God turneth it for destruction to him.

8. [d] days be few] יְמֵי נִצְרָם, few, or short, or little, doth here signify the cutting him off before the natural period of his life comes. To this all the following words to the end of verse 10 belong. For when he is thus cut off, his office is void, and so ready for another; his children have lost their father, and his wife an husband, ver. 9; and his estate being forfeited to the law as well as his life, his children and posterity are ejected out of their inheritance, and so must provide for themselves, either by wandering and begging from place to place—this is meant by נִצְרָם, by moving let them move, i. e. be in perpetual motion—σαλευ-δένοι μεταναστήσωσιν, say the LXXII, let them be shaken, tossed, and removed from place to place—or by seeking out some uninhabited place where they may rest and plant. The former of these is here expressed by נִצְרָם, let them ask or beg. And perhaps the latter may be the meaning of דְּרִיאָו פַּקְדַּרְבּוֹ, let them seek—i. e. get their subsistence, maintenance—out of places which being desolate, in no other owner’s

x ["Let his supplication be counted an offence, i. e. Let his prayer for mercy and pardon, addressed to this wicked judge, be by him considered as contumacy, and construed into an aggravation of his guilt." French and Skinner.]
hands, are alone fit to entertain and receive them. But the Chaldee interprets it of their own dwellings, יְנָחַךְ נַעַךְ, when their desolation is come. The LXXII read ἐκδιώξησον ἐκ τῶν οἰκονόμων αὐτῶν, let them be cast out of their ruinous dwellings, and seem to have read not νῦν, let them seek, but νῦν, let them be cast out, from νῦν, which signifies to eject. And so it is very applicable to the Jews, whose temple and Jerusalem were demolished, and they driven out from the very ruins, not permitted to rebuild or inhabit there. But the common Hebrew reading is to be preferred, being witnessed to by the Chaldee, יְנָחַךְ, and shall seek; and very agreeable to the context also, which speaks of their unsettled motions from place to place, their begging and not knowing where to dwell. For by this also is very lively described the condition of the Jewish posterity, ever since their ancestors fell under that signal vengeance for the crucifying of Christ: first, their desolations and devastations in their own country; and being ejected thence, secondly, their continual wanderings from place to place, scattered over the face of the earth; and, thirdly, their remarkable covetousness, keeping them always poor and beggarly, be they never so rich, and continually labouring and toiling for gain, as the poorest are wont to do: and this continually the constant course attending this people, wheresoever they are scattered. The Jewish-Arab reads, Make few his days, and turn over of his age to another. Abu Walid also renders the וְנַעַךְ, his office, strangely, his treasure, or wealth. Kimchi interprets it that which is under his command, as his wealth, wife, &c.

11. [c] catch] The Hebrew here reads הֵצִיל, from הָצִיל, which in Piel signifies concussit, exeget, and applied here to the granting creditor and usurer towards the debtor's goods, is best rendered to exact, or seize on; so the Chaldee, יְנָחַךְ, shall levy, exact, take away, gather, as the publican doth the taxes; or as the πράσων, Luke xii. 58, doth πράσων, exact, Luke iii. 13, and xix. 23; or as the βασανοφθης, tormentor, Matt. xviii. 34—directly answerable to the Chaldee יְנָחַךְ, exactor—to whom the debtor there being delivered is racked to the utmost, till he pay the last farthing. The LXXII here read Θερμοφύλω, the Latin, scrutator, "let him search," either paraphrastically to express it—for so he that seizes on another's goods searches, and takes all that he can find—or else because of the affinity of הֵצִיל, exact, with הָצִיל, inquire or search. The Interlinear, that reads illaqueet, "let him ensnare," or "catch," seems to have looked on הֵצִיל, to insinare, in which sense the Chaldee took it, Ps. xxxviii. 13, rendering וְנַעַךְ, by וְנַעַךְ, and they made snares. And thus the Jewish-Arab, Let the enemy ensnare all his wealth, as a creditor or usurer; Abu Walid, let the creditor consume or destroy all his wealth, let strangers spoil or make prey of his gain. And so it is ordinary for words of that affinity to have the same

v [So Rosenm., Hengst. French and Skinner, "Driven from their ruined dwellings, let them seek for bread."

z [This is preferred by Bp. Horsey, after Houblon and Secker.]

a [Castell, Gesenius, and Lee, give only the sense of irritavit, illaqueavit, and confine the meaning of concussit to the Chaldee יְנָחַךְ. But Michaelis Suppl. p. 1679, also assigns to it the sense of pulsavit, mallevavit, arguing from the use of בַּעַךְ in several places, q.v.]
signification. To the sense of levying, or seizing on, the latter part of this verse agrees well, let the strangers spoil, snatch away, prey upon his labours—from יֵשָׁב, to snatch or prey upon—the stranger being no other than הָיוֹר, the usurer, in the beginning of the verse, who being none of his family, to whom by inheritance his goods may come, is fitly called a stranger; especially when no Jew being permitted to lend on usury to a Jew, the usurer that lent a Jew must needs be a stranger, i.e. no Jew.

13. [א] posterity] וָיִשְׁרָא is here best rendered his end, or novissimum, as the Interlinear hath it, the last of him. So the Chaldee read וָיִשְׁרִית, his end; and the Syriac—being the same with the Hebrew, put only in the plural—וָיִשְׁרִית is rendered finis eorum, “their end.” So the learned Castellio, exitus eorum, “their end.” The LXXII read εἰςανατι, his children, from another supposed notion of יִשָּׁרָא, for children, because they come after a man. But the context inclines to the former notion, the next words affirming that מי יִשָּׁרָא, in another, i.e. in the next generation, in the age of those that live after him—the LXXII again reads μαίν, one generation, as from מי יִשָּׁרָא, one, not מי יִשָּׁרָא, another—his name shall be blotted out, i.e. all those that bear his name, his children: and so the verse comprehends his own and his children’s destruction, which is much more reasonable than his children’s destruction, and his children’s blotted out, which is no more than the former.

23. [ג] tossed up and down like the locusts] From יֵשָׁב, to move to and fro, to drive or agitate, is יֵשָׁב הָעָדֹת here, I am tossed or driven; יֵשָׁב מְלֹא said the Chaldee, I am carried, removed; the Syriac הָעָדֹת, I am shaken, or driven, or cast out, in accordance with the LXXII who read ἡ τοιοῦτον ῥαγάμων, I am shaken out. The full notion of it here will be guessed by the adjoining resemblance יֵשָׁב, as the locust. That creature hath its name from יֵשָׁב, multiplying, because they fly in great multitudes—see Judges vi. 5, Ps. cv. 34, Prov. xxx. 27—and being weak and feeble creatures, they are driven by the wind, whole shoals of them together. So Exod. x. 13, the east wind brought the army of locusts into Egypt; and so, ver. 19, a mighty strong west wind took away the locusts, and cast them into the Red sea. And to this the similitude here seems to refer. David was in his flight from Absalom, he and all that were with him; and this flight from this rebellion is poetically described by being driven as the locusts are driven by the wind or tempest. Another possible way there is of understanding the resemblance. The locust is but a large sort of grasshopper, which hath no set abiding place or nest, but leaps to and fro, roves about the field; so we have the running to and fro of locusts, Is. xxxiii. 4; and this uncertain unsettled condition of those creatures may be proper also to express David’s condition in his flight, when he had not where to lay his head, but wandered from place to place uncertainly. But the former, that is founded in the bands of locusts, is fitter to express David and the company with him, his weak fugitive army—the LXXII reads ἐπίθεται, in the plural, and the Hebrew word in the singular may import a plurality of them—than that which is founded in the manner of the single
locust, or grasshopper; and so that of being tossed to and fro by a tempest, is the most probable importance of the verb χαλάσατο.

24. [h] faileth of fatness] From χαλάσατο, to deny, to lie, there is also a metaphorical use of it for any kind of change or frustration or destitution. And being here applied to the flesh, it signifies a change of that —χαλασμόν, say the LXXII, was changed—attenuation, emaciation, decay from the state that before he was in, or wherein healthy men are wont to be. It is here expressed by ἄφθαρτον, from oil or from fatness. The word ἄφθαρτον signifies both fat and oil, and the LXXII render it in the second notion ὅνωρ, changed for oil, either by the confused use of prepositions ordinarily observed among them—and then for oil may be instead of from oil—or else for oil, i. e. for the loss of oil, viz. that radical moisture which resembleth oil. The plainest rendering will be my flesh is emaciated from fatness, that which was before full and corpulent is now fallen away, grown lean, extremely attenuated b. And this very consonant to the beginning of the verse, his knees being weak through fasting; the feeble knees being proverbially taken notice of in scripture, as the parts which in any weakness are most sensible of the weight that lies upon them, and in any great lassitude or other infirmity are the first that are wont to fail.

31. [i] that condemn his soul] Some difficulty there is here whether ἐνίκησεν, his soul, be to be joined with ἀπέστημι, to save—and so rendered to save his soul, or life—or else with ἐνίκησεν, as our English reads, from those that condemn his soul. But this is soon salved by leaving it indifferent to either or both of them; it being certain, that he that delivers from the condemners of soul or life, doth thereby deliver the soul or life, the deliverance being of necessity proportioned to the assault. The greater question will be, what is the adequate notion of ἐνίκησεν in this place. The word ἐνίκησεν is ordinarily used for judging or condemning; but it signifies also to implead, accuse, or bring to judgment, to lay any crime to one's charge; for thus ἐνίκησεν oft signifies a controversy or question, a crime or fault, as well as punishment or judgment, or sentence in judicature. The Chaldee here expresses it by ἐνίκησεν, from ἐνίκησα, which is indifferent to these two, judging, and contending in judgment; from whence the Greek εἰπερείσαν ως is ordinarily used among the Hellenists for suing or impeding, 1 Cor. vi. 1; see note on Rom. iii. 4. And to this notion of ἐνίκησεν in this place the sense directs: for David speaking of himself and those that espoused his cause, under the notion of the poor, and consequently of his adversaries under the notion of ἐνίκησεν, it is most agreeable that the word should be here taken in that notion of opposing or pursuing. Thus they are formerly expressed, ver. 20, by ἐνίκησεν, my, i. e. David's, adversaries, plaintiffs, accusers—so that word properly signifies, ἐνίκησα in bίγκ, an adversary in judgment, i. e. an accuser—and by ἐνίκησεν, those that speak evil against my soul. And this verse is thus far parallel with that, in describing the persons, viz. those that design and wage evil—for so speaking is oft taken for doing—against his life; and then that exactly agrees with this notion of ἐνίκησεν, opposers of his soul, those


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that contend, fight against his soul. 

For though it was in war, and not in judicature, that they thus contended with him, yet one of these is poetically expressed by the other, their hostile opposition by words which are only forensic. Thus the Jewish-Arab reads, and will help him from those that implead him, or contend with him for his soul. And in this scheme this whole verse runs. He shall stand at the right hand of the poor, i.e. to defend and plead for him: as the accuser stood at the right hand—see note on ver. 6—so shall he stand, as his advocate, to maintain him against his injurious charge, and that is to save him from those that oppose or implead his soul, that assault him and call his life in question. The LXXII here most fully express the sense by ἐκ τῶν καταδικῶν τὴν ψυχήν μου, from those that pursue my soul.

PSALM CX.

1. [a] my Lord] That ἡμῶν, to my Lord, here denotes the Messiah, will appear not only by our Saviour and his apostles, who insist on this Psalm above any text in the Old Testament—as the late Jews, and some others who are willing to be looked on as very good Christians, are most industrious to evade it—but even by the testimonies of the ancient Jews themselves, the evidence of truth breaking forth in despite of the most partial and resolved interest. Moses Haddarsan, on Gen. xxxvii. 12, saith, γελασαραις ἱεροσαλημ, &c., The Redeemer whom I will raise up from among you shall not have a father; according to that of Zech. vi. 12, behold the man whose name is The Branch; and Is. liii. 2, he shall grow up, &c. So also David saith of him, Ps. cx. 3, out of the womb, &c. Lastly, the Scripture saith of him, This day have I begotten thee, Ps. ii. 7. So on Gen. xviii., Hereafter God holy and blessed shall set the king Messiah, ἡμῶν, on his right hand, as it is written, Ps. cx. 1, The Lord said, &c. And to the same purpose again on Gen. xiv. 18. So Midrash Tehillim, on occasion of these words, I will declare the law, &c., Ps. ii. 7, saith, the affairs of the Messiah are set forth in the scripture of the law, of the prophets, and of the hagiographa: in the law, Ex. iv. 22; in the prophets, Is. lii. 13, and xlili. 1; in the hagiographa, Ps. cx, The Lord said, And the dew of thy birth, &c. So again Midr. Tehillim on Ps. xviii. 35, thy right hand shall uphold me, saith. R. Joden said, that in the age of the Messiah the blessed God will set the king Messiah at his right hand, as it is written, The Lord said to my Lord. R. Saad Gaon on Dan. vii. 13, he came with the clouds of heaven, saith, And this is, רְשֵׁית הָיוֹם, Messiah our righteousness, as it is written, The Lord said, &c. So the Jerusalem Talmud, tract. Berachoth, c. 5, saith this verse, the dew of thy birth, &c., is to be explained by Micah v. 7.

3. [b] thy power] For the explicating this very obscure verse, the first thing to be taken notice of is the importance of ἡμῶν, from ἡμῖν, power or strength, as that signifies an army, or military forces, as we

[c] The sense of contending appears to belong peculiarly to the verb in Niphal. The construct form shews that ἡμᾶς is to be joined with ἡμῖν. Bp. Horsley translates it those that would pass sentence upon him; and this appears the best way of rendering it.]
call them. The Messias in the former verses is set upon his throne for the exercise of his regal power, with a sword or sceptre in his hand; and as such he is supposed to rule in the world, to go out to conquer and subdue all before him. The army which he makes use of to this end is the college of apostles, sent out to preach to all nations: and the time of their thus preaching is here called הָלוֹּך הָיָה, the day of his power, or forces, or army: אִם הָיָהָּ קְדֵשָּׁה, in the day that he shall wage war or join battle, saith the Chaldee. In which day, saith the Psalmist, the people that belong to God, יַהֲנָךְ, thy people, those that are at all affected to piety, אִם הָיָהָ עִם בָּאָשֶׁר, fit for the kingdom of God, (Luke ix. 62.) יָכְפֵרָהוּ אֶל כָּלַדָּא, disposed, arrayed, ordered, on file for the kingdom of heaven, (Acts xiii. 48,) all that are any way listed among God’s soldiers, all these shall become יַיֶּה, i. e.—repeating יַיֶּה—people of voluntary oblations—so יַיֶּה signifies liberal, voluntary, spontaneous oblation, or contribution to the service of God—such as shall willingly offer up and consecrate themselves, and all they that have, to God’s service, forsake all and follow Christ, bring their estates, and lay them at the apostles’ feet, as we know the believers did, Acts ii. 45, an essay of the great charity and liberality which the faith of Christ brought into the world. This they shall do בֵּית הַיָּהָ, in the beauties of holiness, or of the sanctuary, i. e. I suppose, mystically in the Christian church, beantified with all those graces which the spirit of Christ works in the hearts of believers. יַחֲנָךְ, i Kings viii. 8, signifies the ark of the covenant or sanctuary, and from thence the place in the temple where the ark was placed was called the יַחֲנָךְ, holy of holies; and so I suppose the LXXII understood it here, when they rendered יַחֲנָךְ, τῶν ἀγαλμάτων, of thy holies, for so the plural ἀγαλματος every where signifies the sanctuary; and the beauties of the sanctuary are literally the ornaments of the priests and Levites, their Urim and Thummim, which they have on when they carry the ark—see note on Ps. xxix. 2—but mystically these are the graces of Christ, the inward beauty or glory which shines in the Christian sanctuary or church, which is as it were the arena, or place where these forces of God’s are mustered. Or perhaps [it should be rendered] in the beauties of holiness, as that signifies no more than God’s sacred majesty, in whose service they are listed, and on whose expedition engaged, according to Castellio’s reading, quo die expeditionem sacra cum majestate factis, “in the day when thou shalt with thy sacred majesty make thine expedition.” Another sense the words may be capable of, which the comparing the mention of Sion, ver. 2, and beauty of holiness here suggesteth, by taking יַחֲנָךְ, power, or host, or army, in the sense that frequently belongs to יַחֲנָךְ, which signifies an host in scripture, viz. the attendance on the sanctuary, the priest’s στρατεία, warring his warfare, i. e. officiating. And then יַחֲנָךְ will simply import free-will offerings, and the sense runs thus, Thy people will be a free-will offering in the day of thy assemblies in the sanctuary, shall offer—instead of any thing else—their selves lively sacrifices, holy and acceptable. And this, if accepted, need not be deemed to exclude the other rendering; but the priestly and kingly offices of Christ being both here set down in this Psalm, the words—as is frequent in these compositions—may have been
purposely contrived to fit both. Then follows מֵתָה, בֹּקֶר יְהֹוָה, which may perhaps be thus most literally rendered, הָעַנְיָה, thy children or progeny—so the Chaldee must understand it, when they join it with כֹּל, shall sit—ךָּלַי, to thee, i.e. shall be to thee, יָשֹּר, dew, מַשְׁחַת בֹּקֶר יִשְׂרָאֵל, from the womb of the morning, i.e. according to the proportion of the dew which the morning brings forth—as it were out of its womb—in such plenty as to cover the face of the whole earth, so shall thy children be, so numerous, the multitudes of those that receive the faith of Christ, this dew on the face of the earth, being like the sand of the sea and stars of heaven;—by which two expressions is set out elsewhere the spiritual seed of Abraham, the multitude of believers,—i.e. over all the face of the earth, through all nations shall the Christian faith be propagated by this the apostles' εὐαγγελία, expedition or warfare, their preaching and promulgating of the gospel. Another possible rendering the words are capable of, thus—מַר-לָי, used ten times in scripture, in all the other places expresses an immediately preceding birth, and is equivalent to as soon as born. So Ps. lviii. 3, the wicked are estranged, מַשְׁחַת בֹּקֶר יִשְׂרָאֵל, from the womb, or birth; Ps. xxxii. 10, I have been cast on thee from the womb, i.e. ever since my birth. Then, though מַר-לָי be by many construed from the morning, as if מַר were a prefix; yet seeing the מַשְׁחַת hath no dagesch, others conceive it a noun, though not elsewhere found, yet guidable by the signification of its neighbouring words; and then it will note either morning or youth. Next, מַר-לָי is twice used, beside this place, and signifies not children but childhood, or the first age of youth. So Eccles. xi. 9, 10, הָעַנְיָה תֵּצֵא, children and youth are vanity. Where מַשְׁחַת being joined with it, it is made more probable that here, where מַר-לָי is joined with it, they should both be taken in this sense, wherein there confessedly they are. If this be accepted, then the Hebrew will be thus literally rendered, מַשְׁחַת בֹּקֶר יִשְׂרָאֵל, From the womb youth is to thee, i.e. as soon as thou art born, thou enjoyest a firm and vigorous youth—increasing suddenly in wisdom and stature and favour with God and man—מַר-לָי, thy infancy the dew, i.e. is as the dew upon the face of the earth, in a moment spreads itself over all, is seen fallen rather than falling, is sprightly and aerial, and makes all things else so too. And then in accordance with it will be rendered what follows, Thou art a priest for ever, art never superannuated for the service of the tabernacle, like the Levitical priests, nor ever removed from it by death. In the following words the מַשְׁחַת is by the Jewish writers, Kimchi and Aben Ezra, allowed to be paragogical, and so מַר-לָי כָּל, by to signify וּכָל מַשְׁחַת, according to the manner or order; which is exactly the LXXII their rendering, καὶ παντί ἐξαναγίνω, that is insisted

[This appears to be the best interpretation. French and Skinner translate the passage,

"Thy people shall freely offer themselves
At the gathering of thine armies, in holy attire:
Thy youths shall come forward for thee
As the dew-drops from the womb of the morning."

So Rosenmüller; and Hengstenberg generally, though he renders בֹּקֶר power or strength, and makes the dew a figure of beauty rather than of number. But see Bp. Lowth, Prel. x. p. 92, Oxf. ed. 1821.]
on by the apostle in the New Testament, to which also the Syriac
accords, "according, to the likeness. And then it is strange
the Interlinear should make it a suffix, and render it secundum verbum
meum, "according to my word:" and yet herein some other learned
men have imitated them. The Jewish-Arab interpreting this whole
Psalm of Abraham, as a relation of his victory over the kings, and
telling us that he was made a priest in the place of Melchizedek, for his
miscarriage in his blessing—because in it he made mention of Abra-
ham's name before God's—renders the latter part of this third verse
thus, and from the deep of the Black Sea, that thou mayest cast for thee
the portions of thy children, explaining it by a note to this purpose, he
teacheth him, that they—viz. his children or posterity—shall divide the
countries from the Black Sea to the utmost of regions, saying that he
takes ο from ηιανην, Prov. xvi. 33, and ιηιαρην, to cast. Abu Walid
expounds those words words, by from the belly or womb of the dark-
ness, i.e. saith he, from the time that thou wert in the dark of the womb;
that the meaning might be, Prosperity hath accompanied thee from the
time that thou wert in the dark of the womb, i.e. from thy first forming
or creation, that is it that he saith, from thy first ortus or
original. And so he would have both those passages joined in their
signification. In this verse the LXXII have made many changes.
First, for ηηηη, thy people, they appear to have read υυυυ, with thee, and
so render it μερα σου. For ηηηη, voluntary oblations, they read η αρχη,
government—not as the Latin renders them, principium, "beginning—
as from ηηηη, an Εσφερένσ or prince, Ps. cxiii. 8. Then for ρηρηρη, of the
morning, they read προ ιωσηφουω, before the morning-star, omitting the
word ης, dew, and for ρηρηρη, thy progeny, they read ρηρηρη, and so ren-
der it ηηηηηη αη, I begat thee.
from ancient time I begat thee, my son. And to this, as the Latin
effectively accords, ex utero ante Luciferon genui te, and the Arabic in
like manner, so doth the Syriac also—save that for προ ιωσηφουω,
before the morning-star, they read ιηιαρην, from of old—and many of
the ancient fathers have followed them, especially Tertullian lib. v.
contra Marcion. c. ix. ε, who applies it to the nativity of Christ in the
night, and that of a virgin without the knowledge of any man, and
refutes the Jews, who applied the Psalm to Hezekiah. That the Jews
after Christ's time did thus apply it to Hezekiah, as the Chaldee para-
phrases understand it of David, appears evident from that father. But
before their hatred of Christ did thus engage them, some of the ancient
Jews—see note on ver. 1—applied it to the Messias;—and they are all
followed by Isaac Benarana, on Gen. xlvii.;—and the passage next fol-
lowing of this king being a priest, makes it impossible, according to
their own principles, to be applied to any king of the Jews, the priest-
hood among them being peculiar to the Aaronical tribe. And there-
fore the Chaldee, which applies it to David, interprets this of his

* Edit. Pamel. p. 586. G.
exaltation to greatness in the world to come, by way of reward to his having been an immaculate king here.

5. [c] *The Lord at thy right hand*] In this Psalm it is evident, ver. 1, that הָיוּ is the title of God the Father, and so again, ver. 4; and מֵאֶ טֶּבָּה of the Messias, God the Sou, in respect of that dignity, and dominion, and regal power to which he was to be exalted at his ascension, that at the name of Jesus every knee should bow. This is expressed, ver. 1, by his sitting at God's right hand, for which the apostle, 1 Cor. xv. 25, reads δι' αὐτῶν βασιλείαν, it must be that he reign. By this it is evident that in this verse מַעְלֶבָּה לְמִי הָיו, The Lord at thy right hand, must be understood of the Messias instated in his regal power at the right hand of his Father, and not of the Father as his παπασσών, to back and help him, as Ps. xvi. 8, and elsewhere, the phrase is used. For of the Son thus exalted we know it is that we read, John v. 22, that the Father hath committed all judgment to the Son. Agreeable to which it is that this Adonai or Lord at Jehovah's right hand here, shall strike through kings in the day of his wrath, i. e. shall act revenges most severely on the opposers of his kingdom; which revenges in the New Testament are peculiarly attributed to Christ, and called the coming of the Son of man, coming in the clouds, coming with his angels, and the approaching, or coming of his kingdom.

7. [d] *brook of the way*] הָיוּ signifies any hollow place or vale, a receptacle of waters, and from thence a small river or brook, which hath not its original from any spring, but is filled with rain-waters, and so is full in the winter, but in the summer dried up. So Gen. xxvi. 17, הָיוּ, in the valley of Gerar; Joel iii. [iv. Heb.] 18, a fountain shall come forth and water the valley (בֶּקָה) of Shittim: and 2 Kings iii. 16, make this valley (בֶּקָה) full of ditches; and ver. 17, ye shall not see rain, yet that valley (בֶּקָה) shall be filled with water. And being here joined with הָיוּ, in the way, it seems to signify no more than those plashes of water, which in the winter are frequent in highways, from the fall of much rain. These, first, from the places where they are collected—no pools on purpose provided for the receipt of waters, but every little cavity in the way, which is thus filled by rain—and secondly, by the stagnancy or standing still of these waters, and thirdly, by the frequency of passengers fouling them, are to be concluded very unfit for the use of men, very inconvenient for drinking; and would never be used for that purpose, were it not by him that hath no other, or that so far intends the haste of his way, and so far despises or neglects himself, as to content himself with the worst and meanest sort of accommodation, that which will just satisfy the necessities of nature. This is most observable of soldiers in an hasty march, that are thirsty, but will not make stay at an inn to refresh themselves with wine, or so much as go out of their way to make choice of or seek out for wholesome water, but insist on their pursuit, and satisfy their thirst at the next receptacle of waters, the next puddle, or trench, or ditch, or brook they meet with. This is a sign of great alacrity in a soldier, and withal of great humility, and contempt of hardship and difficulties, of submitting to any the meanest and most servile condition; and may well here be used poeti-
cally to express the great humiliation and exinanition of the Messias, assuming the real form and all the mean offices of a servant, pursuing the work to which he was sent with all alacrity, counting it his meat and drink to do the will of him that sent him, and finish his work, John iv. 34, and in fine laying down his life, suffering as willingly a most bitter contumelious death; which being by him expressed by drinking of a cup, and that a special sort of cup, such as others would not probably be content with—Are ye able to drink of the cup that I shall drink of? Matt. xx. 22—and that an insupportable bitter cup—Matt. xxxvi. 39, 42, Father, if it be possible, let this cup pass from me—it may very fitly be extended to his death, as well as to all that was preparative and in the way to it. And to this the lifting up his head—reigning victoriously over all his enemies, being constituted judge of quick and dead—is here justly apportioned, according to that of Phil. ii. 8, 9, He made himself of no reputation, but humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him. Another notion there is of יָּנָּשְׁלָה for a torrent or river, Prov. xviii. 4, a flowing יָּנָּשְׁלָה [brook] torrent, or river; and so Amos vi. 14, unto the יָּנָּשְׁלָה—we render it river—of the wilderness. If it be here taken in that notion, then drinking of it may be a proverbial speech to express victory, as Is. xxxvii. 24, 25, when Sennacherib is boasting of his conquests, he thus speaks, I will enter into the height of his border, and the forest of his Carmel. I have digged and drunk water, and with the sole of my feet I have dried up all the rivers of the besieged places; where the former part being an expression of victory and forcible seizure, and so the latter also of blocking up and close siege, the middlemost may probably be to the same sense; and the rather because of the custom of eastern princes, who in token of sedition exacted from subjugated provinces earth and water, Judith ii. 7. In reference to which, the digging up earth and drinking water will signify a forcible entry, a method of battery—where the milder summons have not prevailed—thereby to take livery and seizing of a hostile country. And if that be the notion here, then the phrase signifies Christ's victory achieved by his death over Satan, sin and hell. Which being wrought upon the cross, is fitly precedaneous and preparative to the lifting up of his head.

**PSALM CXI.**

1. [a] Praise ye the Lord] What was observed, and competently proved, note on Ps. cvi. Tit. that Hallelujah was no part, but only the title of the Psalm, is applicable to this also and more that follow, and is here most clearly demonstrable. For this Psalm—as also the next—is one of those that are composed with exact respect to the order of the letters of the alphabet. And it is St. Hierome's true observation, that this Psalm is the first which is purely alphabetical, the twenty-fifth and others, which are well nigh such, failing or abounding in some letter, whereas this, leaving הַלְּלָיָּה for the title, begins with הַלְּלָיָּה, as the hundred and twelfth doth with יָּשָׁר, and with very short metre goes on exactly according to the letters of the alphabet; which it could not be imagined to do, if it began with הַלְּלָיָּה, Hallelujah.
[b] upright] Of the word יושב, upright, it is Kimchi's observation, who says, it is an appellative of Israel, as Numb. xxviii. 10, Let me die יושב. And so they are called by a name of much affinity with this, Jeshurun, in the notion, and by analogy, as in the New Testament the Christians are called saints.

2. [c] sought out] רכז, to seek, investigate, search, is used for meditating, studying, and from thence מדרס, a school, or place for study of the law, and in Arabic مدرسة, an academy, or university; and accordingly, 1 Cor. i. 20, εὑρίσκοντες, the inquirer, is the student, he that spends his time in searching and finding out difficulties—see note on that place—and then יושב, here applied to the great works of God, may be rendered are studied, or meditated on, by all that have delight and pleasure in such study or meditation; sought of all that desire them, saith the Jewish-Arab. But the word also signifies to be found, Is. lxxv. 1, I am found by them that sought me not. And then this will bear an excellent sense, frequently met with in other places, that the secret of the Lord is with them that fear him, his way is plain unto the righteous—so Abu Walid, they are evident or plain to all that delight in them, or love them—though the wicked shall fall therein, and the like. The next words דבוקים, are capable also of another rendering, in the notion of מורה, Eccles. iii. 1, where we render it purpose, and Eccles. v. 7, where we render it matter, and the LXXII πράγμα, thing, in both places. And by analogy with those the phrase may here signify in all their parts, designs, or purposes, or in all their several concerns.

4. [d] made his wonderful works to be remembered] The most proper rendering of this verse will be pitched on by observing the notion of זכר, for a memorial, any thing by which a man may be remembered, any name or title attributed to any for any notable action or excellency. So the LXXII, Exod. xvii. 14, render זכר by δομα, name, and Hos. xii. 5, The Lord God of hosts, יוצר ושם, the Lord is his memorial; that sure is, the Lord is his name. And accordingly the Masorites call God's name זכר, memorial. Accordingly זכר, he made a memorial, is no more than he hath made him a name, i.e. by common way of speaking, he hath left remembrances of himself which will continue; as Gen. xi. 4, Let us make us a name, and 2 Sam. vii. 9, I have made thee a great name, and, ver. 23, of God himself, that he went to make him a name, and to do for you great things, very agreeable to the style here, he hath

[f] [The LXX render it ἐπετυμάω σεβασμόν. Vitringa, after Cocceius, translates it respondit, comparing Ex. xiv. 2, xx. 3, 'Responsorium divinum querens dicebatur שירה, queremus: ubi Deus se inventi patiebatur et responsorium dabat, dicebatur שירה, querenti se obvium praebere, et ab eo inventi.']

[g] [The ordinary translation of מדרשׁ will not stand, because it comes from מדרשׁ, not מדרשׁ. So Hengstenberg notes, and takes the suffix to refer to the searchers; as also does Rosenmüller. The meaning then will be sought out to their—i.e. the searchers—full delight.]

[h] [This is not so: the word is מנהבון.]
made a memorial or name רָפָא הָאָרֶץ, by his wondrous works; and so the Chaldee understand it here, רָפָא הָאָרֶץ נַהֲרֵי, he hath made him a good memorial: Kimchi reads it, a memorial of his wonders in Egypt, in giving us the Sabbath, Passover, and other feasts; accordingly Aben Ezra renders יִנְן, ver. 5, the spoil of the Egyptians, according to the promise of God, Gen. xxv. 14. But it may be also interpreted more minutely and critically, he hath made him a title, a name, by which he expects to be called, viz. this which here follows, as the breviate of that by which he was pleased to proclaim himself, Exod. xxxiv. 6, הָאָרֶץ נַהֲרֵי, The Lord merciful and gracious, not making this a distinct sentence from the former, but affixing it as that name which he hath made himself by his works.

7. [e] commandments are sure] From יָשָׁם, which signifies [to be] true and sure and faithful, is the epithet of God's commandments here, יָשָׁם יִנְן. How it is to be rendered, will be best guessed by considering the context, and the peculiar importance of the commandments here. The former verse speaks of the heathen nations, the Canaanites, &c. who were by God's appointment rooted out of their land, and the Israelites planted in their stead. In this, saith the Psalmist, there was יָשָׁם יִנְן יִנְן, fidelity and judgment; fidelity in performing the promise made to Abraham many years before, and just vengeance on those nations for their sins, the measure of which they had now filled up. And as the ground of both these, it is here added that יָשָׁם יִנְן יִנְן all his commandments are sure. The word which we render commandments comes from יָשָׁם, to visit, either for good or evil, which signifies also to command, or give order. So of Cyrus, Ezra i. 2, יָשָׁם יִנְן, he hath charged me, and, 2 Chron. xxxvi. 23, יָשָׁם יִנְן, the Lord hath charged me—the same Cyrus—to build him an house at Jerusalem. In this sense of the word it may here be fitly used for God's appointments and commands to the children of Israel to root out the Canaanites, and to take possession of their land—not understanding it of the commandments or law of God written in their hearts, against which these nations had so unnaturally offended. So when Joshua, Josh. viii. 29, commanded to cut down the carcase of the king of Ai, &c. the Chaldee render it by יָשָׁם; and frequently in the like sense. And then of these commands of God, these appointments of his, for the good of the one sort, and the punishment of the other—the LXXII fitly render it εἰρόλαυ ἀδρόβ, commands or expressed given by him—the Psalmist saith, they are יָשָׁם יִנְן sure, firm, faithful, i. e. are most certainly performed; whencesoever he gives order for the destroying of a nation, it shall certainly be performed, unless by their speedy repentance they avert it, Jer. xviii. 8; and so for his command of building and planting, ver. 9. And this in both parts is the probablest meaning of the place, as will be guessed by the ensuing verse, They stand fast for ever and ever.

10. [f] beginning of wisdom] The word beginning is of uncertain sense. It may signify the first in time only, and so the rudiments, first foundation, or groundwork, and so though the most necessary, yet the most imperfect part of the work. And if it should thus be understood

1 ["Memoriam, i.e. monumentum memoriam, fecit mirabilibus suis." Rosenm.]
here and in other places, the sense would be no more but this, that there were no true wisdom, which had not its foundation in piety and fear of God. But the word חתן—as בקע, head—signifies the first in dignity as well as in order or time, and is frequently used for the chief or principal of any kind. So Deut. xviii. 4, חתן—the Chaldees read שין, the head—the prime, the principal, i.e. the best of thy corn and wine and oil, and of the fleece of thy sheep. So Amos vi. 6, that anoint themselves with the chief (נחלש) of ointments, the best and most precious; and, 1 Sam. xv. 21, ישת תחת, the first of that which was devoted, is interpreted, ver. 9, by ביש וית and טוות, the goodness, and all the good, as that is opposed to the base and vile in that verse. So Numb. xxiv. 20, Amalek was חתן, first, i.e. chief of the nations. And thus it is to be understood here, that the fear of the Lord—which signifies all piety—is the principal or chief of wisdom—as sapientia prima in Horace [Ep. I. i. 41], is the principal or most excellent wisdom—according to that of Job, ch. xxviii. 28, Unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding; that by way of eminence, the most excellent wisdom and understanding. The Jewish-Arab reads, The first thing that wisdom gives in command is the fear of the Lord, and a goodness of understanding is to all that do that.

PSALM CXII.

8. [a] see his desire] The phrase אָ֣בַר לשאָ֔ויות, shall see, in composition with בַּלּוּבּוּ, on his distressers or oppressors, hath been already explained, note on Ps. liv. 7, in reference to David at that time. It is used again, Ps. lix. 10, שֵׁבַע שֵׁבַע. God shall let me see or look on mine enemies; and, Ps. xcii. 11, פַּעַת הָגָה. Mine eye hath looked on mine enemies, and mine ear hath heard of them that rise up against me, i.e. seen and heard of their destruction; and so the Chaldee reads שֵׁבַעַגְלוּ, on the ruin. So Ps. cxviii. 7, אָבַר כִּֽם, I shall look upon my haters—the LXXII read εἰρόφωμαι τοὺς ἔχροντος μου, I shall behold my enemies—i.e. having God for my auxiliary, I shall without fear look on them. Here it is applied more generally to all pious men, and must still be rendered shall behold or look upon his oppressors or distressers; the meaning still being proportionable, he shall behold them securely—confidently look in their faces, as we say—as being now no longer under their power, being freed from their tyranny and pressures. The Chaldee, which rendered it, Ps. liv. 7, by seeing revenge, here change it into שַׁלְמוּת, redemption, deliverance from his distress.

10. [b] melt away] עָנַּב here, from טפָס, to dissolve or melt, being joined with seeing, grieving and gnashing with the teeth, expressions of the wicked man's envy, may be thought to belong to the same matter, consuming or melting away with grief. But the word signifying any kind of melting, consumption, or dissolution, outward of the estate, as well as inward of the mind, that particularly which is caused by putrefaction, that may as probably be the notion of it here; and so it best agrees with that which follows, the desire of the wicked shall perish. Whilst pious men thrive and prosper, wicked men decay, consume, melt.
away, and all their covetousness, worldly-mindedness, earnest pursuit
of wealth—so ἡ ἐπιθυμία, desire, imports—comes to nought and perisheth.
The Syriac therefore for melting read הַלַּכְּךָ, shall be taken away or
destroyed.

