THE

HOLY BIBLE,

In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

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THE BOOK OF JOB; PSALMS; PROVERBS, ECCLESIASTES,
AND SONG OF SOLOMON.

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INTRODUCTION TO THE BOOK OF JOB.

The Book of Job holds a place peculiar to itself,—indeed, an unique place,—among the Scriptures of the Old Testament.

Job was not an Israelite. He did not dwell in Canaan, but in Arabia. He is called in this Book “the greatest of all the men of the East." Whatever may have been the time in which he lived, certain it is that neither he, nor any of his friends who are introduced in this Book, were subject to the requirements of the Levitical Law. They were not Hebrews, but Gentiles; and they were depositaries and witnesses of moral and religious truths, which had been revealed to man by God at the beginning. 3

Especially Job himself, who is described by the Sacred Writer as “a man perfect and upright, one that feared God, and eschewed evil," and is pointed out by God Himself as such, so that none was “like him in the earth," was a representative of the pure religion of the primitive ages of the World.

Job was a Patriarch, a Prophet, and a Priest, not of the Mosaic dispensation, but of the universal family of Man. The utterances of this Book, concerning doctrines of supernatural truth, are not from Mount Sinai, or Mount Sion, but are like echoes of the oracles of God Himself conversing with Man in Paradise.

These characteristics impart a special interest to the Book of Job. The hero of it was not a Hebrew, but a Gentile; and yet, from time immemorial, it has had a place in the Hebrew Scriptures; and, as we shall see, many of the Hebrew writers adopt its language. It is a Bible of primeval Revelation; and it bears an independent Testimony to the rest of the Old Testament, and also to the Gospel of Christ.

Let us consider these two points.

I. First, the Book of Job is in perfect harmony with the writings of Moses, and of the Prophets.

The Omnipotence, Omnipresence, and Eternity of God, His Holiness, Wisdom, and Justice, the Creation of all things by Him, their preservation and government by His power and love, are asserted in the Book of Job, in terms similar to those which are employed by Moses and the Prophets. It also affirms the existence of Angels; their creation by God before the formation of Man; the personal existence of an Evil Spirit, called Satan, or Adversary; his restless activity in working mischief, and his insatiable desire to injure Man, and to draw him from allegiance to God.

It also declares, that although Satan is the Author of the evil which men suffer in this world, yet Satan's power is not co-ordinate with that of God, but is subordinate to it; and is exercised by

1 Job i. 3.
2 The incidental notice, which at first may seem barren of interest, at the close of the twenty-second chapter of Genesis, which relates the history of Abraham’s sacrifice, has a special value for the Book of Job. It is there related that it was told Abraham that his brother Nahor had become the father of two sons, Huz (or Uz) the firstborn, and Bezer his brother, and Kemuel the father of Aram, and Bethuel the father of Rebekah, who became the wife of Isaac.
3 The land in which Job dwelt, “the land of Uz" (Job i. 1), seems to have derived its name from the firstborn of Abraham’s brother; and “Elihu the son of Barachel the Bezzalel, of the kindred of Ram,” who performs so important a part in this book, appears also to have been descended from Abraham’s brother (see below, xxxii. 2). Thus Job and his friends were collaterally connected with Abraham. The righteous Gentile has a brotherly relationship to the faithful Hebrew. The Pentateuch was placed by the side of the Ark (see above, on Deut. xxxi. 9, 20), and the Book of Job lies, as it were, by the side of the Pentateuch.
4 See on i. 5; xlili. 8.
5 Job iii. 16, 21.
6 Job v. 9; vi. 14; ix. 5.
7 Job x. 5; xxxvii. 2.
8 Job iv. 17; xv. 15; xxv. 5.
9 Job v. 10; xiii. viii. 4—12.
10 Job x. 13; xiii. ix. 13—18; xxxviii. 39—41; xxxix. 1—6.
11 Job i. 6; xi. 1; ir. 18; v. 1; xv. 15; xxxii. 23; xxxvii. 7.
12 Job i. 6; ii. 6.
13 Job x. 11—11; ii. 4—7.
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His permission 1, and is controlled by His will, and is made subservient to His glory, and to the accomplishment of His wise and beneficent purposes in the moral training of His servants, in order that their affections may be weaned from earthly things, and may be fixed on heavenly 2, and in order that they may achieve the victory, and gain eternal glory, not by their own strength, but by God's power working in them.

The Creation of Man from the dust of the earth 3 is supposed to be known to the readers of the Book of Job. The original promulgation of the Law of God declaring to Man in Paradise that obedience to God is the essence of Wisdom, is here set forth in the sublimest language 4. The Fall of Man through disobedience to that Law 5, and the consequent taint of impurity cleaving to all his descendants 6, are also recognized in it.

There is reason also to think that this Book refers to the two great Judgments executed by God for sin,—the one by Water, at the Flood 7; the other by Fire, on the cities of Sodom and Gomorrah 8; and also to the vengeance of God, punishing the haughtiness and obstinacy of Pharaoh, and overwhelming the host of Egypt in the Red Sea 9.

The God who is represented as performing these mighty works, and who is worshipped by Job, is called JEHOVAH 10,—the Name which the God of Israel 11 claimed as exclusively His own.

Thus, then, the Book of Job, which describes a state of society external to the Mosaic economy, is seen to harmonize with the Pentateuch, and bears testimony to its truth.

Besides, the Book of Job not only confirms the Pentateuch, but it is supplementary to it.

The Mosaic Law came from a perfect God, but it was given to an imperfect people. And it effected perfectly what it was designed to accomplish. It did this by condescending to the imperfections of those to whom it was given, and by endeavouring to elevate them to a more perfect condition.

It gave temporal promises to the Hebrew Nation, because they were not as yet fitted for a more spiritual system, and in order that they might be qualified and prepared for the Gospel of Christ, which was foreshadowed by the Mosaic dispensation.

The Israelites at the Exodus from Egypt were like children who needed visible excitaments. They had long been enslaved by the bondage of Egypt, their eyes had been familiarized with its superstitions, and their appetites had been surfeited with its indulgences. They could not be weaned from these things but by slow degrees. The system, therefore, by which they were trained under Moses in the wilderness, was one of immediate rewards and punishments. It did indeed suggest to the mind of every thoughtful and devout worshipper, glorious visions of what is spiritual, heavenly, and eternal. The doctrines of the immortality of the soul, and of the Resurrection of the body 12, are interwoven into the language of the Pentateuch 13. A heavenly inheritance was prefigured by the earthly Canaan, and lay in the distant horizon before their eyes. The Writer of the Epistle to the Hebrews assures us, that the old Fathers "died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, and desired a better country, that is, a heavenly; and therefore God was not ashamed to be called their God, for He had prepared for them a city 14."

But the Pentateuch needed a spiritual commentary, which would expound the true character of the Hebrew Theocracy, and would interpret the meaning of the promises contained in the Mosaic Dispensation.

This commentary is supplied by the Book of Job.

The Book of Job does not contradict the Pentateuch, as is alleged by some 15. If this had been the case, it never would have been received by the Hebrew Church into the Canon of the Old Testament, and never would have been placed on a par with the writings of Moses as divinely inspired Scripture. The Book of Job does not contravene the Pentateuch, but explains it.

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1 Job i. 12; ii. 6.
2 "Patimatur adversitates," (says S. Augustin.) "ne viator, trudens ad patrum, stabulam pro domo diligent." 3 See Job i. 21. Cp. x. 9; xxx. 23. 4 See Job xxviii. 128, and especially v. 28, and the note. 5 Job xiii. 20. 23. 6 Job iv. 17; v. 6, 7; vii. 20; ix. 20; xiv. 1; xv. 11; xxi. 33. 7 Job xxii. 15—18; xxxv. 30. 8 Job v. 14, 15; xxii. 10; xxxvi. 14. 9 Job ix. 13; xv. 20. 10 See Job i. 21; xii. 9. 11 See above, on Exod. vi. 3. 12 See above, on Gen. xxii. 2; xlvii. 29; i. 24, 25. Exod. iii. 6, and below, Luke xx. 37. 13 See above, on Gen. xxx. 8; xxxvii. 35. 14 Heb. xi. 13—16, 22—40. 15 e.g., by De Wette, Umbreit, Hitzel, and others, who characterize the Book of Job as composed in a spirit of antagonistic counteraction to what they call Mosaism.
INTRODUCTION TO THE BOOK OF JOB.

In this Book, the devout Israelite beheld Job, not an Israelite, but a Gentile, and yet described by the Holy Spirit as "a perfect and upright man, one that feared God, and eschewed evil" — one who was acknowledged by Jehovah Himself, the God of Israel, in the presence of the assembled Angels of heaven, as without his match upon earth. And yet the Israelite reader of the Book of Job saw this holy man delivered by God into the hands of the Tempter, to be severely tried by him, and grievously afflicted in this life. He beheld him deprived of all his worldly goods in one day, and bereft of all his children, and smitten with a painful and loathsome disease, and tempted by his own wife, and calumniated by his friends; and he heard Job expressing no hope of restoration to health or wealth in this present world, but looking forward, with fervent faith, hope, and joy, to a blessed resurrection, and a glorious immortality.

May we not therefore say that the writings of Moses are illuminated with heavenly light by the Book of Job?

In the dealings of Jehovah, the God of Israel, with this devout Gentile, who was a Priest of the Patriarchal dispensation, and was a Prophet inspired by the Holy Ghost, the minds of all faithful Israelites were opened to the great truth, which was afterwards fully revealed in the New Testament, that God's love and care are not limited to any age or nation of the world, but are extended to every nation and place. Their thoughts were elevated and enlarged, and they were taught to look beyond the narrow pale of the Levitical Ritual, and to interpret aright its figurative symbols, and to embrace in the yearnings of brotherly love all the devout spirits of the Gentile World, and to cast their eyes forward with hopeful aspirations to the Universal Church of God. They were also taught by the Book of Job not to measure God's favour by man's temporal condition in this short and fleeting life, and to mount upward to the Elysian heights of spiritual contemplation, and to look far beyond the borders of the land of Canaan, to the glory and blessedness of that future and everlasting inheritance, which was foreshadowed by it, and which is assured to all the children of Abraham's faith, in every age and country, by Abraham's Seed, which is Christ.

II. These considerations lead us to observe, that the Book of Job affords evidence also of the truth of Christianity.

This Book is a rich treasure-house of pure primitive religion; and it shows that the Gospel of Christ is not a novel religion, but that, as to its essence, it is that dispensation for which holy men had ardently yearned from the beginning of the world, and is the complete development of those doctrines which they received by original revelation from God.

The Book of Job is full of spiritual mysteries. It may be called a Pentateuch beside the Pentateuch, and a Gospel before the Gospel.

That the Book of Job teaches the doctrine of a Plurality of Persons in the One Godhead, it might be presumptuous to affirm. It has been quoted by early Christian Theologians as asserting the Divinity of the Holy Ghost; and whether it explicitly declares that doctrine or no, it doubtless is in accordance with it. Job proclaims in the clearest terms his belief in the Resurrection of the Body, and displays a lively faith in the existence of a Redeemer, Who will stand hereafter upon the earth, and will call forth the Dead from their graves; and he asserts, that he himself, in seeing Him, will see God. This Book declares, in language scarcely less explicit, that this Deliverer is the Conqueror of Man's ghostly Enemy, and that He will bruise Satan beneath His feet, and that He alone can enable men to overcome his power. It speaks of this Divine Deliverer in words which, when read by the light of the Gospel, describe Him as a Mediator between God and Man, and as answering His hands upon both, and joining them together in Himself; as reconciling Man to God, and as providing a ransom for Man, and as justifying him with God, and as rescuing Man from death, and as purchasing for him peace and joy.

In this respect, the Book of Job affords a strong argument for Christianity. It shows that the Gospel is in accordance with that religion which was delivered by God to man in the primitive ages, and was preserved in the families of holy men, like Job, for many generations. It justifies the ways of God to men, and shows that "He did not leave Himself without a witness" in the Gentile world.

1 Job i. 1. 8. 2 Job i. 8; ii. 3. 3 Job xii. 25—29. 4 See on Job i. 5; xii. 8. 5 Acts xii. 22—23; x. 12. 1 Cor. iii. 13. 6 See St. Stephen's speech, Acts vii., and St. Paul's sermon, Acts xiii., and St. Peter's words, Acts x. 34, 35, and Rom. iii. 22—23; x. 12. 7 See Job xxxi. 4. 8 See Job xiv. 25. 9 See below, on xiv. 25—29. 10 See notes below, iii. 8; xxvi. 13; and on xlv. 15—24; and on xiv. 1. 11 Acts xiv. 17.
in those early times; and that the religious faith and worship of many men and households in those ancient times, were far more pure, far more spiritual, and far more enlightened, than the faith and worship which prevail in many nations in the present day, which boast of their civilization and Christianity. It proves that Paganism and Idolatry are not an original upgrowth of primitive religion, but are deflections from it, and corruptions of it. It shows that many men, like Job, in the Gentile world, were saved by Christ, seen from afar by the eye of faith; and that Christianity is not at variance with any thing that was believed by good men in primitive ages, but is a clear manifestation of those truths which were revealed by God Himself to man in Paradise, and which are now confirmed with surer promises, and enforced with stronger obligations, and urged with more constraining motives, and enlivened with brighter hopes, under the blessed light of the Gospel.

Thus the Book of Job is a witness from the domain of Patriarchal religion, confirming our faith in the Divine origin of the Mosaic and Evangelical dispensations.

There was therefore a special providence in the composition of the Book of Job, and in its reception into the sacred Canon of the Hebrew Scriptures of the Old Testament. The Hebrew Nation, holding the Book of Job in its hands, and displaying this Book as equally inspired with the Books of Moses, bore witness to the World, that an Universal Religion of consummate purity and holiness existed among men, outside the commonwealth of Israel, and independently of the Sinaitic Legislation. The reception of the Book of Job into the Hebrew Canon was a generous and large-hearted act of genuine sympathy, and comprehensive liberality and love. It was like a kiss of peace given by Israel to its brother the Gentile World. It was a pledge of the future union of all Nations in Christ. It was a practical avowal on their part, that God’s favours were not restricted to the Hebrew Nation; and it was a practical protest against that narrow sectarian spirit which was afterwards the bane and canker of Israel, and prejudiced their minds against the preaching of the Gospel to all Nations of the World. And, as we shall see, they possessed also in the Book of Job an antidote to that vain-glorious spirit of self-righteousness, which was their besetting sin, and was another hindrance to their reception of the doctrine of Justification by faith, as preached by the Church of Christ.

These remarks may be summed up with this joyful consideration, that in professing the doctrines of Christianity, we are declaring our belief in those truths which cheered the eyes of holy men from the beginning; and that we are permitted to dwell in the meridian splendour of which they saw the orient gleams from afar. Surely it is a blessed thought, that the One Great Sacrifice of Christ on Calvary was, as it were, the World’s cynosure, or bright polar star, even from the beginning; or, in other words, it was the object, to which the eyes of the faithful looked through a long avenue of ages, beginning at the borders of Paradise; and that in the Church of Christ we hold spiritual communion, not only with Abraham, Moses, and the Prophets, but with the Melchizedeks and Jobs, the Priests, Prophets, and Patriarchs of the Universal Family of Man; and that thus we have a vision of the future union of all people and tongues in one fold under One Shepherd. Surely, also, it is a glorious reflection, that if we remain stedfast unto the end, and if we fall asleep in Christ, our souls will be carried by Angels, at the moment of our dissolution, into that blessed place, where the spirits of all, who, from the days of Abel, have departed in the true faith, are awaiting the sound of the last Trump, and the Resurrection of their bodies; and that we shall hold sweet converse with them, and shall hereafter stand together with them, arrayed in white robes, and bearing palms in our hands, and join in their hallelujahs of praise, singing, “Salvation to our God, which sitteth upon the throne, and to the Lamb.”

III. This brings us to consider, What is the design of the Book of Job?

The Book of Job is sometimes said to have been composed for the purpose of affording a solution of the problem, how the sufferings of the righteous in this world can be reconciled with the justice of God.

This, no doubt, is a part of its design; but it is only a part. The Book of Job has higher aims than this.

In it the veil is lifted up, which separates the visible world from the invisible; and we learn that the sufferings of good men, like Job, are permitted by God, but are not inflicted by Him. It is revealed

1 Rev. vii. 9, 10.
to us in the first two chapters of this Book, that these sufferings are caused by the malice of Satan plotting against man, in order that man may fall ignominiously; and that they are permitted by God's love, in order that man may rise gloriously. The true character of such afflictions is brought out in a clear light, by means of the erroneous views and fallacious statements of Job's friends, with regard to human calamities. Job's three friends, Eliphaz, Bildad, and Zophar, imagined that it is inconsistent with belief in God's righteousness and omnipotence, to suppose that good men can be miserable in this life; and they appealed to the testimony of former ages in support of this theory. They inferred from Job's grievous sufferings that he must have been a heinous sinner; and they insinuated that all his pious acts had been only like a specious mask of hypocrisy, by which he had deceived the world, but could not impose upon God; and they assured him, that if he would repent of his sins, he would be delivered from his affliction, and be restored to his former prosperity in this life.

"Remember," they said, "Who ever perished, being innocent?
Or where were the righteous cut off?
Is not thy wickedness great?
And thine iniquities infinite?
I would seek unto God,
And unto God would I commit my cause:
He shall deliver thee in six troubles:
Yea, in seven there shall no evil touch thee.
If thou wert pure and upright,
Surely now He would awake for thee,
And make the habitation of thy righteousness prosperous."

Job protests against these cruel insinuations, he refutes these groundless assertions, and rejects these vain assurances. He affirms that the ungodly often prosper in this life:

"The earth," he says, "is given into the hands of the wicked:
God covereth the faces of the judges thereof;
The tabernacles of the robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth abundantly.
Wherefore do the wicked live,
Become old, yea, and are mighty in power?"

He also appeals to God, as knowing that he is not wicked; and he says that he will maintain his own integrity; and his only desire is, to be allowed to appear before God for trial, and to plead his cause at His tribunal; and he expresses a confident assurance of being acquitted, as having faithfully performed his duty to God, his neighbour, and himself.

Yet, he says, he has no hope of restoration in this world; and he looks forward to another state of being, as his only comfort:

"Oh that Thou wouldest hide me in the grave,
That Thou wouldest keep me secret, until Thy wrath be past,
That Thou wouldest appoint me a set time, and remember me!
If a man die, shall he live again?
All the days of my appointed time will I wait, till my change come."

And though emaciated by disease, bereft of all his children and worldly possessions, and though tempted by his wife to curse God, and calumniated by his friends as a grievous sinner, yet, full of faith and hope, he exclaims—

"Oh that my words were now written!
Oh that they were printed in a book!
That they were graven with an iron pen
And lead in the rock for ever!
For I know that my Redeemer liveth,
And that He shall stand at the latter day upon the earth:

1 See on Job i. 12; ii. 6.
2 Job viii. 8—13; iv. 7. 18—20.
3 Job iv. 7. Cp. xx. 5. 19; xxii. 5.
4 Job v. 8. 17.
5 Job viii. 7. Cp. viii. 20, 21; xi. 14, 15; xxii. 23.
6 Job ix. 24.
7 Job xii. 6. Cp. ix. 22; xxi. 7; xxiv. 1—22.
8 Job x. 7; xii. 15; xxiii. 3—7. 10. 12; xxvii. 5; xxxi. 1. 35—30.
9 Job xiv. 13—15.
And though after my skin worms destroy this body,  
Yet in my flesh shall I see God:  
Whom I shall see for myself, and mine eyes shall behold, and not another 1.”

The friends of Job had affirmed a proposition which was proved to be false by the first death that ever happened in the world, that of righteous Abel 2; and that statement was very injurious to God, as well as to Job and to themselves, tending to weaken men’s faith in a future state, and in the resurrection of the body, and in a judgment to come 3.

Their allegations therefore were to be refuted; and Job successfully refutes them. His three friends are allowed to bring forward their arguments in three several speeches. Two of them, Eliphaz and Bildad, speak three times. The third, Zophar, speaks only twice. They were reduced to silence by Job 4. Job had triumphed over his friends, but he had not yet gained the victory. He had conquered his friends, but he had not yet overcome Satan. He was not yet accepted by God.

This is carefully to be noted. Job had refuted an error, but he had not yet fully realized the truth. And if the Book of Job had ended here, its principal moral would have been lost.

But at this crisis of the controversy, a new speaker arises, “ELIHU, the son of Barachel the Buzite, of the kindred of Ram 5.”

Scarcely any point in Biblical history and criticism has given rise to greater diversity of opinion, than the character of Elihu, and of his speeches 6.

With all due deference to those who, in ancient and modern times, have expressed a different opinion, I venture to affirm, that the character of Elihu is one of the deepest interest and spiritual significance; and that his speeches exercised a salutary influence on the mind of Job, and performed an important part in bringing the great question of the whole Book to a successful issue; and also in rendering the Book of Job itself what it is,—namely, one of the best Manuals in the world for the afflicted in mind, body, or estate, and one of the richest sources of religious instruction, as well as of religious consolation.

It is expressly stated by the Sacred Writer of this Book 7, that Elihu did not rise to speak on account of any desire to engage in the controversy, and that he had waited patiently till Job and his friends had spoken; and that he was prompted by zeal for God, because “the three friends had found no answer, and yet had condemned Job.”

Elihu, in his speeches, claimed no honour to himself, and ascribed all that he had or knew to the grace of God 8. Elihu also pursued a very different course from that of Job’s other friends. He did not condemn Job as they had done; he did not impute his sufferings to sin. Elihu limited his expostulations with Job to two points. He remonstrated with him for trying to justify himself before God, and for regarding God as his enemy, on account of his present sufferings;

“Surely,” he says, “thou hast spoken in mine hearing,  
And I have heard the voice of thy words, saying,  
I am clean without transgression,  
I am innocent, neither is there iniquity in me.  
Behold, He (God) findeth occasion against me,  
He counteth me for His enemy,  
He putteth my feet in the stocks,  
He marketh all my paths.  
Behold, in this thou art not just:  
I will answer thee, that God is greater than Man 9.”

In these two points, the Sacred Writer himself sides with Elihu. The words of Scripture are, “Job was righteous in his own eyes, and he justified himself rather than God 10.”

God Himself asserts the same thing in His appeal to Job;—

“Wilt thou also disannul My judgment?  
Wilt thou condemn Me, that thou mayest be righteous 11?”

If, therefore, we were to censure Elihu in these two respects (as some have done), we should blame the Author of Scripture, we should censure God Himself.

1 Job xix. 23—27.  
2 Gen. iv. 8.  
3 See below, on iv. 1.  
4 Job xxxii. 1.  
5 Job xxxii. 2.  
6 As will be seen below, in the notes on that portion of this Book. See Prelim. Note to chap. xxxii. Cp. on xxxviii.  
7 Job xxxii. 2—5.  
8 Job xxxii. 1—3.  
9 Job xxxii. 8; xxxiii. 4. In this respect Elihu stands in a favourable contrast even to Job himself, in the earlier stage of the controversy, and until Job is brought to a clear view of his relation to God; see below, on xxxix. 14; Prelim. Note to xxxi.  
10 Job xxxiii. 8—12. Cp. xxxiv. 5, 6; xxxv. 2.  
11 Job xxxii. 1, 2.  
12 Job xl. 8.
Elihu also calls Job's attention to God's wise and merciful purposes in visiting men with affliction:—

"He openeth the ears of men, and sealeth their instruction,
That He may withdraw man from his purpose,
And hide pride from man;
He keepeth back his soul from the pit,
And his life from perishing by the sword;
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain;
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.
If there be a Messenger with him,
An Interpreter, one among a thousand,
To show unto man his uprightness;
Then He is gracious unto him, and saith,
Deliver him from going down to the pit;
I have found a ransom.
His flesh shall be fresher than a child's:
He shall return to the days of his youth:
He shall pray unto God, and He will be favourable unto him:
And he shall see His face with joy:
For He will render unto man his righteousness.
He looketh upon men, and if any say,
I have sinned, and perverted that which was right,
And it profited me not;
He will deliver his soul from going into the pit,
And his life shall see the light.
Lo, all these things worketh God oftentimes with man,
To bring back his soul from the pit,
To be enlightened with the light of the living."

It may be true, that Elihu, in the eagerness of youthful zeal, and in his earnest desire to justify God, was too severe in some of his strictures upon Job's words, and perhaps overstrained their tendency; but this exaggeration on his part (if exaggeration there be) served to exhibit in a beautiful light the patience of Job, who, in the hour of victory over his three friends, did not resent censure in the mouth of a young man, but silently submitted to it, because, although that censure sounded as if it was severe in word, yet Job felt that it was charitable and just in fact, because it revealed to him his own failings, and asserted the righteousness of God.

Elihu, having expostulated with Job in these specific respects, proceeds to resolve all reasonings upon them into a consideration of God's divine attributes and acts 2.

It is a strong confirmation of the soundness of Elihu's argument, that Job, who had answered all the speeches of his other three friends, offers no reply to Elihu, and that Elihu's argument is followed up, adopted, and continued by God Himself, speaking out of the whirlwind 3. The voice of Elihu dies away in the thunders of Jehovah.

IV. The intervention of Elihu represents the office of the Ministers of God's Church in preparing the soul for the presence of God by the preaching of His Word. The penitent soul listens to the voice of reproof and instruction, but it does not rest there. It raises its eyes from God's Ministers to Him, Whose Ministers they are; it hearkens to the thunders of His voice; and when it is brought to a sense of its own unworthiness, and of His power and mercy, it earnestly craves for personal communion with God. It says, with Job:—

"I have heard of Thee by the hearing of the ear:
But now mine eye seeth Thee;
Wherefore I abhor myself, and repent in dust and ashes." 4

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1 Job xxxiii. 16—30. See the notes below on this marvellous prophetic apostrophe.
2 Job xxxvi. 23; xxxviii. 24.
3 Job xxxviii. 1, &c.
4 Job xiii. 5, 6.
INTRODUCTION TO THE BOOK OF JOB.

The first speech of the Almighty to Job is designed to bring him to a consciousness of his own nothingness, and of God's Omnipotence and Love, watching over all His works, especially over His favoured creature Man:

"Where wast thou when I laid the foundations of the earth? Who shut up the sea with doors? Hast thou entered into the treasures of the snow? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou send lightnings, that they may go, and say unto thee, Here we are?"

Canst thou provide for the animals of the desert, and for the fowls of the air? Canst thou tame the wild ass, or make the wild ox serve thee? Whence are the fleetness and the plumage of the ostrich, the strength and courage of the war-horse, the airy soaring of the hawk and the eagle; creatures which in some respects are thy superiors, and might excel thee in all things, if God had not willed it otherwise?

Job listens to these questions in silent awe, and makes no answer to God. But God requires a reply:

"He that reproveth God, let him answer it." Then Job answered the Lord, and said:

"Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: Yea, twice; but I will proceed no further."

But this was not enough. Therefore God speaks again out of the whirlwind with a voice of terrible majesty:

"Wilt thou also disannul My judgment? Wilt thou condemn Me, that thou mayest be righteous?"

It was not enough for Job to confess his own weakness and vileness; he must confess God's Omnipotence and Mercy; he must be brought to a vision of God, and to personal communion with Him. It is only by the sight of God, that man can truly see himself; Therefore God challenges Job in these words:

"Hast thou an arm like God? Or canst thou thunder with a voice like Him?"

He calls upon Job to array himself, if he can, with garments of grace and holiness:

"Deck thyself now with majesty and excellency, And array thyself with glory and beauty."

He invites Job to overcome his enemies, if he can, especially his spiritual enemies,—the enemies of his salvation:

"Cast abroad the rage of thy wrath, And behold every one that is proud, and abide him: Look on every one that is proud, and bring him low."

Encounter, and conquer, if thou canst, thy proud Enemy, the Author of Pride, that spiritual Lucifer, Satan; humble and crush him, if thou canst. And what follows? A memorable sentence, which is the key to the whole argument:

"Then will I also confess to thee, That thine own right hand can save thee."

Here is the answer to Job's thoughts. He had cherished the notion, that his own right hand could save him; that by his own uprightness and integrity, which were indisputable, and which God Himself had acknowledged, and which his friends had unjustly impeached and impugned, he could save himself.

This was the error from which Job was to be delivered. For this purpose God, in His mercy and love, had allowed him to be afflicted by Satan, with loss of children and of substance, and with sore disease; for this purpose God had permitted his wife to tempt him, and his friends to calumniate him; for this purpose God had sent to him an Elihu,—a holy minister and ambassador,—and had prepared him by Elihu's words to receive the truth from the Divine mouth; for this

1 See Job xxxix. 5. 2 Job xxxix. 9. 3 Job xl. 3—5. 4 Job xl. 2. 5 Job xl. 9. 6 See Job l. 8; ii. 3. 7 See Job xxix. 13, 25.
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purpose God spoke to him from the whirlwind. If God had not thus dealt with Job, Job might have become like a Prometheus, hurling defiance against heaven; but he would not have been a saint of God, an example to every age.

Not to question Job's uprightness, not to disparage his integrity, as his three friends had done, did God deal thus with Job; but to teach a lesson of priceless value to Job, and to all the world,—to show, by means of Job (the "perfect and upright man, who feared God, and eschewed evil"), and who was pointed out by God as without his parallel on earth'), that no child of man, however righteous, can save himself by his own righteousness; but that he must humbly bow down and abase himself before God, and rest all his hopes upon His power and love, and seek for righteousness from Him.

Therefore God proceeded to remind Job, that there was another Being beside God, and beside Job himself, who was not to be lost sight of in that severe struggle, in which Job himself was at that time engaged, and through which every man upon earth must pass.

That Being is Satan.

These considerations supply the clue (as all the ancient Expositors of this Book have affirmed with one voice) to the profound spiritual meaning of those wonderful questionings of the Almighty concerning Behemoth and Leviathan, which form the magnificent peroration of these sublime utterances of God:

"Behold now Behemoth !" And, "Canst thou draw out Leviathan with a hook ?" Look, that is, not only at the animals so named, but look at what they typify. Look at thy ghostly Enemy 1. Look at Satan, working within thee, by the Behemoth or Megatheron of thine own animal and carnal appetites. Canst thou conquer them by thine own unassisted strength? And look also at Satan, assailing thee from without. Canst thou grapple with that ghostly Leviathan? Job himself had twice used the word Leviathan, as a designation of Satan 2; and he well knew the mysterious meaning of those words of Jehovah. They revealed to him a fact, which the reader of this Book has known from the beginning of it, namely, that Satan was lurking in ambush near the ashes on which Job was sitting; that the Author of his afflictions was Satan 3; and that he was now assailed by him, and that Satan was working within him by means of spiritual pride, and of vain-glorious presumption, and self-complacent reflection on his own integrity, as if it was due to his own will, and merited a reward from God; and they taught him also that he had no hope of deliverance by his own right hand from this terrible Enemy, but that he must look for deliverance to God; and therefore "Job answered the Lord, I know that Thou canst do every thing. I have uttered that I understood not; things too wonderful for me, which I knew not." Thou canst save me, not I. To Thee, therefore, I cry for help.

Job has now a vision of God. He sees Him as a God of love; and, in the ashes where he is sitting, he no longer bewails his sufferings, but his sins. "Wherefore" (he says) "I abhor myself, and repent in dust and ashes." 4

If this was the case with Job, the holy and upright man, who is commended as such by God Himself, testifying that there was "none like him in the earth," the inference to be drawn by us may be expressed in the following questions:—What will become of the impenitent sinner? And if Job, who was acknowledged by God Himself as a perfect and upright man, is brought by God to divest himself of all notions of self-righteousness, and to own that he cannot save himself by his own arm, who is there among the sons of men, that will dare to plead his own righteousness as a claim to acceptance with God, and to reward from Him?

V. The victory was now gained. Satan had asked leave of God to afflict Job, and had obtained it. But he now rued the request. He had wreaked all his wrath on Job, on his substance, on his children, and on his person, and had enlisted against him his wife, and his three friends. But in vain: all Satan's weapons recoiled upon Satan himself. Satan was overcome, not however by Job fighting in his own strength, but by Job humbling himself before God, and emptying himself of himself, and looking up with faith and love to God; and by God working in him, and by him.

Therefore, on the one hand, no encouragement is given by Job's history to a barren faith, bearing leaves only, like the fig-tree, but without fruit; and, on the other hand, "all boasting is excluded." All men must own themselves to be "unprofitable servants," and crave for pardon at

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1 Job i. 1. 8. 2 Job xli. 15—24. 3 Job xlii. 15. 4 See below, notes on xli. 15; xlii. 1. 5 John xlii. 1—3. 6 See John xlii. 6. 7 Job xlii. 6; ii. 3. 8 Rom. iii. 27. 9 Luke xvii. 10.
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God's hands; and "He that glorieth, let him glory in the Lord." Job was "a man perfect and upright, one that feared God, and eschewed evil." Holiness and righteousness are requisite, but they are not sufficient, for salvation. Nay, as long as man relies on them, Satan is yet unconquered. Job was an upright man, but, as a man, he was subject to human frailty; and he was brought by the salutary discipline of affliction, to confess that man cannot deliver himself, but must seek for righteousness and salvation from God; that he must not fix his eyes on himself, but look upward, and drink, with a thirsty soul, spiritual streams of life and joy from the wellspring of the vision of God.

Let us observe also that Job was not brought to this confession by hopes of health or wealth. No; he was still sitting in the ashes, and he was now content to depart in peace, and in hope of future bliss in another world. But in order that Job's example might be instructive to us, and to all ages of the world, God manifested His acceptance of Job by visible signs. He commanded Job to act as a Priest for his three friends, in order that they, who had unjustly accused him as a sinner, might be his debtors for reconciliation with God.

Besides, God displayed his approval of Job, and made him an example to all the world by blessing "his latter end more than his beginning," and by giving him "twice as much as he had before." The exact doubling of his sheep, his camels, his oxen, and his she-asses, has been commented on by some modern critics as an evidence that the Book of Job is only a poetical allegory. But is not this a superficial and shallow notion? The cattle of Job were exactly doubled by God, in order to show by a miracle that Job's restoration was not accidental, but was the result of a direct interference from God, and in order to assure the world that Job was now approved by God, and that he had triumphed over Satan; and to teach all ages of the Church, that afflictions are to be viewed as merciful dispensations of God's fatherly love to His faithful servants; and are designed to refine, spiritualize, and purify them, and to make them more meet for heavenly bliss; and that the only way to victory and glory is by self-abasement, penitence, and faith.

The proof of God's special intervention in the doubling of Job's sheep, camels, oxen, and she-asses, was made still more conspicuous and striking by the fact that the number of Job's children was not doubled, but that he had precisely the same number of children (seven sons and three daughters) born to him after his afflictions as he had before. And yet it is said that God gave "Job twice as much as he had before." The reason of this doubtless was (as the Ancient Expositors have remarked), that Job's children were not dead, in the same sense that his cattle were. His cattle had perished, never to revive; but his children will rise again at the great Day. Thus, in a certain sense, his children also were doubled. And the two facts,—namely, that each of his four kinds of cattle, his sheep, his camels, his oxen, and his she-asses, was exactly doubled, and that his sons and daughters were the same in number as they had been before, gave additional proof of the miraculous intervention of God, and confirmed the faith of Job, who had given utterance to that sublime declaration which the Universal Church of God has ever regarded as one of the noblest testimonies in the Bible to the doctrine of the Resurrection of the Body.

VI. But further: We ought not to read the Book of Job without lifting up our eyes to our Lord and Saviour Jesus Christ.

Job was a type of Christ. Job prefigured Christ as the Man of Sorrows. His name, Job, signifies the afflicted one. Job was tempted by Satan. Job, the righteous servant of Jehovah, was delivered up by God to Satan, to be tried by him. So Christ, "the righteous Servant," the Beloved Son of God, was delivered up by God to be tempted by Satan, in the Wilderness, at Gethsemane, and on Calvary. Job was rich—"the greatest man of the East"—and became poor; so did Christ. "Ye know," says St. Paul, "the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Job was tempted by means of woman, even his own wife, who was suborned by Satan as an instrument against him; Christ, the Seed of the Woman, was assaulted by Satan in that human nature which He derived from Woman, and was thus afflicted even to death. Job, the "perfect and upright man, who feared God, and eschewed evil," was accused and condemned as a sinner by his own friends; so was Christ.

1 Cor. i. 31. 2 See on i. 1. 3 Job xlii. 8. 4 Job xlii. 10. 12. 5 Job xlii. 12, compared with i. 3. 6 See on Job xlii. 12, compared with i. 15. 7 Job xlii. 13, compared with i. 2. 8 Job xlii. 10. 9 See on Job xlii. 15. 10 See on Job xix. 23—29. 11 See further on Job i. 1. 12 Is. lx. 11. 13 2 Cor. vii. 9.
Job seemed to be stricken by God, and to be forsaken by Him; so did Christ; "We did esteem Him stricken, smitten of God, and afflicted;" "We hid as it were our faces from Him; He was despised, and we esteemed Him not." Job defeated Satan, and after his sore trial, "the Lord gave Job twice as much as he had before," and blessed "the end of Job more than his beginning." And so Christ repulsed Satan at the Temptation, and triumphed over him by suffering. He conquered Satan by the Cross, and overcame Death by dying; and He purchased to Himself an Universal Church by His own Blood, and God gave Him the "Name which is above every Name, that at the Name of Jesus every knee should bow."

After his acceptance by God, Job was commanded to offer sacrifices as a Priest, and to intercede for his friends who had condemned him as a Malefactor; so Christ, after He had suffered, and was risen from the dead, and had ascended into heaven, was constituted by God to be the Great High Priest of the whole world. He had been "numbered with the transgressors," and yet He "made intercession for the transgressors;" and His sacrifice was offered even for those who had rejected Him as a sinner. He is the "One Mediator between God and Men," and He "ever liveth to make intercession for us," at God's right hand in the heavenly Temple.

Here are some analogies between Job and Christ; and they are made more striking and instructive by the great fundamental contrast between Job, the human type, and Christ, the Divine Antitype. That difference is this. Job was an upright man, but he was not exempt from human infirmities; he could not justify himself, and much less could he justify others. In order to be accepted by God, he must abuse himself before Him, and must repent in dust and ashes, and must seek for justification from God. He could not conquer Satan by his own strength, but must acknowledge his own weakness, and look for help from God. This is the turning-point in Job's history. To this he was at length brought. This was the crisis. As long as he had failed to see clearly those truths, so long the scales hung trembling in the balance, and his struggle with Satan continued. But as soon as he had cried to God with penitential self-humiliation, "Behold, I am vile, what shall I answer Thee? I will lay mine hand upon my mouth," and "I know Thou canst do every thing," then he conquered Satan, and was accepted and rewarded by God. But the Divine Job, Jesus Christ, was without spot and blamess. "No guile was found in His mouth;" "He knew no sin;" He is "the Just One;" He is "Jesus Christ the Righteous." He was "holy, harmless, undefiled, separate from sinners." And not only so, but "He bare our sins." "God hath laid on Him the iniquities of us all," and "He took away our sins." He is the only meritorious cause of Justification to others. "By His knowledge shall My righteous servant justify many," and this Justification is procured for us by His Death and Resurrection. The love of God the Father is the one source of all blessing to men; and justification is the free gift of His grace to us; but it is obtained for us by the Death of Christ, and is apprehended by Faith in its saving efficacy, and is held fast by conformity to His Death and sufferings. And Christ conquered Satan by His own power, and trampled him under foot, and spoiled him of his goods. He did this by His death. As the Apostle says, "By death He destroyed him that had the power of it, that is, the Devil, and delivered those who through fear of death were all their lifetime subject to bondage:" and He brought life and immortality to light through the Gospel. And He not only conquered Satan, but bruised the Serpent's head by His own might, but He has given to all His faithful followers the power to "tread on serpents and scorpions, and over all the power of the Enemy." Therefore when we look to the Cross of Christ, and to Him who died for us, we may take up the triumphant psalm of the holy Apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."
VII. To recapitulate what has been said:—

The design of the Book of Job is not merely to reconcile the sufferings which the righteous endure in this world with the attributes of God. It does this: but it does much more. It affords to us authentic evidence with regard to Patriarchal religion, both in faith and practice, such as was derived from God Himself at the beginning, and was professed by holy men, before the delivery of the Law from Mount Sinai.

The Book of Job unfolds to us a view of what otherwise we should know nothing, namely, of the social, moral, and spiritual condition of those pious Gentiles, and Patriarchal Tribes, which were not of the seed of Abraham, and were not subject to the Mosaic Law, but derived their moral and religious code, and their form of religious worship from primeval revelations and authentic traditions, which Almighty God Himself had vouchsafed to man at the beginning of the world. We have indeed a glimpse of the faith and worship of those pious Gentiles and aboriginal Patriarchal tribes in one scene of the Book of Genesis 1, where we contemplate the interview of Melchizedek, “the Priest of the Most High God,” with Abraham, who was blessed by him. We have another glimpse of the same spiritual intercommunion of pious Gentiles with the family of Abraham, in the interview of Jethro, Priest of Midian, with Moses, his son-in-law, and with Aaron, the Priest of Israel, as described in the Book of Exodus 2, and in their eating bread together, and in their joining together in blessing and praising God, and in sacrificial worship and communion, just before the Israelites came to Mount Sinai, where the Mosaic Law was given.

But in the Book of Job,—if we may so speak,—these scenes are expanded into a great Patriarchal drama. How deeply interesting and instructive is the view which it reveals to us of the private and public life, of the pure faith, of the grand and simple worship, of the blameless manners, the unswerving justice, the large-hearted sympathy, and ungrudging liberality, especially as exemplified in the character of Job himself, and of the pensive air, and meditative mien, and the grave and wise speeches of those venerable generations of men, who lived in honour and in peace,—as it were in a sacred Arcadia,—among their numerous herds and flocks, of oxen and sheep, camels and she-asses, beneath the bright starry skies of Chaldaea, or among the green pastures of Gilead, or pitched their tents in the rocky fastnesses of Edom, or ranged freely over the boundless wilds of Arabia.

The Book of Job opens to our view, as it were, a beautiful spiritual landscape, and peoples it with their forms, and with the picturesque scenery of their lives. It affords to us the cheering assurance that Almighty God did not leave Himself without a witness among them; that they believed in Him, and loved and served Him; and that they cherished in their hearts those pure primeval revelations which God had vouchsafed to Adam, to Seth, to Noah, and to Abraham; and that they looked forward in faith and hope to those blessed truths, which we behold more clearly displayed in the Gospel of Christ.

Thus we are brought into living and loving sympathy with them, and they are united in spiritual communion with us; and we feel, and exult in the thought, that all holy men of every age and clime, are joined together in one spiritual family, in One Catholic Church, embracing every age and clime, in Christ the Son of God, the Ever-blessed Saviour of the World. That sublime utterance of Job, which broke forth from him when reduced to the lowest depths of affliction, and yet full of hope and joy, was like the Voice of suffering Humanity in that Patriarchal Age, yearning for the Coming of Christ; and it shows that they extended their view beyond our age, and even to Christ's Second Coming, and to the Resurrection of the dead at the Last Day:

“ I know that my Redeemer liveth,
And that He shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God.”

The Book of Job also confirms the historical records and moral code of the Pentateuch; and it shows that though by reason of the peculiar condition of the Israelites at the Exodus, and because it was requisite that Jehovah, the God of Israel, should be manifested in the sight, not only of the Hebrews, but of the other Nations, especially of Egypt and Canaan, as the God of Nature, and Ruler of the Elements of the Universe, therefore the rewards promised and given to Israel for obedience to Him were visible and temporal; yet that these rewards, like the restoration of Job, were to be understood as earnest and pledges of future spiritual blessings, infinite, and eternal; and were

1 Gen. xiv. 18—20.  
2 Exod. xviii. 1—12.  
3 Job xix. 25, 26.
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to be interpreted by the light of such revelations as that which the Book of Job shows to have been vouchsafed to the Patriarchs, and which testified of a Redeemer, and of the Resurrection of the body, and of a Judgment to come.

Let us contemplate Job when he expressed that hope. He who was once "the greatest man in the East," was sitting on the ground among the ashes. He had been reduced from affluence to poverty; he was bereft at once of all his property and children; smitten with a sore disease; tempted by his own wife; forsaken and slandered by his friends. He was suffering all these afflictions. The combined weight of them all pressed upon him at once. But he did not sink under the burden; he did not faint under this accumulated load. No. Like the Palm-tree of his own Arabia, which, it is said, grew more vigorously under the pressure of weights hung upon it, so the boughs and branches of Job's moral being shot upward with an inner spring of spiritual elasticity. They sprung upward with more energy, the more they were pressed downward by the weight of superincumbent sorrow. And why? Because they were refreshed and saturated with the vital sap of Divine grace, which flowed with a genial current within them, and gave them buoyancy and vigour. Like the Palm-trees in the wilderness of Shur, near the wells of Elim, which Moses describes in the fifteenth chapter of Exodus, Job was, indeed, in a moral wilderness, forsaken of this world. But he was also like those Palm-trees, fair and flourishing by the side of clear wells of fresh and living water; he was like the "tree planted by the waterside" of spiritual comfort, and his "leaf did not wither;" and like those Palm-trees, he bore sweet spiritual fruits, which all true Israelites may taste, and by which all may be refreshed, in their mortal pilgrimage through this earthly wilderness, to the Canaan of our heavenly rest.

Thus the Book of Job bears witness to the Gospel of Christ. It shows that Christianity is in perfect harmony with, and a full development of, that pure, primeval religion which was professed by the Patriarchs, and which was delivered to Mankind by God Himself at the beginning.

Further, the Book of Job reveals to us whence evil comes, and whence Man's deliverance from evil, and his acceptance with God, and fruition of eternal good, are derived. The afflictions of the righteous are not from God, though for wise and merciful ends they are permitted by God. They are from Satan, the Enemy. And it shows that Satan's power is limited, and subject to God. Satan can do nothing without God's leave; therefore man must seek for the help of God, in order to conquer Satan. And God enables all His faithful servants to conquer Satan. God makes all evil to be ministerial to men's highest interests, and even to their infinite and eternal good, if they do not rely on themselves, but humble themselves in penitential self-abasement before Him, and resort to Him for help in His appointed way.

The character of Elihu, and his expostulations with Job, represent the office of the Church of God, bringing even the best of men to a sense of their own weakness and dependence upon God, and of their need of pardon and grace from Him, and to a condition of self-humiliation before His Divine Majesty, and Infinite Justice and Power, and to a devout recognition of His Wisdom and Love in all His dispensations. And the retirement of Elihu from our sight, in order to make way for the appearance of Jehovah Himself, reminds us that the Work of the Church of God in the Ministry of the Word, is not final and sufficient, but is only preparatory and manuductory; and that its office is to bring the soul of the penitent to personal communion with God. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." The moral uses of this Book are to teach us whence evil proceeds, and what the true character of afflictions is; and how we ought to deal with them, and to demean ourselves under them; and how Satan is to be overcome, and how we may find a gracious acceptance with God, and may hereafter be enabled to look back on all our earthly afflictions as on so many steps in a spiritual ladder which has led us up to heavenly glory.

In this respect the Book of Job is to the Old Testament what the history of Christ's Temptation by Satan, and of His agony in Gethsemane, and of His Crucifixion on Calvary, followed by His glorious Resurrection and Ascension into heaven, and the overthrow of the power of Satan, and the Redemption of the World, is to the New Testament. But there is this difference. Christ overcame Satan by His own power, because Christ is perfectly holy and righteous. Satan was overcome by Job, not by his own power, but by the power of God, acting in him, with him, and by him.

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1 See on Job xix. 23—29.  
2 See above, on Exod. xv. 27.  
3 Ps. i. 3.  
4 See on Job i. 6.  
5 Job xiii. 5, 6.
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VIII. On the historical character and authorship of the Book of Job; and on the time in which he lived.

The Book of Job was received as an integral part of the Word of God, by the Ancient Hebrew Church; and by our Lord Jesus Christ, and by His Apostles. Hence, it must be regarded as true. Now, the Book of Job distinctly states that Job was an historical person. It begins with the words, "There was a man in the land of Uz, whose name was Job." It specifies the number and kinds of his cattle, the number of his children, the names of his three daughters, and of his friends; the place where he dwelt, the years which he lived after his affliction. Therefore the Book of Job is not an Allegory, as some have imagined, but a true history.

This is further evident from the fact, that Job is mentioned in other parts of Holy Scripture, as a well-known historical person, and is classed with other persons who had a real existence. God says to Jeremiah, "Though Moses and Samuel stood before Me, yet My mind could not be toward this people." And in a similar strain, the Lord says to Ezekiel, "Though these three men, Noah, Daniel, and Job, were in it" (that is, in the land that sinmeth against Me by trespassing grievously), "they shall deliver but their own souls by their righteousness." Since Noah and Daniel, Moses and Samuel, were historical personages, Job, who is described by God in precisely the same terms as they are, is an historical personage also. Indeed, the whole sense of the passage would be weakened, if Job were only a creature of the imagination.

The same remark may be applied to the mention of Job in the New Testament. St. James refers his readers to the Hebrew Prophets, who had spoken in the name of the Lord, as examples of suffering affliction, and of patience, or long-suffering. He also encourages them in prayer by the example of Elijah; and in a passage which occurs between these two paragraphs, he says, "Behold, we count them happy which endure. Ye have heard of the patience (or endurance) of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." Since, then, Elijah and the other Prophets were historical persons, so also was Job, who is combined with them. Indeed, the force of the Sacred Writer's argument in proposing Job as an example of endurance, would be altogether lost, if Job had no real existence, but was a mere allegorical phantom.

This opinion is confirmed by the testimony of the ancient Hebrew Church, which regarded Job as an historical person, and by that of the Universal Church of Christ.

The objections which have been alleged by some against the historical veracity of the Book will be considered in their proper places in the course of the following notes.

The age in which Job lived was probably that of the Exodus. The length to which his life extended bespeaks him as belonging to the line of the Patriarchs. Like Abraham and Melchizedek, Job acted as a Priest. The only form of corrupt worship with which he seems to have been acquainted was the earliest deflection from original purity; the adoration of the heavenly bodies.

Job's friend, Eliphaz the Temanite, may have been the son of Teman, the son of Eliphaz, the son of Esau. If so, he was fifth in descent from Isaac, through Esau; he cannot have been earlier; and Amram, the father of Moses, was in the fifth generation from Isaac, through Jacob.

In the Book of Job, there seem to be some references to the Exodus; but there is no allusion to the wonderful acts of God in the days of Joshua, in exterminating the seven nations of Canaan, and planting the people of Israel in their land. When we consider that Job lived in the neighbourhood of Palestine, and that such miraculous interpositions as those which took place in the days of Joshua, afforded clear and apt illustrations of the assertions made by the friends of Job, and by Job himself in the course of the Book, it seems to be a reasonable inference that the events described in the Book of Job were anterior to the entrance of Israel into Canaan. Job is placed by some of the Christian Fathers at a point between Abraham and Moses, and also between Joseph and Moses.

With regard to the time at which the Book of Job was written, some critics have assigned it to the age of Solomon. But it is more reasonable to suppose that it was not much posterior to

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1 Job xlii. 13, 14.
2 Some of the Talmudists, see Bara Batra, i. f. 15. Haver- nick, p. 326. Davidson, ii. 182—185. Scholzmann, Einleitung, pp. 4—6, who defends the historical character of the book, which has been questioned by De Wette and others.
3 Jer. xvi. 1.
5 James v. 10.
6 James v. 17.
7 Cp. Tobit ii. 14.
8 See Job xxxi. 26, 27.
9 See Gen. xxxvi. 10—15.
10 See Exod. vii. 14—29.
11 The Sept. (at fineam Libri) makes him fifth from Abraham.
12 See S. Clemens Alcr., Strom. iv. 17; Enseb., Dem. Evangel. i. 6, 5; S. Chrys., De Paulo, vol. viii. p. 35, ed. Savil. Probably these opinions were grounded in part on the Apocryphal Appendix to the Sept. and Theodotion, which identified Job with Jobab, Gen. xxxvi. 33; cp. Carpzov, ii. 37. Hottinger, Sagen von Orientle, pp. 381, 452, and many modern writers also, such as Lightfoot, Carpzov, Eichhorn, Berthold, Hahn, Stehmann, place him before Moses. See also the Rev. Canon Cook in his excellent article in Bib. Dict. i. 1098, 1099.
13 So Haverneke, Vatichinger, Hahn, Keil, Oehler, Hoffmann, Scholzmann, Delitzsch; others, as Keutel, Heiligtondt, Magun, place it about 300 years later: see Haverneke, Einleitung, pp. 338, &c.; Keil, Einleitung, p. 362.
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the age of Job himself. A narrative of such memorable events as are related in it concerning one who is characterized as "the greatest of all the men of the East," would not long be delayed after they had happened. Such discourses also as are contained in it could not easily be handed down by oral tradition, but would be committed to writing as soon as they were uttered. There is something significant in that solemn utterance of Job himself:

"Oh that my words were now written!
Oh that they were printed in a book!"

His wish would assuredly be complied with. Job himself in the course of the hundred and forty years during which his life was prolonged, after his restoration, would have taken care that God's mercies to himself should be recorded, and that the divine truths and heavenly consolations to be derived from his history should be conveyed in an authoritative form to posterity.

In addition to these considerations, it may be observed, that we find allusion to the Book of Job, in the thoughts and language of other Books of Holy Scripture, especially in the Psalms and Proverbs. The adoption of the language of the Book of Job

1 Job i. 3.
2 Job xix. 23.
3 The following parallels may be noticed:

Jon iv. 8.
They that plow iniquity, and sow wickedness, reap the same.

v. 17.
Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

viii. 13.
The hypocrite's (the sinner's) hope shall perish.

viii. 5.
The light of the wicked shall be put out, and the spark of his fire shall not shine.

xii. 28.
The expectation of the wicked shall perish.

xii. 9.
... the lamp of the wicked shall be put out.

xxiv. 20.
... the candle of the wicked shall be put out.

xvi. 4.
The Lord hath made all things for Himself; yea, even the wicked for the day of evil.

xxvi. 8.
He bindeth up the waters in His thick clouds.

xxvii. 3, &c.
Man knoweth not the price thereof; neither is it found in the land of the living. It cannot be gotten for gold, neither shall silver be weighed for the price thereof; the price of wisdom is above rubies.

xviii. 28.
The fear of the Lord, that is wisdom; and to depart from evil is understanding.

xviii. 8.
There is a spirit in man, and the inspiration of the Almighty giveth them understanding.

Job xxxii. 21.
Let me not, I pray you, accept any man's person.

xxxiv. 11.
The work of a man shall He render unto him, and cause every man to find according to his ways.

xxxv. 12.
There they cry, but none giveth answer, because of the pride of evil men.

xxxvi. 19.
Will He esteem thy riches?

Jon v. 3.
I have seen the foolish taking root, but suddenly I cursed his habitation.

v. 10.
Who giveth rain upon the earth, and sendeth waters upon the fields.

v. 15.
He saveth the poor from the sword, and from the hand of the mighty.

v. 17.
Happy is the man whom God correcteth.

v. 20.
In famine He shall redeem thee from death.

v. 21.
Thou shalt be hid from the scourge of the tongue.

v. 25.
Thy seed shall be great.

vi. 4.
The arrows of the Almighty are within me.

vii. 7.
O remember that my life is wind.

vi. 10.
Neither shall his place know him any more.

Proverbs xxiv. 23.
It is not good to have respect of persons in judgment.

xiv. 12.
Shall not He render to every man according to his works?

i. 28.
They shall call upon Mo, but I will not answer.

xi. 4.
Riches profit not in the day of wrath.

Psalm xxxvii. 35, 36.
I myself have seen the wicked in great power, &c. Yet he passed away; and, lo, he was not.

ix. 9.
Thou visitest the earth, and waterest it.

xxx. 10.
Who is like unto Thee, which deliverest the poor from him that is too strong for him?

xiv. 12.
Blessed is the man whom Thou chastest, O Lord.

xxxiii. 19.
To deliver their soul from death, and to keep them alive in famine.

xxxii. 20.
Thou shalt keep them secretly in a pavilion from the strife of tongues.

xxvii. 1.
His seed shall be mighty upon earth.

xxxvii. 2.
Thine arrows stick fast in me.

ixxvii. 39.
He remembered that they were a wind that passeth away.

xxxix. 47.
Remember how short my time is.

ciii. 16.
The place thereof shall know it no more.
INTRODUCTION TO THE BOOK OF JOB.

by David, Solomon, Amos, Isaiah, and Jeremiah, attests that it was received as a Sacred Book.

Jon vii. 17. What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? viii. 22. They that hate Thee, shall be clothed with shame.

xvii. 10. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully.

xvii. 7. Mine eye also is dim by reason of sorrow.

xxxviii. 8. Thou hast cast me away mine acquaintance far from me; Thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

xxxviii. 16. My lovers and my friends stood aloof from my sore, and my kinsmen stand afar off.

xiv. 20, 21. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death.

xiv. 13. 17. If thou prepare thine heart, and stretch out thine hands towards Him. Thine age shall be longer than the nodosity; thou shalt shine forth, thou shalt be as the morning.

xiv. 21. 28. Withdraw Thine hand far from me... And he, as a rotten thing, consumeth, as a garment that is moth eaten.

xiv. 1, 2. Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Psalm viii. 4. What is man, that Thou art mindful of him?

cxliv. 3. Lord, what is man, that Thou takest knowledge of him?

xxxv. 26. Let them be clothed with shame and dishonour that magnify themselves against me.

xxxix. 10. Remove Thy stroke away from me.

xxxviii. 8. Thy mercy, O Lord, endureth for ever; forsoke not the works of Thine own hands.

vii. 6. Mine eye is consumed because of grief.

xix. 5—9. 13. If indeed ye will magnify yourselves against me, and plead against me my reproach: Know now that God hath overthrown me, and hath compassed me with His net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fueled up my way that I cannot pass, and He hath set darkness in my path.

xix. 25. Though after my skin worms destroy this body, yet in my flesh shall I see God.

xiv. 29. Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

xxviii. 7. I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.

lvi. 10, 11. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

xiv. 10. Thou, O God, hast proved us: Thou hast tried us, as silver is tried.

xiv. 18. Our heart is not turned back, neither have our steps declined from Thy way.

x. 8. 11. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privately set against the poor.

xi. 10. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments.

xxx. 6. In my prosperity I said, I shall never be moved.

1 Dr. Pusey on Daniel, p. 324.
INTRODUCTION TO THE BOOK OF JOB.

Many learned writers, in ancient and modern times, have assigned the authorship of the Book of Job to Job himself; others to Moses. Whoever the author was, it seems most likely that its composition was almost contemporaneous with that of the Pentateuch.

It is not probable that it was anterior to the Pentateuch; because the Book of Job has ever been regarded as a divinely-inspired Scripture. If the Book of Job is divinely-inspired Scripture, it must have been divinely-inspired Scripture as soon as it was written, and must have been known and accepted as such at that time. For the very idea of Scripture involves the existence of a Visible Church to authenticate and guard it. We cannot imagine Scripture as floating in space; it must have a fixed home, where it is deposited, protected, and avouched to the world as Scripture. We find that as soon as the Pentateuch was written, it was committed by God’s command to the keeping of the Hebrew Church, and was consigned to the Holy of Holies, to be laid up there. Some such visible attestation was necessary for the Book of Job, if it was to be accredited as Scripture. Where no Visible Church is, there is no Scripture. Doubtless, there was a Visible Church in ante-Mosaic times. And it is possible that a Divinely-inspired Book might have been in the keeping of its Priesthood,—for instance, of Melchizedek,—and have thence been received into the Hebrew Canon by Moses. But we have no evidence of this; and it seems more probable, from allusions in the Book of Job to the events of the Exodus, and from the circumstances of the case itself, that the Book of Job was received by the Hebrew Church, in addition to the Pentateuch, already written and accepted by that Church, as Divinely inspired, rather than that the Pentateuch was written as an addition to the Book of Job, already known to be inspired. The Book of Job is supplementary to the Pentateuch, and not the Pentateuch to the Book of Job.

The Book of Job appears to have been designed, not as has been alleged by some to be a protest against the doctrine of a temporal retribution, which, it is erroneously said, is the only retribution that is propounded in the Pentateuch, but as an adjunct to the Pentateuch, and as a spiritual interpretation of it. The Book of Job is like a beautiful satellite to the Pentateuch, and sheds a lunar lustre upon it, and lights up the shadows of temporal promises with the spiritual splendour of everlasting truths.

That the writer of the Book should not be known to us, is, with reverence be it said, a providential dispensation. In this, and in some other respects, God teaches by silence. “Who committed the Book of Job to writing (says S. Gregory) is a superfluous inquiry. We faithfully believe that the Author of it is the Holy Ghost. He dictated it, in order that it might be written, and in this sense He was the Writer of it. If we receive a letter from a great man, we do not busy ourselves with asking with what pen it was written, but we study the letter itself. We have the Book of Job, why should we ask with what pen it is written? The Holy Spirit is the Author of it.”

JOB xxx. 9. And now am I their song, yea, I am their bayword.

PSalm lxxix. 12. They that sit in the gate speak against me; and I was the song of the drunkard.

xxx. 16. My soul is poured out upon me... My bones are pierced in me.

xxxi. 7, 8. If my step hath turned out of the way, and mine heart walked after mine eyes... Then let me sow, and let another eat; yet, let my offspring be rooted out.

xxxii. 18, 20. Our heart is not turned back, neither have our steps declined from Thy way; if we have forgotten the name of our God, Shall not God search it out? for He knoweth the secrets of the heart.

JOB xxxvi. 26, 27, 32. Behold, God is great, and we know Him not; neither can the number of His years be searched out. For He maketh small the drops of water... With clouds He covereth the light.

xxi. 4, 5. Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

PSalm xc. 2. Before the mountains were brought forth, or ever Thou hast formed the earth and the world, even from everlasting, Thou art God.

xlix. 8. Who covereth the heaven with clouds, who prepareth rain for the earth.

xvi. 4. Against Thee, Thee only, have I sinned:... that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

xxxix. 9. I was dumb; I opened not my mouth, because Thou didst it.