PSALM CXIII.

5. [as] dwelleth on high] The syntax in this place is very poetical,
and a very discernible ὑπόθεσις in it. ἡ ἐπιθυμία and ἡ ἐπιθυμία are ac-
knowledged to be in exact opposition one to the other; the first, from ὑψῶ, high, is exalting himself, the latter, from ἄξω, lowly, humbling him-
self. And proportionably ἐν οὐρανῷ and ἐν οὐρανῷ, in heaven and earth must
be opposed also, and the one joined with his exaltation, as the term of
that, and the other with his humiliation, as the term of that; and then
the like decorum being observed betwixt dwelling, and seeing or behold-
ing—the higher being proper for the habitation, but the lower being
accommodated to the works of his providence, signified by seeing—the
construction will be regularly thus, who is like unto Jehovah our God,
who exalteth himself ἐν οὐρανῷ, to heaven, ἐν οὐρανῷ, to inhabit or dwell there,
and yet humbleth himself—at the same time—ἐν οὐρανῷ, to the earth ἐν τῷ
earth, to see, behold, or order all things therein by his providence and his
grace. An observation which hath always had truth in it from the
beginning of the world, but then most signally, when the Messias, the
supreme God of heaven, came to visit us here on earth in so great
humility. Of this kind of composition there want not examples: see
Cant. i. 5, I am black, but comely, as the tents of Kedar, as the curtains
of Solomon; i.e. black as the tents of Kedar, but fair as the curtains of
Solomon. So Deut. xxxii. 42, I will make my arrows drunk with blood,
and my sword shall devour flesh, with the blood of the slain and of their
captives; where the sense exacts this other placing, I will make my
arrows drunk with blood, the blood of the slain, and my sword shall de-
vour the flesh of the captives. So Rom. i. 17, the righteousness of God
is revealed, ἐν πάσῃ ὁ λαός ἐν πάσῃ, from faith to faith, i.e. the righteous-
ness of God by faith is revealed to faith, or that men might believe: see
note there. To this sense I conceive all the ancient translators had
respect; the Chaldee rendering it who exalted his habitation that he
may dwell, and let down his eyes that he may see in heaven and in earth;
but the LXXII, more expressly, δὲ ἐν ὑψηλότως κατοικῶν, καὶ ἐν τῷ ἀνεξάρκε-
νι ἐν τῷ ἁρματῳ, καὶ ἐν τῷ γῆ, who dwelleth in the heights, and be-
holdeth the things that are below in the heaven and in the earth; and so
the Syriac, who sitteth on high, and beholdeth or looketh ἐν τῷ
that which is deep or low—not as the Latin reads, caelum et terram,
the heaven and earth,” but—ἐν τῷ ἐκ πάν χημ στῆθ, &c. on heaven and earth. In
all which renderings the letting down the eyes, the beholding the things
that be low or deep, cannot be common to the heaven and earth, but is
proper to the earth in opposition to heaven. For as for the notion of
for the regions of the air, it cannot probably have place here,

Skinner.]
any more than, ver. 4, where his glory is said to be above the heavens, to express the infiniteness of it, by its superiority to the highest of all creatures; which consequently must be resolved to be the highest heavens, and not the air, which is much inferior to them. If this should seem to be too unusual and violent an hyperbaton, then the meaning must be, that, although God be high in his throne of glory, yet he condescends to the managery of the whole fabric, stoops down to behold the things on earth and by as great a condescension looks on those in heaven; his glory therein approving itself to be above the heavens because his beholding the transactions there is a descending or looking down.

9. [b] keep house The word בהנה, house, is sometimes best rendered family; so Gen. vii. 1, Go thou and all אָבֵי, thy family, into the ark. So Exod. i. 21, God made for the midwives הבנָי, families; 2 Sam. vii. 11, God shall make בהנה, a family, i.e. give thee children. And so here speaking of God's mercy to the poor and lowly, and instancing inawah, the barren, childless woman, וְיֵלַד אָבֵי, setting her an house, must be giving children, and so will most intelligibly be rendered setteth the barren in a family; and then to it will best accord what follows, והָאָבֵי יָכְלָה, a joyful mother of children; there being no such matter of joy to a barren woman, as that of having children. The Jewish-Arab, quite leaving outawah in his translation, renders it, and that maketh the barren woman a joyful mother of children, as thinking it included in the sense. A phrase very nigh unto this we had, Ps. lxxviii. 7, הבנה יַעֲשֵׂה, where the speech being of solitary persons, widows, &c. andawah signifying adverbially at home, the rendering was somewhat to differ from this, as the sense did.

PSALM CXIV.

1. [a] of strange language] The Hebrew יָשֶׁר is by the Chaldee here rendered יָשֶׁר, barbarous, and so by the Greek βαρβάρος. The word among the Greeks and Latins comes from the Hebrew יָשֶׁר extra, redoubled, and so signifies to a Jew any man of any other nation, and so fitly answers to יָשֶׁר, a stranger or alien.

2. [b] his sanctuary] The word יָשֶׁר will literally be rendered to or for his holiness, and being joined with יָשֶׁר, will signify that Judah, the people of the Jews there spoken of, was made use of by God on, or among them, to demonstrate his holiness, in the notion wherein oft it is taken for the keeping his promise sacred or inviolate; as when, Ps. cx. 9, speaking of the firmness and immutability of his covenant, it is added, יָשֶׁר יָשֶׁר, holy—as in another respect reverend—is his name. The meaning then is, that Judea was a special instance of his holiness, or performing his promise made to Abraham long before. And then in proportion, that which follows must be understood יָשֶׁר יָשֶׁר, Israel was his power, i.e. Israel was an instance of his power, in his acting for Israel he declared his omnipotence most signally: the LXXII literally render it ἀρέσκειν αὐτοῦ, his power, but the Syriac יָשֶׁר יָשֶׁר.
his praise or glory, i.e. in dealing with whom he set forth his glory. In this, as in the former verse, the expression is poetical. In the first verse, as Israel and the house of Jacob are the same thing in several names, so is Egypt and the barbarous people. And here, as Judah and Israel are all one—the separation being not made at that time which is here respected—so יִשְׂרָאֵל and יִשְׂרָאֶל his holiness, or to his holiness, and his power, are jointly attributed to the same subject, Judah and Israel; not that the holiness of God was shewed in one, and the power in the other. Another interpretation the words are capable of, that as Judah marched out of Egypt, the cloud which went before the host abode upon them, and that presenting Almighty God, and still consecrating and making holy the place of his abode, may found that speech, that Judah was his sanctuary, or place of his residence. And then, as Ps. cxxxvi. 9, the moon is said to be מֵעָלָה, for a dominion in the night—i.e. in an active sense, to rule, and govern—so the meaning of Israel's being his dominion here may be, their being empowered as a prince by God to go out with an high hand, executing justice on their enemies.

4. [c] mountains] Though the earthquake at the giving of the law were so remarkable, that there can be no doubt of the fitness of accommodating this skipping of the mountains to it; yet it is not amiss to mention the interpretation of Kimchi, who applies it to the striking the rocks in Rephidim and Cades, which also hath this probability, that naturalists observe that earthquakes sometimes make eruptions of water.

8. [d] standing water] The מָיִם is best rendered a lake of water, to note the abundance of it; accordingly the Chaldee renders it מְיָניָם, into a river: and so the Psalmist expressly describes the gushing out of the waters from the rock, that they ran in dry places like a river, Ps. cv. 41.

PSALM CXV.

1. [a] Not unto us] טָשׁ is literally to be rendered not with us, in the notion wherein that is said to be with us which we have, or is in our power; as מְדַבֵּר יָמִין, Ps. lxxiii. 25, who is with me? or, whom have I in heaven? and Gen. xxxiii. 9, וּמִּמֵּד, enough with me, or I have enough.

4. [b] idols] The Hebrew מַעַל signifies literally grievances; and it is usually observed that the Jews imposed names of ill omen on the heathen deities: so the feasts dedicated to them in their idiom are proportionably יְמֹר, mourning, חָרָם, fear, and יָמֵשׁ, contrition. But the word יַמְשֵׁה, which signifies to be sad and anxious, signifies also by meto-

1 [French and Skinner take the passage in this sense; but Rosenmüller and Hengstenberg interpret מַעַל, of God's choice of the people, and their separation from all others as peculiar to himself; and understand מַעַל to mean that they above all others were His dominions.]

m ["Pool of water." French and Skinner.]

n ["Sensus eripe nos tyrannidit hostium non glories nostri nominis sed tui causa." Rosenm. So French and Skinner;]  "Not for our sake, O Jehovah!—not for our sake, But for thy name's sake, set forth thy glory."]
nymy, to form or frame any thing very diligently—applied to God’s framing of us, Job x. 8 o, and to enemies distorting and depraving other words, Ps. lvi. 5 p. And in that notion of it also may be deduced שדרד, the simulacra, “idols” or “images” of the Gentiles, which being consecrated by their priests, and thereby thought to be animated by those whose images they are, thenceforth are worshipped as gods. So when, 2 Sam. v. 21, we read that the Philistims left there שריִד, their images, it is מליִי, their gods, 1 Chron. xiv. 12. So St. Augustine, de Civit. Dei, l. viii. c. 23, tells us of the theology of the heathens, received from Trismegistus, that the simulacra or statues were the bodies of their gods, which by some magical ceremonies or θεουργίας were forced to join themselves as souls, and so animate and enliven those dead organs, to assume and inhabit them. So saith Minutius, Isti impuri spiritus sub statuis et imaginibus consecratis delitescunt, “those impure spirits lie hid under the consecrated statues and images;” and again, raipunt ad se demonia et omnem spiritum immunum per consecrationis obligamentum, “they catch and force to them the devils, and every unclean spirit, by the band of consecration”—the spirits are supposed to be annexed and bound to them by their magical rites and ceremonies. So Arnobius, cont. Gent. l. vi. [p. 120 l. 19. ed. Hamb. 1610], Eos ipsos in his (signis) colitis, quos dedicatio infert sacra, et fabrilibus efficit inhabitare simulacris, “the heathens in the images worship those which the dedication or consecration brings into them, and causes to dwell in their graven images.” And so Proclus de Sacrific. et Mag., mentions it as their common opinion, that the gods were by their favour and help present in their images. And therefore the Tyrians fearing that Apollo would forsake them, bound his image with golden chains, supposing then the god could not depart from them. The like did the Athenians imagine, when they clipped the wings of the image of Victory; and the Sicilians, in Cicero Divin. [in Q. Cecil. c.1], who complain that they had no gods in their island, because Verres had taken away all their statues: and so we know Laban, when he had lost his teraphim, tells Jacob, Gen. xxxi. 30, that he had stolen his gods (לכִּי נאם). And so of the golden calf, after the feasts of consecration, proclamation is made before it, These be thy gods, O Israel, Ex. xxxii. 4. But this of the animation and insinpering of images by their rites of consecration being but a deception and fiction of their priests, the Psalmist here discovers it, and assures all men, that they are as inanimate and senseless after the consecration as before, bare silver and gold, with images of mouths and ears, &c., but without any power to use any of them, and consequently most unable to hear or help their votaries.

7. [c] speak they. What שֵּׁנַה here signifies, will be concluded by the

o [Lee notes here, “lit. have tied me together, i. q. יָנָּ֖ה, ver. 10. Arab. עֲצָבָּת, circumdedit, chm.xii: vitta fasciante revixit. Syr. הֵעָלָב, sigavit fascia, &c.”]

g [Bp. Horsey, in his note on the passage, conceives that יָנָּ֖ה was taken to signify an idol, as being something distorted and ugly. It may be connected with the Arabic ﺻُبَّاب, quiexitter.]
context, which immediately before had mentioned their having mouths and not speaking. Here therefore—as there the proper action of the mouth was speech—the proper action of the throat or larynx seems to be intended, and that is to breathe. So when Ps. xc. 9, he saith, we consume our days, so גנב, the Targum reads גכנב as a vapour, i.e. breath of the mouth in winter. If it be not this, then sure it is an inarticulate sound, contradistinct from speaking. So Kimhi and Aben Ezra state it, and quote Is. xxxviii. 14, where the word is applied to the murmuring of the dove. 9. [d] trust thou] For נָחַר in the imperative, trust thou, the LXXII appear to have read נַחַר in the preter tense, and so render it נַחַר, hath hoped; and so in ver. 9, and 10. And so the Syriac, הַחֲמָר, they of the house of Israel trust. And if that were the true reading, the sense would well accord, in opposition to what went before. The idol-worshippers, that hope in their gods, are most senseless persons, lose all their prayers that are poured out to them, receive no aid or relief from them; but the house of Israel trust in the Lord of heaven, make their addresses to him, and they receive the benefit of their trusts and prayers; גָּבַר, he is their help and their shield, he actually defends and assists them, when they thus depend on him. But the Hebrew reading is to be adhered to, and the sense is the same either way. The Jewish-Arab, altering the signification from the imperative, paraphraseth, and as the house of Israel hath trusted in the Lord, because he, &c., ver. 12, so the Lord will be mindful of us, and will bless us, &c.

PSALM CXVI.

[1. [a] I love the Lord] For the right understanding of the two first verses, we must observe one special use of גָּמַר—when it stands by itself absolutely without any noun after it, as here it doth—for wishing or desiring: so Amos iv. 5, for so גָּמַר עֲשָׂא, ye have desired; so Jer. v. 31, my people גָּמַר עֲשָׂא, wished, desired it so. Thus גָּמַר by which the LXXII render it in all these places, signifies in Greek to desire; Γαμέρεται, συνέπελε, saith Phavorinus; hence גָּמַר, τοιούτῳ πέμα, it is a verb of wishing. And then גָּמַר עֲשָׂא גָּרֵשׁ will be best rendered, I wished that the Lord would hear; and so I suppose the LXXII meant by יָגַרְשָא בִּי טַরְעָן, I desired that—not because—he will or would hear. Accordingly the Syriac renders it חֲמָר, and the Chaldee חֲמָר from חֲמָר, which is of the same importance with גָּמַר, I wished that the Lord would hear. So the Jewish-Arab, I desire not but that the Lord would hear my voice, and my supplication, and that he would hearken unto me when I call, in or by reason of what I find—or meet with—in my days. And then ver. 2 follows currently, גָּר הָי, that he would incline his ear to me; the Syriac reads, גָּר, and that he would incline his ear to me, in conjunction with the former verse. Then follows q [French and Skinner, “they breathe no sound.” Lee, Lex., renders גָּר, Ps. xc. 9, a murmurr.]
and in my days will I call, by days, I suppose, signifying calamities, as Ps. xxxvii. 13, his day is coming, i.e. his distress; מпись the day of his calamity, saith the Targum. So Obad. 12, the day of thy brother is the time of their being carried captive, ver. 11; so, the day of Jerusalem, Ps. cxxxvii. 7; so Is. xiii. 22, י公网, her days shall not be removed far, her time is come, is the time of her contrition [טבכ], saith the Targum. The Syriac indeed leave out the ἐδεικνύομαι, in the—not my—day wherein I call him; in which also they depart from the Hebrew punctuation of י仅代表. Without either of those changes the rendering will be most facile, I wished or desired that the Lord would hear עמק, my voice; or perhaps the voice—so יקיר, may be rendered, the being oft redundant, (and so both the Syriac and the LXXII understand it, ἀκοὴ, and φωνή, the voice)—of my supplications, in the genitive case—or by apposition, my voice, my supplications—that he would incline his ear unto me. In my days will I invoke or call upon him. The rendering these verses, in the præter sense, he hath heard, he hath inclined, is quite contrary to the following verses, which mention the distresses as approaching, and growing still more and more upon him, ver. 3, 4. To what times this refers, and what were those his days, must be uncertain, and only matter of conjecture. It is ordinarily thought to be a Psalm of David, and then it most probably belongs to the time of his flight from Absalom, to which his haste, or speed, or flight, ver. 11, probably determines it; and then, ver. 14, 18, 19, must refer to his return to the sanctuary at Jerusalem, after the quelling of that rebellion: and to this, as being the most received sense, I have set the paraphrase. Yet some indications there are which make it probable to have been written after the captivity—and then the days here must be like the day of thy brother, and of Jerusalem forementioned, denoting the captivity, and so their flight also, ver. 9, their being carried captive, and ver. 14, 18, 19, the celebrating of their return to the service of God in the temple—viz. the Chaldee idiom observable, ver. 7, in the words יְרוּשָׁלָיִם, and ימַי, and ver. 12, in לְבָנָה, where the Chaldee or Syriac suffix יי is visible.

13. [b] cup of salvation| תושב טר. the cup of deliverances, for which the Chaldee read אוֹלָיוֹן, the cup of redemptions. This was either more solemn in the Temple, by the priest, or more private in the family; the former the drink-offering, or strong wine poured out in the holy place, Numb. xxviii. 7. Of this R.Sol. Jarchi interprets it, I will bring the drink-offering of praise which I vowed. And to this of the temple the praise may most reasonably be applied, because as the Jewish doctors tell us, they Levites repeat not the song of the oblation, but only over the drink-offering. Yet there was also the more private in their families, the cup of thanksgiving or commemoration of any deliverance received. This the master of the

7 [This is the sense in which the words are generally taken, so as to make the verses an expression of thanksgiving: and the latter part of the Psalm seems to confirm this view.]
family was wont to begin, and was followed by all his guests. St. Paul
calls it ποτήριον εὐλογίας, the cup of blessing, that which was drunk as a
symbol of thanksgiving and blessing, and had forms of commemoration
and praise joined with it; and so by the Fathers, Justin Martyr, &c.—
used of the sacrament—is called οἶνος εὐχαριστίας, the wine that hath
thanksgiving said over it. The use of it was either daily after each
meal, or more solemn at a festival. In the daily use of it, they had
this form:—εὐλογησόν δ' θεόν ημᾶς Κύριος ὁ κύριος, δ' εὐλογησόν τὸ γενέσθαι
νέας δικαιο, Blessed be our God the Lord of the world,
who hath created the fruit of the vine. But on festival days there was
joined with it an hymn proper for the day—as upon the Passover, for
the deliverance out of Egypt—as we see, Matt. xxvi. 30, where the
paschal commemoration or postcommunion, advanced by Christ into the
sacrament of his blood, was concluded after the Jewish custom with
an hymn. And so here with the cup of salvation is joined εὐοδήσεως, a
calling upon the name of the Lord. And both the more private and the
solemn performance of this, with all the magnificent rites of solemnity
belonging to it, is called the paying of vows to the Lord, that thank-
giving and acknowledgment which men in distress may be supposed to
promise, upon condition of deliverance, or if they promise not, are
however bound to perform, as a due return or payment for their
deliverance.

15. [c] Precious] The notion of ητ' in this place for rare or precious,
must be so taken, as not to signify that which is spoken of to be
desirable to, or in the presence of the Lord; for it is the life, not the
death of his servants, that is precious in that sense to God the preserver
of their lives. But for their death to be precious is in effect no more,
than that it is so considered, rated at so high a price by God, as that
he will not easily grant it to any one that most desires it of him. Absalom
here hostilely pursued David, and desired his death; he would
have been highly gratified with it, taken it for the greatest boon that
could have befallen him: but God would not thus gratify him; nor
will he grant this desire easily to the enemies of godly men, especially
of those that commit themselves to his keeping, as David here did, and
therefore is called God's ἵστατι—see note on Ps. lxxxvi. 2—for to such
his most signal preservations do belong peculiarly. The Jewish-Arab
here reads, Precious with the Lord ἡμᾶς, the putting to death his saints,
or giving up to death.

PSALM CXVII.

1. [a] nations] That ἄνθρωποι, all the nations here, and in the next
word, ἄνθρωπος, all people, signify in the greatest latitude all the nations
and people of the Gentile world, even πᾶσαν κρίνων, the whole creation,
and κόσμου ἀντίστα, the whole world, Mark xvi. 15, appears both by
Matt. xxviii. 19, where parallel to those phrases in St. Mark is no more
than πᾶσα ἡ γῆ, all the nations, here; and especially by Rom. xv.,
where for a proof of God's purpose that the Gentiles should be re-

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[a] [b] [c] [d]
ceived into the church, and join with the believing Jews in one consort of Christian love and faith, and praise God together in the same congregation, the proof is brought, as from several other texts, so from these words in this Psalm. And this not only by express citing, ver. 11, "And again, Praise the Lord, all ye nations, and laud him, all ye people, but also, in the front of the testimonies, by the phrases ἐνίπ τα ἀγαθεῖς θεοῦ, for the truth of God, ver. 8, ἐνίπ ἀληθῶς, for the mercy or pity of God, ver. 9, both which are here mentioned, ver. 2. For thus the discourse there lies, Christ was a minister of the circumcision, i. e. was by God appointed an instrument of the Jews' greatest good, preaching the gospel first to them, calling them to repentance, &c., and this for the truth of God, i. e. to make good God's fidelity or performance of covenant to them, εἰς τὰ βεβαιῶσαι, to confirm the promises made to the fathers, i. e. to Abraham, &c., τὰ δὲ οὕτω ἐνίπ ἀληθῶς διασώσει τῶν θεῶν, and that the Gentiles for his mercy might glorify God: where though this preaching the gospel to the Gentiles was a work of mercy, not so much as promised to or looked for by them—and so there is nothing but ἀληθῶς, pity, compassion toward them—yet is this an effect of that ministry of Christ, which was ἐνίπ τα ἀγαθεῖς θεοῦ, for the truth of God, i. e. a completion of that promise made to Abraham, that he should be the father of many nations, which had never its perfect completion till the Gentiles came and sat down with Abraham, became sons of this faith of Abraham, in this kingdom of heaven, the church of Christ. And exactly to this sense the second verse of this Psalm is to be understood, as the reason why all the Gentile world is to praise and magnify the name of God, ἡ ἡμῶν, &c., because the mercy of God is strong upon us; ἐκπαραβαλλθ, was confirmed, say the LXXII and Latin; and the Syriac, Διαμία,—from ἡμιᾷ, grew strong—was in full force upon us; i. e. all that mercy which is promised to Abraham for his spiritual as well as carnal seed, is fully made good, ἡμιᾳ ἐπὶ ἡμᾶς—in which respect those words, Rom. xv. 8, εἰς τὰ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, to confirm the promises of the fathers, may reasonably be thought to refer to these words in this Psalm, the making good of God's mercy to us being, as in words, so in sense, parallel to confirming the promises to the fathers—and the truth of the Lord endureth for ever, i. e. God's fidelity, which consists in an exact performance of his promise, endureth to the end of the world; because, though the Jews for their unbelief were cut off, yet the Gentiles, the seed of Abraham's faith, were grafted in, and so God's promise of making him a father of many nations, fully performed in the vocation of the Gentiles, at the time of the Jews' obdurance and apostasy. Thus much is manifest; yet perhaps it may be farther observable, that the ἡμια, strong, here attributed to the mercy of God, is the known title of the Messiah, Is. ix. 6. For though the late Jews have endeavoured to interpret that place of Hezekiah, whom they there style Θεὸς τῶν ἀνθρώπων, the Lord of eight names, Talmud Tract. Sanhedr. c. Cheleek; yet the Targum and others have resolved it to belong to the Messiah, and so יי and יי to be two of his names. And so indeed the mystery of our redemption is to be looked on as an eminent exertion of the power of God, Acts ii. 33; the incarnation is
showing strength with God's arm, Luke i. 51; and the angel that brings the news of it, and—as the Jews tell us—hath his name correspondent to the employment he manages, is Gabriel, from this word ιωάννης, strong; and so, above all, the power was remarkable in his resurrection, which was wrought by God's right hand, Acts ii. 33, and v. 31. To this add, that πρῶτος, which follows, is taken notice of to be another of the names of the Messiah; and the Midrasch Tehillim observes, that that word comprehends all the letters in the alphabet, α the first, Ω the middlemost, and Ω the last, as, Rev. i. 8, he is called Alpha and Omega, the first and the last, the beginning and the end.

PSALM CXVIII.

12. [a] quenched] ἐστηκότα, which—from ἐστηκότα, to be extinguished, or go out—is regularly interpreted quenched, is yet by the ancient interpreters far otherwise rendered. The Chaldee read ἔστηκότα, burning; and the LXXII ἐκεῖον, were on fire; the Arabic inflamed; and the Latin exaurerunt, "they burnt" or "flamed;" which makes it probable, that as many other words in the Hebrew language are used in contrary senses—see Mr. Pocock in his Miscellany notes cap. 2 —so ἐστηκότα, which signifies in other places passively to be consumed or extinguished, may signify here, as an ἐκπαίδευσαν, to flame, or in an active sense—as in Arabic it is used, violently to break in or set upon—as in war or contention, when men violently rush one on another. So R. Solomon on the place notes the significance of ἐστηκότα to be sudden leaping, used therefore of fire and water, for their sudden leaping out of their place, and then applied to fire, it will be flaming. And thus it best agrees with that which follows, as fire among the thorns, for it is certain that flames violently: and thus it best connects with the antecedents, the other example of their coming about him like bees, with which it is joined without any note of disjunction. This I say, because all the ancient interpreters, except the Syriac, agree in this rendering; and the Syriac retaining the Hebrew word ἀπὸ, must be interpreted to the same sense that shall appear to belong to the Hebrew, and by the addition of the copulative and, doth rather incline to this sense, They came about me like bees, and they lc. If this be not it, then the meaning of those interpreters must be supposed to be, that as the fire among thorns is soon extinguished by the consumption of the thorns, so for the time that it burns it flames extremely; and so the similitude of his enemies is supposed to hold in the burning, as well as the extinction—and so it is observed of the bees that they die, and lose all vigour, when they sting, animasque in vulnere ponunt [Virg. Georg. iv. 237]—and then still this devolves to the same effect or purpose. But for the notation of the word itself, that it is here used in the sense of flaming, and not being extinguished, one farther argument may be drawn from the whole contexture, specially from the phrase ὀνόμα τοῦ Θεοῦ, in the name of the Lord, and the διὰ τοῦ Θεοῦ which follows, both thrice repeated in the same manner, ver. 10, 11, 12, thus, All nations compassed me about; ὀνόμα τοῦ Θεοῦ, in the name of the Lord, διὰ τοῦ Θεοῦ which therefore—so saith the Chaldee, d d 2
and so ἐστὶν oft signifies—*I will destroy them.* That the words are to be rendered by a supply of an ellipsis from ver. 9, *I will trust in the name of the Lord,* rather than by reading ἔστιν in construction before *in the name of the Lord*—and so rendering it for in the former, and but in this verse—we are taught by the Chaldee, who thus render that verse, *All people compassed me about; I trusted in the name of the word of the Lord, therefore I shall cut them off.* And so again, ver. 11, *They compassed me about, they compassed me about; in the name of the word of the Lord I trusted, therefore I shall cut them off.* And then in all reason so it must be here, ver. 12, *In the name of the Lord I trusted, therefore I shall destroy them.* And if so it be, then the former part of the verse, if it go on in the same scheme with the former two verses, must most probably set down the enemies' besieging and assaults only, leaving their destruction to the last words of the verse, as in the two former it was; and then ἐστὶν must signify *they were inflamed, or burnt, as the fire among the thorns,* or else it will not belong to that sense. The other rendering is pressed with divers, but especially with this inconvenience, that after he hath said they are quenched or extinct, he is supposed to add, that he will destroy them, which cannot in propriety belong to those that are extinct, i.e. destroyed already. And whereas our English endeavours to help that, by rendering ἔστιν for in this verse, whereas it was rendered but ver. 10 and 11, first, there is no appearance of reason for that change, but to answer this objection, to facilitate this rendering—of which the principal doubt is—and, secondly, it doth not perform what it pretends to, for it cannot be any reason—so for notes—of their being extinct already, that he will, or hath confidence that he shall destroy them. If therefore the notion of quenching be still retained, it must be by taking the preter tense in signification of the future, thus, *they compassed me like bees, they shall be extinct.* So the Jewish-Arab takes it If or though they compass, &c. certainly they shall be extinguished, making ἔστι a particle of asseveration, as Abu Walid notes *".*

13. [b] that I might fall] The full importance of ἐστὶν is best expressed gerundially, *ad cadendum,* "to falling," not only to express their desire who thus pressed and thrust at him, *that he might fall—for that is supposed in the violence of their impulsion, expressed by repetition of the verb ἔστιν ἔστιν, thou hast by thrusting thrust me—but to signify the event or success of it, that I was falling, or ready to fall; τοῦ ποιήσας, say the LXXII in the infinitive mood gerundially, and so the Chaldee and the Syriac *"; and so the Jewish-Arab, It is a long while that thou hast driven or thrust me to falling. And this expresses the greatness and seasonableness of the deliverance, that when he was falling, God helped him.*

16. [c] is exalted] For the passive notion of ἔρχεσθαι, which the Chaldee follows, reading ἔρχομαι, exalted, the LXXII read ὧσπερ με, hath

u [Most of the modern commentators and translators keep the received version here. Noldius, p. 375, translates ἔστιν, tamen, and marks the trajectory here.]

x [The Chaldee has ἔρχομαι which is rendered ut coaderem, and the Syriac ἔρχοισαι, translated ut coaderet et ooruerem.]
exalted me, and so the Syriac and Latin and Arabic; either from the active notion of ἐκλάντευσιν, exaltavit, elevavit, wherein we have it, ver. 28, ἐκλάντην, I will exalt thee, from which ἐκλάντην is the participle, and so literally signifies exalting; or else expressing the sense by a short paraphrase, God's right hand being therefore said to be exalted, as also to do valiantly, because it had exalted him, and given him victory over his enemy.

22. [d] The stone] The author of Historia Scholastica mentions it as a tradition, that at the building of the second temple, there was a particular stone of which that was literally true which is here parabolically rehearsed, viz. that it had the hap to be often taken up by the builders, and as oft rejected, and at last was found to be perfectly fit for the most honourable place, that of the chief corner stone, which coupled the sides of the walls together, the extraordinariness whereof occasioned the speech here following, This is of the Lord, and it is marvellous in our eyes. If there were indeed any such tradition of the Jews, as he reporteth, and truth in the tradition, it were necessary to resolve that this Psalm was made at the ἐγκαλίασα or dedication and consecration of the second temple, or on some like occasion after that. But although these two verses thus historically interpreted might incline to that date of it—and then the gates of righteousness, ver. 19, would well refer to the gate of the second atrium, the public solemn way into the temple, by which the Jews and proselytes of righteousness entered, the proselytes of the gates entering only the first court—yet the rest of the Psalm is not so agreeable thereto, being much more applicable to David in respect of the difficulties which he had overcome in his way to the kingdom. And accordingly the Chaldee interpret all the verses to the end expressly of him, מַעַן, &c. The builders despised the youth which was among the sons of Jessai, and deserved to be constituted ראבּוּ, the king and ruler. This hath been from the Lord, said the builders; this is wonderful in our eyes, said the sons of Jessai. The Lord made this day, said the builders; let us rejoice and be glad in it, said the sons of Jessai. We pray thee, O Lord, bestow salvation now, said the builders; we pray thee, O Lord, prosper us now, said Jessai and his wife. Blessed is he which cometh in the name of the word of the Lord, said the builders; let them bless you from the house of the sanctuary of the Lord, said David. The Lord our God hath shined on us, said the tribes of the house of Judah; bind the young lamb, יִפְרֹד, the Latin absurdly renders it puerum—for a sacrifice of solemnity with chains till you have sacrificed him, and poured out his blood upon the horns of the altar, said Samuel the prophet. Thou art my God, I will confess before thee; thou art my God, I will praise thee, said David. Samuel answered and said, Praise ye, all ye congregation of Israel, confess before the Lord that he is good, that his mercy endureth for ever. This makes it not unreasonable to resolve that the whole Psalm belongs to David, and that it was composed either by him, or by some other in commemoration of his exaltation to and full possession of the kingdom; which being from a very low condition, and other the like circumstances of improbability, it was very fitly resembled by this of the stone which the builders refused, &c.

7 [This is the 1. fut. sing. Piel from שָׂרָה. שׂרָה does not occur in Kal.]
whether that were a story of any real passage, or whether only an emblem and parabolical expression of what was here done; and both that emblem and this real exaltation of David were a most lively type of the humiliation and exaltation of the Messiah, and his ascension, and taking possession of heaven; and so [it] is made use of, Matt. xxix. 42, Mark xii. 10, Luke xx. 17, Acts iv. 11, Eph. ii. 20, 1 Pet. ii. 4, and, by way of prophecy, Is. xxviii. 16. And to him it belongs more eminently and more completely than to David’s person it could, the tribes of Israel and Judah being not divided before, and so not united by David; whereas Christ of Jew and Gentile made one church, and so was most literally the chief corner-stone, that coupled the walls and knit the building together, which cannot so literally be affirmed of David. Of this we have the confession of the Jews themselves. Sol. Jarchi on Mich. v. 2, saith, Out of Bethlehem shall come Messiah the son of David, צורקי נבטי א,’ and so he (the Psalmist) saith, the stone which the builders refused, &c. And so, ver. 15, the voice of joy, &c. Kimchi and Jarchi refer to the days of the Messiah, as from the stones of Israel, Gen. xxix. 24, they fetch their dream of their suffering Messias Ben Joseph, or Ben Ephraim.

27. [c] sacrifice] The Hebrew word here is נא, which is ordinarily used for a festival, but sometimes by metonymy signifies the sacrifice used at such times. So Exod. xxxiii. 18, the fat כּ, not of my feast, but מָעַע הַנִּסָּף, of my festival sacrifice, saith the Chaldee. So Is. xxix. 1. שֶׁלֶק יְרֵמוּ, behead or kill the sacrifices. So Amos v. 21, where we read, I hate, I despise הבשיבים, it is most probably to be rendered your sacrifices; for as what follows, I will not smell in your solemn assemblies, must be understood of the smoke of their sacrifice, or their incense—קרע, oblation, saith the Chaldee, and the LXXII, ὀβώλια, sacrifici—and not of the days or assemblies themselves; so the ensuing verse is express, Though you offer me burnt-offerings and meat-offerings, I will not accept them. So Mal. ii. 3, the dung מַעֲרֵב, in all probability of their sacrifices. And thus have the Chaldee rendered it in this place, מַעֲרֵב, the young lamb for a festival sacrifice. Of this it is here said also מַעֲרֵב, bind it with cords, as the sacrifice is wont to be when it is killed, even to the horns of the altar; i.e. after it is bound, kill it, and do all other things preparatory to the offering it up, till at last you lay it upon the altar, and sprinkle the blood on the horns of it. So Kimchi and Jarchi literally expound this of bringing the sacrifice bound till he came to the altar, but the Jewish-Arab will have it signify the continuance or being instant in sacrificing or bringing sacrifices. The horns of the altar were on every corner of it, Exod. xxvii. 1, and so by sprinkling the blood on the horns of the altar was perhaps meant the sprinkling it round about; so we know the appointment was Exod. xxix. 15, 16, Thou shalt take the ram… and thou shalt take his blood and sprinkle it round about upon the altar; so Lev. i. 5, they shall sprinkle the blood round about upon the altar. Or else sprinkling it on the horns was the shorter way—see Lev. iv. 7, 18, viii. 15, ix. 9, xvi. 18—and was by interpretation the sprinkling it round about, every horn representing the side next that corner. But for binding the sacrifice to the horns of
the altar, whilst it was killed, we find no such custom in the law; and therefore sure the words are to be interpreted by supposing an ellipsis in them, which is to be supplied as the Chaldee hath done, bind it with bands till ye have sacrificed it, and poured the blood thereof upon the horns of the altar. But from the ambiguity of ἀν, used frequently for a feast, the LXXII have far departed from this sense, and read συντεχνασθε ἐφημ ἐν τοῖς πυκνάζουσι, appoint the feast in condensis—[as] the vulgar renders it—in the thick booths; and so Hesychius, πυκναζόντες, διαφόρως γεννήματος. But also πυκνάζω signifies to hide or cover; πυκνάζουσι, καλύπτοντες, κρύπτοντες, σκέπασαν, περιβάλλοντες, σκάβουσι, saith he. And so the LXXII here may have used it for the booths or tabernacles, of which the Jews had a έαρ or feast yearly. However though I suppose them to have receded from the true meaning of the words already shewed, yet they seem to have had a meaning very commodious to the Hosannah foregoing, ver. 25. For as there was use of those acclamations at the feast of tabernacles—in that notion of πυκνάζουσι—so to them were adjoined branches of trees, &c. as we see in the Gospel, where they cut down branches from the trees, and strewed them in the way, and cried, Hosannah. And so, Neh. viii. 15, Go forth and fetch olive branches, and pine branches, and palm branches, and branches of thick trees; the Hebrew reads יִתְפַּלָּח, the very word which is here used for a band or cord, and is there rendered by the LXXII ξύλου δαυίος, thick wood, as here πυκνάζουσι; perhaps it was better rendered wood of bands, i.e. bundles of wood; for so Elias Levi tells us in his Thisbi, that to bind up Hosannahs was to bind up bundles of willow boughs, which were most used in the feast of tabernacles. And so by συντεχνασθε ἐφημ ἐν πυκνάζουσι, they probably meant the feast of tabernacles, celebrated with willow boughs, with which they strewed and adorned the court of the temple, τοι τῶν κεράτων τοῦ Θεοστηρίου, even to the horns of the altar. The Syriac here read, Bind with chains, ἀφαίρεται; their Latin renders it solemnitates, "solemnities;" but this sure—proportional to the notion of ἀν—for the sacrifices used at those solemnities, as when eating the feast—γεννήματα, 2 Chron. xxx. 22, a word of the same origination—must needs signify the sacrifices of the feast.

PSALM CXIX.

1. [a] way] It is usually observed that the composure of this Psalm doth affect the frequent reflections on the law of God in the several parts and appellations of it, and those are observable to be no less than eleven, πρόκειται, ἐφοίτησεν, ἐπέγνωσεν, ἐπετύχθη, ἐπέστησεν, ἐσπάθαι, ἐρυθρά, ἐρυθρό, Kimchi adventures to give the critical several importance of each of these words: ἐρυθρό, saith he, is the determinative, setting down of duties, how they are to be done, as it is said, Lev. vi. 18, this is the law of the sin-offering, &c.—R. Gaon saith it is the speculative part of the law;— frags, the rule upon which the precepts are grounded, as, Be holy because God is holy, merciful as he is merciful—referring probably to Moses' request to see God's way—הסמחה, signifies those precepts whose reason is not known, as the purification of the legally unclean, not wearing linsey-woolsey; and ביטוי, the judgments that pass betwixt a
man and his neighbour; τος, the precepts that are for a testimony, or federal commemoration, as sabbath feasts, phylacteries, &c. נוּדַבּוֹ, those precepts which reason teacheth, that are, as it were—according to the notion of נָכְס—deposited in our nature. And so on in the rest. But these without question are indistinctly and promiscuously used through this Psalm. Proportionably the practice of these commandments is expressed in a great variety, by walking, seeking, keeping, &c. Of the last of these it is not amiss to add a little in this first place once for all. The Hebrew דְּשָׁבַת, ver. 2—as also, ver. 34, 69, 115, 139—is by the LXXII rendered ἐκπονοῦσα, by the Latin qui scrutantur, "searching" or "seeking out." So again, Ps. xxv. 10, they render it ἐκτεῖνομαι, seek out, as here, ver. 22, ἐκκεντροῦσα, I have sought, and, ver. 33, ἐπληροῦσα, I will seek, and ver. 100. And this the Hebrew well bears from יִשְׂרָב, custodivit, curavit, "watching" or "taking care of," looking diligently after, as those that search and seek do. And so the Arab notion of the same word—which changing י into ב they make רמא, well accords, being to behold, contemplate, consider, observe: and so likewise the Chaldee and Syriac use רמא exactly to the same sense: and so it here best accords with that which follows, seeking him with the whole heart. And this is better and with more clearness rendered observe—for that fitly signifies watching, or looking to—than keep, which ordinarily denotes no more than performing them. This is the ἐκτεῖνομαι πρὸ τοῦ, diligently seeking of God, Heb. xi. 6, and contains more than a resolution and purpose to obey God, a studying his precepts, seeking out means to facilitate the performance of them, and an exact care and diligence in the use of them. The word is here in the participle, and so agrees with the foregoing רמא, the perfect—or undevised, דְּשָׁבַת, say the LXXII—and רמא, the walkers, or they that walk. And although what follows be in the future and preter tense, רָקֵד, and רָאשׁ, and רַצְל, shall seek, done, walked, yet are they all to be rendered in synonyms with the former, they that seek, that do, that walk, all making up the subject to which the blessedness belongs. And so doth the Jewish-Arab take them; and therefore, ver. 3, repeats again, and blessed he that doth not iniquity also, and hath gone in his ways or paths.

8. [6] utterly] The Hebrew רמא here, and ver. 43, is, literally, unto very much. So the LXXII render it ἐστιν σφοδρα, i.e. to any high degree; the Chaldee רַעְדָּה, unto all at once, but the Syriac רמא, for ever, both referring it to the time; whereas the Hebrew seems rather to the degree, from the noun that signifies multitude, plenty, abundance. And then God's not forsaking in any eminent degree, as it contains his not forsaking altogether or for ever, so it is somewhat more than that, and a greater privilege of a pious man, this, not to be forsaken in any eminent degree, than not to be forsaken eternally, whatsoever the degree be at present. It is said, ver. 4, that God hath commanded his precept to be kept רמא, very much, not be heard and talked of, but obeyed; and here, ver. 8, having said he hath decreed thus to keep them,
he begs, keep me in proportion, at least forsake me not יְפֶּלָה יְבָרָךְ, to any great degree.

9. [c] by taking heed] Two difficulties there are in this place: first how וַיֵּלֶד must be rendered; then, how יְפֶּלָה. For the first, it is in all reason, from the force of the preposition ב, and by analogy with the use of it, ver. 4 and 5, to be rendered, to observe, or guard, or keep, i.e. as the end of his cleaning his ways precedent, that he may do it. So the Chaldee and Syriac understood it, the former retaining the Hebrew preposition ב, יְפֶּלָה, to observe, the latter expressing it by וַיֵּלֶד, that he may observe. And so the Jewish-Arab. Behold, I seek by what a man may cleanse his ways that he may keep them in or by thy precepts, יְפֶּלָה. And though the LXXII have εἶναι φυλάσσωσιν—from whence the Latin and others have their in custodiendo, “in” or “by keeping”—yet it is frequently observable, that their εἶναι is used for εἶναι, and so is to be rendered not in, or by, but to. And so it is certain that every young man will have special need of some purgatives, the preventing grace of God, to purge and cleanse his ways, to work out his natural corruptions and actual contracted pollutions—which will otherwise extremely encumber him in the course—that he may be, in any competent measure, qualified for the observing of God’s commandments. For the second, it is very ordinary for prepositions to be redundant, and then יְפֶּלָה will be best rendered as if it were יְפֶּלָה, thy word; so the LXXII read τοὺς λόγους σου, thy words, and the Syriac יְפֶּלָה, thy commandments; and the Latin accords with them. And so the whole verse will be best rendered as one entire question, Wherewithal shall a young man cleanse his ways, that he may observe thy word? To which question seeing there follows no distinct answer in the next words, it is to be understood as a poetic form of prayer poured out to God for that grace whereby young men may cleanse, and without which they have nothing in themselves to do it.

10. [d] let me not wander] The Hebrew יֵלֶד is here in the conjugation Hiphil, from יָפֶל, to be ignorant, or err. Now of that conjugation the Hebrews observe, that as it signifies sometimes no more than to permit, so it sometimes notes to cause, sometimes to occasion that which the verb imports. Consequently the word here taken in that form is capable of these three interpretations, to cause to err, to deceive, to seduce. So Deut. xxvii. 18, יֵלֶד, he that maketh the blind to wander. And in this sense the Psalmist’s prayer could not probably be conceived, that God would not cause him to err, seduce him, deceive him; for whatsoever his condition were, this would not be looked on as possible for God—to deceive any, in this sense of causing to err—notn consequently be so solicitously averted. For though of the false prophet, Ezek. xiv. 9, it is said, if he be deceived, when he hath spoken a thing, I the Lord have deceived him; yet the deceiving there is not the causing him to believe or foretell that false thing, but the disappoint- ing him, doing the contrary to what he hath prophesied. He was first

* ["Custodiendo eam (sc. viam), secundum verba, precepta tua." Rosenm. So French and Skinner, Hengst.]
deceived or seduced; so the text hath it, a prophet, וְיָדוּ, when he is seduced, רָעַשׂ, and speaketh a word—i.e. prophesieth what he hath no commission from God to prophesy—I the Lord, saith God, וְיָדוּ, have deceived—or, as the Chaldee וְיָדוּ, I will make him err, and the Syriac גָּלְפָּה, I will, in the future—so the preterite in prophesies is oft taken for the future—I will deceive that prophet, i.e. I will falsify or frustrate him and his prediction; when he predicts peace, I will send destruction; for so it follows, I will stretch out my hand upon him, and will destroy him from the face of the earth; which certainly God would not do, if he had been the cause of his error, or sin of prophesying as he did. It remains then, that the Psalmist’s prayer is to be understood here either in the first or in the third sense. The first, that of the non-permission, is not so probable, for it is the common state of good men here to be still left peaceable, so as not to be totally restrained and hindered—and so not permitted—to fall into sin: if it be in this sense, it must be of not being permitted to be tempted above their strength. It is more probable to be understood in the third sense, of God’s doing nothing that may occasion their wandering from his commandments. This God may be said to do, when he withdraws sufficient grace, leaves a man or delivers him up to himself. But that God by the tenure of evangelical mercy will not do, unless we first leave him. And therefore the Psalmist that can say, as here he doth, with my whole heart have I sought thee, may pray in faith, found his request on God’s promise, that he will not thus leave him, deliver him up to wander from his commandments. The LXXII read here μὴ ἀδίστορ, the Latin ne repellam, “repel me not from thy commandments;” but they sure are to be understood in this notion of the form Hiphil, abdicate me not—so ἀδίστορ were more fitly rendered—not drive me not away, in that vulgar notion of repelling, but repudiate me not, forsaie me not, deny me not that grace which is necessary to my adhering to thy commandments.

13. [e] all the judgments] In this place it is observable that the Jewish-Arab for וְיָדוּ, all, reads many, in relation probably to that opinion of theirs, that therefore God gave many commandments to them, that though they did not all, by doing others they might be saved.

17. [f] Deal bountifully, which signifies either to do good, or to render and return good, is here by the ancient interpreters rendered in the latter notion; the Chaldee וְיָדוֻ, retribute good; the LXXII διδάσκαλος, retribute; the Latin and Ethiopic follow them, retribue servo tuo; the Syriac—and with them the Arabic—hearken to thy servant, in the notion of answering, which is all one with that of returning. This makes it reasonable to resolve, that what follows in the verse is in sense to precede, as that to which the return is begged as a reward, though not of debt, yet of pact and mercy. And then it must not be rendered, that I may live—but simply, I will live, and keep thy word: and so indeed the Hebrew exacts, וְיָדוֻ, I shall or will live—so the Chaldee also without any addition or paraphrase, וְיָדוֻ, I will live, and the LXXII γιόσομαι, I will live. Yet the Syriac have וְיָדוֻ, that I

b [But this is the preterite Aperel.]
may live; and so the Ethiopic; the Arabic, that he, i. e. thy servant, may live, agreeable enough to their former rendering of ἀκολούθει, hearken. But the Latin depart from all, and read, vivifica me et custodiám, “enliven me, and I shall keep thy words”—a paraphrase, no doubt of the Syriac’s rendering, hear that I may live; for that is all one with enlivening—and the Jewish-Arab, And in bounty give life to thy servant, that I may keep thy commandments. But the rendering of the Chaldee and LXXII I have chosen to adhere to, as being most literal, and most commodious to connect with the ensuing words; and the rather, because in the next verse, where the phrase is of that scheme wherein the Syriac here taketh it, Open...that I may &c., the Hebrew scheme differs from what here it is, πνεύμα, not Open...I shall, but Open, and I shall—the form, we know, that everywhere imports, as we render it, that I may c.

20. [g] breaketh] The Hebrew שִׁרְקָה, which is but once more used in the Bible, Lam. iii. 16, and there signifies to break, hath in the Chaldee a metaphorical significancy, for being taken up, being employed, studying, vehement desire. So when, Prov. v. 19, the Hebrew hath מַנְשָׁרָה, which we render being ravished with her love, the Targum reads מַנְשָׁרָה ד, being wholly taken up with it. From thence is שִׁרְקָה, a student or scholar. And in this metaphorical—not that other literal—sense the word seems here to be used, שִׁרְקָה, my soul is wholly taken up, or employed, מַנְשָׁרָה, with the desire or longing it hath. The Chaldee reads מַנְשָׁרָה מַנְשָׁרָה, my soul hath desired the desire, i. e. vehemently desired; the LXXII εἰς-πόθανα τοῦ εἰςυπνούαν; and so the Latin, concupisci desiderare, “my soul hath longed to desire,” i. e. hath had a longing desire; the Syriac more clearly הָיָה לְדוֹ וְדַוָּה, my soul hath longed and desired. All very fit and proper paraphrases to express the importance of the phrase e.

21. [h] that are cursed] The Hebrew שֵׁרֵף is so placed, that it is uncertain whether it be joined by apposition to the proud foregoing, or begin the next sense, thus, Cursed are they that err. The former may hold, and bear this sense, that the proud, rebellious, disobedient, impenitent sinners, that err from his commandments, and go on unreformed in their wanderings, are most unhappy and execrable in being such: their pride and obstinacy is the greatest curse to itself, and yet they are rebuked, certain to be severely punished by God. But all the ancient interpreters seem to have followed the other sense; שֵׁרֵף שֵׁרֵף, say the Chaldee, in the same scheme as the Hebrew; and may most probably be rendered, as their Latin doth, maledicti qui oberrant, “cursed are they that err;” but the LXXII expressly, εἰςπρόθανα ἐνεπρόθανα, εἰςκατάραν ὑπ’ εἰςκατάρας, Thou hast rebuked the proud, cursed are they

[footnotes:

a [Rosenmüller and Hengstenberg take שֵׁרֵף to be the thing prayed for—confer mishi hoo benefitium ut vivam. Noldius, p. 443, considers it to be an ellipse of שָׁרַף.]

d [The ordinary reading here is שְׁרָף, which Buxtorf explains by roboraberis.]

e [Lee, “is greatly pained, overwhelmed, as it were with desire: cogn. Arab. جری، موریوس افیکس فوی.” Mich. ینطوم communuit. French and Skinner, “my spirit is broken.”]
that err; and the Syriac, Thou hast rebuked the nations or Gentiles—
and they are cursed which err;
and so the Latin, maledicti qui declinant, “cursed are they that decline from thy commandments.” And then the latter part of the verse is an exegesis of the former, the curse here the explication of God’s rebuke. And though both senses are very commodious, and so are retained in the paraphrase, yet the authority of the interpreters will incline to the latter of them.

28. [i] melteth] From דָּלַי, to distil or drop, Eccles. x. 18, or to weep and pour out tears, Job xvi. 20, the Hebrew כָּלַי here is best rendered weepeth. The Chaldee render it by the cause of tears, sorrow, דָּלַי, my soul was sorrowful—דָּלַי used by them in the notion of דָּלַי—the Syriac to the same sense, מָלַת, is troubled; but the copies of the LXXII, which now we have, read ἐκονταστιν; and from thence the Vulgar Latin—with the Arabic—dormitavi, “was drowsy.” But St. Ambrose’s reading, stilavit—to which Hilary also accords—assures us the true reading was ἐκονταστιν, distilled, which was easily corrupted by the scribes into ἐκονταστιν, to which they might be tempted by the ἀπογιας, weariness, which follows, by which they rendered קיננת, for grief, it being of the nature of sadness to make one weary of every posture. Abu Walid observes the proper notion of כָּלַי to be dropping—
as when an house drops—thence, saith he, to be transferred to denote weeping, and then farther in this place to denote dissolving, flowing; or else the same with that phrase, Jer. xiii. 17, my soul shall weep in secret places. The Jewish-Arab reads דָּלַי, which will signify being afraid, or perhaps being weak.

32. [k] when thou shalt] The notion of דָּלַי, when it is applied to the heart, is here critically to be observed. The word primarily signifies to dilate, and the dilatation of the heart is the constant effect of joy, as the contraction is of sorrow. Is. lx. 5, מִשְׁכַּב דָּלַי, and thy heart shall be dilated, i.e. rejoice, as being delivered from distress or fear foregoing. Accordingly God’s enlarging the heart here is rejoicing it, making it glad. This he doth by the comforts of a good conscience, that joy in the Holy Ghost, the great pleasure that results from the practice of pious duties, the transporting delights and joys of his χωρός, gracious yoke, when by his grace we come to the experience of it. This the Chaldee and LXXII have literally expressed by מַכָּר and מָלְדָּב, thou hast dilated my heart; but the Syriac more clearly by מַכָּר, from מַכָּר [מַכָּר, Pael מַכָּר], to rejoice, thou hast exhilarated, or made me glad. Which rendering being in all probability the most commodious to the place, it will be fit to follow them also in the rendering of גָּל, not when—as we read from the LXXII גָּל—but because, or seeing that—for so they read מַכָּר, because—this being not only the season, but the motive of all others most powerful and engaging to expedite running the way of God’s commandments, the alacrious per-
formance of all duty, because the performance of it is matter of such experimental delight and joy to them that are exercised therein.

33. [f] unto the end] The Hebrew יִשְׂרָאֵל, as it signifies an end, so it signifies a reward. So Ps. xix. 11, in the keeping of them there is יִשְׂרָאֵל, great reward; the LXXII read ἀναμβολή, retribution. And so in this Psalm, ver. 112, they render it διά διάμετρον, by way of return to the rejoicing of his heart, which his testimonies yielded, ver. 111. And so Aben Ezra understands it here; and so the Interlinear, reading mercédé, "by way of reward," or "return," and so being oft turned into a preposition, rendered propter, "for," it still retains this notion, by way of return, or reward: see Is. v. 23, Gen. xxii. 18. And so the sense will best bear, Teach me...and I will observe it by way of return, or reward, or gratitude to thee; God's mercy in teaching being in all reason to be rewarded, or answered by our observing and taking exact care of what he teaches. Or else, by analogy with Ps. xix. 11, where the keeping his commandments brings great reward with it, it may here be rendered יִשְׂרָאֵל—understanding the preposition—for the reward, meaning the present joy of it, ver. 32, not excluding the future crown. The Chaldee here read יִשְׂרָאֵל, unto the end—as ver. 112, יִשְׂרָאֵל, even to the end—and so Abu Walid; and the LXXII διάμετρον, altogether. The Syriac wholly omit it here, but v. 112, read יִשְׂרָאֵל, firmly, or certainly, or in truth, i.e. sincerely; which, as it is more agreeable to that place than the Chaldees' to the end, which cannot probably follow יִשְׂרָאֵל, for ever, as there יִשְׂרָאֵל, so it would as fitly agree with this place, I shall observe it sincerely or firmly. But of this there is no example, nor ground in the origination of the word, which is evidently used for reward, Ps. xix. 11, but not so evidently for either an end—unless as it is used for the heel, the last part of the body, in relation to which the Jewish-Arab renders it יֵשָׁמ, juxta vestigium, or e vestigio, "instantly, without delay," as if his keeping it should follow on the heels, as it were, of his being taught it—or else for truth and firmness. And therefore still that of reward or return to God is the most allowable rendering of it here, and ver. 112.8.

35. [m] Make me to go] The Hebrew יִשְׂרָאֵל, in Hiphil, from יבר, to go, or tread, or walk, is to lead, or direct, or conduct in any journey. So Ps. xxv. 9, we render יִנָּה, shall guide; and cvii. 7, ינני יְבֵית, he led them. And so the LXXII rightly here, ὁδήγησον μοι, Lead me, direct, conduct me; and the Latin deduc, "lead."

38. [n] who is devoted to thy fear] It is uncertain how פִּקְדָּה יִשְׂרָאֵל is to be rendered, because uncertain to what יִשְׂרָאֵל relates, whether to thy word, or to thy servant. The Syriac joins it with the latter, thy servant, פִּקְדָּה יִשְׂרָאֵל, which worships or fears thee. But the Chaldee joins it with thy word, יִשְׂרָאֵל, which is to the fearing, or which concerns the fear—

[f] [So French and Skinner.]

[g] [Lee, Lex. in voc., renders it consequently. Hengstenberg says, "The יִשְׂרָאֵל stands adverbially, as in ver. 12." Noldus renders it ad frequem; so Rosenm., French and Skinner.]

[b] [The Latin translation, quod sit ad timorem tui, may refer it to the whole of the preceding clause, confirm, &c.]
ing thee. So the LXXII, leaving out the ὃν, which, as redundant, read ἔστω ὑμῖν τοῖς ἀδελφοῖς, to the fear of thee. And to this the Hebrew position of the words inclines, establish to thy servant πρὶν ἔστω, thy word, πρὶν ἔστω, which is to the fearing thee; and remembering that ἔστω, word, is one of the appellations of God’s commandments, those, we know, immediately tend to the fear of God. The Jewish-Arab reads it, Make good to thy servant thy saying which is to the people of thy fear, or those that fear thee!; but Aben Ezra, Every decree of thine, which may bring me to thy fear.

48. [o] My hands also will I lift up.] ἐμμονᾷ, Lifting up the palms, or hands, is a phrase of various use; first, for praying, Ps. xxviii. 2, When I cry unto thee, when I lift up my hands toward thy holy oracle; Lam. ii. 19. Lift up thy hands toward Him; Hab. iii. 19. The deep uttered his voice, and lifted up his hands; from whence the apostle hath the phrase of lifting up holy hands, 1 Tim. ii. 8;—and so ad sidera palmas, in the poets;—secondly, for blessing others, Lev. ix. 22, Aaron lifted up his hands toward the people, and blessed them; or for praising and blessing God, Ps. xxxiv. 2, lift up your hands...and bless the Lord, and Ps. lxiii. 4, I will bless thee...I will lift up my hands; thirdly, for swearing; Gen. xiv. 22, I have lift up my hand to the Lord, i. e. sworn; Exod. vi. 8, I lifted up my hand (τῇ ἐμμονῇ) we render it, I swear to give it to Abraham; Ezek. xxxvi. 7, I have lifted up my hand, i. e. sworn, surely, &c.; so Rev. x. 5, the angel lifted up his hand to heaven and swore; so Deut. xxxiii. 40, of God, I lift up my hand to heaven, and say, I live for ever, a form of God’s swearing; Ps. cvi. 26, He lifted up his hand against them to overthrow them in the wilderness, i. e. he swore they should not enter into his rest—see note there; fourthly, for setting about any action, especially of weight, Gen. xlii. 44, without thee shall no man lift up his hand, i. e. attempt or do any thing; so Ps. x. 12, Arise, O Lord, lift up thy hand, forget not the poor, i. e. set to thy active hand to their assistance; so Heb. xii. 12, lift up the hands that hang down, and the feeble knees, i. e. set actively and vigorously about the Christian task. And every one of these might possibly be accommodated to this place, of lifting up his hands to God’s commandments. For it may be, first, praying for God’s grace to perform them; secondly, blessing them as we do our daily food, or rather praising and blessing God for them, in respect of the great advantages we may reap by them;—and to this the Syriac seems to have inclined, adding at the end of the verse, καὶ ἐγὼ εἰρήνην ἐπὶ τής πιστίς, and I will glory in thy faith or fidelity;—thirdly, it may be vowing and promising under oath a constant obedience to them; or, fourthly, it may be the setting vigourously about them. And that is the most probable meaning of it, I will lift up my hands to the practice of them.

61. [p] The bands] The Hebrew יָנוּר, a cord, doth also signify a troop or company, whether of soldiers or of any other: so 1 Sam. x. 5, יָנוּר, עַמִּים, a troop of prophets; for so the Chaldee there render it, יָנוּר, אָמָן, a company of scribes; and so here יָנוּר, עַמִּים, a company or troop of wicked men; in opposition whereeto is יָנוּר, ver. 63, I am a com-

1 [So Rosenmüller, French and Skinner, Hengst.]
panion engaged in another society. This farther appears by the that follows; men may be said to rob or plunder, but cords or bands cannot k.

66. [q] good judgment] From רָפָץ, gustavit, "to taste," the noun is used for sapor, "savour" or "taste" of any thing; Exod. xvi. 31, יָשִׁי, the taste of the manna was as the taste of a wafer. And the verb being transferred from the body to the mind—Ps. xxxiv. 8, יָשִׁי, taste...how gracious the Lord is—the noun is so in like manner, and signifies in proportion either the outward fashion and behaviour &c. by which the mind is discerned, as meats by the taste—as in the title of Ps. xxxiv., when David changed יָשִׁי, his behaviour, [where] the LXXII read πρόως-

worth, his countenance—or else the inner disposition and habit of mind, rendered by them διά ρας, disposition, i Sam. xxv. 33. Other uses of the word are for a decree, Jonah iii. 7, and Dan. iii. 10; but that which best agrees to it here, where it is joined with knowledge, is either, first, as our English render it, judgment, in the notion of opinion, counsel—so the Jewish-Arab and Abu-Walid render it by a word deduced from ודי, vidit, "to see," and spoken of the mind, sensit, judicavit, statuit, "to think, judge," or "resolve"—or else, secondly, the habit of mind, "genius, indolens," and then יָשִׁי will be goodness of disposition, inclination, to which when knowledge is added, it is a special gift of God, fit to be here the matter of a prayer. The Chaldee, i Sam. xxii. 141, and in the title of Ps. xxxiv., render it וָדֵי and וָדֵי, thy knowledge, and his knowledge or sense; and accordingly here the Interlinear reads bonum sensum, "a good sense," and the translator of the Chaldee—which here retains the Hebrew יָשִׁי—rationem, "reason." But as that notion cannot be applicable to the word in the title of that Psalm—for sure David was not really mad, and so it was not his sense, or knowledge, or reason, that was said to be changed there—so it is not certain that it hath that sense in any other place of scripture. The most probable is that of Prov. xi. 23, where the fair woman יָשִׁי הָן, is compared to a jewel of gold in a swine's snout. Here the Interlinear reads decisiuns discretionem, as from יָל, recessit, "departing from discretion," and the Vulgar Latin satua, "foolish;" but the LXXII κακόφρον, which cannot be better rendered than of ill inclinations, disposition: and to that I suppose the Chaldee accords, and the Syriac, both retaining the original יָשִׁי in their dialects, and the former reading it with יָל, as from יָל and יָל, to be corrupted or stink, the latter retaining the Hebrew יָל, as that signifies perverse, contumacious, and so may best be rendered—not as the Latin of the one, fatido sensu, and of the other feottiā sapore, but—of a corrupt or perverse disposition, or manners, as φθείρων ἡν, 1 Cor. xv. 33, to corrupt manners, is applied to the de-

bouching their whole habit of mind. And proportionably here יָשִׁי will be the χρηστά ἡν, the good manners, there mentioned, or rather χρηστότης ἡν, goodness of manners. The LXXII have divided it into

k ["The snares of the wicked surround me." Rossmüller, Lee, Gesenius, French and Skinner, Hangst.]

1 [Not so. The Chaldee keeps the Hebrew word.]
ANNOTATIONS

χρηστηγνα καὶ παιδικαν, goodness and discipline, and the Latin follow them; and the Syriac have changed the order, ἡ ἀρωματική, savour and goodness m.

70. [r] fat as grease] The Hebrew עוֹל בְּשֶׁה is very differently rendered by interpreters. The LXXII read ἐκρυβηκα ἡ γάλα, is made cheese like milk; and the Syriac, Latin, and Arabic accord with them; and this undoubtedly by reading בְּשֶׁה, milk, for בְּשֶׁה, fat; for בְּשֶׁה, confessedly signifying incresation, being applied to milk, it must needs signify being coagulated, or made into cheese. But the Chaldee, it is certain, read בְּשֶׁה, and so render it בְּשֶׁה, fat. The word בְּשֶׁה being only here found, the Jews do but by guess give the meaning of it. Aben Ezra notes only that it is without a fellow. R. Solomon meddles not with it. Kimchi renders it to be fat. Abu Walid gives three expostinations of it; first, rendering it by the Arabic פָּשִׁיב, which signifies to be thick and gross, or hard; and then the two last fall in as one almost. Now for the construction, it may most probably be by understanding a preposition, not their heart is incresate or gross like fat—for fattness can no more be said to be gross, than to be fat, being that by which other things are incresate—but, either their heart is gross as fat, i.e. as if it were a mere lump of fat, or, their heart is become gross as with fat, as Ps. lxxiii. 7, their eyes stand out בְּשֶׁה, with fat; and it is ordinary in poesy for the prepositions to be omitted. Thus the translator of the Chaldee supplies the preposition by rendering it in the ablative case, incresatūs est quasi adipex, “is incresate as with fat,” and so the learned Castellio, quasi obesitate obtusum est, “is stuffed up as with fat.” And to that the Jewish-Arab agrees, their hearts are stuffed up (2) with fat. As for the application of this to the heart, the gross or incresate heart is all one with the dull or stupid—as pinguis Minerva among the Latins signifies—and this from nature, the membranous lean parts being only sensitive. And thus will it stand in direct opposition to the בְּשֶׁה, good genius or disposition, ver. 66, and denote the νόες ἀδόκιμος, the stupid incapable mind, and so in effect—although fat is the softest of any flesh—an obdurate heart, in the sense that Philonous useth προμα πανυμενον, an incresate spirit, and many the like expressions are used.

83. [s] smoke] From בָּשֶׁה, to send up smoke, or incense, or burn, Exod. xxix. 18, is בָּשֶׁה, smoke, Gen. xix. 28; and so here a bottle בָּשֶׁה, in the smoke, a bottle of skin—such as the Jews used—hung up in the smoke, and by that means parched and dry, and so fit to express m [“Good judgment.” Jebb. “Excellency of understanding.” French and Skinner.

n [“As senseless as fat is.” French and Skinner. “Coarse as fat.” Hengst.]
one worn out and dried up with long suspense of expectation. The LXXII read \(\tau \kappa \varphi \nu \), in the frost, the Latin, in pruna, and the Syriac in the frost [or ice], from some other notion of νίψα, of affinity with that wherein it is used, Ps. cxxxviii. 8, in company with hail and snow; probably from the manner of the generation of a frost, or congealed mist, being but a smoke out of the earth. The Jewish-Arab renders it strangely, as he that wandereth, noddeth, reeleth in the smoke being amazed.

84. [t] How many are the days? \(\gamma \nu \nu \nu \), how many days, is here most probably to be interpreted by the context, which, from the beginning of this octonary, speaks of God's deferring his deliverance, and permitting him to wait and pray, and yet lie under his affliction. And accordingly there being an ellipsis in the words, it is in reason so to be supplied as best agrees with that sense, How many days of, or to thy servant—the word παράστησις, without a preposition, is indifferent to either—i. e. how many days are appointed or assigned me for the continuance not of life—as How many are the days sound—but of the pressures or afflictions that are upon me? and so it accords with, when wilt thou comfort me? ver. 82, and when wilt thou execute judgment upon—avenger or punish, or at least restrain and check—my persecutors? in the remainder of this verse. Thus it is frequent in the Hebrew, and among the Hellenists, for day to signify judgment—his day is coming, Ps. xxxvii. 13—see note on Rom. xiii. 12, Heb. x. 15°.

85. [u] proud have digged pits] The notion of παράστησις, proud, in this Psalm, for wicked, injurious men, both here and ver. 21, 51, 69, 78, 122, is here observed by the LXXII, which render it παράστησις, wicked—and so the Syriac and Latin υδραχεῖα, and iniqii, "wicked" men—as Is. xiii. 11, παράστησις, lawless; and γλείφω, depredate, impiety, Deut. xviii. 22; and frequently δόπος, contumely, pride being indeed the original as of all wickedness, so especially of contumely and injury. For γλείφω γραμματείας, they have digged ditches or pits for me, which the Chaldee and Syriac follow, the LXXII read διαγράμματος μοι δισελκας, the Latin narrarunt mihmi fabulationes, "they have told me vain and idle discourses;" so δισελκα signifies felicity, and the Arabic fully expresses it by words of dotage or folly, long impertinent discourses of other men's matters. The ground of their reading is visible: γλέ̇ψις, with γλέ̇ψις, to speak or talk— is elsewhere duly rendered by them δισελκα, talk, 1 Kings xviii. 27; but being here with γλέ̇ψις, to decline, bend down, &c, it signifies a ditch, or pit, or declining ground; and so is used, Ps. lvi. 6. As for γλέ̇ψις, from γλείφω, to dig, and, Ps. vii. 15, joined with γλέ̇ψις, a ditch or pit—parallel to γλέ̇ψις here—though it have no signification proportionable to that of δισελκα, telling, yet the other word being so rendered, idle talks or discourses, for pits, this was by analogy to

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[\(\gamma \nu \nu \nu \), how many days, is here most probably to be interpreted by the context, which, from the beginning of this octonary, speaks of God's deferring his deliverance, and permitting him to wait and pray, and yet lie under his affliction. And accordingly there being an ellipsis in the words, it is in reason so to be supplied as best agrees with that sense, How many days of, or to thy servant—the word παράστησις, without a preposition, is indifferent to either—i. e. how many days are appointed or assigned me for the continuance not of life—as How many are the days sound—but of the pressures or afflictions that are upon me? and so it accords with, when wilt thou comfort me? ver. 82, and when wilt thou execute judgment upon—avenger or punish, or at least restrain and check—my persecutors? in the remainder of this verse. Thus it is frequent in the Hebrew, and among the Hellenists, for day to signify judgment—his day is coming, Ps. xxxvii. 13—see note on Rom. xiii. 12, Heb. x. 15°.

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[The prayer for judgment upon the enemies is grounded upon the brevity of the space that is left for the Divine recompense. Comp. Ps. xxxix. 13." H.]

[Consult Gesenius and Lee for the various meanings of υδραχεῖα and υδραχεῖα.]

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follow; the *telling* being accommodated to those *talks*, as *digging* to *pits*. Meanwhile this rendering of the LXXII is not very unagreeable to the sense, their *telling* him long and *idle tales*, or talking thus imper- tinently with him, being easily supposeable—as was the *Herodians' and Pharisees' with Christ*—to have been designed on purpose to enmure him. What here follows אֲשֶׁר רָאִיתָם, which are not according to thy *law*—for which the Chaldee reads פִּסְלִים, which thou hast not commanded in thy *law*, and the LXXII οὐχ ὅσον νύμος σου, νύμος, not as thy *law*, O Lord—is to be taken in the Hebrew dialect—imitated by most other languages—by the figure *μισίος*, when that is said to be not good, or not well done, which is extremely ill, when *unprofitable* signifies very *wicked*, and many the like—see note on Matt. xii. 2—for so here, not according to *law* signifies extremely contrary to it; and so *φασίσομαι*, by which the LXXII rendered the *proud* here, is literally no more than *they that act beside the law*—which is the style of the Syriac in this latter part of the verse—but it signifies those that do most contrary to it.

89. [w] For ever, O Lord] The Syriac seem most fitly to have expounded these words נָבָלְתָּהּ, For ever, O Lord, by addition or supply of אֲנַּהַ אֲנָהַ, art thou, thus, Thou art for ever, O Lord, and thy word endures. This may suggest a rendering of these two verses by way of correspondence, that one may bear proportion and be directly answer- able to the other; which will be, if we shall compare together the be- ginnings and the ends of the verses severally. The beginnings lie thus, Thou art for ever, O Lord, ver. 89, Thy faithfulness is נְפִּיָהָ, to generation and generation, i.e. to all generations, which are exactly parallel. Then the latter parts of the verses lie thus, Thy word יִתְנַתָּהָ, stands or is settled in the heavens, ver. 89, i.e. whatsoever thou commandest in heaven doth certainly come to pass, and Thou hast esta- blished the earth יַגִּידְתָּהָ, and it shall stand or abide, i.e. the earth and all things in it are by thee most firmly established. And then as the parallel will be exact, so the sense will flow most currently. The parallel will be exact; for as, ver. 89, his word is said to stand or be settled in heaven, so, ver. 90, his faithfulness shall be said to abide or stand in the earth, as steadfast as the earth itself, or ever since the creation and esta- blishment of the earth. And then the sense will be, that as God is eternal, so his word and faithfulness remains constant, and never fails in hea- ven above, or here below on earth, where from the afflictions of good men there is more show of objection against God's making good his promise to them. Now as his word and faithfulness, though severed in place, are to be united in sense, and signify his faithful performance of his word, so the heavens and earth are in sense to be joined also, and sig- nify, by a frequent Hebrewism—see note on 2 Pet. iii. 7—the whole world, in his constant governing of which this his fidelity is as illustri- ously visible, as in the creation of them. Accordingly, ver. 91, they are joined together, They continue this day, or, They have continued to this day יָאְדִיקְתָּהָ—they in the plural, and אֲנַּהַ אֲנָהַ either adverbially, as

9 [" Quod, sc. quod foveas fodiunt." Rosenm.]
the Chaldee read מַגַּה, this day, or, understanding the preposition יַּע, until this day—not as the LXXII, דַּעִיָּם ה הָֽמַּדַּה, the day continues, but they, i. e. the heaven and the earth foregoing, and consequently all things therein comprehended; for so it follows, פַּלְמַּח, יָנָת, for all things serve thee.

96. [x] end of all perfection] The word יַע, which we render end, signifies limit, or boundary, or extreme part, and is most ordinarily applied to places or regions; so the LXXII, who render it πεπα, bound. And if in this sense it be here used, then it is not amiss to take notice of the Syriac’s rendering of מַגַּה, perfection, by לֶבֶן, which their Latin translator Sionita renders regioni, “region”—I have seen that there is a bound to every region—for so מַגַּה, which signifies a bound or end—and is here by the Chaldee used to render יַע—is there rendered a region, and מַגַּה [כְּלֵסֶם] in Arabic is space or place, χώρα or ρόσος, the common style of a region. So saith Sionita in a note on this his version in the margin of his edition in quarto, Proprie terminum significat, sepe tamen pro regione seu parte munai sumitur, “It properly signifies bound, limit, yet it is oft taken for a region or part of the world.” To this the latter part of the verse well accords, of מַגַּה, the exceeding width or amplitude of God’s commandments, not having such bounds as each region hath. And to this perhaps the Chaldee looked, which paraphrastically expresseth it מַגַּה, מַגַּה וְהָלָךְ, of all that I have been solicitous of, or beheld. This carries that probability with it, that it deserved to be mentioned. And if it be not accepted, then still מַגַּה, in the ordinary signification of perfection or universality, as a comprehensive word, must denote the greatest latitude or amplitude, whether qualitative or quantitative, of virtue, or of space, and so still יַע be the bound or utmost extent of it. The Jewish-Arab renders it, To every kind an end; Abu Walid, I have seen the uttermost of every end—or uttermost extent—but the extent of thy judgment—commandment, law, or wisdom—for that is wider and deeper, than that the uttermost of its extremity—or end—may be attained to.