1 See Carpzov, li. 54—56.
2 So the Talmudists in Bara Bathra, and Kimechi, and Ben Gerson; Hitzigler, Thesaurus, p. 493; Carpzov, Int. ii. 52. Professor Lee, Introd., pp. 36—48. The late Dr. W. H. Mill calls the Book of Job “the most ancient composition of which we have any knowledge.” Dr. Mill says, that “the Arabian character of the imagery, the intermixture of features in nature and art, is peculiar to the land of Egypt. All point to Moses, while yet an exile in Midian, with Jethro, as its probable author.” The Book has been ascribed to a pre-Mosaic age, by Bertholdt, Eichhorn, Igen, and others; and to the Mosaic age, by T. D. Michaelis, John, and others. See Keil, Einleit. p. 362.
3 See above, on Deut. xxxii. 9.
4 See above, p. xiv.
5 S. Gregory, in cap. i.
INTRODUCTION TO THE BOOK OF JOB.

Besides, the Book of Job is like a lesser Bible; it is a Bible of the Universal Primitive Church of God, the Church of the Patriarchs, the Church of Paradise. If it were identified in our minds with any one person of any one age or country, this true view of its primeval catholicity would be obscured. The Book of Job comes to us like Melchizedek, without any genealogy. It is a Prophecy from God Himself, and it stretches its comprehensive range from the records of Creation, even to the General Resurrection, and the Day of Doom.

IX. The Commentaries, both Hebrew and Christian, on the Book of Job, are numerous and valuable. Much has been done for the elucidation of the language of this Book, which has been justly described by S. Jerome and Luther as one of the most difficult in the Old Testament, by the labours of Biblical Critics, especially Albert Schultens, in his edition of it. He has been followed with success by many philologers, especially Elizabeth Smith, Lond. (1810), Dr. M. Good, Lond. (1812), Rosenmüller (1824), Umbreit (1824—1832), Lange (1831), Ewald (1836—1854), Professor Lee (1837), Hitzel (1839—1852), Vahlen (1842), Wette (1849), Hahn (1890), Schlottmann (1851), Magnus (1851), Carey (1855), A. B. Davidson (1862), Delitzsch (1864), Coleman (1871).

There is no Book of the Old Testament, on the language of which so much light has been shed by the Philology of the last and present centuries, as the Book of Job. The Ancient Versions of this Book, especially the Septuagint, are not satisfactory. It may perhaps be doubted, whether, when all things are taken into consideration, it would be expedient that our English Authorized Version of any other Book of Holy Scripture should be altered, except by means of such emendations as might easily be suggested in the margin. But the Book of Job seems to stand on a different footing. Many parts of it are very perplexing to the English Reader: and though there is a dignity and majesty in the language of our Authorized Translation, which contrasts most favourably with all recent attempts to render it into English, yet it would seem desirable, that, due regard being had to the grand simplicity of that noble Version, it should receive such improvements sparingly applied by the careful touch of affectionate reverence, as have now been placed within our reach, by the Providence of Him, to Whose Spirit the Divine Original is due.

But, on the other hand, while we are duly thankful for the aids which have accrued in modern times for the interpretation of the letter of this Sacred Book, we cannot but deplore that recent Criticism, which, with a few happy exceptions, has declined from the standard of earlier times in the appreciation of its spirit. The Book of Job is full of Divine mysteries, and it was regarded in this view by the Ancient Church. It cannot be rightly understood, unless it be read by the light of the Gospel. Happily, we possess a rich storehouse of early Christian Exposition, representing with remarkable unanimity the sense of Ancient Christendom, both in the East and the West.

It has been the endeavour of the Editor of the present volume, to blend the venerable traditions of Ancient Theology with the critical results of Modern Philology; and he now humbly commends his labours on this wonderful Book to the grace of Almighty God, with an earnest prayer for His blessing upon them.

1 e.g., those of S. Jarchi, or rather, Roschi, Aben Ezra, Levi Ben Gerson, and others. See Carpzov, ii. 81; and Delitzsch, Einleitung, § 12.
2 A list of whose works may be seen in the valuable Commentaries of Franz Delitzsch, Leipzig, 1861, Einleitung. § 12, pp. 23—30, or pp. 32—44 of the English translation. Edinburgh, 2 vols. 1866.
3 Delitzsch, Einleitung, § 12, p. 24.
4 The alterations which seem to be needed in our English Authorized Version, will be suggested in the following notes on the Book itself.
5 A remarkable specimen of this may be seen in chapters xl. 15—24; xli. 1—34. Modern Criticism has abandoned that spiritual interpretation of these two chapters, which was received in the Church Universal for more than 1,000 years, some recent critics have attempted a literal interpretation, and others have rejected those chapters themselves, their mere literal sense being felt to be too mean for the occasion. The spiritual interpretation of these chapters not only serves to vindicate their genuineness, and to exhibit them in their true light suitably to the grandeur of the occasion, but also has the additional advantage of confirming the authenticity of the prologue of the Book (viz., of the first two chapters, in which Satan is introduced), and which also have been rejected as spurious by some modern critics. Thus one portion of the Book, rightly understood, not only justifies itself, but also rescues another portion of the Book from that destructive criticism, which has attempted, in modern times, to obliterate it.
6 In addition to the expository observations scattered in the works of Tertullian, S. Ambrose, S. Jerome, S. Augustine, S. Chrysostom, and others, a great deal of valuable material of this kind will be found in two important works, one from the East, the other from the West; the former the Greek Catena of Nicetas, published by Patrick Young, at Lond., 1637, folio; the latter the large expository work of S. Gregory the Great, which occupies the greater part of the first volume of his works; ed. Paris, 1705. He has been followed by Otto, Abbot of Chyzy, in Bibl. Patr. Max. xvii. 409; Bruno Antesius, in Bibl. Patr. Max. xx. 1644, and others. The Commentary of Beza, the great work of Piscada, 2 vols. folio, Col. Ag. 1600—1603, reprinted at Naples in 2 vols. 4to, 1859, and the less diffuse exposition of Corderius, Ant. 1656, reproduced with some useful additions in Migge's Scripture Cursus Complectus, vols. xiii., xiv., Paris, 1841, are entitled to attention. The labours of Dresvina, 1636, of Codex, Paris, 1651, Careg, Loulu, 1616—1648, 12 vols., Mercuri, 1651, Bp. Patrick, Lond. 1685, Swetelius, Franc. 1684, Daguet, Paris, 1732, a valuable spiritual paraphrase, and the learned Dissertations of Samuel Hahn, Leipsic, 1732, bring the series of interpretations to the time of Albert Schultens, whose edition has been already noticed, as forming an era in the exegetical history of this book.
I. THERE was a man a in the land of that man was b perfect and upright, and one

The allegations of some critics (e.g. Hesse, Stuhlmann, Bernstein, and others), who ascribe the Prolegomen and Epilogue of this Book to another writer than that of the rest of the work, have been examined and refuted by Eliechorn, Einleit. § 644; Bartholdi, Einleit. p. v. p. 2515; Jüger, Commentar. de integ. libri Job, p. 2, app.; Hävernick, Einleit. iii. 360, 361.

CH. I. 1. There was a man] Observe the word man. Job was c perfect and upright, one that feared God, and eschewed evil; and is pointed out as such by God and Satan (see xii. 8, and xii. 3, in both which places the word man occurs): he was perfect and upright, and God testified that there was “none like him in the earth” (i. 8; iii. 3); but still he was a man, and subject to human infirmities and frailties, like other dwellers on earth; and he could not justify himself, and is counselled by God for attempting to do so (see xxxii. 1; xli. 8; ep. xxxii. 9—12, and S. Augustine as quoted in Prelin. Note below to chap. xxxii.). and he is afflicted by God, in order to be brought to self-abasement, and to seek for righteousness, not in himself, but in God. And having been brought to this state of mind, he says, “Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth” (xI. 4), and, “Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes” (xii. 5, 6). And after this confusion he is graciously accepted by God, and triumphs over Satan by humility. An upright man like Job is chosen as the subject of this Book, in order that all may imitate him in his virtues; and also that all may know that no one among the sons of men can deliver himself by his own righteousness (see xli. 14), and that all may humble themselves before God, and seek for righteousness from Him; and that they, who see the consummation of the divine mystery of the Incarnation, and its consequent blessings, which Job foresees and foretold from afar, and for which he earnestly longed (see on ix. 33, and on xix. 23—28), may look to “Jesus Christ the Righteous” (1 John ii. 1), and seek for justification by faith in Him. The words,—there was a man in the land of Uz, whose name was Job,—placed by the Holy Spirit in the forefront of this Book, seem to be a sufficient refutation of the theory of some in modern days, who allege that there was not such a man as Job, but that he is a merely ideal personage. See above, Introduction.

— in the land of Uz] In Gen. xxii. 20, 21, after the history of the offering of Isaac on Moriah, it is related that Abraham heard that Nahor his brother had two sons born to him, “Uz his eldest, and Buz his brother, and Kemuel the father of Aram.” Thus Abraham’s history is connected with that of Job. The “land of Uz” probably derived its name from the nephew of Abraham; and “Eliphaz, the son of Baracchel, the Buzite, of the kindred of Ram,” who performs so important a part in this Book (xxvii.—xxvii.), was probably a descendant of Abraham’s other nephew, Buz, and of Aram, his great-nephew.

For some reflections on the interesting spiritual inferences to be drawn from the connexion of that text in Genesis (xxii. 20, 21) with the Book of Job, see below, on xxxii. 2. The land of Uz is mentioned by Jeremiah (xxix. 20, 24) in connexion with Egypt and Philistia, Edom, Moab, Ammon and Dedan, Tema and Buz, and the kings of Arabia; and in Lamentations iv. 21 we read, “Rejoice and be glad, O daughter of Edom, that dwellst in the land of Uz.” That land was probably in the north-western region of Arabia Deserta (Olymp. Vol. IV. Part 1.—1

Uz, whose name was a Job; and b a Gen. xx. 30, 31.

b Ezek. 14. 11.

James 5. 11.

c Gen. 6. 9, 10.

17. 1.

d Prov. 8. 13 & 16. 6.

piodor. in Catén. p. 2). The word Uz is rendered Adjitis by Sept.; and according to Ptolomy (v. 19. 2) the Aitite dwelt towards the west of Babylonia. This opinion harmonizes with what is related in v. 15 concerning the Sehauns, and the Chaldeans in e 17; the former would have come to the land of Uz from the south, the latter from the east. This position agrees also with the notice of the country of Job’s friends, Eliphaz the Temnnite being from Edom, and Elihu the Buzite (xxiii. 2) being probably from the neighbourhood of Chaldæa; for Eliphaz and Chaldeare brothers (Gen. xxii. 21, 22); and it harmonizes with the mention of the Jordan in xl. 23, and of the Cannaanites in xii. 6. Cp. Hirschel, p. 12; Davidson, ii. 150; Carey, p. 18; Bevan, B. ii. 1607. Some have placed the residence of Job in the neighbourhood of the Monastery of Job, to the south of Damascus, and in the north of Egypt. (so Delitzsch, pp. 33. 508—525); but this is hardly probable.

Many of the Christian Fathers who identified Job with Jobab (Gen. xxxii. 33), supposed Job to have been an Idumæan, of the family of Edom or Eau (S. Chrysostom, ii. 327, vii. 735, ed. Montf.; Theodoret in Genes. Qu. 35). They rightly regard him as a representative of the family of Man outside the Hebrew Church, and as typifying Christ in the Gentile world. See S. Gregory, p. 9 in Job, “Homo gentilis, homo sine leges in medium adjectus, ut eum qui sub Legie sunt, pravissas confutatur;” and Prosper Aquitanus, i. 73, who says, “Per vim potenter justam Job, ex Idumæae gente, transiuit Christi potentia in gentes signabantur.”

— Job] Heb. Ephah, which signifies afflicted, persecuted, being derived from the Hebrew root ayab, to persevere as an adversary does, to afflict; see Genes. p. 36, who compares the word gilbeth, born, from yalah, to bear; cp. Fuerst, p. 70, who specifies some other derivatives; Michaelis, Rosenmüller, and Ewald deduce it from the Arabic, signifying a returning one, a penitent. This sense is appropriate, especially in connexion with the words of the Sacred Writer at the end of the Book (xii. 10), “The Lord turned the captivity of Job;” and is not to be rejected; and it may not mutually be combined with the former derivation,—the afflicted one,—which is authorized by the Christian Fathers, e.g. S. Gregory, Moral. p. 15; and is adopted by Heugelberg, in his Lecture on Job; and Hävernick, Einleit. p. 227; Davidson, Instr. ii. 173; Hirschel, and Delitzsch. This etymology illustrates Job’s character as an object of persecution from Satan, i.e. the Adversary (v. 7), to whom God said, “I will put enmity” (Heb. eybah, a word connected with the Hebrew name Job) “between thy seed and her seed” (Gen. iii. 15).

With reverence be it said, this name of Job, the afflicted one, the man persecuted by Satan the Adversary of God and Man, suggests the typical analogies, which will be more evident in the sequel, between Job, the one wealthy prince of the East, who was reduced to poverty, and chastened by affliction, but was afterwards raised by suffering to greater glory than before, and Christ Himself, “the Man of sorrows,” Who became poor for our sakes (2 Cor. viii. 9), and was tempted by Satan, and was “despised and rejected of men,” and “denied by men,” for “he pleased the Lord to bruise him,” and He was “esteemed as stricken, smitten of God, and afflicted;” but “saw of the travail of His soul, and was satisfied,” and “prolonged His days” (Isa. iii. 3, 4, 10, 11), and overcame the Tempter, and was “made perfect through sufferings” (Heb. ii. 10; cp. Luke xxiv. 23).

It is not, therefore, without reason that S. Gregory says (p. 15), “Job interpretatur doceus, quo nimirum dolore Me-
evil. 2 And there were born unto him seven sons and three daughters. 3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred sheasses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in their houses, every one one his day; and sent and called for their three sisters to eat and to drink with them. 5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings.

THE BOOK OF JOB

Or, cattle. 1 And there were born unto him seven sons and three daughters. 2 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred sheasses, and a very great household; so that this man was the greatest of all the men of the east.

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JOB OFFERS SACRIFICES.

5. Job sent] Therefore it seems he did not feast with them (Aquila).

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Job sent and sanctified his sons, that is, he prescribed certain rites for their purification. S. Chrysostom (p. 16) says that he purified their hearts, and not their bodies, by prayers; and that this instruction resembled an Apostolic purification, not a Levitical one. And Job himself offered burnt-sacrifices for them. Here is another evidence of the antiquity of this book. The Levitical ritual, requiring the presence and ministry of a priest from a particular family at the offering of sacrifice, seems to have been posterior to his age. Certainly he was not conscious of its existence. And yet he was a "perfect and upright man" (e., 1), a devout worshipper of the true God; and the sacrifices which he offered were specially well-pleasing to God (see below, xili. 8), and he knew the Name of Jehovah (i. 21).

Besides, the Levitical Law required, in such cases as these, the offering of a sin-offering or a trespass-offering (see above, Lev. iv.—vii.); but Job offered a burnt-offering. Here therefore is evidence of the partial and transitory character of the Levitical Ritual; and we may add, that Job, a Priest and Sacerdote, who had his name unknown, comes before us. R. Melchisedek (see Gen. xiv.), the type of Christ, Who was not of the family of Aaron, but "Who abideth a Priest for ever." (Ps. cx. 4. Heb. v. 6. 10; vi. 20; vii. 11. 17. 21. 22. 23.)

This offering of sacrifices by Job, who was independent of the Levitical Law, is also a testimony to the primitive institution of Sacrifice, and an evidence of the sense (derived from Divine Revelation) which Mankind entertained of the need of a vicarious offering. See opposite, on Gen. iii. ii., and iv. v.; see also below, xili. 8, where we see that the Book of Job ends, as it begins, with a reference to Sacrifice. In both cases also it is a mediatorial and intercessory sacrifice (in the one case, offered by Job for his sons; in the other, for his friends), and points to "Our Lord Jesus Christ, who was on the side of man between God and man" (1 Tim. ii. 5). Who was prefigured by all the patriarchal as well as Levitical sacrifices, and ever lived to plead before God the Virtue of His own Sacrifice, and to make intercession for us (Heb. vii. 20).
according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job 6 continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his ׉surance is increased in the land. But put forth thine hand now, and touch all that he hath, 10 and he shall curse thee to thy face.

Satan

Satan [Heb. The Satan, the adversary (see above, on 1 Chron. xxii. 1; cp. Zech. iii. 1). Satan, the Enemy (see Gen. iii. 15), as here represented, has been cast down to earth, where he is engaged in endeavouring to mar God's works (cp. on Matt. xiii. 25, 28), but he has not yet been cast into hell (cp. below, note on Matt. viii. 28). Luke x. 18), to which he will return (see Gen. iii. 15). Satan is already known to the reader as the adversary. His personality is here clearly manifested. And he is here displayed as the Author of the physical evil which is permitted by God to afflict the bodies of men. This is in perfect harmony with the New Testament, where Satan is said by Christ to have bound "a sole consistit. These raditls Neraditlu Peraditlu Bsecurity eighties (Luke xiii. 16), and where the thorn in St. Paul's flesh is called by him a "messenger of Satan" (2 Cor. xii. 7). Compare also our Blessed Lord's words accounting for the existence of the Adversary: "An enemy hath done this" and "the Enemy is the Devil" (Matt. xxii. 28, 39).

It is observable that the word Satan is of purely Hebrew origin; and he is here displayed, not as a Magian rival Evil Power, Ahriman, co-ordinate with the Good, the Persian Ormuzd, according to the more recent theories of a dualistic oriental Philosophy, especially the Persian (see on 1 Chron. xxii. 1), but as an Evil Power subordinate to God, and controlled by God, as he is seen in the Gospels (see Luke viii. 32), and as unable to do any thing—however much he may desire it—without God's permission. Terruit (le Fug, in Pers. c. 2) well says, "Arbitrum Domini persecutus, propter fiber fatid probationem; ministrius autem, Magi, et Dei Bellum."

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God allows Satan

JOB I. 12—20.

To afflict Job.

he will curse thee to thy face. 12 And the Lord said unto Satan, Behold, all that he hath is in thy hand; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother’s house: 14 And there came a messenger unto Job, and said, The oxen were plowing, and the ass eating salt in the middle of the vineyard; and there was a great storm

† Or, a great fire.

† Heb. ranked.

† Heb. from aside, &c.

v. 14. 15.

Vs Gen. 37, 29.

Ezk. 9, 3.

¶ Or, robe.

† Pet. 5, 6.

Whatever evil happens to men is not directly from God, but it is not without God. He permits evil spirits, who are ever desirous of working evil, to do what they desire, but only at stated times, and on certain persons, as in the case of Job. How can we doubt this, when our Lord says, that “not a sparrow falls to the ground without your Father” (Matt. x. 29. Orig., de Princip. ii. 2) 

"Satana voluntas semper iniqua est, sed nemum potestas injusta, qua unam se factum voluntatem habet, sed a Deo potestatatem; et quod ipse facere iniquum appetit, hoc Deus facere non sit justitiae potestitates.” (S. Gregory).

—he will curse thee? He will have nothing more to say to Thee: he will bid Thee farewell, as the Gadarenes did to Christ (Matt. viii. 34. See above, on v. 5).

12. Behold, all that he hath is in thy power? God gives Satan leave to tempt Job. God tries men, in order that they may rise; Satan tempteth them, in order that they may fail. Cp. above, on Gen. xii. 1. Satan is the author of evil; but God uses all evil well, and overrules all Satan’s malice for good. As long as this world lasts (which is a state of trial), with reverence be it said, God has need and use of Satan; but when this state is over, and when Satan’s work is done, and Christ’s Kingdom is established, then Satan will be banished for ever to his own place (Matt. xxv. 41).

God, in His desire for Job’s greater glory, allowed Satan to tempt him, as our Divine Job, Jesus Christ, was led up by the Spirit into the wilderness, to be tempted of the Devil (Matt. iv. 1). Job was well known to God; but he was put into Satan’s hands to be tempted, in order that he might be made known to men. See S. Ambrose, in Luc. iv. 13, where is an interesting comparison of Job’s temptation by Satan with the temptation of our Blessed Lord Himself. Job was known to God; but he would not have been known to men unless he had been afflicted. The sweetness of frankincense is not perceived unless it is set on fire (S. Gregory). Nor would he have been so holy, so beloved, had he not been so hated; unless he had been afflicted. The silver must pass through the fire, in order to be purified (Zech. xiii. 9).

—Satan went forth from the presence of the Lord As Cain went (Gen. iv. 16), and as Judas did from the presence of Christ (John xiii. 50).

15. the Shebae] Hebrew Sheba, in the singular number, signifying the united force of the assailants. There are three races bearing the name of Sheba in Genesis:—(1) Cushite, from Ham (Gen. x. 6). (2) Germanic, from the Scythians (xli. 45). (3) Arabian, by Keturah (xxxv. 3). The Shebae here mentioned probably dwelt in the regions of Arabia, stretching from the Persian Gulf to Jedain (Delitzsch. Cp. B. D. ii. 1232; and note above, on 1 Kings x. 1).

— I only am escaped alone to tell thee] This circumstance, that in three successive disasters, “a solitary individual escapes to tell the terrible tidings” (cf. iii. 16. 19), has been added by some as evidence that the Book of Job is not a history, but an allegory. But this was so devised by the machinations of Satan, that it might seem to be a judgment of God against Job, and that Job might appear to his friends to be stricken of God as a sinner, and afflicted by Him. Cp. v. 16, “the fire of God,” and see below, on xlii. 12. The same thing was attempted by Satan, even in the case of Christ. Cp. Isa. liii. 14; lxi. 4.

16. While he was yet speaking] A phrase repeated three times, to show that Satan gave Job no respite, and endeavoured to turn and cruel him by three successive attacks.

—The fire of God is fallen from heaven] A more direct manifestation, as it seemed, of the anger of God Himself, either in lightning, or even like that which fell upon Sodom (Delitz.), and therefore a severer trial for Job: “Dei iram tolerare videtur, cui quotidie servit.” (S. Gregory).

17. The Chaldeans] Satan said that God had said he had “heded in Job on all sides;” but now Job is attacked on all sides,—from the south by Sabeans; from the east by Chaldeans; from heaven by fire and whirlwind, or tornado, which assailed all the corners of the house of Job’s eldest son, in which his children were gathered together, and which fell upon them, and burned them in their hour of eating (v. 19).

18. were eating and drinking wine in their eldest brother’s house] Observe that the times were so chosen by Satan for the infliction of all these calamities, that they might appear to be “visitations of God,” and be more distressing to Job:

“Boreas ambushit, quem nemo in causis suis ait occidere volens” (S. Gregory). So here, the asses that were feeding were she asses, so that the hope of milk and offspring perished with them.

19. from the wilderness] Literally, from across it; from the other end of it; from the west side of it, and sweeping over it with great violence (Mercer, Ewald, and Hirzel).

—the four corners] The strongest parts. There was something natural this way; the winds from four directions at once; and it was so contrived by Satan for the purpose already mentioned. On the violence of the winds from the desert, see Hirzel, p. 17; and Bruce, Travels, iv. 422; Welsted, Travels, p. 27.

20. shared his head] A sign of mourning among other
Job's self-resignation:

**JOB I. 21. 22.** II. 1–4. his second trial.

down upon the ground, and worshipped, 21 And said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; *b* blessed be the name of the Lord. 22 *a* In all this this Job sinned not, nor charged God foolishly.

II. 1 Again *a* there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. 2 And the Lord said unto Satan, From whence comest thou? And *b* Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. 3 And the Lord said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he *d* holdeth fast his integrity, although thou movest me against him, *f* to destroy him without cause. 4 And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his

nations, but not allowed to the Hebrews (Lev. xxvi. 5. Deut. xiv. 1. Cp. Ezek. xiv. 20), except to certain persons, e.g. the person having power (see Prov. S. L. Lee observes, is another evidence of Job's independence of the Levitical Law: see v. 5. The Hebrews in time of mourning sometimes plucked off the hair, as well as rent the mantle: see Ezra ix. 3. Job felt deeply, and gave visible signs of his anguish for his afflictions; but he patienty submitted to the visitation of God.

21. and naked shall I return thither] This is imitated in Eccles. v. 15: "As he came forth of his mother's womb, naked shall he return to go as he came" i.e., to the womb of his mother earth, as it is explained in Eccles. xl. 1: "A heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb till the day that they return to the mother of all living" and by St. Paul (1 Tim. vi. 7): "We brought nothing into the world, neither can we carry nothing out." "Nudum me terra protulit, nundu recipit" (S. Gregory. Cp. Bp. Pearson on the Creed, Art. v. p. 228).

The action of Brutus, after hearing the oracle at Delphi, is well known: "Ex intuio specie vocem redditum fermits, 'Imperium sumnum Romae libetii qui vestrum primum occultum matris tulerit.'... "Brutus, velut si prolepsum ossidetum, terracosu conticet, scilicet quod ex communis mortis annuaest mortem statuit" (Liv. i. 60).

In this speech of Job is a powerful testimony to the truth of Genesis (ii. 7; iii. 19), which describes man's creation from the dust of the earth. Cp. below, x. 9; xxxiv. 16.

The Lord.

—the Lord gave, and the Lord hath taken away; blessed be the name of the Lord] This passage, and that in xii. 9, "Who knoweth not that the hand of the Lord hath wrought all this, in Whose hand is the soul of every living thing?" are the only ones in the dialogue of this Book (compare chap. iii.—xii.) where the Name the Lord (JEHOVAH) is used by Job himself. It is not once used by any of the other speakers. It occurs frequently in these two introductory chapters, the Almighty and All-wise, and All-merciful Giver of all life (see above on Gen. ii. 4), and as therefore having an undoubted right to take away what is His, and as taking away in love, and therefore to be blessed; and thus Job unconsciously refrains Satan, and has charged him with serving God from self-love motives (v. 9). The Lord hath taken away things, which were not mine but His; but He has not taken away Himself, and I love Him for His own sake." "Non so abstulit Donumis, ait Job qui judicatur in Domino" (S. Aug., Sermo. 21). "Quid nihil decreit, si Deus habueris?" (S. Aug. de Symbolis, tom. ii. 9).

The friends of Job do not rise to this view of God; they do not speak of Him as JEHOVAH, but as Eloah, and Shaddai; they stand on a lower level. But the Writer of this Book was a Prophet inspired by the Holy Ghost, contemplating with the eye of faith and love God as JEHOVAH, and he teaches his readers to do so.

Here is a silent evidence of the truthfulness of this book.

If the speeches ascribed to the friends of Job had been imaginary, the Name JEHOVAH would probably have sometimes been mistranslated in the speeches of Job, and in the narrative of the Writer.

The Book of Job has been compared with the Book of Ecclesiastes, where the Divine Being is never called JEHOVAH; and with the Book of Esther, where not even the word God appears. But the comparison is liable to mislead. The interlocutors in the Book of Job use the word Eloah, and not JEHOVAH (or Lord), because they have not arrived at the fully developed religious consciousness which the use of the Name JEHOVAH implies, and therefore the book purposely abstains from the use of the word Jehovah; and the Writer of the Book of Esther not only does not use the word Jehovah, but even foregoes the use of Elohim, for wise reasons, which have been stated elsewhere (see the Introduction to the Book of Esther).

Job says, "The Lord hath taken away;" he does not say, "the devil hath taken away," for he knew that the devil would have no power against him, if the Lord had not allowed it; and the Lord allowed it in order that Job might be tried, and that the devil might be conquered (S. Aug. in Ps. xci.). Thus Job, the persecuted one, overthrew his persecutor; thus he, against whom the Adversary put forth his enmity, overcame the Adversary (see above, on v. 1), and was a figure of Christ, the Second Adam, of Whom it was foretold that He should bruise the serpent's head (S. Aug. on Ps. cix. § 7).

22. In all this] In all these calamities (Sept.): cp. S. Ambrose, de Interpell. Job, c. 1. nor charged God foolishly] That is, nor spoke any thing inconsiderately or unadvisedly against God; literally, spoke nothing insipid (cp. vi. 6; xxxiv. 12), or absurd (Vulg., Delits.). It is very observable that the Sacred Writer of this Book lays special emphasis on the use of the tongue in this history (see ex. c. 6. 11. 21; ii. 5, 9, 10, and passim), and therefore the history of Job was a very appropriate one to be enlarged upon by St. James (v. 10, 11), who dwells so much on the right government of the tongue (viii. 2—13; v. 12, 13), and makes the right use of words to be the very touchstone of religious perfection.—A solemn lesson for these days, when there are so many temptations to offend God and man by the tongue, the pen, and the press.

Cn. II. 3. he holdeth fast his integrity] His faith in God, and his love and reverence towards Him: cp. v. 9.

—without cause] Literally, grotis: cp. i. 9.

4. Skin for skin] This proverb is explained by what follows. "All that a man hath," and values most, "will be given for his life." The word skin, which occurs frequently in this Book (viiij. 5; x. 11; xviii. 13; xix. 20, 26; xxx. 30; xli. 7), denotes here what is most precious. To be deprived of the skin, is to lose what is most valuable (cp. Miers iii. 2, 3), and to give the skin for a thing is to make the greatest sacrifice for it.

Satan insinuates that Job will give up rightly all that he has
JOH ANN. 2: 9—10, and tempted by his wife.

He is smitten with sore disease.

life. 5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. 6 And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

7 So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. 8 And he took him a potsherd to scrape himself withal; 9 and he sat down among the ashes.

9 Then said his wife unto him, 10 "Dost thou still retain thine integrity? (his cattle, his children, &c.) for the sake of his own bodily comfort. The word skin is used in two senses, a figurative and a literal one, in this sentence, as the phrase "mother's womb" is used in two senses in i. 21; and it may be compared with the expression "a man will give his eyes," so that the Jews are they; and with the Turkish proverb (quoted by Kitto, p. 81), "We must give our beards to save our lives." In the next verse (i. 10) Satan used this skin to sharpen the edges of his arrows, and to wound Job, and to make arrows fit for Satanic purposes, shot as arrows, and to smite him, and to make him his instrument against his husband (S. Chrysostom). Satan had triumphed over Adam by means of Eve his wife. "Adhibetur mulier, prince frustra illecebra" (says S. Ambrose, in Luc. iv. 13). But Job triumphed over Satan, even by means of Satan's wife. Against Adam, the Lord tempted his wife; over Job Satan tempted his wife against God, to test his abstinence from God, and to smite him with boils, and to make him an instrument against his husband. The word "bitterness" signifies a "breastplate and shield of patience, recovered his health of body, and received double of what he had lost."