109. [y] My soul is—in my hand] The meaning of this phrase is obvious, I am in danger of my life. See Judges xii. 3, I put my life in my hands, and passed over against the children of Ammon, i. e. I fearlessly冒险香 my life. So 1 Sam. xix. 5, he did put his life in his hand, and slew the Philistim, i. e. by adventuring his own life he killed the other; and xxxviii. 21, I have put my life in my hand, and have hearkened to thy words, i. e. run the hazard of my life to obey thee; and Job xiii. 14, Wherefore do I take my flesh in my teeth, and put my life in my hand? The only difficulty is, what is the original of this proverbial style. This Pat. Cockburn hath proposed as an instance of the interpreting Scripture from vulgar speech, making this to be the meaning of it, that he hath no aid now left him but from his own hand, as

[x] Rather understood. The Latin has prosperi.

[y] Rosenmuller thus paraphrases the line, “Nihil video rerum humanarum omnium tam plenum, perfectum et solidum, quod non deficit tandem et interest.”

B e 2
being left destitute of all other help or auxiliaries. And thus indeed the place in Judges seemed to suggest, When I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon—you gave me no aid, and so I was fain to go over myself without you;—and so likewise of David, who without any help smote Goliath, to which there Jonathan refers, 1 Sam. xix. 5. But the other places, of the Witch of Endor and Job, will not bear this sense; and therefore this is not to be pitched on; but rather this, That as what is in a man’s hand is easily parted with, easily lost, and as easily taken from him, so a man’s life is said to be in his hand, when there is but little distance between him and death: and so the Chaldee interprets it by way of paraphrase, my soul ἐν κινήσει, is in danger—from προφασο, which in Hebrew is to profit, but in the Chaldee language to periclude—יִרְאָה יִרְאָה, in the back of my hand, which consequently he hath no hold of, it may depart at pleasure. So the Jewish-Arab thus paraphrased it, Although my soul be as it were in my hand continually through danger. And this is the most allowable original of the phrase. The LXXII have here varied the phrase, and read ἐν ρασ Χερείου, my soul is in thy hands, and so the Syriac ἐν ρασ, in thy hands, not so probably misreading the Hebrew פֹּטָל into פֹּטָל, as expressing it by way of pious paraphrase—our lives being then certainly in God’s hands, to save if he please, when they are in human sight in greatest danger, and so by every pious man to be deposited in God’s hands.

113. [2] vain thoughts] [That] ὁ ποιμέν is here to be taken not for the thoughts or opinions themselves, as elsewhere, Job xx. 2, and 1 Kings xviii. 21, but for the persons that think—and that not for thoughts simply, but for wicked thoughts—all the ancient interpreters agree: the LXXII read παραπόμων, the Syriac ἠμοίρας, the Latin iniquas, “transgressors, wicked men;” breakers of the law, saith the Arabic. The Jewish-Arab reads יְסַפֵּר, hypocrites, and the Chaldee, by way of paraphrase, יְסַפֵּר יְסַפֵּר וּתְפִלְיָה, those that think vain or false thoughts. Abu Walid expounds it those that have hypocrisy and evil counsels and deceitful cogitations. And so Kimchi saith that others interpreted it as an adjective, though he as a substantive, for the thoughts themselves. Sol. Jarchi interprets it of instability, hanging distracted between two opinions, betwixt God and Baal; the διστακόνω, or ὅσμο διστασκόνω, James i. 8, the double-minded man, unstable in all his ways.

119. [8] dross] The Hebrew reading of this verse is much departed from by the ancient interpreters. The words are plain in the original פָּשַׁת, thou hast destroyed or done away—so פָּשַׁת is used, Ezek. xii. 23, in Hiphil, from פָּשַׁת, to rest or cease—ὁ χρυσός, the dross; so פָּשַׁת signifies all the dross or refuse that goes away—from פָּשַׁת to recede—and departs from the metal in the melting; and so in other things. Midr. Tehil. saith that grapes being pressed make χρυσός, which men throw upon the ground; and so God’s judgments are deciphered.

* [This is the interpretation of Lee in his Lexicon. See also his note on Job xx. 2.]
in scripture by *treading a winepress*. The word seems to allude to לְמָוַת הַנָּוֶּשׁ foregoing, ver. 118. Then follows by apposition נִבְנְתָה מַתָּה, *all the wicked of the earth*. But the LXXII render the two first words παραπανωρας δολοευμυον, I have accounted prevaricators, for מַתָּה probably reading מַתָּה, *those that err*, and for לְמָוַת, *thou hast destroyed the idols*, thou hast consumed *all the wicked of the earth*. And the Syriac have quite omitted this verse, and in a manner repeated ver. 117 instead of it.

120. (aa) *trembleth*] For מִגְּשָה, which notes *being in horror*, such as causeth the hair to stand on end—see Job iv. 15—the LXXII here read κατελθον—*I suppose it should be κατελθον*—evidently from another old notion of the word νυσθ [נִשָּׁת], *to fasten with a nail*; from whence the Chaldee use מִגְּשָה for a nail, as we see in their Targum, Isa. xii. 7. Herein the Latin follows them, and reads conigne; but the Syriac hath יָרָס, the verb, whence is the Arabic noun for an אֹֹסְרָא, *hedgehog* [icolon], whose prickles standing up are the emblem of horror; and so that sure is the meaning of the phrase, and that fitly following the *destroying the dross*, ver. 119, for that may well be the motive to this horror.

122. (bb) *surety*] Of the several usages of לְמָוַת interpreters have been uncertain which to take. From the notion of *pleasing or being acceptable*, the Chaldee read מְלָס, *delight or make merry*; and so the Syriac also. But the LXXII, that read ἐκδέκα [al. ἐκδεκα], and the Latin suscipe, seem to refer to the other notion—that in which arrhabo comes from it—of a surety or undertaker; for that we know is the importance of suscipere. And this doth best agree with the antecedents and consequents. *Leave me not to my oppressors, let not the proud oppress me*; for with both those well accords, undertake, interpose, be surety for me for good, i. e. so as to deliver me out of their hands. 9. Abu Walid takes it in the notion of doing well to.

123. (cc) *word of thy righteousness*] The notion of נִנְנָה, *thy righteousness*, for thy kindness, charity and mercy, is very obvious—see note on Matt. i. 10. and that agrees well with this place, where God's deliverance, in the beginning of the verse is the thing that is waited for, and *dealing with him according to his mercy*, ver. 124: and then נִנְנָה, word, added to it, is no more than God's speaking mercy to him, as elsewhere *speaking peace*, i. e. hearing his prayers, giving him an answer of mercy. But the word righteousness may denote the rule of righteousness, the law of God, his prescript manner of dealing with men; and then the word of thy righteousness will be the tenure of thy law, that promises deliverance to the pious.

u [Gezerius makes *bristling* the primitive idea, and transfers it to nails. Lee takes the Arabic root, and translates מִגְּשָה, "grew rigid as a nail." Rosenmüller, clavorum instar comas erexit. Perhaps this is the best rendering.]

x ["Give a pledge." French and Skinner.]

y ["Thy righteous promise." French and Skinner.]
126. [dd] time for thee, Lord, to work] The Hebrew here reads נָעַ֣ת לָ יָהָ֖וֶּה יִשָּׁבֶ֣עַ, which is literally time to do, or perform—so πρὸς is facere and perficere—to the Lord. And as this is more agreeable to the sense of the ancient interpreters, than the reading it time for the Lord to work, the Chaldee being express, time to work γὰρ ἀπευθοῦ, the will of God, and the Syriac יְהֹוָה יָשָׁבֶּעַ, time to worship God—to which sense also the LXXII are to be understood καὶ θύμων τῷ ποιητοῖς τῷ κυρίῳ, time to work or perform to the Lord—so it will also best accord to the context, other men’s evacuating, frustrating God’s law, by their neglecting and contemning it, being a fit motive to his servants most diligently to perform it.  

128. [ee] esteem all thy precepts concerning all things to be right] The Hebrew יְשָׁבֶּעַ, as it signifies to be right, so it is also to please, or to be approved, as when a thing is said to be right in the eyes of God, i.e. to please him; and then by analogy with this sense, it signifies in other conjugations—as to correct and direct, so—to approve. And so the Syriac rightly understands יְשָׁבֶּעַ here, and renders it by יְשַׁבֵּעַ, I have loved all thy precepts; and to the same purpose is the Chaldee יָשָׁבֶּעַ, from יָשָׁבֶּעַ, to like, to approve. Only the LXXII and others from them adhere to the other notion of יְשָׁבֶּעַ, and read κατωρθοῦμη, I was directed to all thy ways. The reduplication of the universal particle יְהֹוָה, is emphatical, all, even all; and so the plain rendering is most current, All thy commandments, even all; have I approved. The Jewish-Arab reads, And therefore for all thy commandments, all of them have I sought.  

130. [ff] entrance of thy word] יָשָׁבֶּעַ here, from יָשָׁבֶּעַ, to open, doth regularly signify opening. The only question is, whether thy word be the agent, or the patient, that which opens, or which is opened. If we take it in the latter sense, then the opening of God’s words is the explaining them; so the Jewish-Arab renders, Because the opening of thy word enlighteneth, O thou that makest the simple to understand. And so the LXXII their διάλαβος is understood both by the Latin and the Syriac; open thy word, and illuminate, saith the one, and declaratio verborum tuorum illuminat, “the declaring of thy words doth illuminate,” saith the other. But if it be in the sense of thy word being the agent, then it is the opening our eyes wrought by thy word; and that seems to be the more genuine meaning of it, that God’s word by opening our minds gives light to them, teacheth them those things which naturally they did not, could not know, till they were thus illuminated. And the Chaldee favours, who renders it יָשָׁבֶּעַ, the sculpture or impression of thy word illuminates; which evidently refers to the Urim, whose name is derived from light, and therefore will with full propriety be said to enlighten; which surely the LXXII like-
wise reflected on, when they call it δήλωσις, the word by them used constantly to translate Urim.

139. [gg] consumed me] The Hebrew נָשָׁם, from which is נָחַם here, as it signifies to consume—and so is here rendered by the LXXII, ἐξεπνέω με, hast melted me, or by melting consumed me, and by the Syriac, υποπτέω, cruciated me—so it signifies also to bind, press, constrain, in the notion wherein it is said of Paul, Acts xviii. 5, that ἀνείπειχεν πνεύμα, he was constrained or pressed in spirit. Thus the Chaldee renders it ניטע, hath constrained me. And this is the most probable acceptance of it, zeal having that faculty of pressing and forcing expressions from one, either of grief or indignation, or the like, as the occasion requires.

148. [hh] night-watchers] The Hebrew נַחַשׁ, from נָשָׁם, to keep, guard, watch, signifies indifferently any of the three watches into which the night was divided—the evening watch, or beginning of the watches, or first watch, Lam. ii. 19; the middle, or night watch, Judges vii. 19; and the last, or morning watch, Exod. xiv. 24. And to the last of these the context here inclines it, so as it may agree with the dawning of the morning, ver. 147, and be fitly joined with preventing; which sure in both verses signifies rising betimes, so it is proper to the morning, not evening watch. The Chaldee indeed gives it a greater latitude, and reads the watches שָׂפָחֵי רְחִי, of the morning and evening both; but the LXXII read expressly πρὸς δρόμον, early in the morning.

165. [ii] offend them] The Hebrew here read אֲשֶׁר עָבַד, i. e. as the LXXII literally read, οὐκ ἐστών ἀπός σκάνδαλον, there is no scandal to them, by scandal meaning anything that may wound, or hurt, or cause them to fall in their journey, in the threefold notion of the word σκάνδαλον—which the LXXII here use, and is perfectly parallel to ἡ σκάνδαλος—for a stumbling-block, and a snare, and a gull-trap. The meaning of it will be best understood by comparing it with the like phrase, 1 John ii. 10, He that loveth his brother abideth in light, καὶ σκάνδαλον ἐν ἀβάζῃ οὐκ ἐστών, and there is no scandal in him, or to him; the light, wherein he abides, will so assist him in every part of his march, that he shall be free from those dangers which are parallel to the snares, and stumblingblocks, and gull-traps, which they that travel in the dark are subject to. There the scandals are means of betraying the soul into sin, temptations; and no scandal to them signifies their security from those temptations, that others so frequently are overcome by. And so here, as the great peace, in the beginning of the verse—according to the Hebrew notion of כָּלַש—notes all manner of prosperity and felicity—that especially wherein the soul is concerned—so the no scandal to them is immunity from temptations and snares, i. e. from sins to which temptations are designed to bring men: and this is the security which the love of God's commandments will give men when nothing else will.

b ["Cuiocunque aperitur verbum tuum, is simul illuminari mensem suam deprehendent." Rosem. Similarly Hengstemberg.]

c [So Jebb, French and Skinner, Hengst.]

d [But in each of these cases there is a distinguishing epithet. I am inclined to follow the Chaldee, in which case the Psalmist will declare that both the evening and morning watches found him awake—i. e. he was up both late and early.]
The Chaldee here read, there is no scandal to them, meaning no mischief, punishment of sin; but the Syriac, there is to them no infirmity, sickness, disease; the word, from signifies sickness, either of body or mind, and so is most applicable to sin, the disease of the soul.

168. [kk] before thee] What is the meaning of a man's ways being before God, will best be judged by other parallel phrases; such are, walking before God, or in his sight, and that signifies to live piously, and so as is accepted by him. And then here, though it is certain all men's actions are seen by God, and done in his sight, yet his ways being before him will best be interpreted walking or living piously.

PSALM CXX.

Tit. [a] degrees] The meaning of this title, ידוע וירש, a Psalm of ascents—from ידוע, to ascend—will, I suppose, best be learnt from Neh. ix. 4. &c. There we find ידוע והלך אלוהים, the ascent or scaffold or pulpit of the Levites, some place of advantage, whereon they stood when they chanted out the forms of praise. Thus we find in the institution that the Levites were to stand, by David's last words, to thank and praise the Lord morning and evening, 1 Chron. xxiii. 39, and this at the east or front of the altar—κατάφερεν τοῦ σταυρωμένου, over against it, say the LXXII, 2 Chron. v. 12, as before the ark, 1 Chron. xvi. 4—i. e. probably at the east gate of the temple, before the courts of the people; for so saith Maimonides Celi Hammikdosh, c. iii., that at both the gates of the men's and women's court there was a scaffold or pulpit for the Levites, where they stood, twelve at least, to make one sound to be heard in praising and thanking the Lord, 2 Chron. v. 13. So we see it practised in that place of Nehemiah, Jeshuah and Bani &c., standing up on that ascent, cried with a loud voice unto the Lord their God, ver. 4; and again, Jeshuah and Kadmiel &c. said, Stand up, and bless the Lord your God for ever and ever, and blessed be thy glorious name. Here is a double ascent, first, an advantage of ground, whether as on a scaffold, or desk, or pulpit, such as is wont to be set up for such purposes of public reading, proclaiming, or other services; secondly, an elevation of voice; from either or both of which, rather than from the fifteen steps or stairs of the temple, which the Talmudists have fancied, in compliance with the number of the fifteen Psalms here so styled, the Psalm which is there delivered is fitly styled a Psalm of ascents. Accordingly the Jewish-Arab rendereth it a Psalm of praise, with lifting up the voice, which Kimchi takes notice of as the opinion of R. Saadia. It may be here farther observed, that that passage in Nehemiah refers to the deliverance of that people out of the captivity of Babylon; and it is not improbable, this title may have some respect to that also, the returning of the captives to their own country being not unfitly styled an ascent or coming up. Of this, as Theodoret and Euthymius interpret, so it is certain the Syriac understand it, making the contents of this Psalm to

אף שveillance, משכון, אשר לימים עמרום על הסנה חול ליום שיריה עליי

be a prayer of the people detained in Babel, and entitling the next a Psalm of eduction, or ascent out of Babel, and so forward in the rest of the fifteen; and to that the Chaldee may be interpreted also, when it paraphrases it, the Psalm which was said upon the ascent from the abyss, thereby resembling the depth of their bottomless misery in the captivity; though it is not improbable they might refer to the wild Talmudical story of the rising up of the abyss at the building of the temple, which with much ado was at last conjured down. What is here said of this is to be applied to the rest of the fifteen Psalms, which carry the same title. Not that this and all the rest were first composed on occasion either of the delivery out of the captivity, or of the captivity itself; but that being formerly made by David or others, on some other occasion, they were then used, some in their thraldom, some upon their delivery, as they were proper, and thought applicable to some part of this occasion. Aben Ezra resolves it possible that it was no more than a musical tone.

3. [b] given unto thee] The Hebrew reads והוה יל ותל, what shall give to thee, the nominative case being reserved to the end of the verse, deceitful tongue, thus, What shall a deceitful or false tongue give thee? i. e. profit thee? and so again more explicitly, deceitful tongue add to thee? i. e. what advantage shall it bring thee?—thee, i. e. the person who converseth with such, i. e. the Psalmist here. Thus the Chaldee understood it, איוו ותל, What shall the detractor give thee, or what shall the delator add to thee by a false tongue? The Syriac more plainly, What shall deceitful tongues give thee, or add to thee? So the Jewish-Arab, He shall say to him that hath it, What is that with thee, or that thou hast, and what shall a deceitful tongue add to thee? i. e. what shall a man gain by such a conversation, by living among deceitful malicious men? Even יואב ירי, arrows of the strong man, the military man or giant, such as men use in war, on purpose to mischief, and so are very sharp; and not only so, but to make them enter the more certainly, and pierce the deeper, and burn together as they wound,

[f] Bp. Horsley derives the title from the steps of the temple, where he supposes these Psalms to have been sung—some by worshippers, others by the priests, as a form of benediction. Bp. Lowth (Ps. xxv. p. 264, note) is inclined to the sense of going up to Jerusalem, either at the great feasts, or on the return from the captivity.

But Michaelis, in his note on that passage, refers to the Syriac word scalas, as the title of some peculiar measure. Jebb (Dis. iii. § 8) agrees with the opinion of Bp. Lowth, with regard to the return from the captivity, but supposes that some of these Psalms were composed on former occasions, as on the removal of the ark from the house of Obed Edom, and on bringing it up from thence to Jerusalem. See the whole section.

[g] French and Skinner, and Hengstenberg make Jehovah the nominative case to ותל.

What shall he give unto thee,
And what more shall he give unto thee,
O thou false tongue?

Allusion is probably made to the form of swearing, "God do so to me and more also," which the false tongue may be supposed to have used to deceive the Psalmist.
they are heat red-hot, and that in the scorchingest fire, such as is that which is made of the coals of juniper b, saith St. Hierom, ad Fab. Mans. xv., of which others have affirmed, that being once on fire they will keep the fire a year together without going out. And so saith Kimchi, they are very hot and will not be quenched, who adds that these coals keep fire in them when they appear dead: and so indeed in nature, the coal that lasts long alive must cast thick ashes about it—and then it will seem dead, the life not discovering itself through the ashes—otherwise the sulphurous parts, wherein fire consists, will presently get out. Thus is this instrument of the deceitful person's punishment adapted to his sin, and is an emblem of him, the concealing hatred being as destructive as the long burning of it, the ashes, as the coals of juniper. And so this question and answer being a poetical description of the mischief of such company, that which follows, ver. 4, Woe is me that I sojourn or dwell among such, doth exactly accord with it.

5. [c] Mesech] The Hebrew phrase יָשֶׁה, which we render as if Mesech were the name of a place, seems best to be expounded, ver. 6, by יַשֶּׁה, I have a long while dwelt; for so יָשֶׁה, from יָשֶׁה, to draw or protract, seems to signify, adverbially, long. So the LXXII, ἑ παροικία μοι ἐμακρύνσθη, my sojournings is lengthened; to which, as the Latin and Arabic, so the Syriac accords, יַשֶּׁה, my perigrination is protracted; so Aquila, προσηλυτήσας ἐν μακρομοί, I was a stranger a long time; and Symmachus, παροικῶν παρελθών, I have protracted sojournings. Thus to protract and prolong are the same in all languages; and so is יָשֶׁה frequently used in that sense of protracting, Prov. xiii. 12, Ps. xxxvi. 11, and lxxxv. 6, and cix. 12, and oft elsewhere; from whence is יָשֶׁה, a space, and so here, adverbially, or for יָשֶׁה, for a space, i.e. a long time k. The Chaldee indeed take it here for a people, rendering יָשְׁה with the Asiatics; and from them the latter Jews understand it of Tuscany, and so of Italy and the Roman empire, as Kedar following they interpret of the Saracens, or Turks. But as all the other ancient interpreters depart from the Chaldee, so Kimchi hath receded from this invention of his fellow Jews, and renders the place, woe is me because my captivity is very much lengthened, drawn out, or protracted. Should it be otherwise interpreted, the conjecture of the learned Bochart, Phaleg. Lib. iii. c. 12, would be worth remembering, that יָשֶׁה, in Chaldee and Syriac, signifies a skin—and so מְשָׁה, in Hesychius, out of Nicander, κώδιον, δίπρα, a fleece or skin—from whence, saith he, Mesech might be the name of a city, so called, not from Mesech the son of Japhet, but from the skins with which the Arabes Scenite covered their tents, mentioned in the end of the verse. But it is no less probable that, in the notion of skins, it should be here

h [סינְי is said to be a kind of genista, or broom. See Rosenmüller, Lex, Lex., Michael. Suppl. p. 2270.]

1 Schindler, in the word מְשָׁה, p. 1776. A.

j [Origen does not mention these interpreters by name.]

k [See Bochart. Geog. Sac. Lib. iii. c. 12. But this appears to be only a rabbinical sense of the word.]
joined with tents, which were thus covered with skins; and if we
deduce it from draw, it may signify a draw-wagon, or trahe;
and the barbarous nations, that were not by agriculture fixed to one
place, dwelt as well in their wagons as tents. Either way it well agrees
with Kedar—i. e. the progeny of Kedar, the son of Ishmael, Gen. xxxv. 13
—those barbarous people of Arabia, that were called Scenite, because
they continued in tents, without houses; and so the Chaldee reads it
the tabernacles of the Arabian, to whom, as being a
barbarous unhuman people, the Psalmist here compares those malicious
deceitful men among whom he dwells. If—because the time of con-
signing the canon of scripture, soon after the captivity, will not permit
it to be spoken literally—we shall interpret the Psalm prophetically to
look upon Antiochus, the analogy would well hold, for he is in scripture
expressed as by Gog, so by Meshech, and described by Daniel as a flatterer,
a speaker of lies, a worker of deceit, and forecaster of evil devices,
&c.; and then the enemies of peace, would be those sworn enemies of Jerusalem, both the inhabitants of Asia Minor, and the con-
 federate Arabian. The Jewish-Arab reads, a people that is after the
way or sect or manner of Meshech. David Kimchi, though in his com-
ment, as was said, he expound it of the protraction of his sojourns,
yet in his Roots saith, it is the name of a nation mentioned in the law,
viz. Gen. x. 21.

PSALM CXXI.

2. [a] from the Lord] The Hebrew is נָהַל נָהֲלָה, from with, or before,
the Lord; which the Jewish-Arab read נָהַל נָהֲלָה, from at, or with the
Lord. The LXXII read only παρὰ Κυπρίων, before the Lord; but the
Chaldee and the Syriac agree in נָהַל נָהֲלָה, from before, or from the sight
or presence of the Lord, referring hereby more generally to the good
angels, styled the angels of his presence, those that stand before the
Lord, and always behold the face of God—and where they appear,
there God is said to be in a peculiar manner—by whose ministry mer-
cies and deliverances are solemnly conveyed to godly men; or rather
to Christ incarnate, with whose humanity the deity being inseparably
united, God is always present with him, and through him with us, for
whom sitting at God's right hand he constantly maketh intercession;
but more immediately referring to the ark of God, where he is pleased
to exhibit his presence, and audience to the prayers of his servants,
who there address them to him; which being placed on our mount
Zion—that sure is the meaning of נָהַל נָהֲלָה, to the hills, ver. 1—to which
as they then came when they could, to offer up their prayers, so when
they were hindered and detained from that personal address, they yet
turned their faces, and lift up their eyes that way, as here it is said:
see Dan. vi. 10. This for the full and ultimate importance of the words.
But for the immediate sense of them, the scheme seems to be military.

1 [The parallelism of the verse is best kept by considering Meshek to be the name
of a people. "Moschi vero et Kedarneni h. l. non sunt intelligendi proprie, sed om-
nino gentes inhumanæ et barbaræ, quibus vates populi sui adversarios hucusque
descritos comparat propter ipsorum asperitatem ac sevitiam." Rosenm.]

m [It is scarcely necessary to note that this sense would require the dative case.]
The besieged person daily looks to the hills, to see if any relief be coming from any quarter, any signal by fire or the like, giving intelligence of succour approaching; so, saith Aben Ezra, as men do in a siege; and so Kimchi also. And then by this scheme the Psalmist expresses his own repose to be in God, that dwelleth above in heaven, and presentiates himself to his servants in Zion;—our help cometh from a place higher than any earthly hill, from a more sure deliverer.

8. [b] going out and coming in] וּנְלַכְתִּיוּ וּנְבָאָת, going and coming, or going out and coming in, being, as here, used by itself, without any addition, hath a different importance from what it hath when it is used with נִנְלָכָה, before the people, 1 Sam. xviii. 13, and the like. For then it imports governing or ruling only; so ver. 16, all Israel and Judah loved David, because he went out and came in before them; so Acts i. 21, all the time that Jesus went in and out among us, i.e. taught us, ruled us his disciples here on earth. But in this place, without that addition, it signifies, more generally, doing any thing of what sort soever, all actions being comprehended under one of these two sorts, going out to more public, and coming in to more private affairs; or, again, going out to begin, coming in at the end of the work. The Chaldee here paraphrase it, by going out וּנְלַכְתִּיוּת—a corruption of the Greek παραμετρία—to affairs, to negociation, and coming in בְּהַנָּכָה, to the study of the law.

PSALM CXXII.

3. [a] compact] This phrase of נָכַלְתָּה נָכַלְתָּה, associated—from נִנְלָכָה, to join or associate—or joined to itself together, refers critically to that which the sacred story gives us of that city. The site of it was upon a very unequal ground; the low town was mean and dismantled; the castle on the hill was fortified, and held as a place of strength; which being taken by Joab, David built up the whole, and so made it one city, associated and joined together. 1 Chron. xi. 7, 8, David dwelt in the castle, and built the city round about, and Joab repaired the rest of the city.

4. [b] unto the testimony of Israel] הַנָּכַלְתָּה הַנָּכַלְתָּה doth literally signify the testimonies—as that imports commands given—to Israel. So the verb, as it signifies to testify, is also to admonish; and so testimonies and statutes and judgments, Dent. iv. 45, are all used in the same sense, for the commands delivered by Moses from God; and so ch. vi. 20, What mean the testimonies, &c.; and frequently in this book of Psalms, God's testimonies, being that which he hath revealed, and thereby testified of his will. So when we read of the ark of the testimony, it is in relation to the Decalogue which was kept in the ark, Exod. xxv. 16, thou shalt put into the ark the testimony which I shall give thee. And so here the testimony to Israel is the command given to that people of going up from all parts of the land to Jerusalem three times a year, to the feasts. This is meant in the beginning of the verse, Thither the tribes go up, not to, but by, or according to the testimony to Israel, the law given to that purpose. The preposition indeed is wanting, and so must of necessity be supplied—rather than to make the testimony the notation of the place, viz. the
ark—the sense being thus most current, Whither, i.e. to Jerusalem, the tribes go up, i.e. all the Jews wheresoever inhabiting, according to the testimony, or law given to Israel—so imports—to give thanks unto the name of the Lord, which was the end of their going up, and of the command which required it at the festivals, the solemn times of thanksgiving. The Chaldee have another notion of it, and render it God's testifying to Israel that his majestical presence shall abide among them when they come to confess unto the name of the Lord. But the former rendering is more proper and agreeable. And accordingly the learned Castellio reads it, ex edito Israelitis oraculo, "from" or "by the oracle delivered to the Israelites." The Jewish-Arab reads הָזֶה הַר יִשְׂרָאֵל, and it is the place of convention to or for Israel, taking it in the notion that the words derived from רְשֵׁי have.

5. [c] thrones of judgment] That the שְׁקַפְתֵּנִי, seats for judgment, here signify the sanhedrim, or highest court of judicature, there can be no question. These are said to sit—so יָשֵׁב, literally imports—at Jerusalem, as being the metropolis of Judea, and so the seat of that greatest council, as lesser cities are of the consistories or lesser consessus, called κόπλους, judgments, Matt. v. 22. The only difficulty is, whether יָשֵׁב וּשְׁקַפְתֵּנִי, the thrones for the house of David, be but another phrase to express the same thing. If it be, then the expression is poetical, to set down the grandeur of that supreme sanhedrim, that it is a royal judicature, and so as it were the seat of the king himself; as among us the King's-Bench is the title of our great court of judicature, where in the king's name judgment is given to the people. But it is more probable that it is added as a third argument of the glory of Jerusalem, that there is the regal throne, where now David, as after him his successors should reside. The Chaldee read it to this sense, for interpreting the latter part of the house of the sanctuary, they say, that there are seats prepared לפני היבין וְשַׁקְפִּים, for the kings of the house of David.

8. [d] within thee] The suffix ב is best rendered with, or of, or concerning. The Chaldee retain וב, but the Syriac read מַכַּה, of thee, or on thee; the LXXII περὶ σοῦ, of, or concerning thee; all of them joining it with יָשֵׁב וּשְׁקַפְתֵּנִי. I will now speak peace on thee, or of thee, i.e. bless thee, and pray for all God's blessings and felicities upon thee. The Jewish-Arab, I will speak of thy peace, or safety.

PSALM CXXIII.

2. [c] look unto the hand] What sort of looking it is which is here meant, must be judged by the י-ָּוָּשְׁבַּה, to the hand. For indeed the original style is elliptical, and the word look is not there to be found, but is supplied by the sense, the eyes of servants to the hand

["As thrones in the plural are mentioned, we cannot think merely of the royal throne. All thrones however belonged to the house of David, as judgment was pronounced under the auspices of that house." Hengst. It seems most probable that רְשֵׁי would mean the same thing in both clauses.]

["I will say, Peace be within thee." French and Skinner. Hengst.]
of their lords, or masters. Now of such lords it is certain, as also of the mistress of a family over the נָשִּׁי inferior maid-servant, that they had power not only of commanding, but of chastising; and the latter of these is more frequently expressed by the hand, the former more significantly by the eye, or tongue, the one directing, the other commanding. And so the eyes of the servant or handmaid to the hand of the lord or mistress may very fitly note the servant under chastisement turning the eyes and looking to the hand that striketh, and beseeching, importuning mercy. And this is an argument of a meek, patient, and reforming disposition. So, Is. ix. 13, it is objected unto the people, that they turned not to him that smiteth them, neither do they seek the Lord of hosts. And to this sense the context doth wholly incline it; for in the application so it lies, even so our eyes נַעַרֵי, to the Lord our God, i. e. look, or wait, or are turned to the Lord our God, until he have mercy upon us: and then follows the importunate prayer, Have mercy upon us, O Lord, have mercy upon us; where the mercy that is waited for, and the moan and importunity for mercy, is just the description of one that is under chastisement, and so determines the sense to that.

4. [b] those that are at ease] From נַעַרֵי and נַעַרֵי, to be quiet, at ease, is the noun נַעַרֵי, used not only for quiet, secure, in the original notion, but by metonymy of the cause for the effect, for insolent, scornful, because ease and security makes men such—πλούσιος ὑπ'εὐμαρμάρεις οὐκ εἰσίν, saith Aristotle in his Rhetorics [ii. 2], riches and worldly felicity makes men insolent and contumelious despisers of others. The Syriac renders it נַעַרֵי, contemners, scorers, deriders, from נַעַרֵי [כַּנָּךָ], to scorn, to mock.

[c] proud] The Hebrew מְרִיעָן here seems to be no simple, but [a] compound word, made up of מְרוּע מ or מְרוּע, proud, and מְרוּע, to afflict; and so to signify proud oppressors. The Chaldee seem to take notice of this, rendering it by two words מְרוּע מ, scorers, from מְרוּע, to contemn, מְרוּע מ, and proud. The Jewish-Arab reads of mocking with or from the armies, and contempt from the stout, or from the armies. Besides this active notion of the scorning and contempt, the passive may also be considered, for the word מְרוּע is the epithet of excellent persons. So R. Shererah Gaon, R. Saaidias Gaon, &c. and the Talmudists that lived straight after the close of the Gemara were called מְרוּע מ as a mark of honour: and if that were the word here, the despite of them must be despite which they suffered, and the reproach of the quiet so also—taking מְרוּע מ, as frequently it is, in a good sense—but taking מְרוּע מ, or a compound, the high or great oppressors, it must be active despite, that which they do to others.

D [So Kimchi explains the Keri; but he also defends the Kesib: “Recte monuit Kimchi a verbo מְרוּע מ, superbis, unde מְרוּע מ, superbis, נ mutato in מ, addendo מ fieri מְרוּע מ, et in plurali מְרוּע מ, quomodo ex הַעֲלֵיהֶם fit מְרוּע מ, et in plurali מְרוּע מ.” Rosenm.]
PSALM CXXIV.

5. [a] the proud waters] This verse is from the Hebrew thus literally to be rendered מים יפים ווניל תהליך, Then had it passed over our soul—רַבָּרִי, torrent, in the former verse—then follows, by apposition, דְּמַיָּה יפים, swelling, lifted up, or proud waters. The word is from יָסָר, to swell or boil, as water in a pot over the fire, and from thence it is applied metaphorically to other things.

And by comparing the Arabic [اًذَجُرْ, auctus fuit], it is probable that the signification of the root is more general, for any increase, or superabundance. The LXXII here render it τὸ σφόδρ τὸ δυνάμενον, by that phrase I suppose meaning very deep waters, either unfordable, where there is no standing, or else rapid, against which there is no holding out, no resisting. The Syriac read ꥛, copious, plentiful waters.

Thus the meaning is clear, the torrent, ver. 4, had passed over our soul, and that torrent farther expressed by swelling or proud, i.e. great plenty of waters breaking in; for such is a torrent. The Jewish-Arab translates it, Then they had drowned us as water, and had been as a torrent over our souls. The LXXII here, as in the former verse, read διώθην ἡ ψυχή ἡμῶν τὸ σφόδρ, as there χείλαρος διώθην ἡ ψυχή, our soul passed through the water, and our soul passed through the torrent; but this, I suppose, as a paraphrase, not so much to express the condition in, or under, as the escape and deliverance out of the danger: but the Hebrew יָפָר, over our soul, will not bear that. And the Chaldee and Syriac exactly follow the Hebrew.

PSALM CXXV.

2. [a] As the mountains] The Hebrew here is elliptical, and best supplied by adding the verb hath, thus יִשָּרֵד בְּרֵאשֵׁית יִשְׂרָאֵל יְרוּשָׁלָיָם, Jerusalem hath hills round about her q; and this a fit expression of the safety and security of the situation, being thus guarded from winds and tempests; and this a seasonable resemblance, to express the benefit and safety which ariseth from God’s protection, which encompasseth the pious man. The LXXII have here, by varying the punctuation, made this other sense of the two first verses, Οἱ περιβόλους εἰς Κῑροὺς ὡς ὅρας Σιὼν, They that trust in the Lord are as the hill Sion; and then, in another sentence, οὐ σαλευθήσεται εἰς τὸν αἶώνα ὁ κατοικῶν Ιερουσαλήμ, He that inhabiteth Jerusalem shall not be shaken for ever. Ὁμη κύκλῳ αὐτῆς καὶ ὁ Κῑροὺς κύκλῳ τοῦ λαοῦ αὐτοῦ, The mountains are round about it, and the Lord is round about his people, in which rendering they have made no other change—beside that of the pointing—save that for ὁ, shall stand, they seem to have read ὡς the participle, standing, or dwelling, which is answerable to κατοικών. But the Chaldee and Syriac accord to our ordinary reading and punctuation.

5. [b] turn aside unto] The Hebrew קוֹשְׁרוּ—from נָבָג, to bend,
distort, pervert—regularly signifies perverting, distorting; and being joined here with כָּלֶדֶן, which we rightly render crooked ways, it signifies a perverting those ways which are already crooked—i. e. going on still, and improving their course of impiety, instead of reforming or strengthening, growing worse and worse. And to such obdurate sinners, which daily accumulate sin on sin, the vengeance belongs which is here spoken of, viz. to be cast out, rejected from God; so מָכַם signifies making to go, or walk; either bidding them go, Go ye cursed into everlasting fire, or as אֲבַדְתָּם וַאֲנָכְמֻת, to cast out and send out, is all one; and so the LXXII here, he shall drive them out; and that יְפַתָּם הָעָבְרִים, with the workers of iniquity, as when Christ saith, they shall have their portion with hypocrites, or unbelievers. The Chaldee here adds מִכָּבִיר, into hell, the place where such must expect their payment.