Satan was permitted by God to afflict Job. Satan deprived him of his substance; and slew his children; and smote his bone with sore boils from head to foot; and did not spares and accosted him, and was employed by Satan to be the tempter, instead of being the comforter of her husband. He used her against Job her husband, as he had used Eve against Adam (Dolynus). If (though the Tempter) I conquered Adam in Paradise, much more shall I be able to conquer Job in the midst of his boils (S. Chrysostom). But Job was wiser in the ashes than Adam had been in Paradise (S. Augustine, in Ps. 29). He who was tempted, conquered, and the Tempter was overthrown by his victory. This, therefore, was reason enough for Satan to have given him spiritual strength to overthrow the Enemy. Man in Adam was conquered by Satan tempting him by Woman: but Man in Job conquered Satan tempting him by Woman (Augustine, in Ps. 91). Job's Eve, being tempted by Satan, to accept or reject his offers; and, to test her faith, and to try her as a partner of his purposes, Adam when he was in health, in Eden; but he was overcome by Job, in disease and in the ashes (S. Augustine, in Ps. 103. Sermon 81). O glorious spectacle! O divine beauty of virtue, shining forth gloriously in hearth. To triumph over Job, the Son of the Woman, the Antitype of Job, the Man of sorrows, stricken with a mortal disease, Job's impatient spirit, and to make him as the Devil was made in the midst of his boils, "in stercorariu superstare" (see S. Gregory, p. 78). Such passages as these prepare us further to recognize Job as a figure of Christ. Job stands, as it were, between the first Adam and the second Adam. The Devil tempted Job by means of Woman, as he tempted Adam. But Job, when bruised by God, and when sitting in the ashes, triumphed over Satan, even by means of his Eve, whom the Tempter used against him. And much more was this true of Christ, the Second Adam, the Seed of the Woman, the Antitype of Job, the Man of sorrows, stricken with a mortal disease, Satan, unseen, is assailing him; his own wife is openly tempting him; she is "Era nova, sec non illa vetus Adam," and he triumphs even by her means (S. Aysg. "Antique artis insidiae Satan repetit, et quia scis quomodo Adam decerpit, ad Eva triumphantem, adducam, "ab Adam in stercorariu superstare") (see S. Gregory, p. 78).}

After Job's affliction and victory over Satan, his wife, who had been used by Satan against him, was brought, as seems most probable, to repentance, and became the mother of a second family of children to Job (see xii. 13; v. 11). Similarly Christ triumphed over Satan by Satan's wife, the Devil, in the form of his own wife, to show that after Satan's defeat, Job's wife said to him, "Dest thou still retain thine integrity? (lit. thy perfection.) Satan tempted Job's wife to suggest to him that his piety and holiness were greater than God deserved; to exalt himself as a partner of God, and to lead him to speak evil of God. But Job's wife, instead of doing this, exhorts him to his duty, and vindicates God: Herein was more of his foolishness. (Or wicked) "women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

9 Then said his wife unto him: Satan had taken away his children, in order to make him the instrument against his wife, as his own instrument against his husband (S. Chrysostom). Satan had triumphed over Adam by means of Eve his wife. "Adhibetur mulier, prince frustra illecebra" (says S. Ambrose, in Luc. iv. 13). But Job triumphed over Satan, even by means of Satan's wife. Against Adam, the Lord tempted his wife; over Job Satan tempted his wife against God, to test his abstinence from God, and to smite him with boils, and to make him an instrument against his husband. The word "bitterness" signifies a "breastplate and shield of patience, recovered his health of body, and received double of what he had lost."

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Job’s three friends: Job II. 10—13. III. 1, 2. He curses the day of his birth, curse God, and die. 10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? * In all this did not Job sin with his lips.

Now when Job’s three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. 12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. 13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

III. 1 After this opened Job his mouth, and cursed his day. 2 And Job spake, and said,

will not let it go: my heart shall not reproach me so long as I live* (see also below, on xxiii. 1; xxiii. 9). But the blessed fruits of his patient endurance were for him, as for all good men, in that devout penitential ejaculation at the close of the book, which is the solution of all his sufferings, and which led to their withdrawal, and to his acceptance and abundant reward from God: * Therefore I abhor myself, and repent of my iniquties (Lk. xviii. 13); and the strength of the words so applied to Satan as without a parallel on earth (Is. 8), was to be purified in the fire of affliction; and was to be exalted by his self-abasement. And if even a Job needed this discipline, if even the great Apostle of the Gentiles needed * a messenger of Satan to buffet him, in order that he might not be exalted by spiritual pride (see 2 Cor. xi. 7), how much more do other men need to be transformed from the vain-glorious self-righteousness of the Pharisee, to the self-condemnation of the Publican, * God be merciful to me a sinner (Lk. xviii. 13); and with the strong reasons have they, not to repine at, but rather to be thankful for, God’s fatherly chastisements, as means of grace and glory!

11. Eliphaz the Temanite] Eliphaz (which means to whom God is gold, cp. xxii. 24) came from Teman; his name, and that of Teman, are connected with the stock of Esau or Edom (see Gen. xxvi. 4. 11. 1 Chron. i. 35, 36, 53. Cp. Jer. xlix. 7, 20. Ezek. xxv. 13. Amos i. 12. Obad. 9. Hab. iii. 8), whence it may be inferred that he was of Idumea. Ezechiel and S. Jerome mention a Teman as fifteen miles from Petra. The Temanites seem to have been famed for their wisdom (see Baruch ii. 22, 23). Cp. 1 Kings iv. 30, where the wisdom of the “children of the east country” is mentioned.

Bildad the Shuhite had, as many for which diverse etymologies are assigned by Gesenius, Euerst, 208, and Delitzsch, 86, was perhaps one of the descendants of Shubh, the youngest son of Abraham by Keturah (Gen. xxv. 2), who settled in the country to the east of Palestine (see Gen. xxv. 6).

Zophar the Naamathite] Zophar, a name for which also very discordant derivations have been suggested by Gesenius, Euerst, and Delitzsch, was perhaps from Naamah, on the southern frontier of Judah (Josh. xv. 41). 12. Euen huo say] He was so much changed by disease.


— none spake a word unto him! So great was their awe for his sorrow.

Job cursing his day.

Cn. III. 1. After this opened Job his mouth, and cursed his day] Job had now been lying under severe affliction for a considerable time, and it became fit that Job should become acquainted with the calamities, an interval had elapsed in which the terrors of them had reached his friends, who were at some distance from one another, and that they had made an appointment to visit Job together, and had come from their respective homes (ii. 11). They sat down together for a week in his presence without speaking to him (ii. 13). What wonder is it that Job should have yielded to some impulses of human infamy?

It has indeed been argued by some (see S. Jerome, in Jer. xx.; and especially by the Schoolmen, in Sententiarum, Dist. 50), that there are no signs of impiety in these words; but we may readily assent to S. Augustin (de Libero Arbitrio, iii. Cap. 58) who says, * it is not necessary to understand it so.

But Job’s utterances in this chapter are not of such a kind as Satan had expected to extort from him: see i. 11; ii. 5. Job does not curse God, as Satan had said he would: * He will curse Thee to Thy face ” (see i. 11; and ii. 5); and as his own wife had tempted him to do (see ii. 10). He does not vent a single word against Him.

He did indeed curse his day; that is, he spoke evil of the day of his birth. As to the sense of the original word here used, the piel of kalat, see Exod. xxiii. 28. Neh. xiii. 15.

— cursed his day] There is a spiritual mystery here: he cursed his day, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Job had lately said, Blessed be the Name of the Lord (i. 21); but now he curses his own day.

These utterances of Job in his affliction are expressions of miserable Humanity, declaring the wretchedness of its own condition by nature, by reason of the Fall, and consequent curse pronounced upon the children of Adam (Eph. ii.), who by sin brought disease and death into the world; and to which Job himself refers, when he says, * Who can bring a clean thing out of an unclean? * (xiv. 4. Cf. Ps. ii. 5; and see Severus (in Catena, p. 116), Philippus, Bede, and Aquinas here, who say that Job here speaks a piece of prophecy, and over the corruption and misery of Man by nature, as David did, - Behold, I was shapen in unquity; and in sin hath my mother conceived me * (Ps. ii. 5). S. Ambrose declares that the confession and lamentation of the sin and misery of fallen humanity in Job is tantamount to a desire for deliverance by the new birth which it has in Christ: * Generationis carnalis dimic peric desiderat, ut dix regeneracions, dix spiritualis, orator. * See S. Ambrose, in Lauren. iv. and so Severus and S. Gregory, p. 105, who observe, that Job does not say, * Cursed be the day on which I was created*, but on which * I was conceived and born*. Adam was created pure by God, but Cain was born in sin by human generation: * Quid est diei nativitatis malefices, nisi decrea, Dies mutabilis perdet ut humano statu extra quid tenuit? *

This statement of the Sacred Writer,—that Job cursed his day,—shows that he is not exaggerating Job’s virtues. He is not drawing an ideal picture of superhuman perfection, but is proposing an example of patience for the imitating of Job. And when it is considered, that Job had not that clear view of God’s attributes, and of the future rewards, infinite and eternal, which are promised in the Gospel to all who love Him, and suffer patiently after the pattern of Christ, the history of Job becomes natural and credible. 

Our Lord’s Human Nature was proved by such expressions as came forth from Him in the Garden of Gethsemane:
Job curses the day of his birth.  

JOB III. 3—8. 

Leviathan.

 groot, Fuerst, “see Delitzsch, Cursed and and 20. ach. c 3. Those 14. His will, He could not but God some natural relucation from the mututter voices of His Agony and Passion; and what as Man Ho felt, that as Man He uttered. And so Job, when Satan was raging against him, and God seemed to have forsaken him, and even to have become his enemy; and when even his wife had become his tempter, and his friends, who had come from a distance, had no word of consolation for him, would have been scarcely man, if he had not broken forth into some ejaculations of passion. But as Christ controlled His human will by perfect submission to God's will, and added, “Nevertheless, not My will, but Thine be done” (Luke xxii. 42); and, “Father, into Thy hands I commend My Spirit” (Luke xxiv. 46), so Job, also, in his measure and degree, corrected those utterances of temporary impatience by steady professions of faith and love; see xii. 15: “Though He slay me, yet will I put my trust in Him;” and, above all, by that glorious profession of faith, which came forth from him in the darkest hour of his sorrow, “I know that my Redeemer liveth,” see xix. 25.

2. Job spake, and said] Literally, Job answered, and said. His utterance is a reply to the silence of his friends. The speech of Job, like those of his friends, is in an antithetical form, as the ancient Fathers observed. S. Jerome, in his Preface to the Book, characterizes it as poetry (cap. Carpozor, ii. 59; and S. Greg. Nazianzen, i. 439); and this Book is the first of the five Books which are written in stichoi, or verses (on which see Delitzsch, Einleit. p. 9); and the beauty of the speeches in it can hardly be duly appreciated, unless they are presented in this form to the reader, as they are in the older MSS. of the Septuagint, and in most recent editions of this Book. Job’s first speech is arranged by some (as Ewald, Schlottmann, and Hofa) into three strophes; by others (as Delitzsch) into seven stanzas of eight, ten, six, eight, six, eight lines respectively.

The feelings and opinions of Job and his friends are expressed in a poetical form, partly because when the mind is strongly excited, this form is natural to it; and partly, in order that the reader may be reminded that he is not listening to a mere ordinary uninspired report of their arguments, but to one which is supplied by the Holy Spirit Himself; Who knew what was in their hearts, and gives the most correct representation of what was in them, though it be not a literal verbatim report of what they said.

The connexion of the Book of Job with the other four ethical and spiritual Books (the Psalms, Proverbs, Ecclesiastes, and Canticles), which are all antithetical, is thus marked. Even the Books of Wisdom and Ecclesiasticians, which are not canonical, are composed on the same principle.

3. That day perish wherein I was born.] This expression seems to have been in the mind of the writer of Ecclesiastes (iv. 2, 3), and has been adopted by Jeremiah (xx. 14), who does not conceal the fact that he was transported by emotions of human impatience. “Cursed be the day wherein I was born! Let not the day wherein my mother bare me be blessed! Cursed be the man who brought tidings to my father, saying, ‘A man child is born to thee!’ “Although,” as Hilary observes (on Ps. cxix. 130), commenting on these words of Job and Jeremiah, “Jeremiah had received a special intimation from God that he had been sanctified in the womb” (Jer. i. 5), “yet he was not exempt from the human infirmity, which broke forth in these vehement ejaculations.” Similar expressions escaped from the lips of Moses (Exod. Nu. xi. 12), and Halakuk (i. 3. S. Chrysost. in Hom. 4, Job). It is observable that the Book of Job is imitated in several places by Jeremiah. Cp. Job xii. 4; xix. 3; Jer. xxvii. 7; 8. Job xv. 18, 19, with Lam. ii. 11. Job xvi. 9, 10; xxvii. 23, with Lam. ii. 10. Job xiv. 7, 8, with Lam. iii. 7. Job xxx. 9, with Lam. iv. 14. See Hävernick, Einleit. iii. 532; Keil, Einl. p. 564; Davidson, ii. 170; Pusey, on Daniel, p. 324. This is an evidence of the existence of the Book of Job in Jeremiah’s age; and we shall see that there are similar indications of imitations of the Book of Job in still earlier writings, particularly in the Psalms, and Proverbs, and Isaiah. Cp. Hävernick, pp. 333—336; Keil, p. 364.

5. slain it] Rather, explain it as their own (Sept., Ewald, Carey, Hirzel, Delitzsch).

— Let the blackness of the day terrify it] Literally, let the darknesses of day (i.e. whatever can obscure and slueken a day, such as eclipses and storms, &c.) terrify it (that day). See Gen. 462; Hirzel, p. 52; Delitzsch, 52.

6. Let it not be joined unto] Or, let it not unite itself (to Symmachus, Sept., Vulg.). But the true sense is rather, as in the margin, let it not rejoice among (Gen. 201, Ewald, Hirzel, Delitzsch), 7. solitary] Barren (Gen. 173, Ewald, Hirzel, Delitzsch), 8. that curse the day] Rather, day-curers, sorcerers, who imprecate evil on particular days, as Balaam was believed to be able to bring a curse on a whole people. See Winer, H. W. II. p. 718, Art. “Zauberer.”

Leviathan.

Who are ready to raise up their mourning?] Rather, as the margin suggests, who are prepared to arouse Leviathan (so Aquila, Theodotion, Symmachus, Vulg., Syriac. See Genesis 433 and 615; Ewald, 70, 82; Hirzel, 54; Delitzsch, 52). The verb here used is the infin. potel of wr (Gen. 615). Cp. below, xil. 10, where it is rendered to stir up, and where it is said that no one is so fierce as to dare “to stir up Leviathan.”

The word Leviathan is from leveh, a twisted corral, from the root laveh, to join, and signifies any large animal with twisted snaky, forked, or spires, and with closely serried scales. See Genesis 433. Furth, 737; and Prof. S. Lee, p. 196, which derives it from leev, twisting, and tan, monster.

Some modern expositors suppose that there is a reference here to the Oriental mythology, in which it was imagined that there is a great dragon among the water bodies (called in Hindu rishu) who is subject to incantations, and who chases the sun and moon, in order to swell them up in darkness; and is thought by the same expositors that there is a similar reference to that legendary belief in chap. xxvi. 13.
Let the stars of the twilight thereof be dark;  
Let it look for light, but have none;  
Neither let it see the dawning of the day:  
Because it shut not up the doors of my mother's womb,  
Nor hid sorrow from mine eyes.

Vv. 11-12.  
Why did I not die in the womb?  
Why did the knees prevent me? 
Or why the breasts that I should suck?  
For now should I have lain still and been quiet,  
I should have slept: then had I been at rest,  
But this notion appears to be fanciful.  
Others suppose that Job is referring here to the power of Egyptian sorcerers and serpent-charmers (see above, on Exod. vii. 9), and that they are described by him as ready to encounter such a crisis as the one he had so called, which has been identified by some with the crocodile, described below (see xli. 1—34; cp. Ps. lixv. 14; and Winer, R. W. B. i. 685; B. D. ii. 98); and they presume that they may safely stir him up, because, as the ancient representations. Cp. Pfeiffer, Dublin, p. 262; Wilkinson, Egypt, i. 212; and Carey here, pp. 189. 431. The power of these serpent-charmers who, says Job, would venture even to stir up Leviathan, may be illustrated by the Ptolemy's words,—

Hereafter, 3 Od. xi. 15.  
Cessit immannis tibi blandienti serpentem.  
Cerberus, quamvis furiale centum  
Muniant angues caput ejus, atque  
Spiritus teter samiaque manet  
Ore triliguius.  

This exposition is strongly confirmed by the words in xli. 10: "None is so fierce that dare stir him up:" i.e. stir up the great spiritual Leviathan. None can do this but the promised Deliverer. See the note on that passage; and the Proverbs. Note to chap. xli.; also the note on xxvi. 15. These three passages, when taken together, and considered with their contexts, mutually illustrate one another, and corroborate the ancient spiritual interpretation of their mysterious language, and are a strong rebuff to the idea that the views which were vouchsafed to Job and other holy men in the primeval ages, with regard to the Evil One, and also to the Great Deliverer promised to Mankind, the Emperor of Satan, were much more clear than some persons are now disposed to think.

Neither is the fat of the dawning of the day  
Let it not look on the eyelids of the morning, so as to derive pleasure from "the eyelids of the golden day," as Sophocles calls it (Antig. 103). Cp. below, xiv. 18.

From the west. Immediately when I was born. Cp. Jer. xx. 17.

Why did the knees prevent me? Why did any knees come before me, so as to receive me and nurse me? And why was any bosom offered me that I might suck?  
Now should I have lain still? Rather, then should I now be lying still, and be asleep (Delitzsch).
14. Which built desolate places] "Solitudes" (Telos), so Targum, and Mercer. They built these places for themselves, not for others; and so their selfishness projected itself beyond their death, and there they dwell alone in the majestic desolation of royal mausoleums, such as the pyramids of Egypt, to which perhaps he refers. See Ewald, Hävernick, p. 356; Delitzsch, and Mercer.

The Hebrew believer desired to be buried together with his fathers—a desire strongly shown in the funeral of Jacob (see Gen. xlvii. 29—31; i. 5—14), and in Joseph's charge concerning his own bones (Gen. i. 25). And the Christian craves sympathy even in sepulture, which is a silent evidence of faith in "the communion of saints," and in the resurrection of the body to life eternal, in the blessed society of heaven.

It has been inferred, that the author of this book must have been acquainted with Egypt, from this and other passages. See vii. 12; vii. 11; ix. 20; xxviii. 1—11; xxix. 18. See also below, on ix. 7—13; xxvi. 12, where there seem to be allusions to the history of the Exodus.

16. an untimely birth] Compare Ps. lxvii. 8. The Book of Job contains many passages which bear a strong resemblance to expressions in the Psalms; see vii. 10; xiv. 2; Ps. xiii. 15, 16. Cp. ix. 25; x. 20; and Ps. xxxiv. 14: cp. xxvii. 19 with Ps. lxix. 33: cp. Hävernick, p. 356; Keil, 364, who remarks that Ps. cli. civ., civ. cxlvi., contain various allusions to the words of Job. See above, Introduction, where the parallels are given.

17. the weary] Literally, they whose strength is spent.

18. prisoners] Taken in war, and other captives.

19. i.e. This word would be better omitted.

20. Wherefore is light given] Or rather, wherefore gave he (i.e. God) light. The Name of God is often suppressed by Job in such questions as these (cp. v. 23); a silent intimation that he had some secret misgiving as to the propriety of asking them.

21. dig for it more than for hid treasures] Cp. Prov. vi. 4, "If thou seest her as silver, and searchest for her as for hid treasures." The practice of hiding treasures in the earth (see Matt. xiii. 44), and of digging for hid treasures, is illustrated by some curious details in Dr. Thompson, The Land and Book, pp. 134—136. It has been observed above, on v. 16, that there are many resemblances between phrases in the Book of Job, and in the Psalms; and there are also many between this Book and the Proverbs. Cp. Job xx. 18, xxxix. 13 with Prov. viii. 18; Job xxxiv. 20, Prov. i. 5; xii. 14; Job v. 2; Prov. xxvii. 19; Job v. 3, Prov. xii. 22; Job v. 17; Prov. iv. 11; Job xv. 7 with Prov. vii. 25; xxviii. 18 with Prov. iii. 15; xxxii. 2 with Prov. xvi. 26; xxi. 17 with Prov. xii. 9, xx. 20; xxiv. 20; xii. 5 with Prov. xxiv. 22, and numerous other passages noted by Hävernick, p. 354. Keil, 364.

22. Which rejoice exceedingly] Which rejoice even to ecstasy—to jubilant exaltation, so as to leap for joy. See Gesen. 189, and cp. Hos. i. 1.

23. whose way is hid] Whose path is darkened with sorrow, and hedged in by affliction. Job is speaking of himself. Cp. xix. 9, Lam. iii. 6. Hos. ii. 6.

24. before I eat] Literally, at the face of my bread, and in its stead (Ewald, p. 84. Cp. iv. 19). The sense is, "sighing is my daily bread." (Cp. Ps. vi. 6; xiii. 5; xxx. 5; dil. 9.

25. I was not in safety, neither had I rest] That is, trouble came upon me, without any intermission or respite between them (so Sept., Syriac, Arabic, Ewald, Delitzsch).

JON'S FRIENDS.

Ch. IV. 1. Eliphaz the Temanite] The most dignified, calm, and considerate of Job's three friends. He is distinguished by his greater energy from Bildad; and from Zophar by more self-command, and less of vehemence and passionate impetuosity.
The question to be answered was, How are Job's sufferings to be accounted for? He appeared to be "a man perfect and upright, one that feared God, and eschewed evil" (i. 8). God had blessed him with prosperity. God is perfectly just, and Job is now reduced to the lowest depths of suffering.

In the opinion of Job's friends, sufferings were punishments for sin. This is true, but it is only a small part of the truth. Job's friends took an inadequate view of human calamity. They regarded sufferings in this life as inflicted by an All-powerful God as a penal retribution for sin, and as exactly proportioned to sin. They concluded that because Job was suffering severely, he must have sinned heiavily. There was something in the view in which, by the CRUD management of Satan, Job's sufferings were inflicted, which to human eyes gave them the semblance of being due to the wrath of God (see on i. 15). But the man (says S. Gregory) who has the true spiritual insight, Job, interprets suffering as a trial, or a test, but interprets sufferings by moral character. Job's friends did not rise to the higher view of human suffering. They did not recognize the dignity and beauty of affliction, and had no sense of its hallowing influences. They did not appreciate the greatness of the suffering man, on whom the love of God was poured; in order to wean His children from spiritual pride and self-righteousness, and to make them feel their want of a Redeemer, and to detach them from earthly things, and to strengthen their faith, and to make them fix their hopes on Him, and to draw them by cords of affection to love Him for His own sake, and to find all their joy in Him and in His love, and to see, adore, and bless Him, in tribulation as well as in wealth, and thus to rise to a higher state of spiritual and angelic perfection, and to be tried and purified as refined as silver in the fire (Prov. xvii. 3. Isa. civiii. 10. 1 Cor. iii. 13. 1 Pet. i. 7), and to be trained and prepared by this purifying process on earth, for the fruition of His blessed presence for ever in heaven.

If the propitious circumstances, the strength of character, and to the purposes of God in permitting His servants to be grievously afflicted—disabled and disqualified them altogether for applying the true remedy to this case: which is, that affliction is not to be regarded as a sign of God's hatred, but of His love, and sends us our profit, that we may be partakers of His holiness (Prov. iii. 11. Heb. xii. 5-11).

Their view of Job's sufferings was also hurtful to themselves. If worldly afflictions are evidences of sins, and are proper to them, then He who are not afflicted are righteous. If Job suffers because he has sinned, then his friends who do not suffer are innocent. Such a view is self-delusive and self-destructive. Rather they ought to have invered the order of the case, as our Lord taught the Jews to do when they looked on His sufferings. "If they do these things in a green tree, what shall be done in the dry?" (Luke xix. 31). and when He turned their thoughts from the Galileans, and men at Siloam, to themselves, "Except ye repent, ye shall all likewise perish." (Luke xii. 1-3).

Is not this thy fear, thy confidence, "where shall the ungodly and the sinner appear?" (1 Pet. iv. 18).

There is a good deal of truth in what is said by Job's friends, taken abstractedly. But, for the most part, they are "miserable comforters" (xvi. 2). It is not appropriate and seasonable. They do not utter a single word of sympathy. They do not apply, like skilful physicians, those soothing remedies which were suitable and necessary to his bleeding wounds and purifying sores, but their treatment of their patient is such as to inflame his wounds and make his sores to rankle and fester more and more. As S. Gregory says (p. 150), "Mira sunt multa quae dicit, nisi in sueti virtutis adversitatem decentur..."

But the faults of their unscientific empiricism have served to bring out more clearly the true principles of Christian spiritual pathology, as we shall see in the sequel of the history.

In the mean while, the errors and defects of their formulay for the "Visitatio of the Sick" may be corrected and supplied by means of those wise and loving words of Christian compassion which Jesus Christ spoke to the Church of Christ, as her sorrowing members:

"Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as much as to the righteous as to the wicked. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the infernal spirits, and worldly vanity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of said sins, and bear your sickness patiently, trying in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadseth unto everlasting life."

"Take therefore in good part the chastisement of our heavenly Father, wherein are all the former things, and be not for ye be not without chastisement, wherein are all the future things, and be not for ye are not as yet arrived to be made partakers of His holiness. These words, good brother, are written in Holy Scripture for our comfort and instruction, that we should patiently bear your sickness, with thanksgiving, bear our heavenly Father's correction, whatsoever by any manner of adversity it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For He Himself was not put to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with Him in everlasting life." (Office for the Visitatio of the Sick, in the Book of Common Prayer).
Thy hope, and the uprightness of thy ways

Remember, I pray thee, who e'er perished, being innocent?
Or where were the righteous cut off?

Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

By the blast of God they perish, and by the breath of his nostrils are they consumed.
The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.
The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

Now a thing was secretly brought to me, and mine ear received a little thereof.
In thoughts from the visions of the night, When deep sleep falleth on men,
Fear came upon me, and trembling, Which made all my bones to shake.
Then a spirit passed before my face; The hair of my flesh stood up:
It stood still, but I could not discern the form thereof:
An image was before mine eyes, There was silence, and I heard a voice, saying,
Shall mortal man be more just than God? Shall a man be more pure than his maker?
Behold, he putteth no trust in his servants; And his angels charge him with folly:

cence before God? But how vain is this! It is refuted by thy sufferings. “For whoever perished?” (as thou art perishing) “being innocent?”(as I am) to the range of words that comprise the second member of the sentence, cp. xv. 17; xviii. 12; and Ewald here, p. 93.

Remember—who ever perished, being innocent? Eliphaz seems to forget the case of Abel, the type of Christ. The first death that ever happened in the world—that of righteous Abel whose offering pleased God, and who was slain by his own brother Cain, whose offering was not accepted—preached the doctrine of a Resurrection: see on Gen. iv. 8.

The roaring of the lion—the voice of the fierce lion. The proud oppressors, described in the foregoing verses as plowing iniquity, are now represented by a bold figure as beasts of prey, as lions; and since the Hebrew language (as might be expected) is rich in its locative nomenclature, various kinds of wicked men are exhibited here as various kinds of lions. There is the aregayil, so called from tearing his prey (Genes. 76. 70); the shacat, probably the manless lion (Delitzsch), or the black lion (Genes.); there is the cephir, or young lion; there is the ishish (Gr. św.), so called from his great strength (Genes. 408); there is the labi, so called from roaring (Genes. 428). The roaring of the proud tyrant, by which he scares the nations, and his teeth, by which he devours them, these are broken by God. The old lion, whose teeth were once so terrible, are blunted by age, and he dies of hunger; and the strong lion's whelps—the children, to whom the proud man had looked (as Job had done to his sons) for support, are scattered abroad, and he is left in his old age to die in his hair.

Now a thing was secretly brought to me! Now a word came to me by a dream. The awful grandeur, and terrible sublimity of this description, have been commented on by Edmund Burke, in his Treatise on the sublime, part ii. sect. iv. — mine ear received a little] A whisper (Genes. 387).

This is the first place in the Old Testament where a good spirit other than the Spirit of God is personified. There is frequent notice of evil spirits having distinct personalities (as 1 Sam. xvi. 15, 23; xviii. 10. 1 Kings xxii. 21. 2 Chron. xviii. 21.), and on the other hand, the Spirit of God, and the Spirit of the Lord is often mentioned. But here a good spirit is introduced; so Bede, Aquinas, Lorrain, Catechismus Mercier, Dusaus (who suppose it to have been an angel), and so Umbreit and Ewald. Others suppose the word ruach here, to mean merely a wind (Pindar, Rosenmüller, and Hitzel). The former opinion is confirmed by the New Testament (Matt. xiv. 26. Luke xxiv. 37. Acts xxiii. 8). Professor Lee (p. 207) well says, “The term ruach in this case can be taken of nothing but a spirit, as this term is now taken among ourselves.”

There was silence, and I heard a voice; rather, I hear a soft murmur (Sept., Syriac, Arabic, Vulg.) and a voice. This passage (re. 16—21) is quoted by S. Clement, ad Corinth. c. 9.

Shall mortal man be more just than God? Rather, is a mortal just before God? or is a man pure in the sight of his Maker?

There is a climax in the words here used, “Is a mortal” (Heb. meshah) “just,” &c.; is even a great man (Heb. geber) pure? Op. x. 5. Ps. viii. 4. Prov. xxx. 2, and note above, on Gen. iv. 20. Josh. v. 13, and Genes. 159.
The phrase “his Maker” is supposed to be some to be from the Pentateuch, Gen. i. 26. 31; see Professor S. Lee, Intr. pp. 31—37, where he cites many probable parallelisms between this Book and the Pentateuch; and cp. Davidson, Introd. ii. 100. Hävernick, Einleitung. iii. 340. Professor Lee, p. 57, sums up his investigation thus: “From the manner in which allusions are made in the Book of Job, occasionally citing the very words of the Book of Genesis, it seems certain that that Book was in existence in the time of Job; and either the Book of Job must have been accessible to the Sacred Writers ever since the times of Moses, or else the Book of Job must have borrowed from them all—an opinion which the wildest theorists would scarcely adopt.”

Behold, he put—fools] This is correctly rendered, except that the verbs which are in the future in the original, would be better in that tense, or in the present, rather than in the past, and the word rendered fools (toholah) means imperfection (Delitzsch).
The end of the wicked.  

JOB IV. 19—21. V. 1—9. God is to be sought in sorrow.

19. Which are crushed before the moth? Lit. men will crush them (i.e., they will be crushed, cp. Luke vi. 38) like the moth: cp. iii. 21, for the sense of the original words here used; and as to the comparison, see xiii. 28. Ps. xxxix. 12. Isa. i. 9; ii. 8. 20. from morning to evening] Within the brief space of a day: cp. isa. xxxviii. 12. 21. Doth not their excellency which is in them go away? Rather, is not their cord in them rent asunder? i.e., is not the cord torn asunder that keeps the soul in their body, as in a tent? Their mortal bodies are compared to tabernacles (see 2 Cor. v. 1. 2 Pet. i. 13, 14), and death, which severs the soul from the body, is compared to the severance of the cord which keeps a tent fixed to the ground. Cp. below, xxvii. 18. Eccles. xii. 6. 2 Cor. v. 1. (Gen. 37, under the word gether; and Delitzsch, p. 63.) — They die, even without wisdom] Rather, they die, and not in wisdom, i.e., without having learnt wisdom from God's providential dispensations, and without having recognized the vanity of their own life, and without being conscious of their sinfulness in His sight; therefore they die miserably. Cp. xxvi. 12. Prov. v. 23; x. 21.

CH. V. 1. to which of the saints? The angels. Cp. xv. 15. Deut. xxxiii. 2. Jude 14; and so Sept., Vatahlas, Mercer, Ewald, Hirzel, Delitzsch. See Bp. Pearson on the Creed, Art. ix. p. 322, note. To which of the angels wilt thou resort by prayer, that they may keep thee? All such invocations are vain, for even the angels themselves are not pure in God's sight (iv. 18).

2. For wrath] Far from being helped by such folly as that of supposing that thou canst not be profited by invoking the angels as thy protectors against God's just anger, thou wilt rather bring down more punishment from Him who is a jealous God, by such an appeal to them, which is prompted by thy impatient wrath and indignation against God. Cp. below, on Col. ii. 18, on the worship of Angels.


— Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. Although affliction cometh not forth of the dust, Neither doth trouble spring out of the ground; Yet man is born unto trouble, As the sparks fly upward.

8. I would seek unto God, And unto God would I commit my cause, 9. Which doeth great things † and unsearchable; Marvellous things † without number:

Rom. 11. 33. † Heb. ana there is no search. † Heb. illi there be no number.
10. Who giveth rain upon the earth, and sendeth waters upon the fields, that plants grow, and grass to feed cattle; and to bring forth the fruit of the earth; and to water the things that grow out of the earth, and to give them me to eat; and to furnish us with all our needs.

11. He giveth to the beast his food, and to the young ravens when they cry and hunger.

12. God is glorious in his strength. He performeth all things well, and maketh his majesty an ornament of beauty. He maketh the clouds his chariot; he covereth himself with light as with a garment, and streweth the heavens with clouds. He maketh his arrows bright, and his虏s fiery darts. He seeth to it that his darkness covereth the hot south wind, and that his cloud standeth over the hot south wind.

13. He maketh the dews for the grass, and sendeth increase to the land. He appointeth the beneficial years, and bringeth again the Glover's rain; from the dews of the heavens he mercifully giveth increase.

14. God is loving and kind. He maketh his angels charge concerning us, and keep us all the day long; if any hurt us, they shall be punished.

15. He maketh his servants to be a people to himself, and his guides the counsel of his heart. They shall cry unto him, and he will hear; they shall say, Thou art my God; and thou shalt know that I am the Lord your God, that my Spirit is within you, and that my words are in your mouth.

16. God maketh the fruit of the earth to increase, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof.

17. God maketh the wind to blow from the north and bringeth abundant water, and maketh the earth fruitful. He maketh the earth bring forth, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof. He maketh the earth fruitful with our treasures; and he maketh the earth bring forth, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof.

18. God maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof. He maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof.

19. God maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof. He maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof.

20. God maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof. He maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof.

21. God maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof. He maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof.

22. God maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof. He maketh the earth fruitful, and giveth us to eat; and he maketh the fishes of the sea, and the fowl of the heaven, and the wild beasts of the earth, and every creeping thing that creepeth upon the earth, and every bird of the air, and every thing that creepeth upon the earth, and every thing that hath life thereof.
23. * For thou shalt be in league with the stones of the field:
And the beasts of the field shall be at peace with thee.
24. And thou shalt know || that thy tabernacle shall be in peace;
And thou shalt visit thy habitation, and shalt not || sin.
25. Thou shalt know also that * thy seed shall be || great,
And thine offsprings as the grass of the earth.
26. Thou shalt come to thy grave in a full age,
Like as a shock of corn * cometh in in his season.
27. Lo this, we have * searched it, so it is;
Hear it, and know thou it * for thy good.

VI. 1 But Job answered and said,
2 Oh that my grief were thoroughly weighed,
And my calamity * laid in the balances together!
3 For now it would be heavier * than the sand of the sea;
Therefore || my words are swallowed up.
4 * For the arrows of the Almighty are within me,
The poison wherof dranketh up my spirit:
5 The terrors of God do set themselves in array against me.
6 Doth the wild ass bray * when he hath grass?
Or loweth the ox over his fodder?
7 Can that which is unsavoury be eaten without salt?
Or is there any taste in the white of an egg?
8 The things that my soul refused to touch
Are as my sorrowful meat.
9 Oh that I might have my request;
And that God would grant me * the thing that I long for!
10 Even * that it would please God to destroy me;
That he would let loose his hand, and cut me off!

23. * for thou shalt be in league with the stones of the field — the beasts of the field. Even the stones, which are a hindrance to fruitfulness in other men’s hands (Isa. v. 2. Matt. xiii. 5), and even the wild beasts, which devour their flocks, shall be at league with thee (cp. Isa. xi. 6–8. Hos. ii. 20). Here is a vision of the past happiness of Man in Paradise, and of the condition of the Second Adam in the wilderness (Mark i. 13), and of the future bliss of the Church of Christ; see Isa. xi. 5–9.
24. * that thou know that thy tabernacle shall be in peace. Literally and more emphatically, thou shalt know that thy tent shall stand; Cp. Isa. lx. 17. Micah vi. 6, where persons are strongly and beautifully characterized by the abstract word Peace — all summed up in Christ (Eph. ii. 14).
25. * shall visit thy habitation, and shall not sin? Rather, thou shalt visit thy homestead and pasture, and miss nothing there. Not one of thy cattle, sheep, or lambs will be missing: thou wilt leave them in security, and when thou comest to inspect them, thou wilt find them all; no damage will be done to thy substance, even when thou art absent from it; for God will watch over it. On the meaning of the word pekut, pasture and homestead, where flocks lie down and rest, see Genesis. 598. Cp. Hos. ix. 13; and on the word chata, to miss, see Genesis. 271.
26. Like a shock of corn cometh in. Rather, cometh up, ascendeth. The Oriental threshing-floors were usually on lop-sided hills, that the grain might be more easily winnowed (see on Judges. vi. 6). The carrying of the dead in peace and ripe age to the grave, where others are gathered already, is happily compared to the bringing up of a ripe sheaf to the threshing-floor, where other sheaves are lying.

15
Then should I yet have comfort;  
Yea, I would harden myself in sorrow: let him not spare;  
For I have not concealed the words of the Holy One.  

What is my strength, that I should hope?  
And what is mine end, that I should prolong my life?  

Is my strength the strength of stones?  
Or is my flesh fūl of brass?  

Is not my help in me?  
And is wisdom driven quite from me?  

To him that is afflicted pity should be showed from his friend;  
But he forsaketh the fear of the Almighty.  

My brethren have dealt deceitfully as a brook,  
And as the stream of brooks they pass away;  
Which are blackish by reason of the ice,  
And wherein the snow is hid:  
What time they wax warm, † they vanish:  
† When it is hot, they are † consumed out of their place.  
The paths of their way are turned aside,  
They go to nothing, and perish.  
The troops of Tema looked,  
The companies of Sheba waited for them;  
They were confounded because they had hoped;  
They came thither, and were ashamed.  

For now ye are like to them.  
Heb. to it.  
ch. 15. 4.  
† Heb. ned.  
† Ps. 38. 11.  

Then should I yet have comfort? A clear assurance of belief in a life to come: cp. xix. 23—27.  
— I would harden myself? Rather, I would exult (see Sept., Vulg.; Carey, 205; Gesen. SSS; Delitzsch, 73) in sorrow, which He (God) does not stint—that is, unlimited sorrow.  
— For I have not concealed I have not disowned and transgressed the commandments of the Holy One (cp. Ps. xl. 9, 10). Here was Job’s source of comfort in affliction; and thus he replies to the imputations of Eliphaz (v. 7).  
11. that I should prolong my life.] Or, that I should patiently endure (Vulg.).  
12. Is my strength?] Rather, Is the strength of stones, mine? Do I possess it?  
13. Is not my help?] Rather, Is it not so that there is no hope left in me, and that succeed is fled from me? (Cp. Gesen. 800; Carey, 206; Hirzel, 40; Delitzsch, 74.)  
14. To him that is afflicted To him that is dissolv’d (with grief) pity from his friend is due. I am not made of stone and brass (v. 12), but am melting away like wax (cp. Ps. xxii. 14), and therefore have a claim to compassion from you, my friends (cp. Gal. vi. 1).  
— But he forsaketh] Or, otherwise he will forsake the fear of the Almighty, he will fall away from God, in despair (Schleierm. Delitzsch). The vau in this verse may signify otherwise (Gesen., § 127). Others render the words thus; “And to him who will forsake he fear of the Almighty.” So Hirzel (p. 41), who compares Isa. v. 8 for this construction.  
But the former rendering is preferable, it being thus represented, and he will forsake the fear of the Almighty, i.e. if he does not receive pity from his friend. Some have supposed that two lines have fallen out here; but this is not probable (cp. Delitzsch).  
15. My brethren He calls them not only friends, but brethren.  
—as a brook A torrent or wady in the desert. This Oriental figure is adopted in the Epistle to the Hebrews to describe instability in religious belief: see on Heb. ii. 1.  
16. The paths of their way This is applied by many recent expositors (as Ewald, Lee, Carey, Hirzel, Schlottmann) to the itinerant caravans mentioned in the next verse, and not to the brooks; but this interpretation, which is not supported by the ancient Versions, seems questionable, and would impair the force and beauty, with which the troops or caravans of Tema and Sheba are afterwards introduced, looking wistfully for the water of the deceitful torrents, in the parching heat of summer, and finding none; and the words which follow, they go to nothing and perish, are more applicable to the brooks mentioned before, than to the caravans subsequently described as looking eagerly for water.  
19. The troops of Tema—the companies of Sheba] Tema was the ninth son of Ishmael (Gen. xxv. 15), and the territory so called is described by Isaiah as near Kedar (xx. 14). The caravans of travellers and of merchants of Tema (probably situated on the road between Damascus and Mecca) and of Sheba (see l. 15), in South Arabia (like those of the Midianites which were going down to Egypt, and bought Joseph of his brethren, Gen. xxxvii. 28), came when the summer was hot, and when they were parched with thirst, to these torrent-beds, which in the winter had been swollen with water; and they found that they were dried up; and turned away in disappointment, shame, and despair. So (says Job) I looked to you, my friends, for refreshment in my distress, but I find none, and am confounded.  
For some interesting illustrations of this comparison, see Dr. Thomson, The Land and Book, p. 488. The sublime passage of the poet Thomson (Seasons, Summer, 980), in which he describes the streets of Cairo anxiously expecting the arrival of the caravan, which had perished in the storm—a passage cited by a recent poet as one of the noblest efforts of imagination, appears to have been suggested by the words of Job here:  
— In Cairo’s crowded streets  
The impatient merchant wondering waits in vain,  
And Mecca saddens at the long delay.”  
20. For now ye are nothing I am disappointed by you, my friends, from whom I had hoped for much comfort, and in whom I find none.  
— Ye see my casting down, and are afraid] Rather, ye see affliction, and shrink from it (as the Priest and Levite did in the parable, Luke x. 32), instead of succouring it, as the Samaritan did.
Job reproves his friends;  

JOB VI. 22—30. VII. 1—4. excuses his desire of death.

22 Did I say, Bring unto me? Or, Give a reward for me of your substance? Or, Deliver me from the enemy’s hand? Or, Redeem me from the hand of the mighty? Teach me, and I will hold my tongue: And cause me to understand wherein I have erred. How forcible are right words! But what doth thy arguing reprove? Do ye imagine to reprove words, And the speeches of one that is desperate, which are as wind? Yea, ye overwhelm the fatherless, And ye dig a pit for your friend. Now therefore be content, look upon me; For it is evident unto you if I lie. Return, I pray you, let it not be iniquity; Yea, return again, my righteousness is in it. Is there iniquity in my tongue? Cannot I my taste discern perverse things?

VII. 1 Is there not an appointed time to man upon earth? Are not his days also like the days of an hirling? As a servant earnestly desireth the shadow, And as an hirling looketh for the reward of his work: So am I made to possess months of vanity, And wearisome nights are appointed to me.

2 When I lie down, I say, though the light of the Divine countenance seems sometimes to be hidden behind a dark cloud, yet Job’s faith pierces the cloud and beholds his Redeemer. Cp. xix. 23—27.

27. Yea, ye overwhelm the fatherless] Rather, ye cast lots for the fatherless, as if they were a prey taken by you in war. See 1 Sam. xiv. 42. 2 Kings iv. 1. I Chron. xxvi. 13, 14. Jonah i. 7. Nahum iii. 10: cp. Gesen. 557, 558; Lee, Delitzsch.

28. Now therefore be content, look upon me] Or, Now therefore, if you will, look upon me: I examine well. I do not decline your scrutiny. — For it is evident] Rather, for I will not lie to your face.

29. Return, I pray you] Turn back to the way of reason and charity, and do not be unjust to me. Return to your former selves, and look at your former life, and you will find my righteousness there. Cp. below, ch. xxix., where this thought is expanded by Job into a full apology for himself.

Ch. VII. 1. an appointed time] Rather, forced service, drudgery, villain-scourgé; literally, service in war, but here the word used, tsabon, means pressed service: cp. Isa. xl. 2. The Telgare takes it literally, service in war, "militia," and so Targum, Pfleger, Schultens, Lee, Carey, Delitzsch; and this rendering has much support from the New Testament. Cp. 1 Tim. i. 18. 2 Tim. ii. 4; and see margin here. 2. the shadow ] of evening. 3. are appointed to me } Are counted out to me. 4. When I lie down, I say] Cp. Deut. xxviii. 67, and Exodulnia, From. Vinct. 23—26. It may be here suggested.
Job complains of his restlessness, 

JOB VII. 5—19. and of God's watchfulness.

When shall I arise, and shall the night be gone? And I am full of tossings to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; My skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, And are spent without hope. O remember that my life is wind: Mine eye shall see no more || see good. The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: So he that goeth down to the grave shall come up no more. He shall return no more to his house, Neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Am I a sea, or a whale, That thou settest a watch over me? m When I say, My bed shall comfort me, My couch shall ease my complaint; Then thou scarcest me with dreams, And terrifast me through visions: So that my soul chooseth strangling, And death rather than my life. a I loathe it; I would not live alway: Let me alone; for my days are vanity. What is man, that thou shouldest magnify him? And that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, And try him every moment? How long wilt thou not depart from me, Nor let me alone till I swallow down my spittle?

for the consideration of the reader, that the character of Prometheus as drawn by Archilochus offers many points of resemblance, and of contrast also, to that of Job. The same may be said of that of Hamlet, as portrayed by Shakespeare. An analysis of the three characters would serve to bring out, in a clear light, the differences respectively of the three ethical systems to which they belong, and would suggest many important practical and doctrinal inferences. Prometheus is a benefactor to mankind, and suffers, and defies Zeus with Titanic blasphemy; and we lose sight of him chained to the rock, and hurling imprecations against heaven. Job, the God-fearing and upright man, is allowed to be afflicted by Satan; but, though the inward battle rages fiercely for a time, yet he comes forth from it more pure, holy, and glorious; and Job, "the afflicted one," triumphs over Satan, the adversary, even by means of his affliction. The conception of all this is to be seen in Christ on the cross. (Cf. the Christian Remembrancer for Jan. 1859, p. 174. — and the night be gone?) Or rather, perhaps, without an interrogation, and the evening is prolonged, to a weary length. See De Dies, Escel. Hirzel.

My skin is broken, and become loathsome Rather, it becomes hard, and then bursts; it is consumed over, as with scales, and then they fester and break.

The grave) See Gen. xx. 5; xlii. 38. Num. xvi. 30, 33, where it is rendered pit; Deut. xxxii. 22, where it is rendered hell; 1 Sam. ii. 6 (grave). 2 Sam. xiii. 6, it is rendered hell: it signifies literally what is hollow, and subterraneous (Gesen. 798; Peter, 1236; Cp. Bp. Pearson on the Creed, Art. v.).

12. Am I a sea, or a whale? Dest Thou, 0 God, suppose that I have power, like a sea, to overflow Thee with a flood, and therefore that Thou settest a watch over me? Am I a whale? Heb. tawm, a huge sea-monster (from tawm, to extend: Gesen. 860). It is supposed by some (as Gerlach, John, Hirzel, Delitzsch) that there is a reference here to the overflowing of the river Nile, which is sometimes called a sea (Isa. xxxii. 6), and ocean by Homer, and barh by the Egyptians; and to the crocodiles, which come forth from its overflowing, and against which it is necessary to keep guard. Cp. xiii. 27; xlii. 1. Ezek. xxxii. 3.


17. What is man] Cp. Lam. iii. 23. Ps. viii. 4; exilv. 3 (Isa. xix. 5), and ocean by Homer, and barh by the Egyptians; and to the crocodiles, which come forth from its overflows, and against which it is necessary to keep guard. Cp. xiii. 27; xlii. 1. Ezek. xxxii. 3.

19. not depart] Not turn away thine indignation. — till I swallow down my spittle] That is, even for a
I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, So that I am a burden to myself?

And why dost thou not pardon my transgression, And take away mine iniquity? For now shall I sleep in the dust; And thou shalt seek me in the morning, but I shall not be.

Then answered Bildad the Shuhite, and said,

How long wilt thou speak these things? And how long shall the words of thy mouth be like a strong wind?

a Doth God pervert judgment? Or doth the Almighty pervert justice? If thy children have sinned against him, And he have cast them away for their transgression; If the woudest seek unto God betimes, And make thy supplication to the Almighty; If thou wert pure and upright; Surely now he would awake for thee, And make the habitation of thy righteousness prosperous.

Though thy beginning was small, Yet thy latter end should greatly increase.

For inquir, I pray thee, of the former age, And prepare thyself to the search of their fathers: (For we are but of yesterday, and know nothing, Because our days upon earth are a shadow:)

Shall not they teach thee, and tell thee, And utter words out of their heart?

Can the rush grow up without mire? Can the flag grow without water?

Whilst it is yet in his greenness, and not cut down, It withereth before any other herb.

So are the paths of all that forget God; And the hypocrize’s hope shall perish:

moment. This is an Arabic prover, signifying the same thing as the "twinkling of an eye." (Schultens, Hierol.)

20. I have sinned; what shall I do unto thee, O thou preserver of men? Even suppose I have sinned. This is put hypothetically (Sept., Vulg., Syriac, Arabic, Gesen., Ewald, Hierzel, Delitzsch). What shall I do to Thee, i.e. what harm shall I do to Thee (cp. xxxv. 6). Thou observer of men; Thou Who markest, all my failings (v. 12), and spiest out all my sins (Cp. Ps. xxxv. 8). See Castalio, Fiscator, Gesen. 668, Delitzsch, and others.

— a mark] A butt for all thy assaults; a target for all thy arrows. Cp. vi. 4; and below, xvi. 12, 13.

Cp. VIII. 4. If thy children] Bildad insinuates that Job’s children have been destroyed by God for their sins (i. 19). — And he have cast them] Then, or accordingly, he has taken them away by the hand of their sin; their sin is the hand which caused their death.

5. If thou wouldest seek unto God betimes] If, Job, thou wilt go early in the morning to God, and pray to Him, and if thou wilt be pure and upright, He will awake and deliver thee. As if Job had not risen up early in the morning to pray to God for his sons! See i. 5.

9. we are—of yesterday] Here appears to be a reference to a decline from patriarchal longevity; similar to the plaintive speech of Jacob (Gen. xlvii. 9: cp. below, on xiii. 16).

11. Can the rush grow up without mire?] Can the papyrus of the Nile grow up without the slime of the river? The rush, Heb. gomem, papyrus cyperus, mentioned in the history of the childhood of Moses. See above, on Exod. ii. 3. Perhaps in this passage (vv. 11—19) Bildad is reciting a stanza of some ancient poem of those bygone days to which he has appealed (v. 8, Lee, Carey: cp. below, xv. 20).

— the flag] Heb. achas, the reed-grass of the Nile, mentioned in the Pentateuch in the history of Pharaoh’s dream; see above, on Gen. xii. 2. 8. It occurs only in this passage and in those two places of Genesis.

As the papyrus and reed-grass of the Nile wither suddenly, and are dried up, unless they are supplied with slime and water, so evil men are blasted in a moment.

13. the hypocrize’s] Heb. chanepheh; rather, the ungodly or profane person (see Gen. 250). The word chanepheh is always rendered hypocrize in our Version of the Book of Job (see xiii. 16; xvi. 34; xvii. 8; xx. 5; xviii. 8; xxxiv. 30; xxxv. 13), which is to be regretted; for it is not a pretence of pieté, nor a dissimulation of impiety, which is properly expressed by this word. Indeed our Translators never render the cognate verb chaneph by to play the hypocrize, but always by to be defiled,
14. Whose hope shall be cut off, And whose trust shall be a spider's web.

15. He shall lean upon his house, but it shall not stand: He shall hold it fast, but it shall not endure.

16. He is green before the sun, And his branch shooteth forth in his garden. His roots are wrapped about the heap, And seeth the place of stones.

18. If he destroy him from his place, Then it shall deny him, saying, I have not seen thee. Behold, this is the joy of his way, And out of the earth shall others grow.

20. Behold, God will not cast away a perfect man, Neither will he help the evil doers: Till he fill thy mouth with laughing, and thy lips with rejoicing. They that hate thee shall be clothed with shame; And the dwelling place of the wicked shall come to nought.

IX. Then Job answered and said,

2. I know it is so of a truth: But how should a man be just with God?

3. If he will contend with him, He cannot answer him one of a thousand.

4. He is wise in heart, and mighty in strength: Who hath hardened himself against him, and hath prospered?

5. Which removeth the mountains, and they know not: Which overturneth them in his anger.

The sinner's destruction.


\[\text{Job, a spider's house, Isa. 5. 6. ch. 27, 18.}\]

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4. He is wise in heart, and mighty in strength: Who hath hardened himself against him, and hath prospered?

5. Which removeth the mountains, and they know not: Which overturneth them in his anger.

polluted, profane, or corrupt. See Num. xxxv. 33. Ps. civ. 38. Isa. xxiv. 5. Jer. iii. 9; xxiii. 11. Micah iv. 11.

14. a spider's web] Literally, a spider's house. The reader may remember the lines of Paulinus,—

"Sic ubi Christus adest nobis, et munra aranea fact."

16. He is green before the sun] He flourishes full of sap (Heb. vado; Gesen. 677) in the light of the sun.

—his branch shooteth forth in his garden] Or, rather, shooteth over his garden; it spreads its luxuriant leaves over the wall; as Joseph is described by Jacob in Gen. xlix. 22, "Joseph is a fruitful bough by a well, whose branches run over the wall," a description which may perhaps have been in Bildad's mind here. His roots twine about a heap (of stones, Heb. gal. See Gesen. 160); that is, the ungodly man, who is compared to a thriving and luxuriant tree, whose branches spread beyond the bounds of a garden, may seem to be firmly planted, with his roots woven ineffectively into a mound of stones; and yet he will suddenly perish. Op. Jer. xli. 1, 2. — see the place of stones] Rather, he surveyeth a house of stones; he is like a tree which seems firmly rooted in a heap of stones, and looks down, as it were, with dominion over it, and a proud consciousness of strength, on a house of stone, in which he appears to be firmly built, as in a marble palace; and yet he will soon be withered and rooted up, and vanish from the face of the earth. Observe the order of the comparison. The sinner had been first likened to a plant of papyrus, or reed-grass, with its tall green stem and flowery top flourishing in the watery slime, but suddenly withered, when the wind in which it is set, is dried up; he is next compared to a shrub sprouting with fresh leaves, and shooting forth its luxuriant branches mantling over the wall of the garden; and, lastly, he is likened to something still more robust, to a tree striking its roots downwards into a cairn of stones, and looking down with proud confidence on its house of rock, and seeming to defy the storm. This picture may be illustrated from the Latin poet,—


18. If he destroy him] That is, when God withers him up. The word God is to be supplied as in ill. 20.

—his place—shall dry him] This passage seems to be inituate in Ps. cxxvii. 9, 10, 30, 37.

19. out of the earth shall others grow] Others shall spring up in his stead, out of the soil which he had occupied; his place will be filled up, and no one will miss him. Till he fill thy mouth] That is, if thou art pure and upright (v. 6), God will not cast thee away (v. 20); no, He will uphold thee till he has filled thy mouth with laughter. They that hate thee] This also is inituated in the Psalms (Ps. xxxv. 20; cxxix. 29; xxxiii. 18).

Ch. IX. 2. how should man be just?] You have spoken to me of perfectness, and have expected me to attain to it; and have assured me that if I do, I shall be restored to prosperity; but how should man be innocent?

3. He cannot answer him one of a thousand] Man cannot answer one of the thousand questions which God puts to him.

4. Who hath hardened] Who has ever made his own rock stiff, and set up his back against God (2 Chron. xxxvi. 13. Isa. xlviii. 4), and prospered?

5. and they know not which, &c.] Rather and they know
God's omnipotence

JOB IX. 6–16.

6 Which "shaketh the earth out of her place, And the pillars thereof tremble;"
7 Which commandeth the sun, and it riseth not; And sealeth up the stars.
8 Which alone spreadeth out the heavens, And treadeth upon the "waves of the sea."
9 Which maketh "Arcturus, Orion, and Pleiades, And the chambers of the south."
10 Which doeth great things past finding out; Yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: He passeth on also, but I perceive him not.
12 Behold, he taketh away, "who can hinder him? Who will say unto him, What dost thou?"
13 If God will not withdraw his anger, The "pride helpers" do stoop under him.
14 How much less shall I answer him, And choose out my words to reason with him?
15 Whom, though I were righteous, yet would I not answer, But I would make supplication to my judge.
16 If I had called, and he had answered me;

not, that He (God) overtaketh them, &c. There ought to be only a comma after not (so Targum. Cp. Vulg., Ewald, Delitzsch).

6. 'shaketh the earth—and the pillars tremble' Cp. Ps. lxxv. 4; civ. 5. Isa. xxxiii. 13.
7. 'Which commandeth the sun, and it riseth not' There may be a reference here to the plague of darkness in Egypt (Exod. x. 21. Cp. below, on e. 13, and xxxiv. 20).
8. 'treadeth upon the waves of the sea' So Sept., Vulg., Delitzsch, and others. Some suppose these waves, or heights, to be the clouds, and the sea to be the abyss of ether (so Ewald, Hitzel). See xxxvi. 30, where sea is supposed by some to be used in this sense, and cp. Ps. xviii. 11. Nah. i. 3. Hab. iii. 15. But the rendering of the Authorized Version seems preferable. And, perhaps, there is here another reference to the divine workings in the Exodus, when God walked on the sea, and made His people to pass through it. See below, on e. 13, and cp. Hab. iii. 8-15, referring to the Exodus, "They, O Lord, didst walk through the sea with thine horses, through the heap of great waters."

Arcturus, Orion, Pleiades.

Achab occurs only here, but is probably the same word as ayish in xxxvii. 12, and is perhaps the Ugaritic word, signifying to carry; and this constellation is called beer, or carriage, by the Arabs; Gr. κοιλα, "Charles' wain." So Genesis 659, and Delitzsch; but Furst (p. 1014) derives it from aisith, to group together.
Csil occurs also in xxxviii. 31. Amos v. 8. The word properly signifies foot (Ps. xlix. 10. Genesis 407); and this name appears to mark the folly, i.e. the impiety, of the giant hunter Nimrod, who seems to have been worshipped by some in that constellation. Cp. the notes above, on Gen. x. 11; and on Josh. xv. 9, p. 51; and Lee, p. 246. In Homer (Iliad xvii., 450), the Great Bear is coupled with Orion, as here; and Sirius is the hunter's dog (Homer, Iliad xxix. 20, 30).
Cinah occurs also in xxxvii. 31, and Amos v. 8. It properly signifies a cluster, or group, and seems to be rightly identified with the seven stars forming the constellation of the Pleiades (Genesen. 355). Cp. Euvstath. on Homer (xviii. 455), ἱππος ἀνίρας φατ. The Persian poets compare the Pleiades to a best of jewels (Delitzsch). The present passage seems to be inspired by the prophet Amos (v. 8), who refers to these constellations, and to other phenomena of Creation, in heaven, earth, and sea, as proofs of the wisdom and power of the Creator (the Lord is His Name), and thence infers the duty of resorting to Him by prayer.

Rahab.

— The "pride helpers" Literally, helpers of rahab. But what does rahab mean here?

The most probable opinion seems to be that it is derived from the Hebrew word rahab, to rage (see Genesis 753 ; Evers, 1223), and signifies pride, and is applied to Egypt, on account of its arrogance and impiety, and coupled with Babylon for this reason (Ps. lxxxvii. 3. Cp. xxxix. 11); and see Isa. ii. 9: "O arm of the Lord . . . Art thou not it that hath cut Rahab, and wounded the dragon?" Compare also the remarkable passage below, xxxvi. 12, where (as Evers suggests, p. 1223) there is an allusion to the destruction of the host of Egypt in the Red Sea. That destruction seems also to be in the mind of the speaker here; cp. above, on e. 7, and on iii. 14. "The proud helpers," or "helpers of Rahab," are described in Isa. xxxvii. 7 as "the Egyptians," who "shall help in vain, and to no purpose."

The sense, therefore, seems to be, that when God's purpose is to destroy a man, these human helpers, even though they be as proud and powerful as Egypt, are of no use, but will be crushed by Him, as the host of Egypt was overwhelmed in the wave of the Red Sea.

Moses said in his song of victory (Exod. xv. 14), that Palestine, Edom, and Moab, and the Canaanites, would hear of the miracles of the Exodus; and there is no reason for surprise that Job and his friends should report them. Cp. below, on xxxiv. 20.

It seems fitful to suppose with some (Ewald, Hitzel, Schloothman, Delitzsch), that a reference is made here by Job to ancient mythological legends concerning some heavenly constellations, such as the Balena, and Pristis, or Pristrix, representing sea monsters hostile to God: cp. above, on iii. 3.

15. Who, though I were righteous] Even though I had right on my side. Job's feelings towards God are those of fear; he is not yet perfected in love: he looks on God as a mighty King, a stern Judge, an angry Enemy, rather than as a merciful Father. But these feelings pass away at last, and melt into a repentance of pietude, and a vision of faith, and are absorbed in an ecstasy of love (xl. 4, 5; xlii. 2-6).
Yet would I not believe that he had hearkened unto my voice.

At for he breaketh me with a tempest,
And multiplieth my wounds without cause.

He will not suffer me to take my breath,
But filleth me with bitterness.

If I speak of strength, lo, he is strong:
And if of judgment, who shall set me a time to plead?

If I justify myself, mine own mouth shall condemn me:
If I say, I am perfect, it shall also prove me perverse.

Though I were perfect, yet would I not know my soul:
I would despise my life.

This is one thing, therefore I said it,
He destroyeth the perfect and the wicked.

If the scourge slay suddenly,
He will laugh at the trial of the innocent.