PSALM CXXVI.

1. [a] dream The Hebrew מֵרֹא seems to be best rendered by the Chaldee מִרְאָה, as those that are recovered from sickness; for it is but a figurative significion of מֵרֹא, wherein it is used for dreaming, Jer. xxiii. 25, and elsewhere. The word signifies originally fat or gross, and thence healthy and strong, and recovered to a firm athletic habit of body. So Is. xxxviii. 16, thou wilt recover me, as appears by what follows, and make me to live. To this sense, and not to that of dreaming, all the ancient interpreters seem to have understood it; the LXXII read οὐκ εἰσέλθησαν, the Latin consoliati—and so the Arabic and Ethiopic, as men comforted, i. e. restored to strength again—as in the place of Isaiah παρακληθήσεται ἡ γῆ, having recovered, made to live—not misreading it מִרְאָה, from מָרָא, to spare, as some fancy, but by this of comfort expressing health of mind, which is opposite to sorrow, and expressed by laughter and singing, ver. 2. In this sense the Syriac also read סְתַם פַּרְצֶה, as they that rejoice. And this is most probably the meaning of it.  

4. [b] south The Hebrew בֵּית signifies a dry and desert place, Judges i. 15, Thou hast given me the land בֵּית, of dryness—a dry and a barren land—give me springs of waters; so Is. xxi. 1, As whirlwinds is the dry ground. The LXXII both there and here render it ἡ βούρα, the south; and so by a metonymy the word signifies, because the southern parts, by reason of the heat of the sun, are dry. But in this place the adjunct rivers doth sufficiently evidence how it is to be understood questionless for a dry ground which wants מָכְבָּר, torrents, floods, to enrich it; for to those floods on a dry ground is this return to captives fitly compared. And thus the Chaldee at large paraphrases it, Lord, return our captivity as the earth is turned again upon its foundations, 25, when the springs or goings out of water break out in time of dryness.

[a] French and Skinner, “May Jehovah destroy them.” So Rosenm. comparing the use of the word with the cognate Arabic ۶َاكْرِدُ, perisi. II. IV. perdidiit.]

[b] Rosenm. Hengst. French and Skinner, Jobb, all adhere to the received sense.]

[c] So Rosenm. French and Skinner.]
PSALM CXXVI. 4—CXXVII. 1.

Yet if by the south we understand a southern country, as Egypt, and the like, which, being very dry, makes use of overflows to enrich the grounds, and in its greatest exigence, in the heat of summer, when parched and dried up, to all human expectation utterly hopeless, the melted snow of Ethiopia sends down plenty of water to it, and thence the whole country is fully irrigated, the sense will be still the same; for then the south and dry ground will be the same thing. To which purpose it is observable that Ethiopia in Scripture is called the south; βασιλείαν νότον, Matt. xii. 42, the queen of the south, i. e. of Sheba, or Meroe. And therefore Abu Walid rendering it the south, gives the reason of mentioning that especially, because, saith he, of the dryness of the region, and probability of dearth therein, did not God, when they even despair, cause waters to flow on their ground? So R. Tanchum makes either meaning to be indifferent. The Jewish-Arab renders the place, Lord, turn our captivity, as pools which return to the desert.

6. [c] precious The Hebrew here reads יָּוֶן וְיוֹן. Now יָּוֶן, from יָּוֶן, to draw, signifies a small measure, such as may readily be drawn without any assistance of wheels, &c. So the Chaldee render it יָּוֶן נָּב, traham, a "sledge," or a "dray" used for slighter purposes, and so a cart to carry seed to the fields. This is of a small size, containing little; and accordingly, Job xxviii. 18, יָּוֶן יָּוֶן most probably signifies a little of wisdom. The copies of the LXXII there read ἑλικων σοφιαν; it should be sure ἑλικόν σοφίας, a small carriage of wisdom, which is there preferred before the richest jewels. In like manner the יָּוֶן, or small carriage of seed, is opposed to the sheaves in the plural, the (perhaps) many wagon-loads of those which are brought home in the harvest. And thus no question it is to be understood, not of precious seed, which is not so fitly opposed to the sheaves, but of the small contemptible quantity of seed that is sown, and comes back multiplied in the harvest. The LXXII and the Syriac and Arabic and Latin and Ethiopic do not at all interpret the word, but only read ηδολωτες τα στάγματα αυτῶν, casting or carrying out their seed; and the rest to the same sense. But the Jewish-Arab reads expressly יָּוֶן, &c. and carrieth a basket of seed, or seed-lip: and so Abu Walid interprets יָּוֶן for such a vessel in which the sower carrieth his seed.

PSALM CXXVII.

1. [a] build] The right understanding of this Psalm, the connexion specially of the three first verses of it, depends on observing the notion of יָּוֶן יָּוֶן, building an house, as that is the work not of the architect, but the father. For so to build—from whence is the name, יָּוֶן, a son—is to procreate and bring up children, by which houses, i. e. families, are built up, begun, supported, and continued. So Gen. xvi. 2, it is


[x] "[Yeru] יָּוֶן יָּוֶן is properly the draught of seed which the sower takes with his hand out of the seed-box." Hengst. Rosem. "Tractionem seminis, i. e. semen e lineo, de collo suspensa extrahendum, et in agrum projiciendum in longam seriem, iacta sulcit ductum." Lee, casting forth of seed.

HAMMOND ANNOTT.
Sarah’s saying to Abraham, ‘Go in unto my maid, it may be that נַעַרְתּ, I shall be built by her, i. e. I shall have children to build up a solitary childless family. To this appertains that of the midwives, Ex. i. 21, that because they feared God, he made them houses, gave them children to support their families. So Ruth iv. 11, of Rachel and Leah it is said, that they two נִבְּנָתָם, built the house of Israel, i. e. brought all that number of children to Jacob, by which that nation—more than family—was replenished. So Deut. xxv. 9, of him that would not take his brother’s wife, and raise up seed to him, the phrase is, ‘he would not build up the house—רוּ כַּל־נַעְרָתָם’—of his brother. So 1 Chron. xvii. 10, when Nathan tells David, that the Lord will build him an house, it is explained, ver. 11, I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. So again, ver. 23, and 24, and 25. And thus I suppose it is to be taken in this place, building an house, for raising a family, begetting children, and providing riches, inheritance for them. For of these two things the erecting a family consists; first, gathering of wealth and riches, then, secondly, begetting somebody to inherit it: and of both these the Psalmist here speaks distinctly in the two following verses; first of gathering the wealth, ver. 2, rising early, sitting up late, eating the bread of sorrows, all which is certainly designed to that end; then of children, that they are an heritage and reward of the Lord, ver. 3, and so cannot be acquired by man’s solicitude, but are wholly imputable to God’s blessing. As for the other branch of the first verse, that of guarding the city, it seems to be inserted as an instance to the same purpose, vulgarly understood among men—it is God must guard, or else watchmen will do little good; and so unless God build, all the industry of men will not be successful to it. The LXXII, in the copies we now have, for rising early, and sitting up late, read, τῷ ὧδήζων ἐγείρεσθαι μετὰ τῷ καθήμεναι, but this probably in the former part is a corruption of the copy, to be mended thus, τῷ ὧδήζων ἐγείρεσθαι: for thus ἐγέρθησαν, hastening in the morning to rise, will be exactly rendered ὧδήζων ἐγείρεσθαι. As for נַעַרְתּ, which in sense we duly render, sitting up late—or literally, being late to rest, forewheeling of going to bed—they read μετὰ τῷ καθήμεναι, as if it were מַעֲרַת, the adverb, with an affix. In both these mistakes the Latin follow the Greek copies, and read, vanum est vos ante lucem surgere: surgite postquam sederitis, ‘It is vain for you to rise before light, rise after you have sat.’ But the Syriac leave them, and read most clearly, vain are they שְׁפִיטָם, that are early to rise, and late to sit down or rest, eating bread with sorrows, which is the fittest rendering of the participle in regimen. It follows, מֵעֹלָם; we render, so he gives his beloved sleep; but the LXXII more significantly, δρόμον, when, or whereas, or since he, i. e. God, gives his beloved sleep, freely bestows and affords them rest and comfort of life, and withal provides as much wealth for them and their families, and indeed much more than they that moil incessantly, and deny themselves the enjoyment of all worldly comforts most, by so doing, to enrich their posterity. And that thus מַעֲרָת signifies

v ["Ita e diverso." Rosenm.]
not only so—as the Jewish-Arab reads וָאֹל עַל, so—but when, may appear by the frequent use of גָּלֹךְ for hucusque or hactenus, for in that phrase גֵּלָךְ must needs have the notation of time.

4. [b] youth are questionless children of the youth, as those are opposed to children of the old age, Gen. xxxviii. 3. Of these it is frequently observed, that they are the strongest, being, as Jacob saith of Reuben, his might, the beginning of his strength, Gen. xlix. 3. And of such it is here said, that they are like arrows in the hand of a mighty man, defend him from hostile invasions as well as weapons can. The Chaldee reads יַנְשָׁפָא, of the young man; Symmachus—with the Syriac—רָבָּהָר, of the youth; the Jewish-Arab either children of youth, or children of young men, the word both signifying youth, and being likewise the plural of יָאָשָׁפָא [שַׁלֹּשָׁפָא], a young man; but the LXXII and the Latin, τετραεμπίμων, excussorum, from the original use of רָע, excussit, from whence indeed comes both רָע, an infant, and מִסְיָרָה, the age from childhood to twenty-five years old. So for וַשְּרָפָא, his quiver, ver. 5. they read בֵּית יָבָל דָּבָר, his desire; but that probably by way of paraphrase, filling his quiver with children being but a poetical expression for having as many as he desires.

5. [c] the gate יַהֲלֹּל, the gate of the city is the place of judicature, their courts being there kept, Deut. xxv. 7; and the places of execution a little without the gates, Heb. xiii. 12. So Deut. xxi. 19, Zach. viii. 16. And so the Chaldee interprets here וַיִּשֶּׁר יִשְׁרָאֵל, in the gate of the house of judgment. There contentions and suits are heard and determined, and by way of preparation to that are pleaded; and that is here meant by רַבָּהָר אֲרֵי יָנָשָׁפָא, when they speak with their enemies, their accusers or plaintiffs, there. The Chaldee reads וַיִּשֶּׁר יַנְשָׁפָא, when they contend, or manage any suit. For to those uses men's children, as friends and assistants, are useful to their parents, as well as to repel open force or violence. The Jewish-Arab reads in places of convention.

PSALM CXXVIII.

3. [a] fruitful vine In all countries the several sorts of vines have several names and appellations; among the Jews וַיִּרָאֵשׁ and רָגָר, &c. and one sort seems here to be known by the title of וַיִּרָאֵשׁ וַיִּרָאֵשׁ, the fruit-bearing vine, as among us it is ordinary to style such a kind of fruit the great bearer. Vines, it seems, were then planted on the sides of houses, as now they are among us, and not only in vineyards, to stand by themselves; and to that also the Psalmist here refers. So likewise of Olive-plants it is observable, not only that tables were dressed up with the boughs of them, ramis felicis olivæ, but that in the eastern countries they were usually planted—as in arbours—to shade the table, entertainments being made without doors, in gardens, under that umbrage, which gave all the liberty of the cool winds and refreshing blasts. An image whereof we have, Gen. xviii. 4, wash your feet, and rest yourselves

2 [So Hengst., Kennicott, Lee, and others. But Rosenm., and French and Skinner, translate וַיִּשְּרָאֵל, destroy, in case of a battle in the gate. The first is preferable.]
under the tree; and a full expression, Esth. i. 5, the king made a feast in the court of the garden of the king’s palace.

PSALM CXXIX.

3. [a] plowers plowed] The meaning of the phrase שְׁפַרָה וֹשְׁפִּירָה will be discerned by two circumstances in the context, 21, the back, and רֵבֶּךְ, cords, in the next verse. For as שַׁמָּה signifies to dig or cut the ground, and so to plough, so it is simply to cut, or carve, or grave. So Jer. xvii. 1, יִשְׁפְּרָה, it is graven in the table of the heart. So Exod. xxxv. 33, it is cutting of stones. And being here applied to the back of captives, and cords being the instruments of it, in all reason it is to be understood of scourging, which cuts, and as it were digs, and ploughs, and makes furrows in the flesh; and the longer the cords of the scourges are, the longer are the wounds and furrows. As for the doubling of the word, that signifies the great sharpness and severity, they scourging scourged on my back, i.e. scourged me most cruelly; in proportion to מַשְׁפְּרֵה, ver. 1, which belongs to the sharpness of the affliction, the soreness of the stripes, and not to the frequency of them, which is otherwise sufficiently expressed by from my youth. Thus certainly the Chaldee understood it, who express it by יִשְׁפָּרֵה, not—as their Latin interpreter renders it—araverunt, “ploughed,” but—as יִשָּׂפְּרָה in Chaldee and Syriac signifies—they laid on scourging or chastisement on my body. So when, 1 Kings xii. 14, the Hebrew reads, my father יִשָּׂפְּרֵה, chastised you with whips, as after with scorpions, the Chaldee reads in both places, as here, מַשְׁפָּרֵה, scourged. The Syriac also accord, reading שִׁפְּרֻהוֹן, they smote with rods—or inflicted stripes—on my back, from the Syriac usage of רֵבֶּךְ, to scourge; and proportionably for מַשְׁפְּרֵה, cords, ver. 4, they have שִׁפָּרֵהוֹן, the twigs—from שִׁפָּרָה, a twig or bough—which is another notion of רֵבֶּךְ, for boughs as well as cords, and the twigs or boughs the instruments of scourging, as well as cords. The LXXII, for ploughing they ploughed, or scourging they scourged, read ἐκριθεῖσαν αὐτὸν ἀπαραστῆτα, the wicked framed or wrought; and for lengthening their furrows, ἑπάκοντας τὴν ἀβίσσινα αὐθεντοῦν, they lengthened their iniquity; and for cords, ἀιχίρας, necks; partly by way of paraphrase, and partly with reference to the Hebrew words; by ἐκριθεῖσαν, to שֵׁפָרֵה, which signifies also to frame, as an artificer doth, and so to work or machinate; and by ἀβίσσινα to פִּינוֹסִים, the Hebrew פִּינוֹס, from פִּין, signifying a furrow, and יִפְעָה, from the same root, signifying affliction, or oppression also, which is oft the importance of ἀβίσσινα, iniquity: see Matt. xxiv. 12. As for מַשְׁפָּרֵה, they are thought by some to have read מַשְׁפָּרֵה, necks or backs, from 21, back, in the former verse. But it is more probable, that having taken liberty to paraphrase in the former part, they should continue to do so here also.

6. [b] groweth up] The Hebrew מַשֵּׁבֵת signifies not to grow up, but to pull up, or take out of the place. The LXXII rightly render it ἐκριθανείον, the Latin evellatur, “plucked up a.” It is used of drawing a

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[a] Rosenmüller correctly translates the Hebrew priusquam extrahat quis.]
sword, Judges viii. 20, and xx. 15; of pulling off the shoe, Ruth iv. 7; and here of pulling up the grass, which was the fashion before sickles and scythes were used: and to that refers ἔρυξ, the meter or gatherer, but especially ἦγη, ver. 7, not he that bindeth the sheaves, but he that gathers the handfuls—so as the lessees did after the reapers, Ruth ii. 3—from ἕρυξ, a handful of grass or corn, which he gathers, puts into his arms, and carries in his bosom, as here ἦγη signifies, and Is. lxxix. 22, they shall bring thy sons in their arms. The meaning of the phrase then is, that the enemies of Zion shall wither and fade away of their own accord, not need the sword of enemies to destroy them, but perish without any foreign violence, as grass on the top of an house, where it hath no mould to take good root in, it withers before it be plucked up; whereas other grass is first mowed or plucked up, and then is laid a withering. Again, the grass on the house-top grows very thin, he that plucks it up will not have an armful a great while—which in the field is soon had—and accordingly is not thought capable of those εὐφημίαι, acclamations or salutations particularly accustomed to be given to reapers, The Lord be with you, Ruth ii. 4. The Jewish-Arab renders ἔχεις by γεν, summer; by the east-wind of, or in, the summer, is withered. Abu Walid also makes mention of some who render it before the heat, from an use of the word in the Rabbins; and he likes the sense, but saith the vowels of the word here admit it not to be taken otherwise than for a verb of the preterperfect tense, and himself interprets it, before it perfectly appear, or be come forth.

PSALM CXXX.

4. [a] feared] For ὅρος ὑμᾶς, that thou mayest be feared, our copies of the LXXII have ἔκρηκτος τοῦ ὅρομάρος σου, for thy name’s sake, and that joined with ἐπιμεώμας σε, I have waited for thee, O Lord, following. But the Hebrew no way inclining to that reading of ὅρομάρος, name, and the Latin, which most commonly follows the LXXII, reading propter legem tuam sustinei te, Domine, “for thy law I have waited for thee,” and the Hebrew ὅρος, read without points, being easily mistaken for ἔρως, law, in all probability the original reading of the LXXII was ἔκρηκτος τοῦ ὅρομαν—not ὅρομάρος—σου, for thy law’s—not for thy name’s—sake. But this, as it is evident, by a double mistake; one in the reading of ἔρως for ὅρος, the other—whether in the Latin only, or in the LXXII also, it is uncertain—by taking that word from the end of the former, and joining it to the latter period. But without either of these, the Hebrew reading is very current, But—so 1 is oft to be rendered—there is ἔρως, pardon—διαμώσει, say the LXXII, propitiation—with thee, ὅρος ὑμᾶς, that thou mayest be feared, by the fear of God signifying obedience to his laws, to which his pardoning of the frailties and slips of our lives invites and draws us, when a desperation of all mercy for such would certainly avert us from it.

6. [b] more than they that watch for the morning] This verse is very perspicuous in the original, ἐριθη αὐτῷ, literally my soul to the Lord—where is an ellipsis necessarily to be supplied by riseth, or cometh, or hasteneth, or the like—ἐριθη μεμεινά, from the watchers or warders, or
guard in the morning, i. e. as early, from that time that they come or hasten to their watches: then follows again repeated, the guard or watchers in the morning; which repetition, in Hebrew dialect signifies the daily several watchers of every morning—as שְׁמֹן שִׁמְךָ, man man, i. e. every man, one after another—the Hebrews wanting forms of distribution: see note on Mark vi. 39. And so this is the full importance of the verse, The guards every morning that hasten to their watches are not yet earlier than I in my daily addresses to God. What these watchers or guards of the morning are, the Chaldee hath best expressed; they that observe the morning watches, say they, שְׁמֹן שִׁמְךָ, that they may offer the morning oblation; i. e. the priests which in their turns officiated; or rather some officers of theirs, which were peculiarly appointed from a tower to expect the first appearance or break of day, the manner of which is at large described in the Talmud, Cod. Joma. The Chaldee for סְמֹן שִׁמְךָ, from the watchers, read שְׁמֹן שִׁמְךָ, just to the same sense, which yet their Latin render plus quam observantes, “more than they that observe.” But the words do not so import, nor could it truly be said, that he waited, or observed his offices, more than the priests, or guards in the temple did, who never missed the performing of their daily offices there. The LXXII read, καὶ φυλάσσεις τοῦ θεοῦ μετὰ νύχτας, from the morning watch till night, by the addition of till night thinking to supply what was wanting, and to the term from which he began his watch adding the term to which he continued it, hereby evidencing their understanding of οὖ in the notion of from. And so the Syriac do also, who read בָּאָשֶׁר, from the watches of the morning, בָּאָשֶׁר, and until the morning watch, i. e. from one morning watch unto another; whereby they rightly render the former part, but observe not the elegancy in the repetition, but suppose the preposition, to, to be there wanting, which they thus supply. But the interpretation we have given is most agreeable both to the sense—which is to express his daily constant earliness in the service of God, equal to that of the priests in the temple every morning of every day—and to the Hebrew idiom also. Of these watches somewhat hath been said note on Ps. cxix. 148. Yet in this place it will not be amiss to add a little more, what this morning watch was, or of how many hours it consisted, because in this matter, the computation of the Old and New Testament doth appear to differ. In the Old Testament we find but three watches in the night, and then each must consist of four hours. The first is called תְּחֹרֶשׁ שֵׁמָרָה, the beginning of the watches, Lam. ii. 19; the second, הָיוֹרְעֶשׁ שֵׁמָרָה, the middle watch—an evidence that there were but three—Judges vii. 19; the third is תְּחֹרֶשׁ שֵׁמָרָה, the morning watch, Exod. xiv. 24; and accordingly here we have שְׁמֹן שִׁמְךָ, the watchers in the morning. And so in the Tal-

b [Perhaps the simplest interpretation is that quoted by Rosenmüller from Aben Ezra, who supposes the comparison to be drawn from military sentinels. My soul waits for the Lord more than watchmen for the morning (I say, than) watchmen for the morning. “To the watchman the night is very long, and so to the distressed is the night of weeping.” Hengst.]
mud, tr. Berachoth, Rabbi Eliezer saith, there are three watches in the night; and so afterward R. Isaac also. And that thus the night was divided among the Grecians also, appears by Homer, in the Xth of the Iliads [v. 253] :

—parablexen de pléon νυξ

Τῶν δύο μοιρῶν, τριάτη δ' ἐτὶ μοῖρα λειτυται,

the larger part of the night, that of two portions of it, was past, and now the third portion or division remained. On which saith Eustathius, Τρίφυλλακτον μετὰ νυκτός παλαιός βούλλεται εἴναι τὴν νύκτα, καθά καὶ τὴν ἡμέραν, he makes the night according to the ancients to be divided into three watches, in like manner as the day also, saying, Τόσα ἡμέρας, ἡ δειλαία, ἡ μέσον ἡμαρ, morning, or evening, or midday. Yet in the New Testament it is evident there were four watches in the night among the Jews—introduced, as several other customs, from the Romans—mentioned Mark xiii. 35, under the styles of evening, midnight, cockcrowings, and morning; and so Matt. xiv. 25, Jesus came to them in the fourth watch of the night. The verse is by the Jewish-Arab rendered, So my soul is to him of—or from—the keepers or guard by day, and the keepers or guard by night; and in a note he saith that this is not a literal version, yet a rendering—as he supposed—of the sense, to express his continual doing it through the whole course of night and day. Kimchi reads, My soul is to the Lord of the watchers for the morning, i. e. waiteth in the night for the Lord, that it may be of those that watch for the morning, i. e. that rise in the morning-watch to pray; and the repeating the words sheweth their continual course and custom so to do.

PSALM CXXXI.

2. [a] Surely I have behaved] נָתַּנֶֽה is according to sense to be rendered quin, "but." The LXXII, attending to the letter, render it εἰ μὴ, if not. For יִשְׂפָּה that follows from יִשָּׂפוּ, to set, or dispose, the Chaldee read ישעל יִשְׂפָּה יִשָּׂפוּ, I put my hand upon my mouth—and the LXXII to the same sense, ἔστησέν μοί τοὺς ἑαυτοῦ, I was humbly disposed—and so most rationally it is to be rendered, if not by force of יִשָּׂפוּ, yet by virtue of יָשְׁפַּע that follows, which notes imposing silence upon himself; and then the putting preparative to that, must be the putting the hand upon the mouth; and so the Chaldee's rendering may seem rather a supply of an ellipsis, than by way of paraphrase. But there is another notion of יִשָּׂפוּ, to level, Is. xxviii. 25, יִשָּׂפוּ דָּם, when he hath made plain the face of the ground, a scheme which the Baptist uses for working such a temper in the heart, as is qualified for the reception of piety, Luke iii. 5 c. To which that of the LXXII comes nearer, humility and lowliness of mind being the plain meaning of that other more poetical phrase. For יָשְׁפַּע the LXXII seem to have read יֶשֶׁפַּע, and so render it δὲ λα ὡς, but have elevated; but hereby they have varied the sense

[a] [Rosenm., French and Skinner, and Hengst. appear to take it in this sense—complanavi, "smoothed, composed." Lee, in his Lexicon, connects it with the Arabic

לָשָׁם, which in conj. II. signifies æqualém reddidit. But the other sense is best, in connexion with יִשָּׂפוּ.]
little, their if I have not humbled, but exalted my soul, being all one in effect with I have not exalted, but humbled. The similitude that follows, יִצְאָה מִפְּנֵי, as a weaning with, or toward his mother—so יִצְאָה signifies with or toward—is a denotation of the greatest obedience and dependence and self-denial and resignation that can be; for so the weaning, though he begin to go, and speak, and live without the teat, yet wholly depends on the mother’s aid, and teaching, and provision for each of these. And so in the application, my soul is יִצְאָה מִפְּנֵי, as a weaning with me; where yet the LXXII render ὑπὲρ, as αὐτῶνδώρως, as retributions, from another notion of ὑπὲρ, to retribute, which cannot belong to that place. The Jewish-Arab reads, But I have equalled my soul, and made it like to a weaning, יִצְאָה מִפְּנֵי, that desireth after his mother; as if יִצְאָה were of the same notion with יִצְאָה, to be like, and יִצְאָה and that were much alike in signification. The sense he gives in a note, I cast my affairs on the Lord, as a child doth on his mother; and his repeating it, my soul is with me as a weaned child, is as much as to say, I have weaned it from transgressions.

**PSALM CXXXII.**

1. [a] affections] The signification of יִצְאָה in this place is worth the considering. The LXXII render it πολλύς ὅτι, meekness, the Syriac הָוֵֻסַּת, humility, meekness, lenity, but the Chaldee יִצְאָה, affliction. The original יִצְאָה signifies especially two things, to speak or answer, and to be afflicted, humbled, or depressed. The context referring to David’s oath or vow to God, of preparing a place for the ark, which it seems was under vow, though it be not mentioned in the story, may seem to incline it to the former signification, of speaking, or making promise to God, Remember David and all his speeches, how he swears unto the Lord, &c. But the ancient interpreters’ authority may be preferred for the latter rendering; yet not for that of affections—for what reference could those have to his vow of preparing a place for the ark, or of building the temple?—but of humility, meekness, or pious affection to God e, which excited him so to swear. And this the rather, because when he had built himself a palace, 1 Chron. xv. 1, it appears by the context, that he did not bless it, ch. xvi. 43, nor consequently live in it—for that he might not do till it were blessed—until he had first prepared a place, and brought up the ark to it. So again when he designed to build a temple for it, the first proposition which he made to Nathan to this purpose was introduced with a consideration and speech of great humility, 2 Sam. vii. 2, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. He was so humble, that he could not dwell in the house till the ark of God was brought to Sion, nor then could he think meet to be himself in so stately a palace, whilst

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*d [“As is a weaned child unto its mother—as is the weaned child are my desires unto me.” French and Skinner.]

*e [We need not depart from the received sense, if we understand it of David’s anxiety to have a suitable resting-place for the ark. So Rosenm., French and Skinner, Hengst.]
the ark of God was but in a plain tent or tabernacle. But especially this humility of David's is discernible in the passage recited, 1 Chron. xvi. 16, &c. where upon God's promise to him, that he would build up his house, establish his family in the kingdom, he came and sat before the Lord, and said, Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? and so on, in a speech of greatest humility and meekness, and fit here to be commemorated in the beginning of this Psalm, which belongs not only to the preparing a place for the ark on David's part, but also to God's promise of establishing the kingdom on his seed, ver. 11, &c.

6. [b] heard of it] The chief difficulty in this Psalm is, what is here meant by hearing of in Ephrata. And, first, it is certain that Ephrata is Bethlehem, Micah v. 2, secondly, דַּאַרְתָּא signifies we have heard it, rather than we have heard of it. And then it may be interpreted, that in the procession of the ark through the tribe of Judah, being returned from the Philistines, we heard the joyful acclamations which accompanied it in Bethlehem—this not only when it was placed in Kirjath-Jearim, but when it was settled at Jerusalem—Bethlehem, as Aben Ezra saith, being but three miles from Jerusalem. And in accordance with this sense, Kimchi, Jarchi, and Aben Ezra agree to interpret the fields of the wood יֵדֶם יִשָּׂרָאֵל to be Jerusalem, as in the prophets frequently the temple is called יֵדֶם, the wood. And to this inclines the correspondence between יֵדֶם, we found it, ver. 6, and יֵדֶם יִשָּׂרָאֵל, till I find out a place for the Lord, an habitation, &c. ver. 5. This seems the most probable meaning of this passage, the difficulty of which the learned Castellio hath remarked with this note, Hujus loci sententiam non intelligo, "I understand not the meaning of this place." Some probability there is, that the fields of the wood should be the house of Aminadab in the hill of Kirjath-Jearim—so called because it was a city in a woody place, 1 Sam. vii. 1, from whence David and all Israel resolved solemnly to fetch it, and brought it to the house of Obed-Edom, 2 Sam. vi. 10. And then hearing of it at Ephrata must signify hearing it much talked of when he dwelt at home, in his father's house at Bethlehem. But the former is the more obvious interpretation. The Jewish-Arab is obscure, and probably corrupted, yet the words seem thus to sound, And we, behold, heard it in the grass or pastures of multitude, abundance or plenty, and we found it between the desert and the wood.

15. [c] provisions] The Hebrew יֵדֶם or יִשָּׂרָאֵל, from יָדָה, to hunt, signifies any victuals that is taken with hunting, and absolutely flesh, food, provisions for a journey; so, Josh. ix. 11, take in your hands יֵדֶם, provision for your journey. The LXXII renders it literally δικώνοις, not in the notion of hunting, but to signify that which is hunted, and so taken, as among us venison, the English of venatio, is the flesh which is thus caught. But this word δικώνοις was, it seems, mistaken, and by transcribers

[Perhaps Hengstenberg's is the most satisfactory interpretation of this difficult passage, viz. that Ephratah, or Bethlehem, was the place where David, in his youth, heard of the ark which was then lost sight of, and Jaar, or Kirjath Jearim, the place where he afterwards found it.]
disguised into χήρα, widow, and so by the Latin rendered viduam, and so transfigured into many other interpretations.

16. [d] salvation] What ἐπιστομεν, salvation, here imports, will be best judged by Ps. cxvi. There the taking the τῆς σελήνης κύριος, cup of salvation, ver. 13, is expounded, ver. 14, by paying his vows unto the Lord, those oblations which he had vowed, as his εἰσαγωγή, expressions of thankfulness for God's deliverances—as Ps. l. 14, offering of thanksgiving and paying of vows are put together—and in plain terms, ver. 17, the sacrifice of thanksgiving. Accordingly, as the LXXII rendered κοπάω, the trespass-offering or peace-offering, Lev. vii. 1, by ὀδον κοπάω, sacrifice of salvation, so they vary the style, and read ὀδον κοπάως, sacrifice of praise, ver. 2, and ὀδον κοπάως κοπάως, sacrifice of saving praise, ver. 3: see note on Heb. xiii. 15. The Chaldee, Ps. cxvi. 13, read γιβο ποιησι, the cup of redemptions, i. e. such a cup, as they that have received any redemption or deliverance are wont to take to express their thankfulness—the ποιης κοπάως, cup of blessing, in the Christian style—and so here κοπάως ποίης, the garments of redemption, were such literally as the priests use in time of sacrifice—when they are solemnly to acknowledge any deliverance or mercy received from heaven—or more probably a poetical, or rhetorical scheme, such as, Is. lix. 17, righteousness as a breastplate, and the helmet of salvation, and Eph. vi. 14—17, and 1 Thess. v. 8. And accordingly to the priests being clothed with salvation is here annexed her saints shall sing aloud with joy.

17. [e] lamp] The notion of ἔιν, lamp, here will be discerned by considering the double property of a lamp or candle; first, that it shineth; secondly, that from that, when it is near spent, another may be lighted, and burn afresh, and so the light be, from one to another, perpetually kept in. For by this double resemblance a succession of kings in a family is lively expressed. Of David himself it is said, 2 Sam. xxi. 17, thou shalt go no more with us to battle, that thou quench not the light of Israel; and of the succession, 1 Kings xi. 36, Unto his son will I give one tribe, that David my servant may have a light, or lamp, alway before me in Jerusalem; and again, ch. xv. 4, for David's sake did the Lord give him a lamp in Jerusalem, to set up his son after him. And so here τῷ ἀναμενον ἔιν, a lamp to mine anointed, is a royal seed or posterity, to rise up instead of David, and sit upon his throne. The same was before meant by the budding of the ἄπνο, horn of David. The horn is proverbially the regal dignity, and the budding thereof, the bringing forth successors to the kingdom. The same is again repeated, ver. 18, upon him, i. e. his posterity, shall his crown flourish; where for ἀναμενον, his crown, the LXXII read εἰσπόρτω, not his but my; and taking ἔιν in the notion of separation or sanctification, read ἀγιασμα μου, my holiness. That this doth mystically refer to Christ, the Jews confess. So saith R. Saadiah, The lamp is the king which illuminates the nations; and Kimchi, that the horn of David is the Messias. To whom it is farther agreeable, that he is said to flourish or bud forth, which is another of his titles—[יִצְכָּר, Jer. xxiii. 5, Zech. iii. 8]—and to that may possibly be added also.

* [Rather praise for deliverance.]
PSALM CXXXIII.

3. [a] Zion] It is here thought very difficult to resolve what is the meaning of the phrase יְשֹׁבָה יְרֵךְ רַבִּים, which descended on the hill of Zion. For if it be spoken of the dew of Hermon foregoing, then it is not imaginable how that should descend on the hills of Zion, Zion being very distant from Hermon—Zion at Jerusalem, and Hermon on the other side of Jordan, on the utmost part of Canaan toward the east, and so opposed to Tabor, Ps. lxxxix. 12, as east to west. This hath put some learned men on a conjecture, that יְשֹׁבָה, Zion, here should be changed into שֹׁבֶץ, Schion, which is another name of Hermon. But this is not found in any ancient or later copy, nor yet favoured by any of the ancient interpreters, who uniformly read it Zion, and not Schion; nor hath any the least ground, but that of the nearness of the words, and the concealed difficulty of the matter, that the dew of Hermon should descend on Zion at that distance. But for these, first, it is most unsafe to use that liberty of conjecture, thereby to change words at pleasure into any that have affinity with them: secondly, by this conjecture the difficulty is but changed; not taken away; for it would then be still difficult, and but little more reasonable, to suppose that the dew of Hermon should be said to descend from Hermon upon Schion, i.e. upon itself, than that it should from Hermon descend upon the most remote mountain. It is therefore most seasonable to take notice of that which hath here occasioned the difficulty, or seeming improbability of interpreting the words of Zion at Jerusalem. The similitude in the former verse, of the ointment falling directly and by descent from the head to the beard, hath led men to conceit a falling of that in like manner from a higher to a lower place—which indeed cannot in any sense be applied to mount Hermon and the hills of Zion—whereas in the truth this of the dew, were the hills never so near and subordinate one to the other, would still be a similitude unfit for that turn: for dew is not like rain, which streams down from hills to valleys, or from an higher to a lower hill, but remains in the place where it falls, be it high or low. The dew therefore in this place may possibly be set to express only the plenty of that which is spoken of—as elsewhere the dew of the morning is proportionable to the sand of the sea in respect of the numerosity (see note on Ps. cx. 3)—and the blessing and refreshing quality thereof; and so to usher in God’s commanding a blessing and life for evermore, in the end of the verse. If that may be allowed, then the clear way of understanding this passage is, either to sever and read by itself יְשֹׁבָה יְרֵךְ רַבִּים, as the dew of Hermon, i.e. as the dew that lies thick and numerous on the hill called Hermon, and then again to repeat, as the dew which fell on the hills of Zion; or else, joining them together, to read, by apposition, יְרֵךְ, that descends or falls, i.e. as the dew that falls upon the hills of Zion. Thus it is certain, that as the dew falls on Hermon, so it falls on the hills of Zion, yea and at the same time; and though not the same individual drops, yet the same specific dew, with the same blessing, refreshing quality, and in the like plenty on the one and on the other. And therefore though the literal rendering of the Hebrew be, As the dew of Hermon which fell
on the hills of Zion, yet our English, to avoid the mistake to which those words are subject, have not done amiss to make that supply as of an ellipsis, adding and as the dew, above what is in the original, without which addition yet the words may very intelligibly be rendered, As the dew of Hermon, which dew falls on the hills of Zion, so they be taken in this sense which we have here expressed—the dew which lies in great abundance on Hermon, and yet falls in the like plenty on hills very distant, those of Zion also. Or if we desire to make the resemblance and correspondence between the ointment and the dew more complete, it may be observed that Hermon, called רְמָה, from its high top still covered with snow, was one of the greatest landmarks of Palestine. Now of such hills we know, that the mist or dew of them is rain in lower places, there being no more ordinary indication of future rain, in all countries, than when the high hills are capped with a cloud of dew. And so to say this dew of Hermon, or that first formature of rain, which was on the top of that but as a dew, should after fall in showers of rain on the adjacent country, will be very intelligible. And then for the choice of Zion for the other term on which the rain is here supposed to fall, there is this reason of analogy, that the ו which we render skirts of Aaron’s garment, is by Kimchi and Jarchi affirmed to be the upper part, the collar of his garment, it being neither useful nor convenient, nor consequently probable, that the anointing should be so liberal as to run over all his clothes: and then Zion, by being thus lower than Hermon, will bear a fit analogy with that.