The earth is given into the hand of the wicked:
He covereth the faces of the judges thereof;
If not, where, and who is he?

Now my days are swifter than a post:
They flee away, they see no good.

They are passed away as the swift ships:
As the eagle that hasteth to the prey.

If I say, I will forget my complaint,
I will leave off my heaviness, and comfort myself:
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.

If I be wicked, why then labour I in vain?
If I wash myself with snow water,
And make my hands never so clean;

17. he breaketh] Rather, he will crush; or would crush me.

On the original word see Gen. iii. 15.
19. If I speak of strength, lo, he is strong] If there is an appeal to the strength of the strong (then God's answer will be) "Lo! — here," that is, I am strong.

Who shall set me a time to plead? This is God's answer. Who shall summon Me into court? Cp. Jer. xlix. 19; I. 44.
23. It shall also prove] Some render this, He (God) shall prove me perverse. But the authorized rendering is preferable.


22. This is one thing] Rather, there is one and the same thing to the wicked and righteous. Cp. Eccles. iv. 2; Ezech. xxx. 3. This is Job's reply to the allegation of his friends that the righteous are always rewarded in this life, and that the wicked are always punished, and that their sufferings are the punishments of his sins (cp. iv. 7; viii. 20).

23. He will laugh at the trial of the innocent] At the calamity (Ezech. 480). Job utters nothing more bitter than this in the whole book (S. Jerome).

24. He covereth the faces of the judges] So that they are blind, and do not discern between right and wrong.

— If not! If it is not God (that doeth this), then who else is it? He is the Supreme Ruler, therefore this is His Work. Job is here trembling on the brink of imputing evil to God.

His very faith in His Omnipotence seems to be driving him to this. He does not yet see Satan in the background, as we do (see i. 12; ii. 7). But God afterwards reminds Job of Satan's existence and power (see below, on xl. 14), and on Job's consequent need of resort, with faith and humility, for help, to God, Who can control Satan, and overrules all his malice and craft, to His own glory and to the good of His servants, and therefore to Job's good, if he cries to God.

25. my days are] Or were; that is, Job's days of prosperity had fled away, as in a moment.

— a post] A courier: see above, on Esther viii. 10.
28. swift ships] Lit. ships of reed or papyrus, Heb. ebeh; see Isa. xvii. 2; Gen. 4; Poteas, 7. Here is another reference to Egypt: cp. on iii. 14. Job gathers images of swiftness from earth (the posts), from water (the light ships of papyrus), and from the air (the eagle), to describe the rapidity with which his days of happiness have passed away. This passage was evidently in the mind of the author of the Book of Wisdom, who has added a fourth figure (the arrow), to describe the rapidity with which human happiness flies away (Wis. v. 9—12).

29. If I the I am emphatic, and the if would be better omitted. "I am wicked? (ye say, viii. 6), even I, after all my endeavours to be righteous (which even God had approved, 1. 8). Why then should I take any more pains to be virtuous, since they are all, it seems, in vain? And then he proceeds to describe God's rigorous demands of such holiness as man cannot attain to. "If Thou wilt be extreme to mark what is done amiss, O Lord, who may abide it?" Ps. cxxx. 3.
30. never so clean] Rather with lye (so Targum), Hcb. bôr,
Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. 31. For he is not a man, that I am, that I should answer him, and we should come together in judgment. 32. Neither is there a man that will declare to me, That might lay his hand upon us both.

Then would I speak, and not fear him; but it is not so with me.

1. My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. 2. I will say unto God, Do not condemn me; Shew me wherefore thou contendest with me.

Is it good unto thee that thou shouldest oppress, That thou shouldest despise the work of thine hands, and shew upon the counsel of the wicked? 4. Hast thou eyes of flesh? Or seest thou as man seeth? 5. Are thy days as the days of man?
7. Thou knowest[7] Rather, although thou knowest; literally, upon (and notwithstanding) thy knowledge. The Hebrew Heb. upon, Latin super, is here used as in xvi. 17; xxxv. 6.

8. Thine hands have made me and fashioned me] Job returns to the comfortable consideration of v. 3, "Dost thou despise the work of thine own hands?" As to the language here used, cp. Ps. cxix. 78, where one of the verbs (asah) is the same as here. The words here would best be rendered, "Thy hands have formed and made me" (cp. Gen. 46:4 and 657; Delitzsch here); those in the Psalm, "Thy hands have made and established me." The devotional turn given to these words by the Psalmist, is an evident proof that his composition was later than the Book of Job. The same may be said of Ps. viii. 4, and cxix. 3, compared with chap. viii. 17. See below, v. 10.

9. wilt thou bring me into dust again?] Job was acquainted with the history of the creation of man, as related in Gen. ii. 7; iii. 19.

10. Hast thou not—curved me like cheese?] Or rather, like curds. The Hebrew gebinah is from gabon, to be twisted (Gen. 155).

The language of adoration with which this same subject is treated by the Psalmist (cxix. 14—16), is an evidence that he wrote after the date of this Book. Compare above, on v. 8; and below, v. 21.


13. I know that this is with thee[10] I perceive that this was thy purpose. Job surmises that the design of his creation and preservation may have been in order that he may be an object of God's severe scrutiny and visitation.


15. For it increaseth.] Or, if my head is lifted up. See viii. 11; xi. 11, where the same verb is used (Gen. 150). The sense is, I dare not lift up my head (v. 15); and if my head exalt itself, then thou hastest me as a lion hunts its prey, when it starts up from its place. Cp. Hos. v. 14; xiii. 7.

Job's friends had represented God as showing absolute justice in this life. Job represents Him as showing absolute power. He has not yet discovered the wise and merciful reason for which God allows the good to be tempted and afflicted in this life; but he never altogether casts away his trust, or abandons the aid of prayer.

marvellous] Thou wast wonderful in my creation (v. 8—12); and now Thou art wonderful in inventing new means of destroying me. What a mystery is this!

17. Changes and warfare against me[12] Literally, changes and hosts; that is, hosts assail me in a continued succession of reinforcements (Gen. 281. Cp. xiv. 14).

18. Oh that I had given up the ghost! Rather, I should have given up the ghost, if Thou hastet not brought me forth to be afflicted.
Zophar reproves Job; asserts God's attributes.

20. Are not my days few? * Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, * Even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

XI. Then answered Zophar the Naamathite, and said,

2 But should not the multitude of words be answered? And should he man full of talk be justified? Should thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But oh that God would speak, and open his lips against thee! And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

7 Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men: He seeth wickedness also; Will he not then consider it? For vain man would be wise, Though man be born like a wild ass's colt.

20. let me alone] Job prays for a little respite for quiet reflection, that he may reconcile what seem to him to be contradictions, namely, the love shown by God to him in his own wonderful creation and preservation (vv. 9—12), and the grievous and marvellous sufferings now inflicted upon him (v. 16).

21. the shadow of death] A phrase found in Ps. xxiii. 4, where a devotional talm is given to it: see v. 10. A land of darkness, as darkness itself! A land of obscurity (Heb. eyphah. Amos iv. 13. Gen. 624). as darkness] (Heb. aphelah. Exod. x. 21, 22.) darkness that may be felt (Gen. 71). He means to say that its gimmer is gloom. And where the light is as darkness] Where it shines (Gen. 599) like thick darkness (aphelah). There is no grateful interchange there of day and night; its very daylight is darkness; its noon is midnight.

Ch. XI. Zophar the Naamathite] The third, and most passionate of Job's friends: see ii. 11.

1. a man full of talk] Lit. a man of lips. If Zophar's name, which signifies chirper or chatterer, was expressive of his character, these words might have been applied to himself.

3. thy lies] Thy babblings (Gesen. 103). 6. That they are double to that which is] Or, that they are double to reality (Heb. tashiyah, see on v. 12) beyond what thou supposedst to be: cp. 1 Kings x. 7, where the Queen of Sheba says to Solomon, "The half (of thy wisdom) was not told me; thy wisdom and prosperity exceedeth the fame which I heard." (See Schultens, Hirzel, Schollmann, Delitzsch.) God exacteth of thee, &c.] Rather, God consigns to oblivion (cp. xxxix. 7) much of thy guilt. He forgives more than He punishes. (See Dra sinus, Ewald, Hirzel, Delitzsch.) 7. Canst thou by searching, &c?] Rather, Canst thou arrive at the limit of God? Canst thou attain to the horizon of the Almighty? On the word tactith, signifying extremity, see xxvi. 10; xviii. 3. Ps. xxxii. 2. Neh. iii. 21, the other only, places where it occurs. 10. If he cut off, and shut up.] Or rather, if he comes by and seizes (a culprit) and summons him to judgment (Schultens). 11. He seeth wickedness also; will he not then consider it?] Rather, he seeth wickedness (at a single glance), and does not need time to consider it (Aben Ezra : cp. xxxiv. 23). 12. For vain man—wild ass's colt?] Some render this, But
The penitent will be restored. JOB XI. 13—20. XII. 1—5.

Job defends himself.

an empty man will be made wise (as easily) as a wild ass will become a man (so Oehler, Delitzsch).

Other interpretations may be seen in Gesen. 428, Ewald (p. 137), and Schlottmann (p. 290), who rightly suppose it to mean, that a fool may be wise by God's discipline, and a wild ass's colt be transformed into a man. And this process must take place, if men are to become happy. As the Psalmist says, "Be ye not like to horse and mule, which have no understanding," (Ps. 29), the fool must learn wisdom; the wilful, untamed and stubborn, who is like a wild ass (see Gen. xvi. 12, and below xxxix. 5—8), must be humanized; and this process, Zophar suggests, must take place in Job. Job is chastened in order that under the influence of divine discipline he may be spiritualized. As the Roman poet says, "Nemo adeo ferae est, ut non mitigare possit. Si modob culturae patientem accommodet aurem." (Horat., 1 Ep. 1. 39.)

How much more applicable is this under the Gospel! 1 Cor. vi. 10, 11; Eph. v. 8; Col. i. 21; Tit. iii. 3—5. It is an interesting circumstance, that the Gentile World, untamed as yet, but to be Christianized, is symbolized in the Gospel-history by the ass's colt, on which none had ever before sat, but which is brought to Christ, and He rides upon it into Jerusalem, the City of God. See below, on Matt. xxvi. 16. 11. As watereth that pass away! which thou hast described, see above, vi. 15—17.

17. And thinkest thou that, or, and life shall be brighter (to thee) than moonsday?—See Gesen. 279.

...Thus shalt shine forth! Rather, and though it be dark, it shall be bright as morning: see Targum and Genes. 614.

18. Yea, thou shalt dig] The verb here used (chaphar) signifies to dig (iii. 21; xxxix. 29), and sometimes to search, Josh. ii. 2, 3; and chaphar signifies to be ashamed. Some suppose that the verb is here used in this latter sense (Gesen. 297, and so Hitzel), as vi. 7; but this seems to introduce too sorrowful a feature into the picture. The sense appears to be, if thou diggest a well for thy cattle and thine household, or a trench for thy protection, none shall molest thee or thy property (Malevada, Cocceius, Schleusen).

19. shall make suit unto thee] Shall caress thee—lit. shall stroke thy face (Genes. 270).

Ct. XII. 2. ye are the people] Ye three are not merely individuals, in your own eyes, but ye are the people; i.e. ye are all the world, in your own esteem: cp. Isa. xi. 7; xiii. 5.

4. I am as one mocked] Literally, a mocking to his friend shall I be; calling on God, and He answereth. A mockery to the just, perfect man.

5. as a lamp despised] So Targum, Vulg., and Genes. 441, under the word lappid; cp. Isa. vii. 4; xiv. 19. But others suppose that le is a pronominal prefix, and that it means calamity (Schollens, Ewald, Hitzel, Schleusen, Delitzsch); see xxx. 24; xxxi. 29. Prov. xxiv. 22, where the word occurs; and so Ezech. 11. 26. The true rendering then would be, To calamity (belongs) contempt, in the thoughts of him who is at ease. It is in store for the slipping of (his) feet.

Job affirms here, that the contempt, with which Zophar and his other friends are treating him in their speeches, is the natural consequence of his calamity, and is the common lot of the righteous, who is despised and rejected by this world. This sentiment receives its full confirmation in the Gospel. It is the substance of St. Stephen's speech (Acts vii.), before the Jewish Sanhedrin, who proves that Joseph, Moses, and, above all,
6. The tabernacles of robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth abundantly.

7. But ask now the beasts, and they shall tell thee;
And the fowls of the air, and they shall teach thee:
Or speak to the earth, and it shall teach thee:
And the fishes of the sea shall declare unto thee.

9. Who knoweth not in all these that the hand of the Lord hath wrought this?
10. In whose hand is the soul of every living thing,
And the breath of all mankind.

11. Is not the ear try words?
And the mouth taste his meat?

12. With the ancient is wisdom;
And in length of days understanding.

13. With him is wisdom and strength;
He hath counsel and understanding.

14. Behold, he breaketh down, and it cannot be built again:
He shutteth up a man, and there can be no opening.

16. With him is strength and wisdom:
The deceived and the deceiver are his.

17. He leadeth counselors away spoiled,
And maketh the judges fools.

18. He looseth the bond of kings,
And girdeth their loins with a girdle.

19 He leadeth princes away spoiled,
And overthroweth the mighty.

20 He removeth away the speech of the trusty,
And taketh away the understanding of the aged.

21 He poureth contempt upon princes,
And weakneth the strength of the mighty.

22 He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them:
He enlargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth,
And causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light,
And he maketh them to stagger like a drunken man.

XIII. 1 Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.

2 What ye know, the same do I know also:
I am not inferior unto you.

3 Surely I would speak to the Almighty,
And I desire to reason with God.

4 But ye are forgers of lies,
Ye are all physicians of no value.

5 O that ye would altogether hold your peace!
And it should be your wisdom.

6 Hear now my reasoning,
And hearken to the pleadings of my lips.

7 Will ye speak wickedly for God?
And talk deceitfully for him?

8 Will ye accept his person?
Will ye contend for God?

9 Is it good that he should search you out?
Or as one man mocketh another, do ye so mock him?

10 He will surely reprove you,
If ye do secretly accept persons.

11 Shall not his excellency make you afraid?
And his dread fall upon you?
Job's confidence in God;  
JOB XIII. 12—26.  
He asks why he is afflicted.

12. Your remembrances are like unto ashes,  
Your bodies to bodies of clay.

13.  
† Hold your peace, let me alone,  
That I may speak, and let come on me what will.

14. Wherefore do I take my flesh in my teeth,  
And put my life in mine hand?

15.  
† Though he slay me, yet will I trust in him:  
But I will maintain mine own ways before him.

16. He also shall be my salvation:  
For an hypocrite shall not come before him.

17. Hear diligently my speech,  
And my declaration with your ears.

18. Behold now, I have ordered my cause;  
I know that I shall be justified.

19.  
† Who is he that will plead with me?  
For now, if I hold my tongue, I shall give up the ghost.

20. † Only do not two things unto me:  
Then will I not hide myself from thee.

21.  
† Withdraw thine hand far from me:  
And let not thy dread make me afraid.

22. Then call thou, and I will answer:  
Or let me speak, and answer thou me.

23. How many are mine iniquities and sins?  
Make me to know my transgression and my sin.

24.  
† Wherefore hidest thou thy face,  
And holdest me for thine enemy?

25. † Wilt thou break a leaf driven to and fro?  
And wilt thou pursue the dry stubble?

26. For thou writest bitter things against me,
And "makest me to possess the iniquities of my youth.

27. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; Thou settest a print upon the heels of my feet.

28. And he, as a rotten thing, consumeth, As a garment that is moth eaten.

XIV. 1 Man that is born of a woman

Is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down:

It fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean thing out of an unclean? Not one.

5 Seeing his days are determined, The number of his months are with thee, Thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, Till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree,
If it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and waster away: Yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not:

* Till the heavens be no more, they shall not awake, nor be raised out of their sleep. 

O that thou wouldst hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live again? All the days of my appointed time will I wait, 'Till my change come.

15 Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of thine hands.

16 "For now thou numberest my steps: Dost thou not watch over my sin?"

And Horat., 4 Carm. vii. 14:—

"Dama quidem celeros repansom celestia luces; Nos, uti decimus, pulvis et umbra sumus."

But there is this interesting and striking difference between the utterances of these heathen poets and those of Job. They express no hope of a future restoration: rather they disdain it; but he is confident of it. See v. 15; and especially xix. 23—27. Whether this difference be, as some from divine revelation, which in the age of these poets had been drowned and obscured by human sin? Cp. Intro. to Corinthians, p. 78; and I Cor. xv. 32—57.

9. boughs] Properly a 'crop' or 'harvest' (Gesen. 738).

10. man] Heb. geber, not enough, i.e. even great men; as Moschus says in the lines just quoted on v. 7.

— wasteth away] Lies prostrate (Gesen. 285). The comparison of a man to a tree is continued. — and where is he? and is not (Gesen. 29). Man's condition in this world is less happy than that of a tree. The tree sprouts up again to new life from the same trunk here on earth. Not so man. But he will rise hereafter in another world. See ev. 12. 15. Cp. Kittô, Bibl. Illustr. p. 158. Job supposes Man's resurrection (see v. 14); but it is a thing to be waited for: it is not like the sprouting up of a tree as soon as it is cut down. Man is not like the tree of which the poet speaks:—

"Duris ut ilex tonsa bipennis
Per damnum, per credes, ab ipso
Ducit opes minimaque ferro." — Horat., 4 Carm. iv. 57.

11. the waters fail from the sea] They go away by evaporation. The verb here used (azel) occurs Deut. xxxii. 36, 1 Sam. ix. 7. Prov. xx. 14. Jer. ii. 36. The word sea is used here for any large body of water, e.g. a river like the Nile, see vii. 12; and Schultens here.


13. O that] Who will give that? (See v. 4.) It is remarkable that Job's two great prophecies (xv. 13—15, and xix. 23—27) concerning the Resurrection are both introduced by the same formula. Heb. mi-yilen, who will give? Oh, utinam! Job has no hope in earth; he longs for the grave, as the gate to a resurrection in another world.

14. of my appointed time] Literally, of my warfare: cp. vii. 1. Davidson (Introd. ii. 26) rightly observes, that "the hope of Job is represented as piercing through the shades of Sheol (the grave), and rising to a belief in life beyond the grave. The soul of the sufferer will live after his body is dissolved in the dust." "Job's spirit pierces into futurity beyond Sheol, and confidently hopes for a vision of God interposing to assert his righteousness;" see xix. 25—27.

— my change] At the Resurrection "we shall all be changed" (cp. I Cor. xv. 51, 52). "He shall change our vile body," and see what follows here (Phil. iii. 21).

The word change is used here for the "relief of guard," which is given to a sentinel in war; or for a recruit and reinforcement of one body of soldiers by another succeeding it. Job says he will wait his "appointed time" (see vii. 1), till his change come; he continues the military metaphor. Cp. x. 17 (Schultens, Gesen. 280). At the same time the metaphor of the tree is not forgotten, but blended with the other. The word chalaph, to change, is used of a tree which revives and sprouts forth (Isa. xi. 9; and here v. 7. See Gesen. 282).

15. Thou will have a desire] Job felt that God's love shown to man in Creation, was a pledge of His love in Resurrection. That hope of Resurrection is guaranteed to us by God's love in Redemption (cp. Phil. i. 6), which is a spiritual Resurrection from the death of sin, and from the bondage of Satan, and by the Resurrection from the grave itself, of Christ our Head, "the first-fruits of them that sleep;" for "as in Adam all die, even so in Christ shall all be made alive" (I Cor. xv. 20, 22).

16. For now] He continues his lament on his present state, which makes him look to the future; just as the cruelty of men, his friends, had constrained him to look to God.

— Dost thou not watch over my sin?] Rather, Thou dost not keep or reserve punishment for my sins, but dost inflict it immediately, without giving me any place of repentance (cp.
Man's misery in this life. JOB XIV. 17—22. XV. 1—7.

Eliaphz condemns Job.

17 p My transgression is sealed up in a bag,
And thou sewest up mine iniquity.

v Hebrews 5:12-13. And surely the mountain falling cometh to nought,
And the rock is removed out of his place.

The waters wear the stones:
Thou washest away the things which grow out of the dust of the earth;
And thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth:
Thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth it not;
And they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain,
And his soul within him shall mourn.

XV. 1 Then answered Eliaphz the Temanite, and said,

2 Should a wise man utter vain knowledge,
And fill his belly with the east wind?

3 Should he reason with unprofitable talk?
Or with speeches wherewith he can do no good?

4 Yea, thou castest off fear,
And restrainest prayer before God.

5 For thy mouth uttereth thine iniquity,
And thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I:
Yea, thine own lips testify against thee.

7 Art thou the first man that was born?

Amos 1:11; and see Mercer and Delitzsch. The Targum understands it as imperative.—Do not observe, but spare my sins; and so Vulg.

17. My transgression is sealed up in a bag] Thou art extreme to mark what is evil in mine eyes; thou playest the misericordious to my misery, as if thou tookst pleasure in my sins; as if my sins were thy wealth; and as if my transgressions were to be hoarded up as thy treasure: cp. Hos. viii. 12. Deut. xxxiii. 33—35.

— thou sewest up mine iniquity] So Ewald and others; but the meaning rather seems to be, thou addest to my sin; literally, thou sewest up to it (Schulteae, Hirtel, Delitzsch. Cp. xiii. 4, where the same verb is used).

18. And surely] Job had considered the state of man in this world, as contrasted with that of the trees (v. 7); and he had observed a resemblance to man's condition in the evanescence of the waters (v. 11); and now the mountains and the rocks, which are far more durable, suggest by their decomposition another comparison. The very waters which Earth herself generates, sweep away her soil, and displace her solid mountains. The Earth contains the means of her own dissolution, and furnishes the instruments of her own destruction (Cary). Cp. below, on 2 Pet. iii. 5, 6. This is God's work; why, then, should not man resign himself to the operation of a similar law in this world? Why should he hope for renovation upon Earth? No, let him look beyond the grave. Job's friends had charged him with grievous sins, and promised him restoration here on earth, if he would repent (see xi. 15—19), which explains the connexion here. But Job does not admit the force of the argument, which is grounded on false premises. He has no such hope. He looks to another life in a better world.

— cometh to nought] Will fade away.

19. Thou washest away] Rather, He useth his inundations wash away the dust of the earth. (See Schulteae, and Gesen. 353.) Spéciously the Niles.

— thou destroyest] This is Thy work, O God.

20. Thou prevailest] Rather, Thou wilt prevail, O God. These verbs are best rendered in the future, Then wilt send him away.

21. His sons come to honour] He is not conscious of the prosperity or adversity of those most dear to him. Such, in Job's estimate, is the state of man in his latter days of decrepitude; he takes no pleasure in the joys of others, nor does he sympathize in their sorrow.

22. But his flesh upon him shall have pain] But on his own account will his flesh suffer pain; he will feel for himself, not for others.

Some have supposed that this is a representation of man's state in the grave (so Hitzel, Ewald, and others); but see iii. 13, 19, which is at variance with this supposition. These words of Job describe man's condition in old age and affliction on the verge of the grave (so Vulg., Schulteae, Marianna, Tirinus, Osiander, Tavallaee, and others. Cp. Pfeiffer, Dub. p. 268. Lee, p. 239). Compare the description in Eccles. xii. 1—7, of the state of man when "the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them."

Cn. XV. 1. Eliaphz the Temanite] This is the first of the second series of speeches of Job's three friends. It will be observed that instead of being softened by his plaintive appeals for pity, they become more irritated against him, for questioning the soundness of their reasonings. This is true to nature. Many men are more readily exasperated by censure of themselves, than moved to sympathy by the sufferings of their friends.

2. belly] Heb. beten, the seat of thoughts and desires: see v. 35, and below, xxxii. 18, 19.

— the east wind] Which is characterized in Scripture as withering and parching in its effects (Exod. xiv. 21. Isa. xxvii. 8. Jonah iv. 8). As well as violent (Ps. xlviii. 7).

4. thou—reprovable prayer] Thou dost disperse devotion and religious meditation (Ps. lxiv. 1; cii. 1; civ. 34; exilii. 5).

5. thou choosest the tongue of the crafty] Thou preferrest crafty speeches to wise ones, in that thou pretendest to prove thine own righteousness before God; thus thou art self-condemned.

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"Or wast thou made before the hills? Hast thou heard the secret of God? And dost thou restrain wisdom to thyself? What knowest thou, that we know not? What understandest thou, which is not in us? With us are both the grayheaded and very aged men, Much elder than thy father. Are the consolations of God small with thee? Is there any secret thing with thee? Why doth thine heart carry thee away? And what do thy eyes wink at, That thou turnest thy spirit against God, And lettest such words go out of thy mouth? What is man, that he should be clean? And he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; Yea, the heavens are not clean in his sight. How much more abominable and filthy is man, Which drinketh iniquity like water! I will shew thee, hear me; And that which I have seen I will declare; Which wise men have told from their fathers, And have not hid it: Unto whom alone the earth was given, And no stranger passed among them; The wicked man travaileth with pain all his days, And the number of years is hidden to the oppressor. A dreadful sound is in his ears: In prosperity the destroyer shall come upon him, He believeth not that he shall return out of darkness, And he is waited for of the sword; He wandereth abroad for bread, saying, Where is it? He knoweth that the day of darkness is ready at his hand.

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19. Unto whom alone the earth was given—passed among them—So that their teaching was not adulterated by strange admixtures. Probably, at the time when Eliphaz lived, such immigrations had taken place, and the native simplicity of the inhabitants of the land had been corrupted by foreign alloy. Perhaps Eliphaz is referring to the alien mixtures introduced among the Joktanite inhabitants of Arabia, who derived their lineage from Shem, and who received the truth, pure and unsullied, from the patriarch Noah (Schultens).

23. A dreadful sound] In this paragraph Eliphaz seems to be reciting some of the wise sayings that had been handed down from the fathers, to whom he has been referring. Cp. above, viii. 8, 9, where Bildad does the same.

— the number of years is hidden] Rather, is reserved to the oppressors (cp. Gesen. T10, and below, xx. 26; xxii. 19; xxiv. 1). He may live long, but these years are counted out to him by God, and are destined to him as a punishment. See what follows.
Trouble and anguish shall make him afraid;
They shall prevail against him, as a king ready to the battle.
For he stretcheth out his hand against God,
And strengtheneth himself against the Almighty.
He runneth upon him, even on his neck,
Upon the thick bosses of his bucklers:
Because he covereth his face with his fatness,
And maketh collops of fat on his flanks.
And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heaps.
He shall not be rich, neither shall his substance continue,
Neither shall he prolong the perfection thereof upon the earth.
He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of his mouth shall he go away.

Let not him that is deceived trust in vanity:
For vanity shall be his recompence.
It shall be accomplished before his time,
And his branch shall not be green.
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.
For the congregation of hypocrites shall be desolate,
And fire shall consume the tabernacles of bribery.
They conceive mischief, and bring forth vanity,
And their belly prepareth deceit.

The misery and destruction

Job XV. 24—35.

of wicked men.
XVI. 1 Then Job answered and said,

2 I have heard many such things: 

| Or, troublome  
| a ch. 13. 4.  
| † Heb. words of wind.

3 Shall thy words have an end? 

| Or what emboldeneth thee that thou answerest? 

4 I also could speak as ye do: 

| If your soul were in my soul’s stead, 
| I could heap up words against you, 
| And shake mine head at you. 

5 But I would strengthen you with my mouth, 

| And the moving of my lips should asswage your grief. 

6 Though I speak, my grief is not asswaged: 

| And though I forbear, what am I eased? 

7 But now he hath made me weary: 

| Thou hast made desolate all my company. 

8 And thou hast filled me with wrinkles, 

| Which is a witness against me: 
| And my leanness rising up in me 
| Beareth witness to my face.

9 He teareth me in his wrath, who hateth me: 

| He gnasheth upon me with his teeth; 
| Mine enemy sharpeneth his eyes upon me. 

10 They have gaped upon me with their mouth; 

| They have smitten me upon the cheek reproachfully; 
| They have gathered themselves together against me.

11 God hath delivered me to the ungodly, 

| And turned me over into the hands of the wicked. 

12 I was at ease, but he hath broken me asunder: 

| He hath also taken me by my neck, and shaken me to pieces, 
| And set me up for his mark.

13 His archers compass me round about, 

| He cleaveth my reins asunder, and doth not spare; 
| He poureth out my gall upon the ground. 

14 He breaketh me with breach upon breach, 

| He runneth upon me like a giant.

Cr. XVI. 1. Job answered) Job is now stimulated by the bitter answers of his friends (see on xv. 1) to retort upon them with more passionate language; and so the controversy rises higher and higher, without any hope of solution, till it is terminated by Eliphaz and by God.

2. Miserable comforters] Literally, comforters of vexation, i.e. vexations (Gesen. 630). Cp. below, on James ii. 4.

3. vain words] Literally, words of wind,—a reference to the taunt of Eliphaz (xv. 2).

4. I also could speak as ye] With mere words, uttered by the lips, not from the heart; with empty talk, and hollow professions. Cp. James ii. 15—17 (Ewald, Hirzel).

5. But I would strengthen you with my mouth] Rather, I would encourage you with my mouth.

6. asswaged] Literally, kept back, restrained.


8. thou hast filled me with wrinkles] Rather, Thou hast bound me fast with wrinkles, as with a chain: cp. xxii. 16, the only other place where the verb here used (kemaf) is found. It is connected with an Arabic and Chaldee verb, signifying to bind, as a beast is bound with its four legs tied together, in order to be carried away to be slaughtered (Schultens. Cp. Gesen. 734; Carey, 249).

9. He teareth me in his wrath] Rather, His wrath tears me, and fights against me.

10. They have gaped upon me with their mouth—cheek] They gape upon me with their mouths, like lions, as if they would swallow me up; they smite me on the cheek; they contravene against me. Cp. Ps. xxii. Matt. xxvi. 67. The resemblance in many respects between Job and his Divine Antitype, Christ, is frequently presented itself to the reader. Cp. above, on i. 1.


13. His archers] Or, his arrows (Gesen. 753; Ewald, Hirzel).

14. He breaketh me] Like a battered wall.

— like a giant] As a warrior assails a city.
Job asserts his innocence, JOB XVI. 15—22. XVII. 1—3. and flees for help to God.