PSALM CXXXIV.

1. [a] stand] וְ יֹתַד, ye that stand, seems to have a critical notation, for Aben Ezra observes that the high priest only sat in the temple, the rest ever stood; which seems to have been imitated in the primitive Christian church, that the bishop should sit, and the inferior clergy stand.

2. [b] in the sanctuary] The Hebrew וַיֶּפַח, signifying holiness, as well as the holy place, the temple or sanctuary, may here be taken in the former sense, the latter having been sufficiently expressed, ver. 1, by the house of the Lord, to which also the LXXII adds there, above the Hebrew, εἰς ἄπλα ἀῤῥέου θεοῦ ἡμῶν, in the courts of the house of our God. For the priests—which are here spoken to—before their officiating, which is here expressed by lifting up their hands, were obliged to wash their hands, and that washing is styled וַיֶּפַח, sanctification: see note on John xiii. 10, and on Ps. xxvi. 6. And to this refers the lifting up holy hands, 1 Tim. ii. 8, the bringing this purity to our offices of devotion. Of the priest we read in Joma, c. iii. §. 3, that the high priest on the day of expiation washes five נִוְיָהָה and ten נִוְיָה, sanctifications, i. e. five washings of his whole body, and ten washings of his hands and feet. And so here lifting up the hands וַיֶּפַח, in or with holiness, or sanctification, will be the lifting up these holy hands, qualifying themselves thus for the discharge of their office, which was signified by their washing before their officiating. The LXXII indeed read εἰς να ἡ συναγωνία, to the sanctuary, but the Syriac לְקֵדֶשׁ, either to holiness—
as their Latin read, ad sanctitatem—or to the sanctuary; and so the Jewish-Arab; but the Chaldee, to secure this sense, reads יְהֵם מְשֶׁרֶך מְשֶׁרֶך, in, or with, holiness to the holy place.

PSALM CXXXV.

14. [a] judge] The Hebrew יְהֵם, from מָשֵּׁר, signifies frequently not only to judge, or give sentence of punishment, but to contend in judicature; and that again, not only as an accuser or plaintiff, in the notion of יָשָׁב, answerable to it, for suing, 1 Cor. vi. 1, but also as defendant or advocate; and so it is to plead, or take one’s part, and patronise his cause; and so to bring sentence of mulct or punishment against the adversary. In this notion of defending or pleading for, יֹשֵׁב is oft used; see Ps. vii. 8, x. 18, xxvi. i, xxxv. 24, xliii. i, lxxii. 4. And so is מָשֵּׁר also: so Gen. xxx. 6, יְלָדָּה, God hath judged me, saith Rachel, and heard my voice, i.e. taken my part, and given me a son, whose name therefore she called Dan, a word from this theme. So Deut. xxxii. 36, whence this whole verse is verbatim taken. In like manner the nouns, both מָשֵּׁר and יֹשֵׁב, being joined with יָשֵׁב, doing, are not so fitly rendered doing judgment, as pleading a cause. So Ps. cxli. 12, I know that the Lord יִרְעֵב יִרְעֵב, will plead the cause of the afflicted, and again, יָשָׁב יָשָׁב, the right of the poor; and so Ps. ix. 4, יָשֵׁב יָשֵׁב, thou hast pleaded my right and my cause; to which is there added, thou satest in the throne judging right—not as the same again, but differing from it, as the part of a judge doth from that of an advocate—the Psalmist there signifying that God had taken both parts, first contended for him, then judged the controversy on his side, defended him, and so pleaded his cause, and overthrown his enemies, which was the passing of right judgment for him; for that seems to be the full importation of that verse. And so we know our Saviour is both our Advocate and our Judge; and wherein our happiness consists, that he which is our Judge is our Advocate also. Then for יְשָׁרֵי, that may be either from יָשֵׁב, to grieve, and then it is duly rendered, will repent himself; or else from another, if not contrary, notion of the same word, for taking comfort, and so by the LXXII it is rendered παρακαλέσται, shall be comforted—and so by the Syriac, takes comfort—but by the Latin, deprecabitur. This rendering of the Latin, as it may seem to be an imitation of the Greek παρακαλέσται, but not in the notion of being comforted, but entreated—and so to be in a passive, though unusual, sense, deprecabitur, “shall be deprecated”—yet doth it well sort with the former notion, that of repenting: for so God is said to do, when he is entreated for his people, and removes their punishments from them. So the Jewish-Arab understood it, who renders it, will spare or pardon his servants. And to this notion

[Or pulpit, suggestum. See Buxt. Lex. Talm. on יְרֵע. Rosem. French and Skinner, Hengst. all render יָשְׁרָה, to the sanctuary or holy place.]

[So Rosenmüller; but Gesenius seems to take it as denoting rather the protection of the judge than of the advocate.]

[In all these passages it may be rendered give sentence for.]
of repenting the context both here, and Deut. xxxii. 36—where we have the same words—inclines it, viz. God's repenting himself of his anger, of which we have often read, i.e. returning to mercy and favour toward those with whom he was formerly displeased: and so the whole verse shall signify God's returning from punishing, to assisting and taking the part of his people: and that the Chaldee hath of all others best expressed by פִּיזָתִי, he shall return in mercies or compassions toward his just servants. And then pleading for and such returning do perfectly accord 1.

17. [5] neither is there any breath] That נָפָם signifies a nose, is unquestionable; and that it so signifies here, is first the affirmation of the Chaldee who render it רַגִּי, nostrils, and so of the Arabic also, which thus interprets it, and transcribes the following verse also from Ps. cxv., and herein recedes from the LXXII, contrary to their use. And, secondly, when it is considered that here it comes in conjunction with mouths and eyes and ears, there will be less doubt of this rendering. And, thirdly, when it is evident the foregoing verses do clearly answer the fourth and fifth and part of the sixth verse of Psalm cxv. and there follows הֲרָקַח לְתַחְתוֹ אֲשֶׁר יָבֹא הָעֵינָיָה, a nose to them, or, they have a nose, and they smell not, there will remain no question but so it is to be rendered here also, and יִנָּשֵׁר, a nose, i.e. a nose they have, they have no breath in their nostrils—נָפָם having no peculiarity to signify the mouth in distinction from the nose—their no breath being fairly equivalent to no smelling, no נָפָם, by which they should נָפָם, smell m.

PSALM CXXXVII.

3. [a] wasted us] The Hebrew אָבָה יִנָּשֵׁר is from מִצְבָּה, to take, or lift, or carry up; and from thence the noun מִצְבָּה, is an heap, from that notion of elevating or raising; and from thence it is conceived by some learned men, that the verb here signifies laying waste, demolishing, and so turning cities into heaps, but without any example of such signification. Others would have it a participle, and so to signify their harps lifted, or hanged up, ver. 2. But the ancient interpreters all accord in a facile interpretation, and that which agrees with the ordinary use of the word, for taking, or carrying up, as that is applicable to deportation or carrying up of captives from their own to another country. The Chaldee reads it מִצְבָּה, they that carried us away, from מִצְבָּה, to spoil, or prey on, and carry away—so that word is used Ezek. xxxvi. 12, יִנָּשֵׁר, we read, they shall make a prey of, but the Chaldee there יִנָּשֵׁר, and they shall carry them away—but the LXXII, more expressly, of ἄραγαριστος ἡμᾶς, they that led or carried us away; and the Syriac יִנָּשֵׁר, and they that subdued us—so יִנָּשֵׁר is rendered by the LXXII שְׁלִיכָה, subdued, Ps. xlvii. 3—or, as the Syriac use it, carried us away; and so the Latin, qui adduxereunt nos, "they that carried us away;" and the Arabic, they that snatched us, or forcibly carried us thither. And thus it agrees well with יִנָּשֵׁר,

1 ["Hath compassion." French and Skinner.]

m [Noldius takes נָפָם for the particle, as do French and Skinner, and Hengst.]
they that took us captive, αἰχμαλωτισθανεῖς ἡμᾶς, they that captivated us—
so πρὸς signifies—in the beginning of the verse. The Jewish-Arab read ἦν ἐπιζήτω, they that hanged us up, as Buxtorf, in his Hebrew Concordance, suspendores nostri. Abu Walid mislikes that it should be from ἦν, as keep, and would have it not to be radical, but the root to be ἔπιζω, and so the meaning to be and, or when, or seeing our mournful cry is to them joy, or rejoicing. Aben Ezra seems to dislike this—cited from Moses Hacohen—and proposes two other conjectures; as first, that ἦν might in Hebrew signify to destroy, or pull down; secondly—which he saith is the opinion of some—that ἔπιζω should be all one with ἔπιζω, by change of letters, they that spoiled us.

5. [b] forget her coming] In the Hebrew there is no more but שֵׁם, let my right hand forget, which the Chaldee render מְדוֹעָה, let me forget my right hand, and the Syriac مُسَلِّمبَة, let my right hand forget me; but the LXXII ἐν τῇ αὐτῇ, let my right hand be forgotten. And thus it may well be, to express the great and fresh memory and care he hath of Jerusalem, that that shall certainly be the last thing which the Psalmist, or the Levites in the Psalm, will forget. But the conjunction here between the right hand and the tongue, ver. 6, as the two instruments of music, the one to play, as the other to sing, do rather incline it to be interpreted by supply of an ellipsis, let my right hand forget, i. e. forget to play, as my tongue to sing, ver. 6 o.

6. [c] above my chief, joy] The Hebrew שָׁפָת, head, is frequently used for the beginning of any thing, and not only for the principal part of it: Gen. ii. 10, four שָׁפָת, heads, are four beginnings—ἀρχαὶ say the LXXII —of rivers. So here the Chaldee יִשְׁלָל, the beginning; and so the LXXII εἰς ἀρχὰς τῆς ἐνίοτητος μου, in the beginning of my mirth. And יַעֲשָׂ, I will lift up, or advance, Jerusalem in the beginning of my mirth, is to make that the prime or chief ingredient in their rejoicing, the principal subject of their hymns p.

8. [d] art to be destroyed] סֶרֶף from רָשָּׁף, to lay waste, or destroy—in Paul instead of Poel, which is frequent—may be rendered vasa-
trix, “destroyer.” So the Chaldee, אַחֲרֵי, the waster, or spoiler; and the Syriac in the same word q. Only the LXXII reads ῥαλάσσατος, which as it signifies miserable, so it signifies vile and wicked also; and so even the Hebrew, if taken in the passive, will be but answerable to ἀπολλυόμενος, períditus, “wretched, wicked,” and so fit to be destroyed. The Jewish-Arab reads, O thou spoiled; and so it is agreeable to the

n [Lee and Gesenius prefer this etymology, “those that caused us to lament.”

French and Skinner, “those that had cast us to the ground,” from the Arabic ٌ

The first appears to agree better with the context.]

o [So French and Skinner, Hengst.]

p [“Supra caput beatissima mee, i.e. supra omnem beatissiam meam; si non pluris fecero recordationem urbis patriae, quamvis eversae, quam summa, quae mihi in exilio obtingere possint, gaudia.” Rosemm.]

q [Rosenmüller follows L. de Dieu in taking יָבָשָׂ for a noun of Chaldee form signifying a destroyer; but there is no reason for departing from the Hebrew passive participle. Render it, with French and Skinner, doomed to destruction. See Stuart’s Grammar, § 530.]
custom of the eastern people, by way of omen or presage, to put with the name of a city an epithet of preserved or guarded, if they wish well to it: and so it is proportionable it should be in the contrary signification, if they wish ill to it, to speak of that as done which they wish to be done.

PSALM CXXXVIII.

1. [a] gods] Of the notion of δήμος first for angels, then for magistrates, judges, kings, somewhat hath been said, note on Ps. lxxxii. 1. b. Now to which of these it shall be applied in this place, is not agreed among the ancient interpreters. The Chaldee reads μισθοί, judges, the Syriac κίριες, kings, the Jewish-Arab the nobles, but the LXXII— and the Arabic and Ethiopic and Latin follow them—ἀγγελοί, angels. And considering that in the next words, ver. 2, he mentions worshipping toward the θυσία ἡττημα—the temple, if it were, as the title directs, composed by David, but—palace of holiness, i. e. the sanctuary, where the cherubims of glory, representations of angels, shadowed the mercy-seat, Heb. ix. 5; and that in the house of God, and house of prayer, the angels were present—according to that of St. Chrysostom, μετ’ ἄγγελον δίκαιον, μετ’ ἄγγελον ὑμιν, thou singest and chantest with the angels, and, on this place, μετ’ ἄγγελον δίκαιον βιάσωμαι, καὶ φιλονεκρίσομαι τὴν ἁμαρτίαν πρὸς αἰτοῦς τίθης, καὶ συγχείρωμαι τοὺς ἰδίους δικαίους, I will strive to sing with the angels, contending with them in this holy strife and emulation, who shall praise him loudest, joining in quire with the supernatural powers—it is not improbable that this should be the notion of the word in this place, and so singing praises to God before the angels, be the praising him in the sanctuary appointed for his worship, and where by his angels he is present to his worshippers. So Eccles. v. 6, Say not before the angel, viz. the angel that is present in the house of God, ver. 1. So Agrippa in Josephus de Bell. Jud. [II. xvi. 4. p. 204. ed. Cardw.] speaking to the people near the temple, saith, Μαρτυρομαι ἐγώ μεν ὑμῶν τὰ θεα, καὶ των ἱερών ἄγγελον τοῦ θεοῦ, I call your sanctuary to witness, and the holy angels of God, those that are there present,—angelus orationis, “the angel of prayer,” saith Tertullian. de Orat. [c. 12.]—which the Jews still believe to be present with them, and meet them, and praise God with them in their synagogues; and of which that speech heard in the temple, before the destruction of it by Titus, is most probably to be understood, Migreram illinc, “Let us depart thence.” The LXXII render ἦσα, before, by ἐπαρχὴν, over against, referring probably to the way of alternate singing, one part of the quire singing over against and answering the other, singing together by courses, Ezra iii. 11; and that St. Chrysostom’s ἄμαλλα, contention, and φιλονεκρία, emulation, and συγχείρσεια, joining in quire with the angels, seems to refer to. In the end of this first verse, the LXXII add, above what is in the Hebrew, ὅτι ἦσαν τὰ πάντα τὰ ἐρμάτα τοῦ στόματος μου, because thou hast heard all the words of my mouth, which the Latin affix to the first part of the verse, Confitebor tibi, Domine, in toto corde meo, quoniam audisti verba oris mei, “I will confess to thee, O Lord, with my whole heart, because thou hast heard the

[a] [So French and Skinner.]
words of my mouth." But this is sure some scholion, which crept from the margin into the text, and is not owned either by the Chaldee or the Syriac.

2. [b] magnified thy word] For word here the copies of the LXXII which now we have, and which St. Hierome, St. Augustine, S. Hilary, St. Chrysostom and Theodoret used, read ἐνάν τινα μια τινα, name, read, magnificasti super omne nomen sanctum tuum, "thou hast magnified thy holy name above all;" and so the Arabic, thy holy name above all things. But in all probability, ἐγών and λόγον being so near, the true original reading of the LXXII was λόγον, word or speech, by which they render the Hebrew וָאָמַר no less than five and twenty times, and never by ἐγών, save in this one place. However it be, the Syriac as well as Chaldee adhere to the Hebrew, and read, the one.

All the difficulty will be, what is meant by God's magnifying his word. His word, being here annexed to lovingkindness and truth, must needs be that part of his word to which these two are applicable, i.e. his promise, the matter whereof is mercy or lovingkindness, and in the performance of which is truth or fidelity. And then to magnify this word of promise seems to signify two things; first, the making very great and excellent promises, and then, secondly, the performing them most punctually—and so that double meaning of the phrase will be perfectly answerable to the וָאָמַר and וָאָמַר, benignity and fidelity foregoing;—and the doing it וָאָמַר, above all his name, is promising and performing most superlative mercies, above all that is famed, or spoken, or believed of God. This will be yet more manifest, if we render the וָאָמַר twice used in the former part of the verse, not for—proportionably to the LXXII their εἰς with the dative case—but above—proportionable to their use of it with an accusative—as in this place it is acknowledged to signify. For then thus it will run, I will worship, &c. and praise thy name above thy lovingkindness, and above thy truth; i.e. it will be too low, too short a compellation, to call thee merciful or veracious, or style thee after any other of thy attributes; thou art all these, and more than so, thou hast magnified thy word, given and performed most glorious promises, above all thy name, above all that men have apprehended or spoken of thee. The Jewish-Arab reads, I will give thanks unto thy name for thy bounty and beneficence, seeing thou hast magnified above all thy attributes—or thy description, or whereby thou art described—thy word. And in this sense, though not from the importance of thy word for the eternal Word, or Son of God, this verse and Psalm may reasonably be interpreted of God's mercies in Christ, so far above what could be famed, or said, or believed, or apprehended of him.

5. [c] ways] What is here meant by in the ways of the Lord, hath some difficulty. וּדְגָּל hath many significations; first, its local importance for a way by which we pass; and then the ways of the Lord, will mean the coming to worship at Jerusalem, foretold in several of the

* [Similarly Rosenm., Hengst.]
prophets; and then singing there will be very proper, because in the march to Jerusalem at the solemn feasts, the people were accustomed thus to entertain themselves with singing the praises of God. Secondly, it is taken for the law, as was observed in note on Ps. cxix. 1; and in that sense it will well cohere with the end of the foregoing verse, the kings &c. shall praise thee, when they hear the words of thy mouth; yea they shall sing in the ways of the Lord, rejoice and praise his name, and solace themselves in the law of God. Thirdly, it is taken for the manner of God's dispensations, his nature, and attributes, and dealing with men, according to the request of Moses, that God would show him his way, Exod. xxxiii. 13. And this also will be a convenient rendering in regard of the subsequent verses, though the Lord be high, yet hath he respect to the lowly, &c. And the full sense will be compounded of all these, that in the serving of God, in considering his dealings to us, and performing obedience to him, they shall rejoice, and bless his name and cheerfully entertain themselves.

7. [d] the wrath Of the notion of אַל for a nose, see note on Ps. cxxxv. 17; and so the Interlinear renders it here, super nasum, "upon the nose;" so the Chaldee, אַל נָחַה, thou shalt put thy hand upon the nose. Thus, in our common speech, to lead one by the nose imports a perfect rule over him that is so dealt with; and in a like proverbial speech, to put a hook into the nostrils, signifies restraining of the insolent, Is. xxxvii. 29. And so it will fitly signify here, אָל בֶּן יִשְׂרָאֵל אָל נָחַה, thou shalt put thy hand upon the nose of mine enemies, repress, and turn them which way thou pleasest. The Jewish-Arab reads אֶל בֶּן יִשְׂרָאֵל אָל נָחַה, which, according to the common use of the word, signifies in our English usual expression, in spite of the nose of mine enemies.

8. [e] will perfect that which concerneth me] The Hebrew here read אֶל בֶּן יִשְׂרָאֵל אָל נָחַה, shall perform for me; so Ps. lvii. 2, the Lord יִשְׂרָאֵל יִשְׂרָאֵל, which performeth for me. The Chaldee here express it by way of paraphrase, אַל נָחַה, and, the Lord shall repay evil to them for me; and so the LXXII, Κύπε, ἀναρρόδωρος ἐνεκεὶ ἄνω, Lord, thou shalt repay or retribute in my stead: and so the word אַל will possibly bear, being interpretable either to a good or ill sense, but here by the context inclined to the ill sense, punishing the enemies foregoing, as in that other place, Ps. lvii. 2, it is by the LXXII rendered in a good sense, εὐπρέπεια, doing good to him. But the word אַל in the close, from אַל, to slacken or let go, either what we hold in our hand, or are in pursuit of, makes it probable that אַל is here to have its primary notion of perfecting, performing or making good, according to that frequent form of prayer, that God will perfect the work of mercy begun, or taken in hand by him. Abu Walid explains it by shall perfect or complete his goodness on or towards me, and saith that אַל here signifies יִשְׂרָאֵל, on me, or towards me.

[t] [Noldius takes א here in the sense of de, in which he is followed by Rosenmüller and French and Skinner. Comp. Ps. lxxvii. 3. (Heb.) יִשְׂרָאֵל יִשְׂרָאֵל. Bengel retains the sense of in, and explains it "in such a walk as is conformable to the law of the Lord, and well pleasing to Him."]
[u] [The general rendering is wrath.]
[x] [In Kal to be slack. יִשְׂרָאֵל is the Hiphil.]
PSALM CXXXIX.

3. [a] thou compassest my path and my lying down] For יָפָר, my lying down, from יָפָר, recubuit, our copies of the LXXII read σχοινόν μου, and from thence the Latin funiculum meum, "my cord." But the Chaldee retains the Hebrew, with an addition of בָּשָׂר, lying down to study; and the Syriac סֵפָרִים, which the translator renders my path, may more fitly be rendered my rest, my vacancy; for there appears no reason why for lying down they should render path, when immediately precedent had signified that. The LXXII, as now we have them, read σχοινόν: but it is the conjecture of the learned Hugo Grotius, that they read not σχοινόν but κοινόν, not cord but lying down, and that the affinity caused the change of one into the other, and then the Latin following the corrupted copies render σχοινόν, funiculum. The greater difficulty is how מַלְאַכְתֶּים is to be rendered. The Chaldee certainly mistake it, rendering it הַנַּחַל הַיּוֹנִים, art become strange, as if it were from מָלָאָה, strange; but the Syriac מָלָאָת, thou knowest; and the LXXII ἐξηρασα, thou hast sought out and investigated, and so the Latin and Arabic—though the Jewish-Arab, deriving it against analogy of grammar from מָלָא, a span, render it, thou hast as it were spanned—and this comes nearest the sense of it; for the Hebrew מָלָא, as it signifies to disperse and dissipate, so it is peculiarly taken in the sense of fanning or ventilating. So Jer. iv. 11, הָנָאָת, to fan, and so Jer. li. 2, מַלָא, and they shall fan her. And then as fanning is designed to the separating and discriminating the good corn from the chaff, so the word is here used in the metaphorical sense for searching, examining, as sifting, ventilating, winnowing doth oft signify. As for the supposed use of the word for encompassing, it is nowhere met with in scripture, nor pretended by lexicographers, save only in this place whereof the question is, and so that deserves not much to be considered.

5. [b] beset me] The Hebrew מַלָא signifies, first, to press, afflict, distress, secondly, to besiege, thirdly, by pressing to form or frame any thing. The LXXII, taking it in the last sense, render מַלָא here, מַלָא מַלָא: thou hast formed me—and so the Syriac מַלָא מַלָא, thou hast framed me; and so the Latin and the Arabic, thou hast coagulated me—and to that purpose join the מַלָא מַלָא רְוָעָה, behind and before, to the former part of the period, thus, מַלָא מַלָא, מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָא מַלָา, thou knowest all things, the last and the first. But the Chaldee confirm our punctuation and reading of the period out of the Hebrew, only with this change, ver. 4, that they render מ not for but when—when there is not a word in my mouth—and then suppose the מ, all, to belong to all that is within, i. e. to all the thoughts of the heart. And truly that is a very probable interpretation, מ, when there is not a word in my mouth, מ, behold, O Lord, thou knowest all. Our words are the only instruments by which men

r [This does not appear to be so. The root is מָהֵל, direct.]
come to know our hearts, but God without that help, though there be not a word spoken, knows, discovers all, hath his immediate inspection into the heart, and there sees the thoughts, without any optic of our words to look through. And then for גִּבֹּת, they render it מִפְּלָשׁ, thou hast pressed, distressed, driven me to straits, as one that hath laid a close siege on every side, that there is no escaping. And that this is the meaning of it appears by what follows, יַעֲנָה יִבְּרֵךְ וְיָרֵד, and thou hast put thy hand upon me, as they that have besieged so close that they can seize on or take when they please. And so it is all one whether we read it distressed me, or begirt me, taking it either way in the notion of a strict and close siege, by which means the besieger, i.e. God here, hath exact knowledge of the state of the besieged, and can seize on him whenever he pleaseth.

6. [c] too wonderful for me] The Hebrew יְבָרֵךְ יֵכְבָּר, is best rendered admirable above me, i.e. more admirable than that I can resist it or avoid it. To that sense the antecedents and consequents exact it; the antecedents, which affirm the very thoughts to be manifest and discernible before him; and the consequents, that whithersoever he goes, he is still within his prospect. To the same sense is the other part of the verse, It is high, פֶּלֶת וְיָכְבָּר, I cannot to it, or with it, i.e. I cannot deal with it; I am not able to do ought that may be of any force this way, i.e. toward the concealing any thing from him. Whither shall I go—i.e. I can go no whither—from thy spirit?

13. [d] possessed my reins] The word יְבָרֵךְ, as it signifies to get, to acquire, so it is also simply to have in one's power or dominion. In the notion of getting, it is indifferently used of whatsoever kind of acquiring, particularly of that which is by way of generation; as when Eve names her firstborn Cain, Gen. iv. 1, she renders that reason of it, יְבָרֵךְ, I have gotten a man from the Lord, or a man the Lord, as יְבָרֵךְ may probably be rendered. In that place, as in this, the LXXII render it by ἐκτησάμην, I have possessed. But Gen. xiv. 19, where God is called יְבָרֵךְ, we read possessor of heaven and earth, the LXXII read ὁ ἐκτέτις, who created, and so the Latin, qui creavit, and so the Persian Targum, the Creator of heaven and earth. And here the Syriac, that retains—as the Chaldee doth also—the Hebrew word דָּבָר, is by the interpreter rendered condidisti, "hast framed." Thus it is certain the Chaldee have rendered the word, Prov. viii. 22, where for the Hebrew יְבָרֵךְ, the Lord hath possessed me, they read יְבָרֵךְ, the Lord hath begotten or created me; and so the Syriac also, דָּבָר, as well as the LXXII, ἐκτέτις. And though that were made use of by the Arians, to prove Christ to be κτίσμα, a creature, and to avoid that consequent, it is conjectured that the true reading was ἐκτέτις, possessed, not ἐκτέτις, created, yet some prejudices there are against that conjecture; as, first, that the LXXII never use that word in the active, but still κτίσαται, and κτίσται, and ἐκτίστηκεν, which hath not that affinity with ἐκτέτις; secondly, that the Chaldee and Syriac render it by דָּבָר, which exactly accords with ἐκτέτις, not with ἐκτίσμα. It will therefore be more reasonable to render such an account of the LXXII their rendering it by ἐκτέτις, as may be ap-
 applicable to those other interpreters, and yet reconcilable with catholic doctrine—viz. that שִׁבֵּן with them is not so strictly or nicely to be taken, as to denote a creation in רָאוֹן מִצְרַיִם out of nothing, nor any more than what is taught by the church of Christ's eternal generation, in respect of which he is truly styled the eternal Son of God. Thus we know that רָאוֹן is used in Chaldee of generation, Job iii. 3. There is a man-child conceived, they read רָאוֹן. And so the Hebrew רָאוֹן is, Zach. xiii. 5, rendered by the LXXII. εὐγενέστερον, begotten, where yet the context inclines it to the notion of educating. And so still this notion of רָאוֹן for forming or begettong may have place in this verse of this Psalm, and the rendering be, thou hast formed—instead of possessed—my reins; as Deut. xxxii. 6, after, is he not thy father? is added רָאוֹן; we read, that hath bought thee, the Chaldee, more generally, רָאוֹן רָאוֹן, thou art his; and the Jewish-Arab, thou art king or possessor of my inward parts; but the Persian Targum, he hath created thee; and to that the consequents also incline it, רָאוֹן רָאוֹן, he hath made thee and formed thee, as all the interpreters acknowledge. And thus it well connects here with the Psalmist's argument of God's knowing him, and nothing being concealed from him; for having formed the reins, the natural seats of the affections, from whence proceed the very first motions of sin, he must needs be acknowledged to know them exactly. And thus it best suits also with what follows, רָאוֹן רָאוֹן, we render, thou hast covered me, but the Chaldee רָאוֹן רָאוֹן, thou hast founded me, Castellio, qui composueris me “[because thou] hast compounded me;” and so it may most probably be from the notion of רָאוֹן, to mix or put together, thereby expressing the formation of the child in the womb. Or if it be in the notion of covering, then it is to be expounded by Job x. 11, thou hast clothed me with skin and flesh, יָנוּר יָנוּר—from רָאוֹן, which is all one with רָאוֹן—thou hast fenced me with bones and sinews, to which notion the LXXII. their δαυδάθων, hast holpen me, in this place must be referred, so as covering and fencing, protecting and helping are all one; and so still this returns to that of compounding or compacting—so the Chaldee renders it in Job—and then the whole verse will be best thus rendered, Thou hast formed my reins, thou hast compacted me in my mother's womb: and then regularly follows, ver. 14, I am fearfully and wonderfully made. If this notion of רָאוֹן be not yet accepted, then it must be resolved to signify such a possessing as prerequires not any acquiring, but only implies having power over, as the Jewish-Arab rendered it. And so the sense will well bear, Thou hast power over my reins, thou hast covered, or formed me in my mother's womb; he that hath so formed having certainly the power over his very reins, and he that hath that creative power having nothing concealed from him.

15. [e] curiously wrought] The Hebrew רָאוֹן signifies being embroidered. So Exod. xxxv. 35, with the engraver and cunning workman is joined רָאוֹן, and the embroiderer. On this see the learned Nicholas

* [So French and Skinner. "Videntur in Hebreo רָאוֹן duorum verborum Arabicorum, acquisivit sibi, possedit, et (pro בָּאָשׁ תִּמְנָת) formavit, concinnavit, significaciones coalescisse." Rosenm.]
Fulcher, Miscell. l. i. c. xx. [Crit. Sac. vol. ix. col. 2263]. And thus is it here most fitly used of the formation and contexture of the child in the womb; that certainly is the meaning of מְמֻנֶּה in the lower parts of the earth, for which the Jewish-Arab reads, as if I had been in the lowest or bottom of the earth, saying that he adds מְמֻנֶּה as if, because the scope of the words is to describe the state or manner of his forming in the mother's womb: and so the like phrase may be understood not improbably, Eph. iv. 9—see note on that place—wherein the flesh and bones and skin and veins and nerves and arteries are so artificially weaved together, that no embroidery or carpet-work in the world can compare with it. What is here said of being made in secret, may seem to have some emphasis, and reflect on the way of tapestry-work, which requires a clear light, both to see what is wrought, and to view the pattern. For this the LXXII put καὶ ἡ ἐπιστροφή μου, reading, as the learned Val. Schindler, p. 1768. D, most probably conjectures, ἱερὰ—from ἱερός, stature—through the affinity betwixt θ and τ, and not, as the learned H. Grotius [in loc.] ἱερὰ, my substance, riches, which is much more remote in sound, if not also in signification.

16. [f] substance being yet unperfect] The Hebrew here hath no more than מְמֻנֶּה. The word signifies an embryo, or unformed lump, or mass of flesh a, which the Chaldee read מְמֻנֶּה, my body, but the LXXII ἐπιστροφή μου, that which was unwrought of me, the mass or lump, before it had that curious embroidery mentioned in the former verse. An evident continuation of the former similitude of tapestry, to the making of which there is nothing prerequisite but rude glomi or skeins of silk; and yet when the artificer's hand hath passed upon it, there arises presently an unexpected beauty and accurate harmony of colours and proportions. And as the workman hath still his book or pattern before him, to which he always recurs, by as exact a method were all my members fashioned. Rabbi Tanchum reads my matter before the introduction of the form of man, and so makes the matter fit for the reception of any form, before the introduction of the form, to be ἐπιστροφή. The Syriac here seems to have misread it, by changing the order of the letters, for מְמֻנֶּה, מְמֻנֶּה, and so render it מְמֻנֶּה, my retribution.

Of this rude mole or mass in the womb, two things are here added, one in respect of itself, the other in relation to God's seeing it, which is the principal thing here considered. In the first respect it is said מְמֻנֶּה, they are formed or fashioned daily, i. e. from that rude mass receive daily some degree of figuration. In the second respect it is said, that in God's book—בְּשָׁם, upon thy book, or register, or book of remembrance, as the Chaldee styles it—מְמֻנֶּה, they are all written; to which, I suppose, is to be annexed that which ends the verse מְמֻנֶּה, the LXXII render it literally οἰδείς in avious, and not one of or among them, wherein there being an ellipsis, that

[a] [Michaelis Suppl. p. 315, explains it "Chondrum, seu, ut Latini dicunt, ab eoam—probably something like our grits or groats—chondrum ex grano tritici ressecatum," deriving it from גָּדִיל, secuit.]
may not improbably be thus best supplied, There was not one, or any of or among them omitted. It is true, the words are so placed, that that part of the period רוח ומוחות, are daily formed, lies betwixt their being written in the book, and this close of the verse, not one of, or among them; but this is no unusual hyperbaton, and may be avoided also by including those words in a parenthesis, thus, Thine eyes did see my rude mass, and on thy register all were written—they were, or as they were daily fashioned—and not any of them was left out or omitted. And this is very consonant to the context, which is wholly designed to set down how all things lie open before God's eyes, are discerned and registered by him, and so written in his book—even to the least figuration in the body of the child in the womb—not one of them omitted. But it may also be thus rendered מוחות אלו, and there was not one of them, i. e. before there was any one of them formed, for this answers the knowing the thoughts afar off, the knowing the word, when it is not in the tongue, ver. 4, which Aben Ezra understands of God's prescience b.

17. [g] thy thoughts is an equivocal word, signifying both thy thoughts and thy friends. In the latter notion all the ancient Interpreters take it; יかない, thy lovers, say the Chaldee; or φίλοι σου, thy friends, the LXXII; and so the rest. But the design of the whole context inclines it the other way, How precious to me are thy thoughts!—as most latter Interpreters have acknowledged—and then רוח מוחות must be looked on as a numeral word, and is by us rightly rendered the sum of them—though the Chaldee, in accordance with their other interpretation, read מוחות, their rulers, and the LXXII αἱ ἀρχαὶ αὐτῶν, the Latin, principatus eorum, “their principalities—as more clearly appears by ver. 18, מוחות. If I number them. But then מוחות is not so fully rendered how great, but—as the LXXII, λιων ἐκπαράει- βυναν, they are advanced in strength—how prevailing is the sum of them, how exceeding! i. e. much above me, or my comprehension. For so it follows, If I number them מוחות, they are multiplied above the sand. All the difficulty is, what is the meaning of the conclusion of the verse, מוחות, literally, I awaked, and I am still with thee. A way of explaining it will be by keeping this latter part of the verse to the same matter to which the former part belonged, and so making the parts of this answerable to the parts of that. There it was, I will number them, the future for the subjunctive, If; or when I would number them; here, I awaked, i. e. in proportion with that, when I do awake: there it was, They are multiplied above the sands; here it is, I am still with thee, i. e. as in a work which hath no end—such is numbering of sands, and such is comprehending the counsels or thoughts of God—

b [I think that the interpretation of Rosenmüller and Hengstenberg makes the construction run most easily, taking מוחות to refer to רוח, thus,

“And in thy book were they all written
The days (that) were made (for me)
When not—or before—one of them was.”

Gesenius renders מוחות, “prædestinatus est,” and Hengstenberg understands that to be its meaning. Others take it as corresponding with תבוק, as if the days were marked out or sketched in God's book.]
when I awake, I still am, i. e. where I was before I went to sleep; the
more I think of it the more I may, it is such an abyss, that I can never
get to the bottom of it. Another interpretation the phrase is capable
of, by laying the weight on the amphibology which ἄφαρχη occasions,
signifying, first, to be faint, and wearied out by work; then, secondly,
to awake from sleep, which usually refreshes; and, thirdly, to arise from
the dead; see 2 Kings iv. 31, the child is not awake, i. e. revived, and,
Is. xxvi. 19, Thy dead men shall live....arise, awake, &c. And then, by
the elegance of this comprehensive word, the meaning may be, that
whether fainting, or refreshed, or rising from the dead, in whatsoever
condition we are, God is present with us by his special assistance; and
then fitly follows on the other side, his vengeance on wicked men,
Surely thou wilt slay &c.

20. [h] speak against thee wickedly. The Hebrew נָא, signifying a
thought—whence the LXXII render it διαλογισμόν—but that gener-
ally in an ill sense, a wicked, mischievous thought, a contrivance for
the hurt of somebody, the phrase נָא must be rendered, for mischief
—and that so εἰς διαλογισμόν signifies, by which the LXXII render it,
see note on Matt. xv. 9—and then νυξι must be interpreted not they
speak against thee, but they speak or talk of thee; their talking of God,
pretending to piety, is but a stratagem to do mischief. That this is the
meaning of the phrase, appears by that which immediately follows ἡνα
τι ἀπειτη. First, they are God’s enemies—so certainly νυξ signifies,
1 Sam. xxviii. 16, and so ὑπὲρ, is rendered by the LXXII πολεμεῖν d,
enemies, Is. xiv. 21, though here they read it, as from ὑπὲρ, city, τὰς
πόλεις σου, thy cities—and being so, sure their mentioning or naming of
God must be on design to do mischief by it. Secondly, their assuming
in vain—λήψων εἰς παραδύνα, assume for vanity or falseness, say the
LXXII—is swearing falsely, mentioning the name of God for the con-
firming some falsity; and so that perfectly agrees with the former
sense, of speaking of God for mischief. And accordingly the Chaldee
render both phrases to the same sense καὶ ἐκ τῆς ὑποτης, they swear
by thy name for deceit, and again, they swear falsely e.