15. I have sewed sackcloth upon my skin, And defiled my horn in the dust.
   My face is foul with weeping, And on my eyelids is the shadow of death;
16. Not for any injustice in mine hands: Also my record is pure.
17. O earth, cover not thou my blood, And let my cry have no place!
   Also now, behold, my witness is in heaven, And my record is on high.
18. My friends scorn me, But mine eye poureth out tears unto God.
   O that one might plead for a man with God, As a man pleadeth for his || neighbour!
19. When || a few years are come, Then I shall go the way whence I shall not return.
20. The graves are ready for me.
   Are there not mockers with me?
   And doth not mine eye || continue in their provocation?
21. Lay down now, put me in a surety with thee;

15. I have sewed sackcloth upon my skin; On my hide (Sept.). I have sewed it, not as a dress, but I have sewed it down. (Gen. xxv. 29; Ps. lxxvi. 1.)
16. My face is foul with weeping] Cp. Isaiah’s description of Job’s suffering Antitype, the Messiah (Isa. iii. 3).
17. Not for any injustice] Or, although there is no injustice in mine hands (Gen. xvi. 22).
   O earth, cover not thou my blood] But let it cry out to heaven for vengeance, as the blood of Abel, slain by his brother, cried out from the ground (Gen. iv. 10). Cp. Ezek. xxiv. 7.
   No place] No resting-place, till it find a Gôel, or avenger of blood. (See xlix. 17; lvii. 66.
19. in heaven] The hard-heartedness of Job’s friends again constrains him to look up to God. He finds only sorrow and unkindness on earth, and therefore his eyes are lifted up to heaven. The cruelty of his friends, and their lack of love to him, quicken his faith in God.
   Job was persuaded that he would be raised from the grave; and yet he does not cease to lament; but in proportion as he sees Death more near, he beholds the Resurrection more clearly: he perceives that his friends have become his enemies, and that one affliction is heaped upon another; and he turns his eyes to God, and his prayer does not dwell upon earth, but ascends like incense to heaven. (S. Ambrose, De Interpell. Job. i. 8.)
   My friends scorn me] Literally, my friends are my mockers. Cp. Ps. cxix. 51. Gen. 435; and cp. xvii. 2. It is worthy of remark that the word here used, melit, signifies also an interpreter, an intercessor, and is employed in that sense: below, xxxii. 20. Cp. Gen. xlii. 23. 2 Chron. xxxii.
31. Isa. xliii. 27; and sene, as Professor Lee and Carey, have assigned that sense to the word here, “My true interpreters are my friends!” and they suppose in this word, here and in xxxii. 23, a prophetic reference to the Mediator. But the Authorized Version appears to be correct; and the similarity of the words serves to bring out the contrast between theunkindness of man and the mercy of God.
   — poureth out tears] See Isa. xxxviii. 14. Observe the wonderful pathos with which the cravings of soul and sorrowing humanity are expressed. It finds no comfort on earth; and it lifts up a streaming eye to God, and with cries and tears implores for a Mediator.
20. O that one might plead] Rather, O that he would plead for man (especially for Job himself, regarded in his relation to God) with God; and for the son of man (especially Job himself, regarded in his relation to other men, particularly his three friends) with his friend! On the words and construction, compare Hitzel and Gesenius, under the word yacacz, p. 318.
   This desire of Job is like that which he had before expressed in ix. 35, which is the best commentary on this place. See also xvii. 3.
   It is fulfilled in a wonderful manner by the Incarnation of Christ, Who is both God and Man, and Who, because He is God, is able to plead powerfully and effectually for men with God, and also, being Man, pleads feelingly for man, because He sympathizes with him in all his sorrows (see Heb. iv. 15), and Who pleads also for man (“the son of man”) with his brother man, because being “Son of Man,” as well as God, He has joined all men together in loving sympathy as fellow-members of Himself. Thus He has reconciled God to men, and men to one another, and is our “Peace.” See Eph. ii. 14, 15.
   If this prophetic speech of Job had been viewed (as surely it ought to be) in the light of the Gospel, and with regard to Christ, it could hardly have been interpreted in so many diverse and contradictory ways as it has been.
22. When a few years] Rather, for years of number (i.e. that may be counted) will come; and I shall go on a way, and not return (from it), to the “bourn from which no traveller returns.” Cp. David’s words (2 Sam. xii. 20), “I shall go to him, but he shall not return to me.”
   Job does not look for restoration in this world: cp. xvii. 1. His only hope is, that when a few years are passed, and when he has gone to his rest in a better world, his Divine Mediator will take up his cause, and that he will then be righted.

Ch. XVII. 2. Are there not mockers with me?] Rather, Surely, there are mockers with me! (literally, may I die if there are not.) Cp. i. 11; ii. 5; xxv. 25; xxx. 10; and mine eye wakens the night (like a lover in a house) in their disputings. I am at the point to die, and my friends mock and insult me, by promising me a long life, if I cease to be wicked. He turns from them to God, and speaks to Him. Job had said (xiv. 19), “My witness is in heaven.” Though he is now driven almost to distraction by the cruelty of his earthly friends, and by the sufferings inflicted on him by God, yet he still holds fast his confidence in God’s future intervention in his behalf, and his faith rises most gloriously, when to all human appearance it must be swallowed up in despair. See xix. 21-27.
JOB XVII. 4—15.

**His hope is in another life.**

Who is he that 
will strike hands with me?

For thou hast hid their heart from understanding: 
Therefore shalt thou not exalt them.

He that speaketh flattery to his friends, 
Even the eyes of his children shall fail.

He hath made me also a byword of the people; 
And all my members are as a shadow.

Upright men shall be astonished at this, 
And the innocent shall stir up himself against the hypocrite.

The righteous also shall hold on his way, 
And he that hath clean hands shall be stronger and stronger.

But as for you all, do ye return, and come now: 
For I cannot find one wise man among you.

My days are past, 
My purposes are broken off, 
Even the thoughts of my heart.

They change the night into day: 
The light is short because of darkness.

If I wait, the grave is mine house: 
I have made my bed in the darkness.

I have said to corruption, Thou art my father: 
To the worm, Thou art my mother, and my sister.

And where is now my hope? 
As for my hope, who shall see it?

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**Job's Prayer for a Mediator.**

— put me in a surety with thee! Be sponsor, or bondman, O God, for me, with Thyself. See Gesenius, p. 651, on the word here used, arab (to mingle, to exchange; whence Greek and Latin arrakko, French arrhes, surety. Cp. Isa. xxxviii. 14.

Job regards God in a twofold aspect, namely, as his Judge, and also as his surety with his Judge. Here is another aspiration and craving of man in affliction,—an aspiration and craving fulfilled in Christ, God and Man, and Mediator between God and Man. See above, on xvi. 19. Cp. Professor Lee, p. 312; and Corinthian, xxii. 22, and see what now follows.

— Who is he that will strike hands with me? Who, except God, should strike (his hand) to my hand, and furnish to me a pledge and security, which I can present to my Judge? There is none but God, who can be his Sponsor with God and Man.

A wonderful prophecy, springing forth from the inmost depths of human need and human craving, and like a spiritual arrow, feathered with the wings of the Holy Ghost, and put on the string of man's bow by the hand of God Himself in His primeval revelations to Adam. Cp. on Gen. iii. 15; and iv. 1. A wonderful prophecy, indeed, and literally fulfilled in Christ, Who, being both God and Man, strikes hands with Man by actual contact as Man, and is his surety with God, and is therefore called arrhes (see Heb. vii. 22), as well as perikles. 1 Tim. ii. 5; Heb. viii. 6; ix. 15; xii. 24. Here is the triumph of Job's faith. It is like the faith of Abraham, when God commanded him to sacrifice Isaac. God had seemed to be Job's enemy: he had even spoken of God as such; but to whom shall he turn? Not to men: his friends mock him. To whom but to God?

On the act of striking hands in suretyship and stipulations, see Prov. vi. 1; xi. 15; xviii. 18; xxii. 26.

— He that speaketh flattery to his friends! Rather, he who betrays his friends for spoil (chelak: see Gesenius, 284). He who makes traffic of his friends, and sells them like spoil for his own profit, he shall receive a recompense of his evil deeds in the misery of his own children.

6. And aforetime I was as a tabret] Rather, and as to my face I am become an abomination, Heb, tophek (see Sept. and Vulg.). Literally, an object to be spit upon (Gesenius, 872); and the sense here is, I am become as one spit upon in his face (Schulte, Ewald, and Delitzsch). Here is another resemblance of Job to his Divine Antitype, Christ. Cp. Isa. l. 6; and Matt. xxvi. 67. But as the Messiah says also, "He is near that justifieth Me" (Isa. l. 8); so Job (xix. 25).

8. Upright men shall be astonished at this] So of Job's Divine Antitype, and of His sufferings, it is said by the prophet, "Many were astonished at Thee; His visage was so marred" (Isa. lii. 14).

9. The righteous also] Or, Nevertheless the righteous, that is, Although I am scorned by my friends, and spit upon, yet I will hold on my way.

10. return, and come now] Return to the charge, and attack me again, if you will.

11. My days are past! Do not flatter me with promises of worldly restoration and prosperity, if I repeat.

12. They change] They change night into day. This is put impersonally. On account of my sorrows, night is become my only day; and light is near (me) from the face of darkness. My only hope is in the grave. Death is my only life. Do not promise me life here on earth: my light is beyond.

The full development of this thought is found in the sublime speech of the Christian martyr, S. Ignatius, on the eve of suffering, to his friends who persuaded him to see for a prolongation of life: "My birth is at hand. Oh, my friends, do not hinder me from living! Do not desire that I should die. Let me have a sight of that pure light. Let me have a sunset to the world, that I may have a sunrise to God." (S. Ignat. ad Rom. § 2, § 7.)

13. If I wait] If I have any patience and hope, it is for the Grave as my house. Cp. Sept., Vulg., and Targum.
16. They shall go down to the bars of the pit, When our rest together is in the dust.

XVII. 1 Then answered Bildad the Shuhite, and said,
2 How long will it be ere ye make an end of words? Mark, and afterwards we will speak.
3 Wherefore are we counted as beasts, And reputed vile in your sight?
4 He teareth himself in his anger: Shall the earth be forsaken for thee? And shall the rock be removed out of its place?
5 Yea, the light of the wicked shall be put out, And the spark of his fire shall not shine.
6 The light shall be dark in his tabernacle, And his candle shall be put out with him.
7 The steps of his strength shall be straitened, And his own counsel shall cast him down.
8 For he is cast into a net by his own feet, And he walketh upon a snare.
9 The gin shall take him by the heel, And the robber shall prevail against him.
10 The snare is laid for him in the ground, And a trap for him in the way.
11 Terrors shall make him afraid on every side, And shall drive him to his feet.
12 His strength shall be hungerbitten, And Destruction shall be ready at his side.
13 It shall devour the strength of his skin: Even the firstborn of death shall devour his strength.
14 His confidence shall be rooted out of his tabernacle, And it shall bring him to the King of terrors.

15 It shall dwell in his tabernacle, because it is none of his: Brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, And above shall his branch be cut off.

17 His remembrance shall perish from the earth, And he shall have no name in the street.

18 He shall be driven from light into darkness, And chased out of the world.

19 He shall neither have son nor nephew among his people, Nor any remaining in his dwellings.

20 They that come after him shall be astonished at him, As they that went before were affrighted.

21 Surely such are the dwellings of the wicked, And this is the place of him that knoweth not God.

XIX. 1 Then Job answered and said,

2 How long wilt thou vex my soul, And break me in pieces with words?

3 These 10 times have ye reproached me: Ye are not ashamed that ye make yourselves strange to me.

4 And be it indeed that I have erred, Mine error remaineth with myself.

5 If indeed ye will magnify yourselves against me, And plead against me my reproach:

6 Know now that God hath overthrown me, And hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

8 He hath fenced up my way that I cannot pass, And he hath set darkness in my paths.

9 He hath stripped me of my glory, And taken the crown from my head.

terrible picture of the wicked man brought by Disease before Death, the “King of Terrors.” Cp. Ps. xliii. 15. Isa. xxxviii. 15.

15. It shall dwell in his tabernacle, because it is none of his] Or rather, what is none of his shall dwell in his tent; strangers shall occupy it. The sense is similar to that in Ps. lviii. 22; cix. 8. Cp. Acts i. 20. His habitations shall be given to others, and be occupied by wild beasts, such as jackals, and other strange and doleful creatures (cp. Isa. xiii. 21. See Ewald, Hitzel, Delitzsch). The verb is the third person feminine singular, agreed with the collective subject which follows. As to the phrase in the original, see Hitzel here, and on xxxix. 16. Gesen., 172, gives a somewhat different turn to it.

—Brimstone shall be scattered] Probably there is a reference here to the fate and condition of Sodom and Gomorrah (Haverwick, Einleit. 310). See above, on Gen. xiv. 24, and Dent. xxix. 23. In xxxix. 12—15, there seems to be a reference to the other great judgment on the Ancient World, that of the Flood.


—Nor any remaining] None that hath escaped.

20. That they that come after] So Tarqum, Vulg., Sept., Arabic, Syriac, Gesen., Hitzel, Schlott., Hahn, and others. Or the meaning may be, they that dwell in the West (cp. Joel ii. 20; and so Schultens, Octing. Umbrit. Evallt, Delitzsch). And the following phrase is translated by some, they that dwell in the East. Cp. Gen. xv. 19. Ezek. xlvii. 8. 18. Zech. xiv. 8; but the former rendering seems preferable.


21. Job answered] Job is now almost exhausted by the violent passion of his friends, and he is forced to hurry away from them, and to take refuge in God.

2. break me in pieces] Crush me, pound me, as in a mortar.

3. ye make yourselves strange to me] Ye slay me. See Gen. 223, under the root konar, to burst by contusion, and cp. Delitzsch here.

4. Mine error remaineth with myself] It abides, or lodges with me, as a guest with a host; and it only hurts me, and not you, and I only shall be called to account for it.

5. And plead against me my reproach] If ye will point to my shame and misery, as if it were a proof of sin.

6. Know then that God hath overthrown me] Rather, has turned me aside from my way. See Gen. 166, under the word swath (cp. Ps. cxliv. 9). Job compares himself to an animal driven out of its path into a pit or a net; and he likens God to a hunter pursuing his prey.

My calamity (he says) is God’s work; not (as you say) the consequence of my sin.

6. He hath fenced up my way] Cp. iii. 23; xiii. 27.

8. And taken the crown] Job likens himself to a captive King, stripped of his royal insignia; cp. xxv. 1—15.
He hath destroyed me on every side, and I am gone:
And mine hope hath he removed like a tree.
He hath also kindled his wrath against me,
And he counteth me unto him as one of his enemies.
His troops come together,
And raise up their way against me,
And encamp round about my tabernacle.
He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in mine house,
And my maids, count me for a stranger:
I am an alien in their sight.
I called my servant, and he gave me no answer;
I intreated him with my mouth.
My breath is strange to my wife,
Though I intreated for the children’s sake of mine own body.
Yea, || " young children despised me;
I arose, and they spake against me.
All || my inward friends abhorred me:
And they whom I loved are turned against me.
My bone cleaveth to my skin, and to my flesh,
And I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were printed in a book!

10. like a tree] Uprooted by a storm, or swept away by a stream.
12. His troops] Cp. x. 17; xxv. 3; xxix. 25.
13. He hath put my brethren far from me] Another parallel to the sufferings of Christ. See Ps. lix. 8; and above, on l. 1, and xlv. 10.
17. Though I intreated for the children’s sake of mine own body] Or rather, and my intreaties, or groanings (are lost to) the sons of my body (see Gesen. 291; Everett, 464, 466; Lee, 351). The sons of his body may mean sons of the womb (see Prov. xxvi. 2) which brought him forth. See iii. 10, namely, his own brethren; “fratres uteri” (Gesen., Umbreit). But it seems hardly necessary to depart from the usual signification, “the sons of my body,” my own children (cp. Ps. xxxii. 11; Micah vi. 7), although Job’s children had perished (l. 18). He is speaking of the greatest wretch-educations, in general terms.
20. I am escaped with the skin of my teeth] A proverbial paradox. I am reduced to a mere shadow, I am escaped with nothing, or next to nothing, so that my escape is hardly an escape. I am escaped with the skin of what has no skin, the skin of bone; cp. the Latin proverb, “Lana caprina” (“Horat., 1 Ep. xviii. 15), and “Totum nil” (“Juvenal, ii. 209), and see Gesen. 477.
22. And are not satisfied with my flesh] Ye devour me with backbiting, and yet are not satisfied. Cp. Horat., 1 Sat. iv. 46, “Quem rodunt omnes.” Or it may be understood as in Ps. xxvii. 2. Gal. v. 15. Gesen. 43.

JOB'S PRAYER, PROPHECY, AND PROFESSION OF FAITH IN HIS DELIVERANCE, AND IN THE RESURRECTION OF THE BODY.
23. Oh that] Literally, who will give? (See xiv. 13.) All Job’s earthly comforts had now failed; he had lost his goods and children, was wasted by disease, tempted by his wife, mocked by his friends, and (as it seemed) forsaken by God, like Christ upon the Cross (Matt. xxvii. 46). He appeared to be at the point of death; but his faith did not fail; nay, it became brighter and brighter. It seemed that he must die; but there was one thing that he would not allow to die with him, and he delivers it here as his last Will and Testament.

This last Will and Testament is a Creed and a Prophecy. It has a pathetic prologue prefixed to it, and an epilogue no less pathetic subjoined to it: “Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.” And, since the thoughts he is about to utter had been comforting to himself, he desires that they may be no less consolatory to others after his death. He feels the depth of their meaning; and he introduces them with a sublime exordium, bespeaking their dignity. He desires that his words may be written, in order that they may not be forgotten; he desires also that they may be registered in a book; that they may be enrolled upon record, as a public instrument; and then he utters a third wish. Since ink and parchment will decay, and since he desires that his words may last for ever, he prays that they may be engraven, engraved on stone, with a pra of iron. And since letters graven on stone with a pen of iron may be choked up with dust, or worn out by age, or be corroded and defaced, he desires that the characters graven on the rock
 Job XIX. 24, 25.

in a living Redeemer.

24 That they were given with an iron pen
And lead in the rock for ever!

25 For I know that my Redeemer liveth,

with an iron pen, may be filled up with lead poured into them.
Cp. Schultens and Delitzsch.

The words here uttered are like an epitaph, engraven in indelible characters.

The Law of Moses was written and graven in stone; so is this Gospel of Job. Men's sins are written with a pen of iron (Jer. xvii. 1); so is the discharge from them here.

Job's wish (says S. Chrysostom) has been granted; his words are written in the imperishable record of the Book of Holy Scripture; they are graven on the rock of God's Word, and there are read, and minister comfort to all generations.

In a spiritual sense, which the Gospel suggests, the words of Job are written in a Book, even in the Book of the everlasting Gospel itself; they are engraven for ever on a Rock, even on the Rock of Ages, which is Christ. See 1 Cor. x. 4; and on Matt. xvi. 18. They are engraven with an iron pen,—with the iron point of the nails, and of the spear,—on the palms of His hands, and on His precious side, and they will be there read by the eyes of men and angels for evermore.

These are the proofs of His Resurrection, and convinced the doubting Apostle St. Thomas (John xx. 27—30), and are proofs of our Resurrection also; "Christ is risen from the dead; and is not found: see, and believe!" Now Adam all die, even so in Christ shall all be made alive!" (1 Cor. xv. 20. 22). See the excellent Sermon of Rp. Andrews on these words of Job. Vol. ii. 252—268.

It is remarkable that as Job joined a profession of belief in the Deity by means of His Manhood, so did St. Thomas; when that Apostle saw the marks of the nails printed on the hands and on the side of Christ, he answered and said, "My Lord and my God!" (John xx. 28). See below, on John xx. 27.


In commenting on this prophecy, introduced by so sublime a preamble, and uttered on so solemn an occasion, we are entitled to believe that Job was elevated above himself, and spoke by Divine inspiration, and uttered words (as the Prophets did) of which he did not understand the significance and force (see on 1 Pet. i. 10), and which are to be interpreted, as all utterances of the Holy Spirit are, by means of other passages of Holy Scripture.

23. For I know that my Redeemer liveth! Or, Ten, I know— even I, who am grievously afflicted, and whom they have forsaken by God, and to be on the point of death,—"I know, and am fully persuaded, that, though I myself shall die, yet my Redeemer is living."

The office of a Redeemer was to deliver a kinsman carried into captivity, as Abraham delivered Lot (Gen. xiv. 14), or to buy him back by purchase of his hands, when mortgaged, as Boa did; to avenge the death of a murdered kinsman; to marry the surviving inheritor of his estate.

The word Goel, signifying liberator and avenger, signifies also next of kin (see above, notes on Lev. xx. 19; and Ruth ii. 20); and it is rendered eyewitness here by Theodotion, Cp. S. Chrysostom, in Catena, p. 340. Hence Goel is often rendered kinsman in our Authorized Version (Num. v. 8. Ruth ii. 20; lxx. 9. 12; iv. 1. 3. 6, &c. 1 Kings xvi. 11).

Charity is our Goel, having made Himself next of kin to us all by taking our nature; and He has redeemed us from the captivity of Sin and Satan; and has purchased for us again our lost inheritance by His own blood; and He has joined to Himself the Church, His Bride, as Boa married Ruth. See above, note on Ruth ii. 11.

Whether Job himself had a clear view of Christ's Incarnation is the question; but his words, uttered by the inspiration of the Holy Ghost, guiding and illuminating the mind of the Patriarch, are very applicable to Christ, Who, by taking our nature, and becoming next of kin to us, has become our Goel, our Redeemer, and Deliverer from the hands of our enemies, and has restored to us our inheritance. The word Goel is applied to Christ by the prophet Isaiah (lix. 20; lx. 10).

1, says Job, who seem about to die, know that my God is living (Heb. chay, the word used by Hagar, in Gen. xvii. 14, and applied by her to Jehovah Himself, the living and seeing one). Cp. Deut. v. 26. Josh. iii. 10. 1 Sam. xvii. 20; xx; 3; and see below, xxvii. 2; and Dan. vii. 14. Geen. 273.

What Job prophesies of his Redeemer is this:—

(1) He is a living Person, not an inanimate thing. Silver and gold will not redeem us. Cp. 1 Pet. i. 18.

(2) He is one, who is not merely man; for "man cannot redeem his brother; it cost more to redeem their souls, so that he must let that alone for ever." (Ps. xlv. 7, 8). And Job himself says, that God finds folly in His angels (lv. 18; xv. 15; xxv. 4, 5); so that angels cannot do it. His Redeemer must be more than an angel. As other Scriptures teach Us, He is the Living One Who died (as Job seemed about to die), but by suffering was glorified (as Job was), and by dying triumphed over death, and rose again, and, "behold, He liveth for evermore." Cp. Rev. i. 8. Where Christ calls Himself "the First, and the Last, the Living One;" and see there, iv. 9. 10. S. Gregory on Job, Lib. xiv. 18, this paraphrases Job's words: "I am more than a mere mortal creature; I shall live forever, I shall triumph in my work," &c.; a doctrine confirmed by St. Chrysostom.

(3) But if He is properly a Goel, He is a kinsman; and therefore He is Man. Cp. Professor Lee, p. 334. He is frater propinquus, flesh of His flesh, or else not admitted to redeem either his property or person. See Lev. xxv. 25. Ruth iii. 12. He is therefore (says Rp. Andrews, ii. 259) both God and Man; for Man alone cannot redeem. God alone may not redeem a Man. Who is both God and Man, may and can and does redeem.

It has been alleged by some, that Job cannot rightly be supposed to allude to the Levitical Law of redemption. But it may be observed, that the Law of Redemption was not limited to the laws in the Hebrew code; but was a part of the jurisprudence of the Ancient World. See K. O. Müller, on Kexch. Eumenid. c. ii. A and B; and the authorities quoted by Winer, R. W. B. i. 189. Art. "But-rich," and in B. D. 221.

Job was an Akhnaton, not a Gentle; and our Redeemer, Who came into the World to die for the Gentiles as well as for the Jews, willed that His Coming should be foretold by Job, a Prophet of the Gentiles, as well as by Prophets of Israel (S. Gregory, p. 9). And the same writer says (p. 405), "If any one attempts his own resurrection, let him be shut up; for when he reads these words of Job, a Gentile, and let him consider what penalties await those who do not believe in their own resurrection, although they have seen the resurrection of Christ; whereas Job believed in his own resurrection, although to him the Resurrection of Christ was as yet only an object of hope." Rp. Pearson (on the Creed, Art. xvi. p. 377) thus writes:—"Job spake not concerning any sudden restitution, or any alteration of his temporal condition. This is apparent out of the remarkable preface subseriving in this expression, O that my words were written: O that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! If desires that his words may continue as long as his expectation, that they may remain in the rock, together with his hope, so long as the rock shall endure, even to the day of his Resurrection. The same appearance from the objection of his friends, who urged against him that he was a sinner, and concluded from thence that he should never rise again; for his sins he pleaded a Redeemer. It is further confirmed by the expressions themselves, which are no way proper for his temporal restitution: the first words, I also know, denote a certainty and community, whereas the blessings of this life are under no such certainty, nor did Job pretend to it, and the particular conditions of Job admitted no community between him and his friends. I know certainly and infallibly, whatsoever shall become of my body at this time, which I know not, but this I know, that I shall rise. This is the hope of all which believe in God, and therefore this I also know. The title which he gives to whom he has, the Redeemer, showeth that he understands it of Christ; the time expressed denotes the futurition at the latter day: the description of that Redeemer, standing on the earth, representeth the Judge of the quick and
And that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body Yet in my flesh shall I see God;

Job’s faith in a Redeemer,

JOB XIX. 26. and in the Resurrection of the flesh.
Job's faith in his own view of God.

JOH. XIX. 27.  
Future vision of God.

27 Whom shall I see for myself, And mine eyes shall behold, and not another;

†Heb. a stranger.

p. 232), having recited those words of Job, asks, "What can be more clear than this prophecy? Job desires that his words may last for ever; and in order that they may not be obliterated by age, he wishes that they may be engraven on a rock. He hopes for the resurrection; yea, he knows and sees that his Christ his Redeemer, it is the sun of his eyes which will see his flesh, which will be the salvation of God, then, he says, I also shall behold my Redeemer, Saviour, and God. Yea, and I shall behold Him in this very flesh of mine, which now exerciseth me, and trickles from its sores. I shall see God in my flesh; for He has healed all my wounds by His Resurrection." See also S. Augustin, De Civitate Dei, xx. 4: "Job undoubtedly prophesied of the Resurrection: 'In my flesh shall I see God; that is, I shall be in the flesh, when I shall see God.'" Cp. Origem. Comment. in Matt. xxiii. 33; S. Cyril Hieron., Catech. xlviii.

S. John Chrysost. Thessalon. (in his exposition of this chapter, p. 88, ed. Benoît), thus speaks: "Inasmuch as Job knew no comfort in men, he turned to God, and prophesied of the Resurrection. He prayed that his words might be engraven indelibly on the rock of eternity, whereas my flesh shall see the salvation of God, then, he says, I also shall behold my Redeemer, Saviour, and God. Yea, and I shall behold Him in this very flesh of mine, which now exerciseth me, and trickles from its sores. I shall see God in my flesh; for He has healed all my wounds by His Resurrection."

W. M. Thрус symptoms: "I know; thus Job declares the certainty of his faith in the glory of the future resurrection,—that my Redeemer liveth;—he does not say that He will live, but that He is living. Man, who was created immortal by God, brought death into the world by sin (Rom. v. 12); and he must therefore die and rise again at the Resurrection. Therefore Job, when he prophesies of the Resurrection, says, 'I know that my Redeemer liveth; and he says also, that in his flesh he himself will see God, that is, in the flesh which he shall see at the Resurrection. And not only will his soul see God, but he says, 'I shall see him for myself,—I myself, who consist of body as well as soul, shall see Him.' 'I myself shall see Him, and not another,' that is, Job declares that he will preserve his own personal identity both in the body and in the soul.' Cp. Huceda, b. 66—77; Zieffer, Dubia, p. 269.

By. Pearson on the Creed (Art. xi. p. 383) thus speaks: "Though after my skin worms destroy this body (saith Job), yet in my flesh (in flesh), showing the reality, is my flesh, showing that which is not to be, but is to come. That which is not to be seen for myself, and mine eyes shall behold, and not another, or a stranger, eye. He that raised up Christ from the dead, shall also quicken our mortal bodies (Rom. viii. 11). After the resurrection, our glorified bodies shall become spiritual and incorruptible; and this is in the resurrection of our mortal bodies, as those bodies, by reason of whose mortality we die, shall be revived. 'For this corruptible must put on incorruption, and this mortal must put on immortality' (I Cor. xv. 53). But this corruptible and this mortal is the same body which died because mortal, and is corrupted because corruptible. The soul, then, at the resurrection of that man which is made immortal, must put on that body which putteth on incorruption and immortality." Cp. S. Wesley, Dissect. on Job, pp. 381—386; and the remarks of the Rev. Canon Cook, in Bibl. Dict. i. 1089, Art. "Job." It has been objected, that a belief in the Resurrection could not have proceeded from the mouth of Job, because such a belief is not clearly revealed in the Old Testament. But it is clear that the following points are involved in the resurrection of Job: (1) It assumes that Holy Scripture is not to be interpreted according to its literal meaning. Professor Lee, commenting on this text, p. 337, well says that it is true that many learned men have seen any thing here but a moral and figurative meaning of the words respecting the Saviour and the Resurrection of the dead; and had I been willing to persuade myself of the soundness of such interpretations, I could easily have acquiesced in their views. I feel bound, however, to follow the text, not to wrest and force it to follow me. I cannot suppose, as some have done, that it is the business of an interpreter first to determine, either that the ancients could, or not, be informed of doctrines such as these, or that it is his duty to take any sense which may possibly be made out, but which shall in no respect savour of mystery. It is the duty of an interpreter, according to my notions, carefully to follow the easiest sense which his author will afford, provided it is in accordance with other and prior declarations of kindred writers,—lightly to press the grapes, as Bacon words himself, and thus by the slightest pressure, to extract the purest and finest wine."

(2) It contravenes the exposition given of this passage by the Church of England, adopting it in her Office for the Burial of the Dead; and by the Universal Church, from the time of the Apostles, for seven hundred years. (3) It assumes that Job could not have been illumined by the Holy Ghost, and enabled to prophesy of Christ, and the Resurrection. It would pervert the natural sense of other words of this book, as well as the present. See above, xiv. 14, 15: "All the days of my appointed time will I wait till my change. Thou shalt call, and I will answer Thee (O God); Thou wilt have a desire to work of Thine (own) hands." See also highly, iv. 15, 16, where he says that he is prepared in the grave. Cp. ob. vi, 9.

(5) It disregards the faith of the Patriarchs. God pre-announced to Adam an Avenger to be born of the Woman's seed (Gen. iii. 15). Enoch, the seventh from Adam, prophesied of Resurrection (Heb. i. 13). And Noah, the preacher of righteousness, before he was slain, knew this prophecy to be known to Job. Abraham believed in the Resurrection of Isaac from the dead, when in will he offered him on Mount Moriah. (See above, on Gen. xxii. 2. Heb. xi. 19.) The care which they took for burial was a practical denial of the Resurrection; whereas the Apostles, to the Hebrews, interpreting their feelings and actions, distinctly asserts that they regarded themselves as pilgrims and sojourners in this world, and that they looked for a city which hath foundations (Heb. x. 34—39).

The doctrine of the Resurrection may be said to be engraved on the rocks of the cave of Machpelah (see above, on Gen. xxiii. 1—20); and it is written in the words of the solemn directions, which we read in Holy Scripture, that Moses, in the octave of the Resurrection, to which he was called, prophesied the Resurrection of Jesus from the dead, and by Joseph concerning his own. See above, on Gen. i. 21, 25. And we may well suppose that Moses understood God's words to him in the sense which our Lord assigns to them (Matt. xxii. 32). (6) It proceeds from a defective and erroneous conception of the true character of the Book of Job.