24. [i] wicked way. The original hath νῆστον, way of falseness. 
νῆστο signifies sorrow, labour, and withal any thing laboriously or arti-
cially contrived, and so frequently an idol or image, which is ex-
pressed in scripture style by vanity and falseness. And so here the
Chaldee render it νῆστον, the way of error f, and the Syriac הַבָּלָן,
of falseness; the LXXII read, more generally, διομαίας, iniquity. This
the Psalmist here disclaims in reference to the deceitful pretenders to
piety, ver. 20, their way being a way of deceit and falseness; and be- 
cause he looked on that as that which would not long stand, God

*c ["Dormiens de te somnio, vigilans cogito; meditantes somnum obruit, evigi-
lantes mox tu meditatio subit." Rosemni.]

*d [In our copies of the LXX it is πολέμων. Six MSS. have πολεμων, and Cyr.
Alex. quotes the passage, reading πολέμων. The English Version is "cities."]

e [The simplest interpretation seems to be that of Symmachus, ἀνθρώπος μεταλαμ
oi εὐθυρα μου. On the construction see Stuart’s Grammar, § 437.]

f ["Idolatrous way." French and Skinner. So Rosemni. Lee.]
would at length discover and bring out such glozers, he therefore here adds, and lead me יְהַלְכֵּנִי, into the way of lasting, of eternity מַשָּׁנָה, that way which alone will hold out when all others fail, when the way of the ungodly shall perish.

PSALM CXL.

2. [a] are they gathered together for war] The Hebrew reads יָנָה, from רָגְשָׁה, to collect or draw together or congregate; so Hab. i. 15, וַיִּקְנֵהוּ, he gathers them into his set כָּלָה; and being here in the active sense, and joined with wars, it must be to prepare, put in order, instruere praedia, musters and set their affairs in order for battle. The LXXII duly render it παρεσάσασται πολέμους, they set their battles in order; the Chaldee יָנָהּ, they excite, or instigate; and so the Syriac also.

8. [b] further not] What was formerly noted of the conjugation Hiphil, that it sometimes imports not causing, but any degree of occasioning, or but permitting, is here observable of רָגְשָׁה, from רָגְש, exiuit, "to go forth." From whence in Hiphil as it signifies to bring forth, to advance, so also to permit to go forth or advance; and so the prayer here is, not so much that God will not give them a good success, as that he will interpose to their hinderance, blast and frustrate their designs, instead of permitting them to prosper. To that the Chaldee applies יָנָהּ that follows, not in the notion of רָגְש, for attollis, "exalting," but for tolli, being "taken away," or "destroyed;" for so they read יָנָהָה חָטָא, they shall be taken away or destroyed for ever, rendering Selah, as they constantly do, מַשָּׁנָה, for ever; or perhaps in the notion of יָנָה, to corrupt or putrify, so as to breed worms—Exod. xvi. 20—they will be corrupted for ever. The LXXII have somewhat deformed this verse: for יָנָה, desires, they read, as with other points, ἀπὸ τῆς ἐπιθυμιάς μου, from my desire, [and] for τοῦ, his wicked thought or device, τοῦ, and so render it διελεύσατο καὶ ἐμοῦ, they thought or reasoned against me; then for רָגְש, suffer them not to advance or prosper, μὴ ἐκσταθῆσαι με, forsake me not, from some other supposed notion of רָגְש. Yet they seem best to have rendered רָגְש, they will be exalted, by μὴ ὑψωθῶν, lest they be exalted. So, ver. 9, for יָנָה יָנָה, the head of those that encompass me, they read—as if it were יָנָה יָנָה— Neighborhood τοῦ κυκλώματος αὐτῶν, the head of their circuit.

11. [c] evil-speaker יָנָה, a man of a tongue, is proverbially a detractor, or sycophant. So Eccl. x. 11, יָנָה יָנָה, a man of a tongue, is by the Chaldee rendered יָנָה יָנָה, one that eats accusations, the phrase by which they express a sycophant; and so the similitude of the serpent biting doth enforce there. In this place they express it by

8 ["The ancient way." French and Skinner. Roseum. Compare Jerem. vi. 16, Prov. xxii. 18.]

h [In this passage some Commentators suppose the verb to borrow the sense of the cognate יָנָה, to collect; therefore it may be so here, unless with Dathe and others we prefer יָנָה, excitantur. See Gesenius.]

i [Or rather יָנָה]
a delator with a threefold, or three-forked tongue, which is another style of theirs for a sycophant, because such a man wounds three at once, the receiver, the sufferer, and himself. Of him it is here said: he shall not be established, in the future—as all the former verbs, ver. 9 and 10, may be read—and not in the imperative; and so by way of pronouncing or prediction only, and not by way of wish.

PSALM CXLI.

2. [a] evening sacrifice] The reason why the evening sacrifice is here named, is rendered by Kimchi, because that supposes and comprehends the morning sacrifice; but by R. Saadiah, because there is no sin-offering brought after that, all things being then atoned. The Jewish-Arabic reads, as an accepted or acceptable oblation.

3. [b] door] From יִנָּה, to draw up, is יִנְה here, and so signifies the lifting up; יִנְה, saith the Chaldee, elevation; and so the Jewish-Arab, the lifting up of my lips, making it to be of the same root [with] יִנְה יַנְיָנֹּל, Is. xxxviii. 14—which according to him must be, Mine eyes are lifted up on high, from יִנְה—and so Kimchi saith his father interpreted it, that the meaning should be, the words which I take into my lips. So Abu Walid seems to have taken. From the root יִנְה is יִנְה, a door, and that metaphorically applied to the lips, Job xli. 14 [6, Heb.], Who shall open יִנְה יִנְה, the door of his face, i. e. his lips? and so יִנְה is thought here to be used by apocopae. But although the lips are fitly styled the door of the face or the mouth, yet they will not so commodiously be styled יִנְה יִנְה, the door of the lips, especially when that other rendering of the Chaldee is so much more agreeable, the lifting up, as that signifies the opening of the lips, or mouth, which is the most obvious and frequent periphrasis of speaking; Job xi. 5, O that God would speak יִנְה יִנְה, and open his lips against thee; and so Job xxxii. 20, I will speak that I may be refreshed, I will open my lips; and Ps. li. 15, Open thou my lips. And therefore as the Syriac omits the rendering of this word יִנְה, and only reads, set a guard יֵעַנְמָר, on my lips, so the LXXII that have יֵעַנְמָר, a door, do use that with περιοχής joined with it, for a periphrasis of the guard—the rendering of יִנְה, not of יִנְה —Θεο, κύριε, φυλακή τῷ στόματί μου, καὶ θυραν περιοχής περί τὰ χείλη μου, set, O Lord, a watch on my mouth, and a door of guard about my lips; and so the Latin and Arabic, ostium circumstantiae, and ostium munitum, a “guarded door to my lips;” where it is evident the lips are not looked on as the door, but the guard, the grace of vigilance and circumspection, that is to be set upon them, and is useful, as a door, to keep all close, to keep any thing from coming out that ought to be kept in.

4. [c] to practise wicked works] The Hebrew here read יַשָּׁה יַשָּׁה, to machinate machinations in evil; the LXXII read προφασίς(σαθα προφάσεις ἐν ἁμαρτίαις, to pretend pretences in sins, and so the Jewish-Arab, that I should pretend causes with the people that work de-

k [Rosenm. French and Skinner, Hengst. Jebb, all keep the received version.]
ceit, noting this to be the manner of wicked men, when they project or contrive iniquity, to project also some specious pretences of doing it, whereby they much facilitate the practice of it, and hope to gain impunity, if they prosper not in it. And thus indeed doth the Hebrew הָעַר, here used, signify seeking occasions, pretences of doing any thing. But the Chaldee interprets it here by אָכַל, thinking, contriving, and the Syriac by speaking and committing iniquity; and so it is not amiss expressed by our English, to practise wicked works. In the end of the verse, for מַעֲשֶׂה וְאָכַלְוֶה, from כָּלֵל, [to be] pleasant, delightful, the LXXII read συμφάσω μετὰ τῶν ἑλπίστων αὐτῶν, combine, or, as the Latin, communicabo. “communicate with their chosen things,” I. e. certainly with the best or fattest of their diet, as ἑλπίστη ἀργῶς, is a crammed fowl, and as the LXXII, Gen. xlix. 15, render the same word מַעֲשֶׂה, by פָּרָה, fat. The Chaldee read מַעֲשֶׂה וְאָכַלְוֶה, I will not be fed with the song of the house of their feasts, from a notion of מַעֲשֶׂה, in which the Rabbins use it, for music, or song, and because music was a festival ceremony. But the Syriac מַעֲשֶׂה, I will not join, or mix, or—from the notion of מַעֲשֶׂה, for salt—I will not eat salt with them, as συμφάσωσα, Acts i. 4, to eat salt with1, is to converse familiarly with them. The only difficulty in this verse is, whether it be a prayer, or a resolution: and indeed the words will bear either sense, מַעֲשֶׂה וְאָכַלְוֶה being interpretable, in accord with the former verse, in form of a prayer, Incline not my heart; and yet, as beginning this period, they may as fitly be rendered, my heart shall not incline: and to this the design of the following verses seems to exact it m. The occasion of the Psalm seems to have been that eminent passage of David’s story to which the title of the next Psalm refers, when he was in the cave, 1 Sam. xxiv., when Saul entered into the cave to cover his feet, and David might have killed him if he would, and was by his servant incited to do so, but resolved he would not touch the Lord’s anointed; and when he had cut off the skirts of his garment, his heart smote him for it. To this the verse seems to refer, as a reflexion on that resolution of his, not to join with any, on never so advantageous a prospect, in any unlawful practice, yea, though it were to get the instant possession of a kingdom. And therefore that seems to be the most commodious rendering of it, My heart shall not incline, &c. The Jewish-Arab, interpreting it as a prayer, saith in a note, that he means not a forcing, but the defending him from his enemies, that his heart might not incline, or bend aside, to busy his thoughts about them, and how to do, or to think of them, or seek to beware of them.

5. [d] Let the righteous smite me; it shall be a kindness] The Hebrew words רֵצִית וּרְעַב, are acknowledged very obscure; yet by observing the design of the Psalm forementioned, and the ambiguity of the word רֵצִית, which signifies reproach as well as mercy, they may receive their explication; for then it will thus readily signify, Reproach

1 [But in that passage, it most probably means collecting, assembling.]

m [Lee (Lex. in מַעֲשֶׂה) gives it as his opinion that it is never used as a merely negative particle, like מֻּלָּשׁ.]
will bruise me that am righteous, and rebuke me. Herein there is no difficulty, the like elliptical scheme being elsewhere not rarely met with; Ezek. xxii. 5, גָּדוֹל לֶגֶר, they shall mock at thee, infamous, i. e. which art infamous; John viii. 40, גָּדוֹל מִכְּדֹרֶדֵא מֶנֶסֶרֶד, &c. ye seek to kill me, a man, i. e. who am a man, &c. Then follows וַיֵּשֶׁת שְׁמוֹ, That וַיֵּשֶׁת signifies poison, as well as head, appears by Deut. xxix. 18 [17, Heb.], and Jer. ix. 15 [14, Heb.], Hos. x. 4, Amos vi. 12, and here, Ps. lxxix. 21; and that it is thought applicable to wine, see Deut. xxxii. 32, Their grapes are grapes of gall, i.e. poisonous, and their clusters are bitter. And then why may it not as fitly be the epithet of oil, and so signify calumnies or reproach, אַלּוֹנָא אָמָרָא, say the LXXII, the oil of the wicked—such as David fell under among Saul’s servants, as if he sought the king’s life, &c. But this, saith he, יָּרֵעְשׁוּ לָנְפִּי, shall not break or bruise mine head—by that customary scheme of allusion betwixt בַּפָּר וּבַשָּׁם, my head, and אוֹר, poison, the same word in different senses, here farther exemplified in וַיֵּשֶׁת and וַיָּרֵעְשׁוּ and the like—i. e. shall not finally destroy me. So bruising the head signifies, Gen. iii. 15, in contradistinction to bruising the heel, which hath not that fatal consequence. That their calumny, though poisonous, and probable to bring ruin on him from the king, should yet not do it, his argument of assurance is from a sure antidote to which he had resort, מְזִית יַעֲסֵק לְכָל, for my prayer shall be in their mischiefs, i.e. my addresses to God shall be the instrument of preserving me from any real or considerable harm that calumny can do me. For שׁוֹאֵל בְּנַחֲלַת לַבֵּין, in their mischiefs—actively, their mischievous designs and enterprises—the LXXII reads ἐν οἷς ἐδοξοῦσα αὐτῶν, in their good pleasures—as from πολύς, which in Chaldee signifies [10] will—and it may well enough be borne, by wills meaning their evil designs or attempts. In a place of so much difficulty, it will not be amiss to add some other conjectures, as—by retaining the usually-received signification of the words—thus, Kindness will bruise me that am righteous, and rebuke me, i. e. work on me more than harsher dealing; Let not oil on the head—i. e. flattering words, as smooth as oil poured on the head—break my head—i. e. overcome me to be persuaded or enticed by them—for my prayer shall yet be in or against their mischiefs, i. e. that I may not be entrapped by those mischiefs which they intend when they speak me fairest. Some Jews, by another sense of מִנְחָה, would have this the sense—rendering the first words, Let the righteous smite me, it shall be a kindness, and reprove me—the oil of my head, with which I was anointed for king, shall not remove my head from the stroke of his correction or reproof, but my prayer shall be for them, that God would repay them good, and deliver them from their calamities.]

[The interpretation of Doederlein, which is followed by Rosenmiller and French and Skinner, appears to be the easiest—"Castigat me justus (proprie tundat me) beneficium erit; reprehendat me, oleum capitis erit. Non remumrem, si vel repetes; melius forsan ne remum, si vel repetes; nee repetitis instigantibus irritarer. Sed jam cum contrario experiar, contra malicum eorum depressurus apud Deum. Injustae lesionis animus impatienst, queroles sc procees ad Deum defect."]

In this construction יָּרֵעְשׁוּ will be put for אֵלֶּל, Hiph. fut. from אֵל cogn. Arabic אֵל, aversus est.]
6. [c] When their judges are overthrown in stony places] This passage also will receive its explication from the story, 1 Sam. xxiv, where Saul seeking David upon the rocks of the wild goats, ver. 2, left his captains and followers there on the sides of the rock, whilst he went into the cave to cover his feet. Of them therefore it is here fitly said, their judges—i.e. the commanders of his army, according to the style known in the book of Judges—are left—so נארב usually signifies נארב, by the sides of the rock—so נא, hand, metaphorically signifies;—the LXXII reads ἐγκακαὶ περάς, near or close by the rock. And being there left, it is aptly added רקד עיניו, and have heard my words that they are sweet; for so it is certain they there heard David expostulate his case with Saul, with those gentle words which melted the inveterate hatred of Saul himself, who upon that apology then made by David, ver. 14, dismissed his people from all further pursuit of him.

7. [f] grave's mouth] נֵאָפָה בָלַת, at the mouth of Scheol, is a very full expression of the condition of David and his men in the cave, in which they seemed as it were buried alive, and yet were in so desperate a condition as to be worse than dead.

[g] wood upon the earth] The Hebrew here reads נֵאָפָה בָלַת תָּלָת דָּבָר, as one that cuts and slits the earth—so the Jewish-Arab—or upon the earth, and in all probability belongs to the digging or ploughing up the surface of the earth: so the Chaldee render it, as a man that slits and cuts the earth בָּלָד הַנֶּפֶשׁ, with ploughshares; and so the Syriac, as [tnh, the share clefts the earth; and to that sense the LXXII also, though not by literal rendering, yet by way of paraphrase, διπλέει τοῖς γῆς διπλάσιον as the thickness, the crust, i.e. the uppermost clod, of the ground is broken in pieces on the earth. And so in all reason we are to render it, not by supposing an ellipsis, to be supplied by addition of wood; but without any ellipsis, as he that cuts and slits נארב, the earth, the נ being frequently abundant. And then this is a fit description of a great distress, and very proportionable to David's then present condition in the cave, expressed in the beginning of the verse by Our bones are scattered at the mouth of Scheol. When a pit is made, the earth that is dugged and fetched out to make the pit lies in an heap rudely at the mouth of the pit, and that that lies so is ready to tumble into it: just so, saith the Psalmist, we have been ploughed and harassest out by sharp oppressions, we now lie like earth so digged or ploughed, at the mouth of the great pit called Scheol, i.e. ready to be destroyed.

8. [h] leave not] From ימי, to empty or pour out, is ימי here in the notion of casting away, pouring out, as that which one cares not for. So the Chaldee render it ימי, pour not out my soul; the LXXII μὴ ἀραθῶσαί μοι, take not away; the Syriac ἀφαίρεσαι, cast not off, or away, my soul. 0

0 ["Ne effundas sc. ημῶν, ad mortem; coll. Jes. lxi. 12.” Rosenm.]
PSALM CXLII.

3. [a] thou knowest] What signifies here will be judged by Deut. ii. 7, He hath known thy walking through this great wilderness, i. e. hath preserved thee in all thy journeying; and so it agrees with what went before, for the Lord hath blessed thee in all thy works. So Ps. xxxi. 7, Thou hast known my soul in adversity, i. e. taken notice of me, patronized me. And so here, thou knowest my path, i. e. hast taken notice of me, to defend and secure me.

4. [b] cared for my soul] The Hebrew hathぎyבּי, seeking for my soul. The word שָׁלוֹם, to seek, is sometimes used for vindicating, avenging, taking part, or defending any. So Gen. xlii. 22, Reuben saith of Joseph, behold his blood שָׁלוֹם, is required, i.e. avenged and punished upon us; and Gen. ix. 5, שָׁלוֹם, I will require the life of man, i.e. avenge it on him that kills any man; and in Ezekiel oft, his blood will I require, iii. 18, 20, xxxiii. 4, 8. Thus when God is said to require simply, without any addition, the meaning is, to avenge and punish. And proportionably here, requiring or seeking שָׁלוֹם, for my soul, most probably signifies vindicating or punishing another for the evil designed by him unto my soul. For this is the part of a Goel, an avenger of blood—such was the next of kin to him that was slain—to require justice for his soul, or blood, or life; and so ἱστρίνων, to require, by which the LXXII here render it, frequently signifies. And to this the Syriac directs the interpretation, and there is no avenger for my soul—vindicatrix animae mee, "vindicator of my soul," saith their Latin translator—and so the word signifies, from שָׁלוֹם, to avenge, which the Chaldee also useth in this place שָׁלוֹם, שָׁלוֹם, there is none to vindicate or avenge my soul. That this is the meaning of the phrase, beside the authority of those interpreters, seems farther evident by the beginning of the verse, הָלַךְ, I looked, look, or looking, on the right hand, and see, or seeing—so the words in the imperative or infinitive are literally to be rendered, and not, as the interpreters more paraphrastically read, καταργῶν, I looked—καταργῶν, and there is not for me that knows me, i.e. acknowledges me, none that takes my part. The advocate was wont to stand at the right hand of his client—see note on Ps. cix. 31—and to this the phrase seems to refer, look, or looking, on my right hand, where the patron or advocate useth to stand, and there is no man that acknowledges or takes my part. So again, I looked, and there is none that knows me, refuge is lost or gone from me, to the same sense, there is none to whom I can fly to take my part; and then in the conclusion, none that requireth or avengeth for my soul, none that defends or vindicates it.

7. [c] that I may praise] The Hebrew תַּחֲדָס, ad lusandum, "to praising," may indifferently be rendered, either in the first person, that I, or in the third plural, that they may praise, i.e. the just, in the next words. And to that latter sense the following words seem to incline it,

["Look at my right hand and behold! For there is none who will know me; No place of safety is left to me, There is none who careth for me." French and Skinner.]
in me shall the righteous come about; in me, for my cause, saith the Chaldee; shall they come about, the just shall make thee a crown of praise, say they, not, come about me—or, as the LXXII, περίσσεις, they watch for me, in the notion wherein they render ἀνασκόπησις, expect, wait for, Job xxxvi. 11—but γὰρ as that signifies for me, or for my cause, on occasion of me, come about, encompass God, believe in him, praise his name, when—so γὰρ is to be rendered—they see how graciously God hath dealt with me. The Jewish-Arab reads, And the righteous shall take me for a crown to them. The word γάρ signifies so to encompass or come about, as when a multitude of people assemble on any occasion—so Prov. xiv. 18, the simple inherit folly, but the prudent ἁπλοὶ, shall encompass knowledge, i.e. seek it, and follow it with all diligence—and so to encompass God, is to frequent his sanctuary, devoutly and diligently to make addresses to him.

The word [ךשׁו], also in Arabic dialect signifies to be multiplied, and so it will commodiously be rendered, on occasion of me the righteous shall be multiplied, when they see thy merciful returns, or dealings toward me.

PSALM CXLIII.

1. [a] and in thy righteousness] The Hebrew reads יהוה, in thy righteousness, without any copula, and neither the Chaldee nor LXXII think fit to supply it. And this seems to be the truer rendering. For taking קדוש, righteousness, in the notion, frequently exemplified, of mercy or favour, it is an act of that in God, viz. of divine mercy and grace, to answer in faithfulness, i.e. to perform his promise; for the promise of God being free, but yet conditional, and so not due by any tenure or claim—but that of his promise—to be performed to any, and not so also to any but him that performs the condition, and our sins and frailties being such, that we stand in need not only of God’s grace, but also his mercy and ἐνεργεία, his moderation of strict right, ver. 2—his grace to qualify us for a due performance of that condition, and his mercy to make us capable of being accepted in the number of those who have performed the condition—it follows, that it must be an act of God’s mere mercy and goodness to perform to any man that which he hath promised to his faithful servants; and so it must be דְּנָנָנֶיךָ, in God’s righteousness or mercy that he answers the Psalmist דְּנָנָנֶיךָ, in thy, i.e. God’s, truth or faithfulness. And this is most fully expressed by reading in thy righteousness, without any copula or form of conjointing it to faithfulness.

3. [b] long dead] What שׁם יִשְׁפְּרֵיה תִּשְׁפְּרֵיה, here signifies, is not clear. The LXXII render it, ὡς ὅμοιοι ἀιῶνως, as the dead of the age; the Syriac יְדֹעֵה, for ever. The Chaldee hath שֵׁנְיָר אֲבָרוֹת, as they that

[a] "Cingent me pii, quum retribueris mihi, i.e. quum beneficium, quod rogo, tribueris, tum omnes religiosi homines ad me confluent, seque mihi tuarum laudum precornes adiungent." Rosenm. Similarly French and Skinner, Hengstenberg. The preposition may express the closeness with which they would come round the Psalmist.

[b] [Not used in Kal.]
lie along—see Ps. lxxxviii. 5—in, or of that age. What they mean by that style, may perhaps be guessed by other parts of their dialect. The grave or sepulchre they usually style מַעֲרֹת הָאָדָם, the house of the age, as we ordinarily style it our long home. So Isa. xiv. 18, where from the Hebrew we render, all of them lie in glory, every one in his house, the Chaldee reads מַעֲרֹת הָאָדָם, in the house of his age; and this from the description of death, Eccl. xii. 5, מַעֲרֹת הָאָדָם, to the house of his age, which the Chaldee there render מַעֲרֹת הָאָדָם, to the house of his sepulchre. To this belongs the phrase, Tob. iii. 6, of αἰώνιος τόπος, eternal place, for the grave, just answerable to מַעֲרֹת הָאָדָם, the house of the age, for which the Hebrew of Paulus Fagius's edition—for Munster's leaves it out—hath מַעֲרֹת הָאָדָם, the house appointed for every one living.

So Ezek. xxvi. 20, I will bring thee down with them that descend unto the pit, מַעֲרֹת הָאָדָם, to the people of the age; and the ground of the phrase is there expressed, I will place thee in the thick of the march, in the solitudes from the age, i.e. in those infernal vast recesses, whither from the beginning of the world all men have descended, and there remained in condition of desolation, though the number of them that are there be never so great. In proportion to which dialect, מַעֲרֹת הָאָדָם will here be literally rendered, as the dead of the age—by the age meaning the place or state of the dead, hades, or school—but according to sense, as the dead in the grave, the very same which Ps. lxxxviii. 5, is expressed by יָרְקַנְנֵי, they that lie in the grave.

9. [c] I flee unto thee to hide me] So we paraphrastically render יָרְקַנְנֵי. The LXXII read πρὸς αὐτὸν ἔφυγον, I have fled to thee as to a refuge; the Chaldee יָרְקַנְנֵי, thy word I have set up for my redeemer. The radix יָרְקַנְנֵי signifies to hide, and so in Piel—as here it is—Ps. xxxii. 5, יָרְקַנְנֵי אֲלֵה, I have not hid; Ps. xliv. 15, יָרְקַנְנֵי, hath covered me; and lxix. 7, יָרְקַנְנֵי, hath covered my face. Accordingly the Interlinear render it, ad te abscondi me, “to thee have I hid me.” The learned Val. Schindler, p. 879 D, supposes an ellipsis, thus to be supplied, tibi revelavi quod homines celavi, “I have revealed to thee what I have concealed from men;” so Kimchi, To thee alone have I cried, or made my petition in secret, viz., not revealing his case to men, as not hoping in them for help. And if this notion for hiding must be retained—as it is in all other places wherein it is used in the Bible, and so generally and constantly rendered by καλύπτω and the like—then the rendering must be, to, or at thee I have hid myself; as those things which we are afraid to lose we hide in a sure place; and thus it is all one with depositing in God's hands. So the Jewish-Arab, With thee have I sought to be hid, or for an hiding-place, or refuge. So Abu Walid, to thee have I fled for refuge, and with thee sought for an hiding-place, making it contrary to Isa. lvii. 8, יָרְקַנְנֵי הָאָדָם יָרְקַנְנֵי, which the Interlinear renders, quia a me discoperuisti et ascendiasti, and our Eng—
lish, thou hast discovered thyself to another than me, and art gone up. But it is not unusual with Hebrew words to enlarge their significations, and so it is reasonable to believe—that it cannot be demonstrated from any other place of the Bible—that פָּןָה, to hide, may in Piel signify to fly unto as a refuge, because such מַרְאֶפְרוֹמַא, refuges, are either really or metaphorically hiding places. And then the LXXII their מַרְאֶפְרוֹמָא, I have fled, will be a literal rendering of פָּןָה; and so the Latin confrui.  

10. [d] land of uprightness פָּרְשֵׁת וּזְרַעְבָּן is literally to be rendered to or in a straight ground: so the Chaldee, וּזְרַעְבָּן, into a straight ground; and the Jewish-Arab, in a right or straight region; and so the Latin, in terram rectam; by which we are to judge of the reading of the LXXII, εἰς τὸ ἀδελαίον, in the right, that it should be undoubtedly, as Asulanus' copy hath it, εἰς τὸ ἀδελαίον, in a straight ground. By this style is metaphorically signified a regular course of life, in obedience to all the commands of God, the only rule of the good man's walking. The Syriac have duly explained it by פָּרְשֶׂת, into thy way of life, that course of living which thou requirest, or which may be acceptable to thee.

PSALM CXLIV.

3. [a] what is man By יִתיָ, man, and יִתיָהַ, son of man, as all or any of mankind may be understood—in the condition of frail, mortal, miserable, and unworthy creatures—so the Psalms himself, David, and the son of David, the Messiah, is especially to be understood in this place. The occasion of the Psalm is, by the title in the LXXII and Latin and Arabic, not improbably noted to be the combat with Goliath. And for the setting out the wonderful mercy of God to him in that, it was very considerable that he was but a young stripling, the youngest and most unconsiderable of all the sons of Jesse, who also was but an ordinary man. And accordingly Ps. viii., which hath probably been resolved to be composed on this occasion of Goliath of Gath, the same consideration hath a principal place, ver. 4. What is man, that thou art mindful of him? and the son of man, that thou visitest him? there יִתיָ and יִתיָה, weak man and son of mortal ordinary man, as here יִתיָ and יִתיָה. Which accordance, as it is some argument to confirm that as this Psalm have been composed on that occasion, so it will apply these words in their more eminent, prophetic, mystical sense, to Christ our Saviour in his state of humiliation—wherein yet by the power of his divine nature he did so many wonderful works—by virtue of the apostle's testimony, Heb. ii. 6, where he cites those words from Ps. viii. 4, exactly parallel to these, and applies them particularly to Christ.

8. [b] mouth speaketh vanity] In this verse somewhat more seems to be expressed than is ordinarily observed in it. The Chaldee interprets it of false oaths and wicked laws; and the most obvious sense is followed by the rest of the interpreters, vain or lying speeches, and wicked

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*The particle יִתיָ will imply the going.*

*See Hengstenberg on Ps. xxvi. 12.*

HAMMOND ANNOTT.
works or actions: and thus it may fitly enough be adapted as the motive to God to destroy them. But if we consider, first, that the prayer is against David’s enemies, the Philistines—and those by the title of רכשך, sons of the stranger, the title that ordinarily belongs to idolaters—and secondly, that וע and רע, vanity and falsehood, frequently signify the false idol gods; and thirdly, that their mouth speaking fitly signifies profession either of a true or false god; and fourthly, that יד, their right hand, may poetically signify him, or them, on whom they depend, as their ונואררא, their patrons or auxiliaries—as when it is said, the Lord at thy right hand, Ps. cx. 5, and many the like, the meaning is, he assists and takes my part—and so רע יד, right hand of falsehood, be a vain gaineless helper, that fails all that depend on him; on these considerations it will not be unreasonable thus to interpret the whole verse of these idolatrous Philistines, whose gods cannot stand them in any stead against the one true God of heaven, to whom David makes his address; and that this is the fuller importance of it, and that as a motive fit here to be used in a prayer to God, to incline him to own his suppliants against such kind of enemies as these.

12. [c corner-stones] From נון, an angle or corner, two formations there are in these twelfth and thirteenth verses, נון and מינון, and are to be distinguished by the matter of the context. For as in a building there are either the exterior or interior parts and corners, so here the נון, or outer corners, are the stones in the corners of the building—angular pillars, saith Castello—which are here ניונית, hewn and squared and carved, and so for the beauty of them—in an וַת, palace, especially—are fit to express the daughters of a prosperous family, in whom beauty is much valued. But מינון, the inner parts or corners of the building, are the repositories, places on purpose for keeping of store and provisions—such are cellars, larders, and the like—which the LXXII rightly render רוחיא, and the Latin promptuaria, “repositories” for all kind of provisions, and not so fitly garners or granaries, which are proper to corn or grain. The former of these, נו, is rendered by the LXXII נמאפראניא, beautified, either by way of paraphrase—as נמאפראניא, carved or polished, they render פאמהפראניא, adorned about—or as if it were from נון, beauty or splendour; and so the Chaldee נמאפראניא, beautiful. Of the latter when it is here said, that being full they bring forth or yield, נון עון, this is interpreted by them אב רויאו אול רויאו, from this to that; not by mistake probably of עון for עון, as some conceive, but as taking עון—as it is—for a word of a large signification, to signify any thing to which the matter spoken of shall determine it, (and so sure the Chaldee do, which render it ועע ועע י.times, from year to year) particularly any kind of food or victuals; and so by this phrase, from this to that, meaning from this sort to that sort, as Aben Ezra and Kimchi understand it, i.e. somewhat of all sorts, to express the greatest plenty of all commodities for daily use or provisions. The Jewish-Arab renders עון by measures.

— [Rosenmüller takes וע for falsehood, and וע for perjury, as the right hand was lifted up in swearing. This is the opinion of Jarchi, which is also followed by Kennicott, and French and Skinner.]
14. [d] strong to labour] From ἐπιθήκος here, not so much to signify their patience of weight; as the Chaldee interpret it by ἀσθένης, patient of burthen; and strong-backed for carriage or service, saith Abu Walid, and so the Jewish-Arab, our oxen carrying forth good; for oxen were not then wont to be so employed to bear burthens on their backs or shoulders, though now-a-days the Turkmen and such like moving people use to carry their tents and other utensils on cows' backs; but more probably to note the weight of flesh they carry about with them, which therefore the LXXII render παχύς, the Latin crassus, "thick" or "fat," the Syriac ṣerō, strong, for so those are that are most fleshy—and so onustus is wont to be used for rich, or one that is in all plenty,—and so not for patience of burthens, though that, as this, do thus originally signify, and though with us the lading be in a cart, yet we use to say the oxen are heavy laden. The phrase that here follows in this matter of oxen, παχύς ἡ ἀρστος, not breaking in and not going out, is not improbably to express the safety of their herds, not only from straying, but, as in time of war, from invaders and abactors, whose breaking in—κατάρρημα ἔφευρον, breaking down or fall of the partition, or wall, or sept, say the LXXII—is attended with the cattle's διαδόσασθαι, passing through or going out: and then follows πειναὶ, clamour, vociferation; κραυγὴ, cry, say the LXXII. The same word they use, Is. v. 7, to render νηπίη, which is there opposed to righteousness, whether in the notion of justice or mercy, and is the consequent of oppression; and so it may be here fitly used to express hostile oppressions and invasions. But the phrase may be also applied, that among their cattle none maketh abortion, παχύς, never a breaker out: so Pharez came by his name, Gen. xxxviii. 29. How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. πωθι also hath a peculiar notion in relation to the birth of children; but that being the regular birth, it is not so well applicable to this place, unless by the figure ἐκκαθάρισθον we thus read, no eruption, and no going out, i. e. no violent going out, for then that is clearly no abortion. Kimchi observes of these three verses, 12, 13, 14, that there is mention of all those three blessings of the womb, of the earth, and of cattle, set down Deut. xxviii. 4. The last word of the verse, δόξην, we render in our streets; so δόξα signifies, Gen. xix. 2, as the street is opposed to an house or covert, from δῶρ, broad, or large. But our English street hath a particular relation to a town, or village, or city; and so it seems not so proper to this place, where being applied to oxen, it will signify in reason the place where they lie.

γ [Bochart interprets this heavy with young, comparing the similar use of the Arabic and (in conj. IV.). So Rosenm., Bp. Horsey, French and Skinner. The masculine form need not create any difficulty, as it occurs in the same connexion Deut. vii. 13. Bp. Horsey renders the next clause, "That there be no abortion or casting of the young." French and Skinner, "No violent—no premature bringing forth." This appears to make the best sense. Lee follows Jarchi; see his Lexicon in ἄνθρωπος. For other interpretations consult Bochart (Part ii. B. i. c. 30) and Rosenmüller.]
and feed—ἐν ταῖς ἐπαίλεσεν, the LXXII duly read, in their stabula—whether fields or closes, where they are kept. Or if in that verse it may retain the notion of street, being applied to the men who are thus oppressed, and may bemoan their losses in the field by their complaints in the city—see Mark v. 14—yet this will not be applicable to ver. 13, where the same word, εἰς ἑξάδους, being used, we render it in like manner, in our streets; but being applied to sheep, [it] must signify their folds or pastures, where they lie and bring forth; which though it be abroad, without doors—that is all that εἰς imports, from the literal notion of which the LXXII there have their rendering ἐν ταῖς ἐξάδους ἀκανθών, and the Latin in egressibus suis, “in their goings out”—yet they are safe there, and multiply exceedingly. The Jewish grammarians, Abu Walid, and Kimchi, assign not to the word εἰς ἑξάδους any more particular signification than of broad places, which may then be back-sides—as we ordinarily call such yards as are about the house, in which cattle are kept—or the like places, as well as streets. And the word which the Jewish-Arab uses may be rendered fields.©

PSALM CXLV.

7. [a] abundantly utter] The Hebrew יִכְלַשׁ is from יָכַל, to bubble, to issue, to send out as a spring or fountain issues out water; and though here it be metaphorically used of speaking, yet it must in reason be rendered with respect to the original use of it. The LXXII therefore render it ἐξαποθέων, the Latin eructabunt; for which our English yielding no proper word, we must be content with that of issuing or pouring out, or sending forth. The Chaldee, which reads יָכַל— the same word with their termination—is rendered by the Latin translator personabunt, “shall sound forth,” as if it were from יָכַל, which so signifies b, and is by the Greek lightly changed into בודו, to proclaim.

9. [b] to all] In this place the reading of the LXXII, both in the Roman edition and others, is undoubtedly corrupted. The Hebrew reads יִכְלַשׁ, to all, and so is followed by the Chaldee and Latin and Arabic, the Syriac omitting it wholly; and only the copies of the LXXII—and from them the Ethiopic—read τοῖς ἐποιόμενοις, to them that expect, and others add ἀκανθών, that expect him. But Asulanus’s reading is doubtless here to be preferred, which hath τοῖς ὑμῖν, to all; which being the original reading, and so followed by the Latin and Arabic, was changed by the scribe into ὑποπόντοις, and so taken up by the Ethiopic.

16. [c] the desire] In this place it is doubtful to what subject יִכְלַשׁ, the last word of the verse, belongs. From יִכְלַשׁ, voluit, placuit, the noun signifies will, good pleasure, benevolence, favour. With thy favour יִכְלַשׁ, hast thou defended me, Ps. v. 12; so Is. xlix. 8, I have heard thee in the time יִכְלַשׁ, of favour—we render it acceptable time, parallel to a day of salvation that follows—where, as the salvation is the deliverance

[a] [L. e. a word of the same import.]
[b] [So French and Skinner, and Gesenius in his Lexicon gives it the sense of campi, pasuas desertas.]
[c] [Ezulavci, gestivit paudio. Buxt. Cast.]
wrought by God, so the favour must be God's also. And thus the word may probably seem to be used here, he satisfieth every living thing; so the LXXII, thou fillest every living thing with thy good pleasure; the Latin have benedictione, "with thy benediction" — perhaps reading αἰσθήσιας for εἴδοξιας — and the Ethiopic more expressly, according to thy decree or good pleasure; the Jewish-Arab reads every thing with favour, good will, or complacency, from thee. But the Chaldee reads in the plural, which cannot belong to God, thou satisfieth all living with their will, or desire; and as the learned Castellio, optatis satias, "thou satisfieth them with their desires," i.e. with the things which are desired by them. And to this sense the use of the same word, ver. 19, inclines, where of God it is said, he will do or perform the will of them that fear him.

17. [d] and holy] Of there can be no question but it is to be rendered, when spoken of God, merciful, abundantly good; and so it is here joined with righteous, in the notion thereof frequently exemplified for pitiful, or charitable, or liberal: for both these are here clearly inferred from the three last verses, which are instances of his mercy and bounty. In this place is fit to be observed what we find in the LXXII their translation, after ver. 13, and before ver. 14, πιστός κύριον εἰς τοὺς λόγους αὐτοῦ, καὶ δότος εἰς πάσα τοῖς ἐργάτοις αὐτοῦ, the Lord is faithful in his words, and holy in all his works. The same we have in the Syriac and Latin and Arabic and Ethiopic, and only miss it in the original and in the Chaldee. And that it is not added superficially by the rest, but really wanting in these, we have this argument of some appearing force; because the Psalm being alphabetical, and exactly so in all the other parts, is yet deficient in the letter Nun, as now we have it in the Hebrew, which yet from this reading of the LXXII, &c. is so readily supplied — that there seemeth little cause of doubt but this was the ancient reading, and so continued to the time when the LXXII first, and after when the Syriac made their translations. If thus it were the occasion of the omission seems most probably to be taken from this seventeenth verse, the words whereof, being of so great affinity with those others, might by unskilful scribes be confounded, and conceived to be the same with them, and so on that conceit deliberately left out in one place, to avoid that which they deemed a tautology. But if this were it, then herein they erred more than one way. For first, it is no news for this Psalmist in his lauds of God to repeat the same expression more than once; witness that solemn epiphonema, His mercy endureth for ever. Secondly, these two verses, if they be better considered, are not the same, but perfectly different, and each of them, according to that difference, fitted to the place wherein according to the alphabetical order they ought to stand. The eleventh, twelfth, and thirteenth verses are spent in admiration of the power and glory of God's kingdom; and that is fitly concluded with an epiphonema of God's fidelity in per-
forming of all his promises, and perfect justice and holiness, and other divine excellencies, in all his dispensations toward men. And that is the sum of the letter Nun—which therefore with very good harmony follows the thirteenth verse, and so will put forward the fourteenth, which now is Samech, unto the fifteenth, which is the proper place for it—פֹּלַל וְהוֹדַע. \textit{The Lord is faithful in his words, and holy in all his works}, i. e. veracity and holiness are two great inseparable attributes of God; the one in his words—he never affirmeth what is not most true, or promiseth what he doth not perform—the other in his actions, and works of providence, wherein he is so far from having any real causality in the sins of angels and men, that he doth all that reasonably can be done by a God of holiness and purity toward any rational and free agents, whom he means to punish and reward according to their works, to prevent them and assist them, and enlighten their minds, and sanctify their hearts, thereby to keep them from sinning, or to return them by repentance to that innocence—as near as may be—from which they are fallen: and this, as the chief exercise of his kingdom of grace, the glories whereof are set out in those three verses immediately foregoing. Whereas this which is now the seventeenth, but in that other account ought to be the eighteenth verse, as it is introduced by the three verses more, which are all spent in the view of the transcendent compassion, mercy and liberality of God, so, being duly rendered, it is a very proper epiphenomena, to conclude and shut up the praises of God in that behalf, \textit{The Lord is righteous in all his ways, and merciful in all his works}; where יְרֵעַ and רַפַע, righteous and merciful, are but two words ordinarily used in Scripture to signify charity and compassion; the former, not that righteousness which we style justice, but that charity which is by the law of God due to all men, and so in us is our righteousness, and in God is his goodness and charity to mankind; and the latter a more abundant degree of that, styled goodness, graciousness, bowels of compassion in man, and the most transcendent degree of infinite mercy and pity in God. The LXXII render the former of these δικαίος, the Latin justus, and that being understood in our ordinary notion of justice, was apt to be conceived all one with faithful or true in that former verse. And the LXXII again render the latter of these by δόσιος, which Greek word indeed oft signifies holy, and so is interpreted sanctus by the Latin; but being but lightly changed, by cutting off the last letter from the Hebrew, וּר, and giving it the Greek termination os—for so both δόσιος and χάσιος are deemed to come from that original—in this place and many others it is surely taken in the Hebrew notion of it—i. e. for merciful and pitiful—and so should better be rendered in Latin pious, than sanctus, as in Salavian and other good authors pietas, "piety," in God ordinarily signifies mercy. However, this equivocalness of that word δόσιος; taken by readers for holy, when it signifies merciful, and the misinterpreting רַפַע for just, when it imports merciful, may well be deemed to have contributed occasionally to the leaving verse 14 out of our Bibles. Of which the learned H. Grotius asks a question, \textit{Quomodo ad hoc respondebunt}? "What answer will be given to this by those men which require us in all things to stand to the decrees of the Masorites," which by their fence have
heded this verse out of the Scripture? The only answer to the question, which I shall offer, is this—first, that it is no news that one letter or more should be left out and missing in an alphabetical Psalm, especially Ps. xxv., where נ being twice repeated, p is certainly omitted; secondly, that the LXXII, and the translations that depend on them, have admitted several verses and larger additions, which are not in the Hebrew text. But then, thirdly, since it is certain the Psalms received divers alterations, and both copies were transmitted to the use of the temple, the answer will be satisfactory, that so it was here. And that will both justify the Jews from negligence, in losing part of the Scripture, and the other translators from presumption, in adding to it.

18. [e] in truth] The notion of נְטִיָּה, in truth, in this place, being the qualification required in prayer to make it effectual, is fit to be observed. The word signifies truth, firmness, fidelity, constancy, stability; so Jer. xiv. 13, נְטִיָּה וְשָׂכֵי, the peace of truth is a stable, firm, constant, durable peace. And then that truth or constancy may be applied either to the person praying, or to the prayer itself. First, if to the person, then it signifies his firmness of adherence to God, styled fearing him, ver. 19, constancy in his service, keeping close to God, and making good his dependence on him, and not applying himself to any indirect means to obtain what he prays for, but waiting only on God, from him in his good time to receive it. Secondly, in respect of the prayer itself, it signifies the continued constancy of address, not giving over the petition when it is not immediately granted, but enforcing it with importunity. And the union of these two is that to which the promise is here made, that the prayers so qualified shall certainly in God's due time be answered by him. And this, specially the former part, St. James styles asking in faith, the Hebrew נְטִיָּה signifying both faith and truth; see note on James i. 6. The Chaldee here reads נְטִיָּה— the word signifies truth, rectitude, integrity—and so the Syriac also; the LXXII ἐν ἀληθείᾳ, in truth, but that capable of this same notion, as when ἀληθης, true, is opposed to ἄθικος, unrighteous: see note on Luke xvi. 8.

PSALM CXLVI.

5. [a] Happy] This Psalm from this verse to the end hath a most visible remarkable aspect upon the Messiah, the eternal Son of God, in his incarnation. It is acknowledged by the Jews themselves; Sepher Ikkarim, What forbids us to say that there shall come a divine law that shall make most of those things that are forbidden lawful? This is the opinion of most of our doctors, who in Tanchuma explain that of Ps. cxxvi. 7, the Lord יְהֹוָה יִשְׂרָאֵל, lookest or makes lawful those things that are forbidden. And on the tenth verse, the Lord shall reign, &c., Sol. Jarchi saith, it belongs to the days of the Messiah. And that it doth so indeed, it will best appear by comparing what here is added, ver. 7, 8, with the characters of the Messiah delivered by Christ himself, Matt. xi. 5, 6. There upon the demand of John Baptist by his disciples, whether he were the Christ or no, he returns this answer to John, The blind receive their sight, the lame walk, the lepers are cleansed, the deaf
bear, the dead are raised up, and the poor have the gospel preached to them: and blessed is he whosoever shall not be offended in me. These words are ordinarily referred to, and looked on as a completion of Is. xxxv. 5, 6, 7, and lxi. 1, 2—and so no question they are—and by the same reason may be resolved also to reflect on this parcel of this Psalm, which bears a full correspondence with them in respect of the particulars mentioned in either. This is specially observable in the first branch of Christ's answer, The blind receive their sight. Of this sort of miracles, as it refers to those that perfectly want that sense, were born blind, this maxim is delivered by one that had received such a cure, John ix. 32, Since the world began was it not heard that any man opened the eyes of one that was born blind. And the Pharisees, to whom this was so confidently delivered in an universal negative, were not, it seems, able to refute him. Nay, it is observable, that God hath not left on record any example of his having wrought such a miracle as this at any time by the hand of prophet, or ministry of angel, till his Son incarnate came into the world, and did it with his own hands, that so these prophecies which principally insist on this might appear to have their completion in the Messiah. And when he wrought it, he did it by mixing clay and spittle; of which the Fathers observe, that he gave him eyes out of the same and no other materials, out of which he first created man, viz. out of the dust of the earth, to signify it an act of creative power by which he did it. And so this and the other like miraculous acts of his are here introduced with Which made heaven and earth. And therefore our Saviour, when he again met this blind man whom he had thus cured, his question to him is, John ix. 35, Dost thou believe on the Son of God? intimating that this miracle wrought on him was a competent testimony that he which wrought it was no less than the Son of God, and so God himself. But it may here be demanded, what prisoners Christ loosed, of which the mention should here be made, ver. 7, The Lord looseth the prisoners, and of which there is no mention either in Christ's answer to John, or in the prediction, Is. xxxv., to which that answer is thought to refer. To this I answer, first, that this objection would be of equal force against Is. lxi. 1, where there is express mention of proclaiming liberty to captives, and opening the prison to them that are bound, as here of loosing the prisoners; secondly, that as in that place of Isaiah the phrase of opening the prison to them that are bound, is by the learned thought to be a prophetic elegance, to signify the cure of those that are deaf and dumb—whose souls consequently were shut up from being able to express themselves, as language enables others to do—so here it may poetically signify also, and then it will be directly parallel to that part of Christ's answer, the deaf hear; and accordingly at the curing of such Christ's form of speech was, Ephphatha, 'Be opened,' as to the doors of a prison, when those which were under restraint there were to be let loose out of it, their fetters being shaken off from them. But then, thirdly, it is farther manifest, that those that were under any sore disease or lameness, &c. are said to be bound by Satan, Luke xiii. 16, and so to be loosed by Christ, when they were cured by him.
So saith Christ, ver. 12, Woman, thou art loosed from thine infirmity: and immediately she was made straight. Her being made straight was her being loosed out of her restraint, or bonds, or prison. And in this latitude of the poetic or prophetic expression, the Lord's loosing the prisoners here will comprehend the walking of the lame, the lepers being cleansed, the hearing of the deaf, yea, and the raising up of the dead; for those of all others are fastest bound, and so when they are raised, the style is as proper as to Lazarus in respect of the grave-clothes, Loose them, and let them go. By this way of interpretation of this one phrase—which yet farther also may be extended to the spiritual sense of loosing us from the captivity of sin—it will now be manifest how exactly parallel this of the Psalmist is to that answer of Christ's; for then there be but two parcels of Christ's words behind, To the poor the gospel is preached, and blessed is he that is not offended in or because of me. To the former of these are answerable here these so many severals to the same purpose, Which executeth judgment or pleadeth the cause of the oppressed, Giveth food to the hungry, Raiseth them that are bowed down—unless that literally belong to Christ's corporal cures— Loveth the righteous, Preserveth the strangers, Relieveth the fatherless and widow, all which are but so many prophetical expressions—to be understood in a spiritual sense—of his exceeding mercies under the gospel to the poor in spirit, the humble and lowly in heart, the prime peculiar objects of evangelical mercy, and those which are effectually wrought on by his grace, and so evangelized by him, in that sense which belongs to that phrase in that place; see note on Matt. xi. 5. To the latter the words of this fifth verse are parallel, Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: for so to hope, and adhere, and place his full trust in the one true God, is all one with not being scandalized or falling off from Christ, whatsoever befalls. And as that there is inferred from the other parts of the character of the Messias, as a conclusion from premises, and so is set down in the close of all, so here it is set down as a principle in the front, and—which is all one—proved by what follows in the ensuing verses. By all which it is farther evident that the Messias, whose character it is, is no less than the Creator of heaven and earth, ver. 6, and consequently the Lord that shall reign for ever and ever, ver. 10, the God of Zion, or his church, unto all generations. The latter of which is but proportionable to Christ's words to the apostles, Matt. xxviii. 20, Lo, I am with you to the end of the world; and the former the very style wherein Christ's kingdom is expressed both in the Psalms—see Ps. cviii. 1—and in the New Testament, 1 Cor. xv. 25, and oft in other phrases amounting to the same sense, as, sitting at God's right hand till he make his enemies his footstool, Ps. cx. 7, Matt. xxii. 44, and Acts ii. 34.

PSALM CXLVII.

7. [a] Sing] The Hebrew יָּשָׁנָּה, which the Interlinear renders respondate, may here deserve to be considered. The theme יָּשָׁנָּה signifies either to begin, or answer in speaking or singing, and so may here in lands be appliable either to the precentor that begins the hymn, or to
them that follow, and take up the counterpart. In the first sense it is that ἀποκρίνεσθαι, to answer—by which it is ordinarily rendered—is sometimes used where there is no precedent speech to which any reply should be made, and so simply signifies to speak, and not to answer, see Mark xi. 14; so Exod. xvi. 21, of Miriam it is said καὶ ἐφάνθη; we read she answered them, Sing ye to the Lord, but it should be she began to them in the song; the LXXII duly render it ἐξῆρξε δὲ ἀτρία, she began to them; so Numb. xxi. 17, Israel sang this song, Spring up, O well, πάντοτε; the LXXII again read ἐξῆρξεν, begin. And so here ἐξῆρξε τῷ κυρίῳ ἐν ἐξομολογίας, not Answer, but Begin to the Lord is confession or acknowledgment of his power and mercy: and so here follows, sing praises upon the harp. The precentor beginning with the voice, it was ordinary for the instruments to follow to the same tune and key.

9. [b] the beast] How πηγή in this and other places is to be rendered, and how it critically differs from πηγή, living creature, is not resolved among the Hebrews. That which is most generally received from Genebrard and Mercer [Lex. Pagn. in πηγή] and others is, that πηγή signifies a tame beast, such as are useful among men either for work or food, as oxen, sheep, &c. and that πήγη signifies a wild beast; and to this the LXXII here incline, which render πηγή, κρηνος, and the Latin jumentum, by which the tame beasts are signified, those that are useful among men: and so Ps. cxlviii. 10, θηρία, wild beasts, are set to render πηγή, the living creatures, and κρηνη, or juments, for πηγή. But this of the LXXII their rendering is of no force, because, though they do most frequently render πηγή by κρηνος, yet oftimes also they render it by θηρίον, wild beast; and generally where they do so, the context shows that wild beasts are peculiarly meant by it. So Deut. xxviii. 26, thy carcase shall be food for the fowls of the air, πηγή πηγῆν, and to the beasts of the earth—ρόης θηρίους τῆς γῆς, say the LXXII—that must be to the wild beasts of the earth, for such only feed on the flesh of men or other creatures: so Deut. xxxii. 24, I will send the teeth of beasts upon them; πηγή is the Hebrew word, and θηρίον, the Greek, and must necessarily be interpreted not of the tame, but wild beasts: see 1 Sam. xvii. 44, Is. xviii. 6, Jer. vii. 33, xvi. 4, xix. 7, and xxxiv. 20, but especially Job xl. 15, Behold now πηγήν; we retain it in our English Behemoth, but it is resolved to signify the greatest of wild beasts, the elephant 4; and then by way of interrogation, will he eat grass as an ox? directly to distinguish him—and so the word πηγή here—from the tamer beasts, the ox, &c. such as eat grass and hay, whereas the elephant is said to feed on the palm-trees, the trunk and fruits of them, and, when those are wanting, their roots, which he digs up. From these evidences it is manifest, that though πηγή signify not in all places peculiarly the wild beasts, yet that signifying all indifferently, it is by the context to be resolved to which sort it belongs, either wild or tame, in any particular place. And then it may here be worth observing, that the circumstances confine it—contrary to the LXXII their

4 [Bochart Hieroz. Pt. ii. B. v. c. 15. makes it the hippopotamus; but Lee objects to interpreting it of any single beast. See his notes on the passage.]
rendering—to the wild beasts, such are those which dwell upon the mountains, here—as elsewhere in the woods, or forest, or wilderness—the tamest being more properly beasts of the field. And of these peculiarly is this passage of the Psalmist to be understood, how God by his special providence prepares food for those which have no other care taken for them. Beasts that live among men are by men taken care of; they enrich the ground with manure, and with water from springs and rivers, and till the ground, and that brings forth corn for the use of these cattle as well as men. But the wild beasts that live upon the mountains, and in woods and desert places, are fed only from the heavens: the rain that from thence distils enricheth those dry hills, and maketh grass to grow there, which else would not; and so God giveth to these wild beasts their food after the same manner of divine providence, as in the end of the verse he is said to provide for the young ravens. Of which saith Aristotle, Hist. Animal. vi. 17, ταῦτας νεοτίως οἱ κοράξ, the crow or raven exposeth and forsakes her young ones when they are not able to help themselves, and must certainly perish, if God by his special care did not provide for them. See Valerius de Sacra Philosoph. p. 317. This therefore being the clear design of these two verses, the eighth and ninth, spent only on these two instances, the wild beasts and young ravens—which agree in this, that they are left destitute of all provision but what God sends them, as a shower of manna, as it were immediately from heaven—it is yet quite deformed by the vulgar reading of it, taken out of some copies of the LXXII, which at the end of ver. 8, after the mention of the grass upon the mountains, add καὶ χλόη τῆς δειλία τῶν ἄνθρωπων, and herb for the service of men, of which there is no least footstep in the original—nor place in the due rendering of the words as there they lie—nor yet either in the Chaldee or Syriac; and of which therefore we may certainly resolve, that it was taken in by some ignorant sciolus from Ps. civ. 14, where we find those words, and, from the copies of the LXXII once corrupted, derived to the Latin and Arabic, &c. Of נֵפִית Abu Walid saith, that it is spoken of four-footed living creatures, yet so as that it sometimes comprehends birds also, which must be discerned by the place. Not unlike is the explication of the Arab. Lexicon, אל קמאס, of הניב [זָעָפָה], viz. that it is any four-footed living thing, although of such as are in the water; or perhaps any living creature indifferently without distinction, i.e. any irrational living creature; but Bahmak [זָעָפ], from the same root, is restrained to lambs and kids.

PSALM CXLVIII.

4. [a] heavens of heavens] What this phrase לְכָל־הָאֱלֹהִים לְכָל־הָאֱלֹהִים, heavens of heavens, signifies here, will best be gathered from the context, and by

[Cujus loci interpretet narrans corvos pullos suos adhuc implures destinuere in nido, neque nutrire usque dum nigrescant, quod suae esse ante [non?] agnoscant, vel ut ali exsistat, quod sint alio obivio ut redire in nidum non recordentur. Interim ergo illos, omni destinatos ope, damare quasi Deum invocantes, et nutrii celesti rore aut pretiaviolantibus muscis aut vermiculis in nido genitis. Val. de Sac. Phil. p. 438. 8vo. Lugd. 1583.]
comparing this place with Ps. civ. 3. In that place, after the description of the highest heavens, by the style of light covering God—a luminous palace—is mentioned the stretching out the heavens like a curtain—which that it signifies the whole body of the air, see note on ver. 2 of that Psalm—and laying the beams of his chambers in the waters, which that it belongs to the clouds of rain in the middle region of the air, see note on ver. 3. And just so here, after the sun, moon, and stars of light, by which the whole body and spheres of the heavens are signified, there follows next the heavens of heavens, and the waters above the heavens: where, as in all reason the heavens of heavens are but the highest of those heavens, above some part of which the waters are here said to be placed, so, in case the waters be no higher than that region of the air where the clouds are, the uppermost regions of the body of the air must be resolved to be that which is here meant by the heavens of heavens, and not the ethereal globe, which we call heaven. That this is so, may be farther approved by the use of the word מים in Scripture; and that cannot better be fetched than from the first chapter of Genesis. There it is certain the word is used first more generally for all the other parts of the world, beside the terrestrial globe, as when ver. 1—and in many other places—the heaven and earth are the dichotomy, by which the whole world was designed to be set down, all that God created. Secondly, it is as evident that the word is used for the ethereal or celestial globe, as ver. 14, when he saith, Let there be lights in the firmament of the heaven, and ver. 16, it is specified what that light was—the sun to rule the day—by which it is evident that מים, the expansum of the heavens, notes that ethereal body where the sun and moon, &c. are. Thirdly, it is still as manifest that the word is used also for the air, ver. 20, 26, 28, 30, where the place wherein the birds fly is styled מים, the firmament of the heavens, and simply the heavens; for which the Targum of Jonathan reads מים, the air of the firmament, or expansion of heavens, ver. 20, and מים, the air of heavens, ver. 26, and simply מים, the heavens, ver. 28, 30. So again when מים, an expansion, is made in the midst of the waters, that divided the waters from the waters, ver. 6; this expansion, ver. 8, is called heaven—מים in probability from מים, waters, in the dual number, those two sorts of waters above, and below the firmament—which consequently must be the air, that intercedes and divides between the watery clouds, and the waters on the face of the earth: and accordingly those upper waters are affirmed by the Hebrews, R. Solomon, &c. to be still מים, מים, pendulous in the air, and that, saith he, מים, מים, by the word or command of the king: and so when the rain came down in the flood, it is said the windows or floodgates or cataracts of the heavens were opened, Gen. vii. 11, as in a drought the heaven is made iron, Lev. xxvi. 19, and shut up, and many the like phrases. The air then being those heavens, above part of which are those clouds of waters, the heavens of heavens, immediately foregoing, cannot probably signify more than the whole body of the air; all the regions of it, or else the uppermost region of it, as Lord of lords is the supreme or sovereign Lord of all others. It is true, when the context requires it, the heavens of heavens may signify the highest heavens, otherwise called

[But see my note on Ps. xix. 1.]
the highest, or the height in the abstract, the place of God's throne: so Deut. x. 14 and Nehem. ix. 6, where by the heaven and the heavens of heavens, and the earth, the whole creation is signified; and therefore Jonathan's Targum there adds, נפתל. ויצוה רוחו, and the assembly of angels that are therein, that they may be ministers before him. And so, I suppose, 1 Kings viii. 27, when of God's immensity it is said, Behold, the heaven, the heaven of heavens—that habitation of his throne—cannot contain him, and Ps. cxv. 16, the heavens of heavens are the Lord's, in opposition to the earth following. But that hinders not but that here, the place of the sun, moon and stars being before mentioned, and the waters above the heavens, or clouds, after, the heavens of heavens in the midst betwixt these may be the upper region of the air. And so I suppose, Ps. lixviii. 33, where of God it is said, that he rideth upon the heavens of heavens, and sends out his voice, and that a mighty voice, it may well refer to the coming of God by the presence and ministry of his angels, and thundering in the air, and declaring his will to his people in Mount Sinai, as at the giving the law it is described, and as elsewhere God is said to come in the clouds, and his voice to be heard there, and to ride upon the cherub, and to come flying upon the wings of the wind; whereas in that Psalm the highest heavens are expressed by another style, that of כנרת, of which see note on ver. 4 of that Psalm. As for any eternal or incorruptible waters, which from this text some men's fancies have produced, and then found a ground for their fancy, ver. 6, he hath established them for ever and ever, that place will never be able to conclude for them; the full importance whereof is no more than that all that was forenamed, being the good creatures of God, were by him preserved and continued also—and so God [is] to be praised for his works of preservation as well as creation—and ruled and managed by him, as it there follows, he hath made a decree which shall not pass. The Chaldee, which may seem to have understood the heavens of heavens here for the ethereal globe, and above the heavens for the place of God's residence, have given another kind of paraphrase of it, Praise him, ye heavens of heavens, and ye waters that depend on the word of him which is above the heavens; according to that of the Jews, which acknowledge the key of rain, as that of the womb, to be in peculiar manner kept in God's hand. But so it well may be, and yet be no higher elevated than the air, and there hang in clouds, till God please they shall dissolve and distil upon the earth. And considering how frequently the place of rain and of thunder, and of all other meteors, is called the heavens, there is no cause to doubt but the air is here meant by the heavens above which the waters are. Aben Ezra here calls it התלן, the sphere of fire, which is above the things which are here, after this, recited. Kimchi is observed somewhere to say, that the heaven of heavens may signify the lowest heavens, as a servant of servants doth the meanest of servants, Gen. ix. 25.

PSALM CL.

1. [a] Firmament of his power] The word יפר, expansion, which by

5 [This cannot be so translated. The Hebrew is רוחב, the heavens, yea the heavens.]
the LXXII is generally rendered στερέωμα, firmament—in respect of the firmness, stability, and compactedness of that vast body, so distended and beaten out, as it were, by God, after the manner of a plate of gold or any other metal—is known to comprehend both the regions of the air, and all the celestial orbs, all that is above and surrounds the earth. Here it is taken, as Gen. i. 14, for the superior part of this expansion, that which we call the heavens, which being the place of God's special residence is called the expansion or firmament of his power, the throne where this powerful God of heaven dwells. But then, as the sanctuary, or place of God's appointed solemn worship here below, is by the apostle, Heb. ix. 23, 24, styled the figure and pattern, or copy of heaven, and God pleased in a singular manner to presentiate and exhibit himself there, so the sanctuary in this verse, expressed by בִּשָּׁם, is his holy, or holiness—but by the Chaldee expressed to be קִרְיֹת הָעָם, the house of his sanctuary—is poetically set down by this style which belongs to heaven itself, as the church of God in the New Testament is oft styled the kingdom of heaven. So Aben Ezra renders the firmament by נֵבֶר, the ark, and saith the Psalm is an exhortation to the Levites to praise God, who upon these ten sorts of instruments were wont to play in the temple; and accordingly all of them are distinctly reckoned up.

3. [x] with the sound of the trumpet] The Hebrew כְּנֶסיָּה undoubtedly signifying a trumpet—and so interpreted by the LXXII σφαῖρα, by the Chaldee שַׁמַּיָּה, lightly varied from the Hebrew—is yet rendered by the Syriac מְעַבְּדֵךְ—from which the Latin cornu is but little removed—an horn; but this not to inject any suspicion that any other instrument is here meant, but only to refer to the ancient custom of making their trumpets of that matter, the horns of beasts bored or made hollow; agreeable to which is the Arabic [رضو], a trumpet—and the Latin buccina hath some affinity to that—from the common Hebrew verb נָשַׁע, to empty or make hollow. The use of trumpets in war to celebrate a victory, and not only so, but to excite their soldiers and encourage them to fight, is most known, and allowed by the usage of all nations to have that propriety in it; and so might not unfitly be derived from the camp to the spiritual παραστασις or warfare, God's service in the temple, both to celebrate their thanksgivings with this solemnity of greatest joy and transportation, and also to quicken, to stir up affections in the performance of such sacred offices. The first mention we find of it in Scripture is in consort with thunder from heaven, Exod. xix. 16, to solemnize and signify the presence of God on Sinai, and to raise a reverence in the people, and withal to assemble them thither. And that use of it for the calling assemblies, as it is taken from the military custom of assembling all to battle unanimously by this sound, so is it of God's own appointment, Num. x. 2; and to that use I suppose are the trumpets designed, which are mentioned with other utensils of the temple, 2 Kings xii. 13, snuffers, basins, trumpets, &c. But for the use of trumpets in consort or harmony with other instruments, for the lauding of God, to which only this place belongs, the first mention we find of them is 1 Chron. xiii. 8, at David's fetching the ark from Kirjath-jearim; when he and all Israel played before
God with all their might, and with singing, and with harps, and with psalters, and with timbrels, and with cymbals, and with trumpets; so again xv. 28. So on another, and not so festival an occasion, when on Azariah's prophecy Asa and Judah made a covenant to God, 2 Chron. xv. 14, they have unto the Lord with a loud voice, with shouting and with trumpets and with cornets. And as Jehoshaphat, 2 Chron. xx. 20, at his going out against his enemies, to his exhortation to belief in God, adds the appointing of singers unto the Lord, ver. 21—and this attended with a signal blessing, ver. 22, a victory over their enemies wrought by God's hand—so they celebrated their triumph accordingly, going in procession to Jerusalem with psalters and harps and trumpets, ver. 28. So on Hezekiah's reformation and sacrifice, 2 Chron. xxix. 26, 27. The Levites stood with the instruments of David, and the priests with the trumpets: and when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David, king of Israel. So at the laying the foundation of the temple, when it was reedified, Ezra iii. 10. They set the priests with trumpets, and the Levites with cymbals; and so at the dedication of the wall, Neh. xii. 35. And as here, so Ps. xciii. 6, the praises of God are appointed to be sung with that joyful noise that the harps and trumpets and cornets do send forth. From these premises it will not be difficult to judge of the solidity of that annotation which the Geneva Bible hath affixed to this verse in these words, Exhorting the people [only] to rejoice in praising God, he maketh mention of those instruments which by God's commandment were appointed in the old law, but under Christ the use thereof is abolished in the church. If by this phrase, appointed by God's commandment in the old law, be meant, that the use of these instruments was any part of the ceremonial law, given by God to Moses—in which only the abolishing of it in the Christian church can be founded with any appearance of reason—it already appears that there is no truth in this. For as this practice of praising God with the assistance of instrumental as well as vocal music is found to be ancients farther than the giving of the law in Sinai, much more than of the ceremonies in God's service either in the tabernacle or temple—being related of Miriam the prophetess, the sister of Aaron, Ex. xv. 20, that to celebrate the delivery out of Egypt, to Moses's song, [she] took a timbrel in her hand, and the women went out after her with timbrels and with dances—so the appointment of it in God's service cannot by the Scripture be deduced from any higher original than that of David, according to that of 2 Chron. xxix. 26, which expresseth the instruments to have been ordained by David; the appointment, I say, or prescript command; for as to the practice of it, we have an earlier example and instance of that, 1 Sam. x. 5, where the company of prophets are met by Saul, coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them, while they prophesied, or sang praises to God. And another yet earlier I mentioned, that of Miriam and her maidens. And indeed the universal usage among all the nations that we read of gives us cause much rather to assign it a place in the natural religion which the common light of reason directed all civilized nations to, in attributing honour to God, than to number it among the ceremonies of the Moscaial law. Homer, one of the ancietest heathen writers that we
have, gives a sufficient account of the usage of the Greeks in celebrating the praises of the gods and heroes upon the harp; and after him nothing [is] more frequent than the mention of the *peans, dithyrambs, choriambs, pythaule, the νυμασοφάρος of Bacchus, the Phrygian way of service unto Cybele with the drum, the Egyptians to Isis with the timbrel or sistrum. Of the more Eastern practice the third of Daniel is sufficient testimony, where the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music are used in the worship of their idol-gods, ver. 5. As for the Western or Roman, music was so great an ingredient in their religion, that in the first ages of that state, before they had learnt and received in to their own the rites of the nations they conquered, the *tibicines had a college or corporation among them; and when upon a disobligation they left the city, the senate addressed a solemn embassy to them to bring them back, and at their return courted them with the donation of all the privileges they desired. By all this it appears how little affinity to truth there is in that observation, which made church-music a piece of abrogated Judaism, it being no part of the law given by Moses, and so great a part of the religion of those to whose rites the Mosical economy was most contrary; and yet so far also from being defamed by the idolatrous heathens using of it, that the prophets among the Jews practised it, Miriam celebrated the deliverance from Egypt with it in the presence of Moses, and David solemnly ordained and endowed it—and from him the rest of the kings of Judah—in the tabernacle and the temple. Which appointment of David's although I suppose it not so far to be extended as to lay an obligation on all Christians in all their services to use this solemnity of instrumental music—David's practices being not thus obligatory to us, nor his appointments reaching all Christians—yet, first, neither is there any reason deducible from hence to persuade us that these instruments taken in to assist in God's service either then were, or now are, unlawful on that account, because they were not commanded by God, but appointed by David: for it being evident that David was both a prophet and a king, the former—if not the latter of these alone—enabled and qualified him to ordain ceremonies in God's service, as is visible in his numbering the age of the Levites, 1 Chron. xxiii. 27, otherwise than Moses had appointed, ver. 3, and Numb. iv. 3, and by his design to build God a temple not commanded—but after forbidden—and yet his design of doing it approved by God. And, secondly, the motives which recommended the use thereof to David and his successors after him, being not shadows of things to come—which therefore by the presence of the substance, the coming of Christ, are abolished—but reasons of equal efficacy now, and before, and in his time, viz. the propriety of those sounds to express and add to the solemnity of rejoicing, to enliven and stir up dull, and to compose irregular affections, to raise and inflame devotion, to transport into holy ecstasies; and this, as Boethius tells us, by virtue of the answerableness of the notes in music to those observed by nature in the temper of the body, which makes a well-composed  

b [See II. A. 473. L. 185, &c., Od. Θ. 366, 499, &c.]  
1 [See Val. Max. ii. 5. § 4.]  
J [See Livy ix. 30; Ov. Fast. vi. 657, sqq.]
harmony, a moral at least, if not even a natural instrument to work changes in human affections; and if the music be designed with judgment, and with respect to the present occasions, that change must in reason be to the better, and not to the worse,—on these premises, I say, the least that can be inferred is, that if we only consider church-music as a suitable attendant on divine service, it is no more abrogated by the gospel, than prostration of the body in prayer, setting apart festival solemnities, making oblations, building oratories, and the like; and again, if we join to this the consideration of the particular uses of it, then, unless we have none of these wants which music is proper to supply, the use may now as reasonably be retained in the church—and that for other parts of God's service as well as that one of lauds and magnificats, from the examples of Asa and Jehoshaphat forementioned—as it was introduced into God's service in and before the temple. Yet when I say it may, I do not assume it must. When by the consent—in a manner—of all mankind, I discern it looked on as an agreeable attendant and ornament of natural religion, I do not yet esteem it either as any the least part of the substance, or so much as a necessary rite of divine service, but place it in the classis of those things which, when they are seasonably and decently and reverently used, express our honour to the Deity. It is most certain, I may speak the praises of God without the addition either of instrumental or even of vocal music; and so I know we may pray, and not in a church or consecrated place, and without the lowliest posture of the body, that of prostration. Yet it will as little be doubted upon Christian principles, or those which are common to all religion, but, as these, so that, when it is by the piety of governors, or without—so it be not against—their commands superinduced, it will with good propriety fill up the solemnity and honorary respect, and so—though abstracted from the forementioned accessory advantages—maintain against all rational opposition the decency of retaining it in the church of Christ. Thirdly, to say still, after all this, that it is abolished in the Christian church, and neither to shew where, nor to tender any analogy or parity of reason by which that may with some probability at least be inferred; but having unsurly suggested that it was appointed by God in the old law, on that undue suggestion only, without the least tender of farther proof, to dictate magisterially that it is abolished, what is this but the fallacy in logic of begging the question, and no small degree of the sin of dogmatizing, as far from the methods of reason, as the purity or liberty of the gospel? Especially when the apostle under the new testament, by prescribing psalms and hymns and spiritual songs, Eph. v. 19—which three words are observed to comprise all the sorts of songs and psalms mentioned among the Jews in the Old Testament; of the last of which those very Geneva Annotations say, that they are peculiar and artifidious songs, made fuller of music—and by the addition of singing and making melody—the latter ψάλλοντες probably referring to instrumental, as the former [ψαλμοι] to vocal music—seems so far from the least unkindness to the music customary in the temple, that

* The psaltery is a known instrument among the Hebrews, to which ψάλλεω may refer.

HAMMOND ANNOTT.
he rather recommends it on fit occasions to the Christians. Nor can there be any reason rendered, either Christian or moral, why vocal music should be commanded under the gospel, and yet instrumental forbidden; or why songs more than ordinarily artificious, and fuller of music, being in the Genevan judgment prescribed, should yet be interdicted the additional use of the harp or organ, or any other sort of grave, solemn, and most esteemed musical instruments, to accompany, and either assist or adorn them. A more rational inquiry it would be, whether, when the holy anointing oil, wherewith the tabernacle was anointed, was not to be used for secular purposes under the severest penalty, Ex. xxx. 33, such instruments, first, so solemnly appointed, and thereby in a manner consecrated by David the holy Psalmist, and, secondly, honoured by the usage of the temple and also the Christian church, be not in some degree debased, if not profaned, by being forbidden their original proper use, and employed to uses most contrary.

HOSANNA, HALLELUJAH.

THE END.
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CORRIGENDA.

Vol. I. p. 315, note, for יהיה read יהיה.
Vol. II. p. 44, l. 17, for יהיה read יהיה.
P. 67, l. 4, for Lord read God.
P. 73, l. 3, omit dagesch in נ.