The Book of Job is supplementary to the Pentateuch. It is a divine oracle of primitive religion, issuing from the borders of Paradise. It is like a Decalogue beside the Decalogue, a Pentateuch beside the Pentateuch. It is an Octateuch, or a partition of a whole before the Gospel. The Patriarch Job is to Prophecy, what Melchizedek was to the Priesthood. Both were typical of Christ. Job, as "the afflicted one," was a figure of His sufferings, and of His compassion for the sick, as Malachi, blessing Abraham, the progenitor of Levi, was a type of His Universal Priesthood. See above, on Gen. xiv. 18, below, on Heb. vii. 1; Job's monogamy is a protest against the polygamy of some of the Hebrew Patriarchs. Job reveals to our view in this, and in other respects, what was in the "beginning," as our Lord speaks (Matt. xix. 4). The Levitical Dispensation was from a perfect God, and did perfectly what it was intended to do; but it was given to an imperfect people. It dealt with them according to their capabilities. It proposed, indeed, for the most part, temporal and immediate rewards to piety, and temporal and immediate punishments to sin. It did this, because it had to do with those who were like slaves or children. It was very like in its working, as it were, the temple and the sacrificial duties; and punishments are designed by God to be a criterion and test of man's moral state before Him. Hence it is plain, that while in the Levitical Dispensation we are not to expect clear
Job's earnest longings

JOB XIX. 28, 29. XX. 1—9. for that day.

"Though my reins be consumed† within me.
But ye should say, Why persecute we him,
Seeing the root of the matter is found in me?
Be ye afraid of the sword:
For wrath bringeth the punishments of the sword,
That ye may know there is a judgment.

1. Then answered Zophar the Naamathite, and said,
Therefore do my thoughts cause me to answer,
And for this † I make haste.
I have heard the check of my reproach,
And the spirit of my understanding causeth me to answer.

4. Knowest thou not this of old,
Since man was placed upon earth,
That the triumphing of the wicked is † short,
And the joy of the hypocrite but for a moment?

8. He shall fly away † as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.

9. The eye also which saw him shall see him no more;
Neither shall his place any more behold him.

revelations of a Resurrection and a Future State, such revelations find a proper place in the Book of Job. And it is very probable that those revelations, which we find in the Book of Job concerning the inadequacy of the moral test, which some would derive from man's temporal condition, and concerning a future and eternal state of retribution, and concerning the Resurrection of the flesh, passed from this Book into the Psalms (see Ps. xxxvii. 1—10; lxiii. 1—28; xvi. 10, 11; xlviii. 15); and that the Psalms themselves may in this respect be regarded as an echo of the Book of Job, and a commentary upon it.

If it be objected that Job could not have believed in the Resurrection of the Body, inasmuch as in that belief he would have found a perfect consolation in his sufferings, and a solution of all his doubts and difficulties, it may be replied, that there are, even among Christians, articles of faith, which lie, as it were, dormant and almost bedridden, in the soul, till they are awakened into life by affliction. Job was passing through a severe spiritual conflict. He was tossed about in a storm of hope and fear. He considered his own miserable condition, in body and estate, as contrasted with his former life, and with his earnest desire to serve God, and with the former signs of God's gracious favour to him; and he was almost driven for a time to regard God as his enemy, and to sink into the depths of despair. But after a severe struggle of anguish and agony, he arose from his deep dejection; and his calamities had this effect, that they made him flee to God for help. The doctrine of the Resurrection was, in Job's mind, like fire latent in flint, and it was struck out into a flame by the steel-like affliction of pain, and of the hard words of his friends. His consciousness was quickened by suffering, as that of Joseph's brethren was; and as David's was by the voice of Nathan the prophet.

27. Though my reins be consumed within me] Rather, My reins are consumed within me, "by desire for that day." See the margin; the construction "by desire" which is not in the original, ought to be omitted. As to the sense, compare Ps. vii. 10; especially Ps. xvi. 7, where there seems to be a reference to Job's words, and Ps. lxxxi. 2; cxii. 82. 123; exilii. 7, and the language of the Church, meditating on the Incarnation of her divine Jesus, and looking forward to His coming again in power and great glory, to raise His members from the dust; "O God, whose blessed Son was manifested that He might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life; grant that we, having this hope (in Him), may purify ourselves, even as He is pure: that when He shall appear again in power and great glory, we may be made like unto Him in His eternal and glorious kingdom, where with Our Father, and Thee, O Holy Ghost, He liveth and reigneth, ever One God, world without end." Amen.

28, 29. But ye should say] Rather, If ye say, or, In that ye say, in what do we persecute him? In what do we him any wrong; as he says we do (see v. 22)? And if ye say, as ye do, that the root of the matter is found in me, namely, that the whole cause of my sufferings is to be found in my sins, then I give you this warning. Fear for yourselves. Be ye afraid of the sword of God's righteous indignation against you (cp. xxv. 22), for wrath (the wrath of God) bringeth with it the punishments of the sword; or, rather, there is wrath for the iniquities (Heb. avowoth, which has rarely any other sense than sins) of the sword, that is, sins of injustice like yours to me, or iniquities that deserve the sword; and that wrath will burst forth in flames of fire on you, in order that ye may know that there is a judgment. "Verily, there is a reward for the righteous" (says the Psalmist, adopting Job's words, Ps. viii. 10); "doubtless, there is a God that judgeth the earth." Cp. Schultens, Ewald, Delitzsch.

Cn. XX. 2. Therefore] By reason of thy menace, in xix. 29.
— And for this I make haste] Or, and by reason of my eagerness (literally, my hastiness; Gesen. 267) within me.
3. check of my reproach] Of the reproach by which thou rebukedst me.

4. Knowest thou not this] Knowest thou this truth which is from the beginning since the creation of Man, viz., that the triumphing of the wicked is short? This is a reply to Job's appeal to his Redeemer: "I know that my Redeemer liveth." (xix. 25). But, adds Zophar, thou who knowest this, oughtest also to know that wicked men (like thyself?) have no hope, unless they repent. Therefore, thou who professest hope, and hast threatened us (xix. 26), fear for thyself.
Zophar declares

JOB XX. 10—23.

The misery of the wicked.

Or, The poor shall oppress his children.

10. His children shall seek to please the poor; And his hands shall restore their goods.
11. His bones are full of the sin of his youth, Which shall lie down with him in the dust.
12. Though wickedness be sweet in his mouth, Though he hide it under his tongue;
13. Though he spare it, and forsake it not; But keep it still within his mouth,
14. Yet his meat in his bowels is turned, It is the gall of asps within him.
15. He hath swallowed down riches, And he shall vomit them up again:
God shall cast them out of his belly.

16. He shall suck the poison of asps:
The viper's tongue shall slay him.
17. He shall not see the rivers, the floods, The brooks of honey and butter.
18. That which he laboured for shall he restore, And shall not swallow it down:
† According to his substance shall the restitution be, And he shall not rejoice therein.

Because he hath oppressed and hath forsaken the poor;
Because he hath violently taken away an house which he builded not;

19. Surely he shall not feel quietness in his belly, He shall not save of that which he desired.
20. || There shall none of his meat be left; Therefore shall no man look for his goods.
21. In the fulness of his sufficiency he shall be in straits:
Every hand of the wicked shall come upon him.
22. When he is about to fill his belly, God shall cast the fury of his wrath upon him,

10. which he builded not] Or rather, and he shall not build it up. The parallelism seems to suggest this interpretation. He hoped for rivers of plenty; but he shall not see them. He laboured for wealth, he shall not enjoy it, but shall make full restitution of what he has gotten by violence. He hath seized upon a house, but he shall not be able to establish it; it shall be a ruin: cp. Hirzel and Delitzsch.
20. Surely he shall not feel quietness] Or rather, Because he knew no rest in his craving; because he was insatiable in his desire for money, he shall not save himself with his desires; he shall not deliver himself with them, and by them. His money will do him no good. Cp. Ps. lxxix. 48. Amos ii. 14, where the same verb (malat) is used in the same form as here.
21. There shall none of his meat be left] Rather, Nothing escaped his voracity, he devoured every thing (Schullens, Hirzel, Delitzsch). Cp. Ps. xiv. 5.
22. In the fulness of his sufficiency] In and by the fulness of his surfet (see Gen. 503), he shall be reduced to strictness. Cp. Sept., Vulg., Targum.
— of the wicked] Rather, of the needy, whom he has oppressed.
23. When he is about to fill his belly, God shall cast] Rather, It shall be, that to fill his belly, God will cast upon him His fury. He surfeited himself with rapine, and God will make him surfeit with His revenge. "I will make thee sick with smiting
And shall rain it upon him while he is eating.

24 "He shall flee from the iron weapon,
And the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body;
Yea, the glittering sword cometh out of his gall:

26 Terrors are upon him;
All darkness shall be hid in his secret places:

27 A fire not blown shall consume him;
It shall go well with him that is left in his tabernacle.

28 The heaven shall reveal his iniquity;
And the earth shall rise up against him

29 The increase of his house shall depart,
And his goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

XXI. 1 But Job answered and said,

2 Hear diligently my speech,
And let this be your consolations.

3 Suffer me that I may speak;
And after that I have spoken, mock on.

4 As for me, is my complaint to man?
And if it were so, why should not my spirit be troubled?

5 Mark me, and be astonished,
And lay your hand upon your mouth.

6 Even when I remember I am afraid,
And trembling taketh hold on my flesh.

7 Wherefore do the wicked live,
Become old, yea, are mighty in power?

8 Their seed is established in their sight with them,
And their offspring before their eyes.

9 Their houses are safe from fear,
Neither is the rod of God upon them.

10 Their bull gendereth, and faileth not;
Their cow calveth, and casteth not her calf.

— let this be your consolations] Listen attentively, instead of speaking with words, which you intend for consolations, but which are contumelious.

4. is my complaint to man?] No; I despair of pity from man. I look only to God. Cp. xvi. 20.

God's Moral Government.

7. Wherefore do the wicked live? If your allegations are true, how is this? and wherefore is it? Wherefore does not God judge the wicked? Cp. below, on xxiv. 1; and see above, xii. 6: “The Tabernacles of robbers prosper.” This is Job’s assertion, in opposition to the statement of his friends that the wicked are always punished in this life (see xx. 5); and that, since Job is suffering severely, therefore he has sinned heinously. Job’s thesis is repeated by the Psalmist (Ps. xxxvii., liii. Jer. xii. 1—3. Hab. i. 12—17. Mal. iii. 14, 15). Job contrasts the lot of the wicked with his own lot, as to children, cattle, houses, &c., which he had lost: and which they possess abundantly.

8. Their seed is established] Job replies here to the assertions of Bildad, xviii. 19; and of Zophar, xx. 10. 26.
In this life the wicked

JOB XXI. 11—20.  
often escape punishment.

11 They send forth their little ones like a flock, And their children dance.
12 And take the timbrel and harp, And rejoice at the sound of the organ.
13 They spend their days in wealth, And in a moment go down to the grave.
14 Therefore they say unto God, Depart from us; For we desire not the knowledge of thy ways.
15 What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?
16 Lo, their good is not in their hand:
17 The counsel of the wicked is far from me.

18 How oft is the candle of the wicked put out!
And how oft cometh their destruction upon them!
God distributeth sorrows in his anger.

19 They are as stubble before the wind, And as chaff that the storm carrieth away.
20 God layeth up his iniquity for his children: He rewardeth him, and he shall know it.
20 His eyes shall see his destruction,
he may sometimes seem to be on the verge of doing so. We see him struggling with Satan, who is tempting him to deny God, and Satan sometimes appears to have a firm grasp on Job to be on the point of casting him down to the ground, but suddenly he springs up again.

17—21. How oft—the wicked—cut off! This passage seems to contain an imaginary dialogue between Job and his friends. How many times does this happen? (See Ps. lxxviii. 41.) This is rather a question than an exclamation. Job does not assert that the wicked are always cut off in this life; this would be contrary to his former affirmation (v. 9—13), but he does not deny that they are often cut off; he suggests the inquiry (Meyer). Genesis (459) supposes that the word (cannah) rendered "how oft," may even be interpreted as equivalent to "seldom;" and so Schultens, Hirzel, Delitzsch.

18. stubbles] Rather, chopped straw; broken up by threshing (Gen. xxi. 36).
19. God layeth up his iniquity for his children] This is put forth hypothetically as a reply of Job's friends. True (they are supposed to answer) the sinner may not always be punished in this life, in his own person, but he is punished in his children. But what (rejoins Job) does that signify to him, who is unconscious of it, after his death?

20. He rewardeth him] Rather, He (God) should reward him (the sinner) in his own person, not in that of his children, and he should know it; this would be the case, if your arguments were sound, but it is not so (see Meyer, Cocceius, Schultens, Ewald, Hirzel, Delitzsch). "You assert" (Job may be supposed to say to his friends) "that the sinner is punished in this life, and if not punished in his own person, that God bringeth his iniquity on his children. But I reply, Let God reward the wicked in person? for what does the sinner care for after his death?" Job goes on to assert that the real retribution is not on earth, but in another world (see v. 30), and thus God's justice is vindicated by the facts.

20. His eyes shall see] Literally, let his eyes see his own destruction, and let him drink of the wrath of the Almighty. Let this be always the case with the sinner, and then your reasoning would be sound; but it is not the case, and your arguments are sophistical.

The assertion of Job's friends was, that the wicked are always punished in this life; and their inference was, Job is punished, therefore he is wicked; and we are not punished, therefore we are not wicked. Job does not deny that the wicked are sometimes punished on earth; but he asserts that this is not
And he shall drink of the wrath of the Almighty. 21
For what pleasure hath he in his house after him, Whene the number of his months is cut off in the midst?

shall any teach God knowledge? Seeing he judgeth those that are high. 22
One dieth † in his full strength, Being wholly at ease and quiet. 23
His † breasts are full of milk, And his bones are moistened with marrow. 24
And another dieth in the bitterness of his soul, And never cateth with pleasure. 25
Thev shall † lie down alike in the dust, And the worms shall cover them.
Behold, I know your thoughts, And the devices which ye wrongfully imagine against me. 28
For ye say, Where is the house of the prince? And where are † the dwelling places of the wicked?
Have ye not asked them that go by the way? And do ye not know their tokens, 29
That the wicked is reserved to the day of destruction? They shall be brought forth to † the day of wrath.
Who shall declare his way unto his face? And who shall repay him what he hath done? 31
Yet shall he be brought to the † grave, And shall † remain in the tomb.

the law of God's moral government, and thence he concludes that it is impossible to determine from a man's circumstances on earth, what his moral character is; and that there is a judgment to come, when God's justice will be manifested.

This is the meaning which afterwards obtained for Job the approval of God. Who censured Job's friends, and said, "Ye have not spoken of Me the thing which is right, like My servant Job" (xii. 8).

For what pleasure? What regard has he for his house after him? This is Job's reply to the supposed allegations of his friends. See v. 17. — cut off] See Gesen. 229. Cp. xiv. 21. Eccles. iii. 22.

he judgeth those that are high] "If thou seest the oppression of the poor, and violent perversion of judgment and justice in a province, marv not at the matter: for He that is higher than the highest regardeth; and there be higher than they" (Eccles. v. 8).

One dieth] the wicked often dieth at ease. 23.

His breasts] His sides (Gesen. 620), his veins (Fuerst, 1038), are full of juice. It is supposed by many interpreters that the word signifies either resting-places of birds (Aben-ezer, Schultens, and others), or milk-troughs (see Hirzel, Schlottmann, Delitzsch), or skins, i.e. bottles (Lee). The ancient versions specify some part of the body as the meaning of the word (atit), and this is confirmed by the parallelism.

And another dieth in the bitterness of his soul] This is often the case of the righteous; see above, v. 23. Therefore do not imagine that this life is every thing: No; there is another world.

They shall lie down alike] The wicked and the righteous lie down together in the dust; their retribution is not in the grave, but after it. See v. 30. According to the Greek poet's words —

where is the house of the prince? i.e. of Job himself. See i. 3.

Have ye not asked] Have ye not even taken the pains to inquire of travellers, who know much of human life and its vicissitudes? (Cp. what Homer and Heracle say of Ulysses.) Do ye not know the memorable signs and evidences of God's dealings with men, which they narrate? They will tell you that the righteous do not always prosper, and that the wicked do not always suffer, in this life; and thence they would teach you to infer, as from a certain token, that, since God is just, the retribution of the wicked is after death.

That the wicked is reserved to the day of destruction] Here is the solution of the problem,—The wicked is spared (the verb clascan is thus used 2 Kings v. 20. Ps. lxxviii. 50. Gesen. 310) by God in this life, being kept for the day of destruction in another. Cp. 2 Pet. ii. 17. Do not, therefore, imagine that ye can rightly infer that a man is righteous because he is prosperous, or that he is a sinner because he is afflicted in this life.

brought forth] The word here used, and in v. 32, is the hekhal of yadal, to bring, to carry, and sometimes signifies to bring forth with joy (see Ps. xiv. 15, 16. Isa. lv. 12); and sometimes to carry into captivity, or to slaughter. See Hos. x. 6. Cp. Isa. lxi. 7. Jer. xi. 19. Gesen. 327.

there is no reason, therefore, for abandoning with some the sense given to this passage in our Authorized Version. The wicked is often spared in this life, even in the day of general visitation of plague or pestilence. He is brought forth out of them, but it is in order to be kept for judgment, and to be brought out to receive his doom after death.

Who shall declare] Men on earth are not always able to clastise the powerful offender; but God will do it hereafter.

Yet shall he be brought? Yea, he shall be brought to a magnificent tomb, with a splendid funeral; as the Pharaohs were to the pyramids in Egypt, and as Dives was, in the parable (Luke xvi. 22).

And shall remain in the tomb] Rather, and shall watch on the mound. The word rendered tomb is gadash (from gadash, to heap up: Gesen. 159, 161). It occurs four times, and in two places it is rendered shock of corn. Above,
The clods of the valley shall be sweet unto him,  
And every man shall draw after him,  
As there are innumerable before him.  
How then comfort ye me in vain,  
Seeing in your answers there remaineth f falsehood?  

Then Eliphaz the Temanite answered and said,  
Can a man be profitable unto God,  
As he that is wise may be profitable unto himself?  
Is it any pleasure to the Almighty, that thou art righteous?  
Or is it gain to him, that thou makest thy ways perfect?  
Will he reprove thee for fear of thee?  
Will he enter with thee into judgment?  
Is not thy wickedness great?  
And thine iniquities infinite?  
For thou hast taken a pledge from thy brother for nought,  
And stripped the naked of their clothing,  
Thou hast not given water to the weary to drink,  
And hast withheld bread from the hungry.  
But as for the mighty man, he had the earth;  
And the honourable man dwelt in it.  
Thou hast sent widows absence empty,  
And the arms of the fatherless have been broken.  
Therefore snares are round about thee,  
And sudden fear troubleth thee;  
Or darkness, that thou canst not see;  
And abundance of waters cover thee.  
Is not God in the height of heaven?  
And behold the height of the stars, how high they are!

v. 26. Judg. xv. 6. In Exod. xxii. 6, it is translated stack of corn.  
The wicked man is often honoured by the splendid paeanity of sumptuous obsequies, and is entombed in a magnificent mausoleum. He is buried in state, in the midst of his possessions; he is brought with pomp to his grave, and even there, in the lofty mound erected over him, he seems to live and reign in the eyes of the world; he seems to be keeping watch, like a prince in a royal tent surmounted by a flag floating in the air, and shining in the sun, and surrounded by his army, encircling around him. As yet he has not been brought to retribution: the clods of the valley, in which he is buried, are sweet to him; he feels as yet no pain; and he may comfort himself with the reflection, that many generations have gone before him to the grave, and many will follow him. Job has been referring to the reports, brought by travellers, of what they have seen in other lands (v. 29).  

33. How then comfort ye me in vain? How then do ye comfort me with vain words, which have no truth in them? Ye tell me, that if I were not very wicked, I should not feel any suffering; and that I am grievously afflicted, because I am a heinous sinner; and that if I repent of my sins, I shall be raised up from my afflictions, and restored to my former health and prosperity. I have now proved this to be false reasoning. Therefore your words are vain; and you may now hold your peace.

But Eliphaz was still far from thoroughly perceiving the folly of his own mode of reasoning. He is still under the influence of the common idea that the prosperity of the wicked is a visible mark of God's favour. He says, 'Then comfort ye me in vain, seeing in your answers there remaineth falsehood.'—Job xvii. 1.
13 And thou sayest, "How doth God know? Can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not; And he walketh in the circuit of heaven.

15 Hast thou marked the old way Which wicked men have trodden? 16 Which were cut down out of time, Whose foundation was overflowed with a flood: 17 Which said unto God, Depart from us: And what can the Almighty do for them? 18 Yet he filled their houses with good things: But in the counsel of the wicked is far from me. 19 The righteous see it, and are glad: And the innocent laugh them to scorn.

20 Whereas our substance is not cut down, But the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, And lay up his words in thine heart.

23 If thou return unto the Almighty, thou shalt be built up, Thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, And the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, And thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, And shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, And thou shalt pay thy vows.

28 Thou shalt also decree a thing, imputes to Job a scepticism like that described in Ps. x. 5; lxiii. 11; xcvii. 15. Perhaps, which is afterwards professed by the Epiphrae. See Horat. (1 Sat. v. 101), "Do not did you secure an error, Neocis quid visu faciat natura, Does is Tristes ex alto cavi demittemere teceo,"

16. Which were cut down—flood. Literally, which were seized, and bound fast (see xvi. 8); hence shrivelled up, and crushed (Delitzsch). Before their time; and their foundation was like a flowing stream. That ancient race of mighty impious men did not remain; but its foundation, which looked so solid, became like a torrent. Cp. the note above, on Gen. iv. 22. Probably there is a reference to the Deluge (Haiwerk, Einléd. p. 340; Delitzsch). Davidenus (fl. 220) thinks that the reference may rather be to Sodom and Gomorrha. "This scepticism of thine" (says Eliphaz) "is what brought the flood upon the world in the days of old." Compare our Lord's description of its infidelity and wickedness (Matt. xxiv. 37. Luke xvii. 26; and see 1 Pet. iii. 20).

18. The counsel of the wicked is far from me. Or, be far from me! Eliphaz repeats Job's words (xxii. 16), and insinuates that they may be applied thus to Job himself, who had denied (he thinks) God's moral government of the world.

20. Whereas our substance. These are the words of the righteous, contemplating the ruin of the wicked, as Abraham might be supposed to say, when he saw the smoke of the burning cities mounting to heaven (Gen. xix. 28): Yet, they are destroyed, and the fire hath consumed their abundance. The word rendered our substance, in our Authorized Version, is kimah, which is from kum, to rise in hostile insurrection against (Schultens, Hirzel, Delitzsch, Gesen. 731). Pueret (1825) thinks that the word would be better translated by the abstract noun insurrection. Eliphaz intimates that in some minds the ruin of Job himself, whose substance had been consumed by the fire of God (i. 16), had excited such feelings as these; and thence he takes occasion to exhort him to humble himself before God, and repent.

24. Then shall thou lay up gold as dust. Rather, and deem (imperative of shih, to set; see xxx. 1) gold (Heb. betser, probably native ore, of gold or silver: Gesen. 134. Cp. xxxvi. 19) as dust, regard it as dust, and consider the gold of Ophir as of no more value than the stone of the torrents which roll it along. There is a play upon the words in the original between betser (gold) and be-tser (as stone). Eliphaz insinuates that gold has been Job's gold; and he says, "If thou dost this, which I bid thee, then God shall be thy gold." Perhaps Eliphaz euglogistically refers to his own name, which means, "God is my gold." "Christians aurum aequalis detriment." (Augustine.)

Ophir. See above, on 1 Kings ix. 28; and cp. below, xxviii. 16. These two passages in this book, which mention Ophir, seem to confirm the opinion stated in the note on 1 Kings ix. 28, as to the site of Ophir.
And it shall be established unto thee:
And the light shall shine upon thy ways.

Then shalt thou say, There is lifting up;
And he shall save the humble person;
He shall deliver the island of the innocent:
And it is delivered by the pureness of thine hands.

Then Job answered and said,
Even to day is my complaint bitter:
My stroke is heavier than my groaning.

* Oh that I knew where I might find him!
That I might come even to his seat!
I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.
Will he plead against me with his great power?
No; but he would put strength in me.
The righteous might dispute with him;
So should I be delivered for ever from my judge.
Behold, I go forward, but he is not there;
And backward, and I cannot perceive him:
On the left hand, where he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him:
But he knoweth the way that I take:
When he hath tried me, I shall come forth as gold.

30. He shall deliver the island of the innocent] The Hebrew word, rendered island in our Version, is דוד, which does indeed sometimes mean island, but here has a negative sense, as in Job.1.

29. When men are cast down,
Then thou shalt say, There is lifting up;
And he shall save the humble person;
30. He shall deliver the island of the innocent:
And it is delivered by the pureness of thine hands.

3. * Oh that I knew where I might find him!
That I might come even to his seat!
4. I would order my cause before him,
And fill my mouth with arguments.
5. I would know the words which he would answer me,
And understand what he would say unto me.
6. Will he plead against me with his great power?
No; but he would put strength in me.
7. The righteous might dispute with him;
So should I be delivered for ever from my judge.
8. Behold, I go forward, but he is not there;
And backward, and I cannot perceive him:
9. On the left hand, where he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him:
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That I might come even to his seat!
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5. I would know the words which he would answer me,
And understand what he would say unto me.
6. Will he plead against me with his great power?
No; but he would put strength in me.
7. The righteous might dispute with him;
So should I be delivered for ever from my judge.
8. Behold, I go forward, but he is not there;
And backward, and I cannot perceive him:
9. On the left hand, where he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him:
10. But he knoweth the way that I take:
When he hath tried me, I shall come forth as gold.

CH. XXIII. 2. Even to day is my complaint bitter] Or, bitterness. So Targum, Syriac, Vulg., and many expositors: compare Gen. 50.9. But the ordinary meaning of the word rendered bitter (mer) is rebellion, revolt, obstinacy, contumacy; and the sense probably is, in your eyes my complaint is like rebellion against God, yet my stroke (literally, my hand, the hand of God on me: cp. xix. 21) is heavier than my complaint. Cp. Schultens, Hitzel, Delitzsch. See above, on v. 2. After all that Job had said, yet his friends did not relent; rather they had become more exasperated against him, and therefore he says, * Even to-day is my complaint rebellion in your eyes.*

3. Oh that I knew where I might find him! He appeals from the verdict of his friends to the judgment of God.
—his seat] His tribunal; Heb. tecuwan, a throne prepared: cp. Ps. ix. 7, * He hath prepared his seat for judgment:* see Gesen. 387.

6. * No; but he would put strength in me] The sense rather is, Do I presume to wish that He would contend against me as an enemy, with His omnipotence? No; all that I desire is that, as a Judge, He would attend to me, and give me a fair hearing. See Gen. under the verb sun, or situ, to place, p. 780; and Hitzel here. What Job desires is, to be delivered from the misery in which he now is, when his friends are become his enemies, and to be allowed to come into court before God, and to obtain an impartial audience from Him. He appeals from their rash censure to the justice and omniscience of the Most High. 7. So should I be delivered for ever] I should not need a second trial; I should be acquitted by God at once. There is too much self-confidence in these assertions of Job; as he himself afterwards owns (xi. 4; xliii. 6).

—my judge] Much more from my enemy.

[9. forward] To the East. See Gen. ii. 8; iii. 24; above, i. 3, where the same word kitesom is used. The Orientals, in designating the cardinal points, stood with their faces to the rising, an appropriate and happy arrangement, which may suggest to us a reflection that in all our thoughts, words, and works, with regard to the points of our spiritual compass, we should have the eye of our hearts turned toward Christ, the *Daystar from on high,* *the Sun of Righteousness,* and should regulate the course of our lives accordingly.

—backward] To the West.


10. as gold] I shall come forth pure, as gold from the refining of the fire. Cp. Ps. xlii. 6. Prov. xxvii. 21.
Job XXXII. 11—17. XXIV. 1—5.

Job complaints of the

11. Hath grasped. The feet of Easterns, not being covered with shoes in early childhood, are very tenacious of their hold (Carey).

12. I have esteemed the words of his mouth more than my necessary food; or, In my appointed portion. The same word occurs in ch. 11. This is supposed by some recent interpreters (as Hirzel, Delitzsch) to mean Job's own natural desires, as contrasted with God's law; and he is supposed to say that he preferred the law of God to the law of the flesh working in his members (Rom. vii. 23). But the lusts of the flesh can hardly be called a chök, a statute, or decree; and the older interpretation (which is approved by Coccejus, Mercer, Schultens, and others) is confirmed by the use of the word in Gen. xxvi. 22, and Prov. xxx. 8. Cp. Prov. xxxi. 15. Exok. xvi. 27.

These assertions of Job, declaring his own perfect devotion to God's law, could only be rightly made by his Divine Antitype, Whose "meat it was to do His Father's will, and to finish His work" (John iv. 31). Cp. Augustine, De Perfectione Justitiae, c. 23—27, whence it appears that these words and others of Job were used as arguments by Pelagians against the Orthodox.

13. But he is in one mind! Unchangeable, and absolute: or it may mean, that God stands aloof, supreme by Himself, and will not admit me or any one else to debate with Him: see re. 3—6.

14. For he performeth [for me] He executes His sentence over me, without allowing me to plead any thing in arrest of judgment.


16. Neither hath he covered the darkness! Rather, and because he hath hidden the darkness (i.e. death) from my face. See above, iii. 11—21. So Schultens, and others.

The or sense may rather be as (is suggested by Vulg., Syriac, Arabic, Targum, and as is supposed by some modern expositors, Ewold, Hirzel, Valbinger, Schlottmann, Delitzsch), For I am not reduced to silence, or extinguished (as you suppose, xxii. 11) by darkness itself,—the darkness of my affliction,—or by my own countenance, which darkness covereth, but it is God, Who is my Adversary, and confounds me.

Cu. XXIV. 1. Why, seeing times—Almighty! Rather, Why are not stated seasons reserved by the Almighty for the punishment of the wicked in this world? Why has He not tribunals, set up here, like a human Judge? Why has He not His days of annul fixed? On this use of the word rendered times, see Ezek. xxi. 25; xliii. 9; xxx. 3. Eccles. i. 11, 12. Why do they not, who know and fear Him, see His days of administering judgment, and consequently adore His justice? Job complains that the wicked escape, and the righteous suffer God's wrath; and he proceeds to describe the violence and prosperity of the ungodly: "They remove the landmarks," &c.; and God is silent. Cp. Ps. lixii. 1—16. Hab. i. 2—4. The word taphan, to hide, signifies also to lay up, to reserve. See Ps. xxx. 10. Prov. ii. 7; xili. 22. Above, xxv. 19. Genes. 716.

2. Some men presuming on their impurity, do acts of violence, if there were no judgment to come.

—feed thereof] Rather, feed them; in peace.

3. They take the widow's ox for a pledge. Cp. v. 9; and Deut. xxiv. 6, 17. Amos ii. 8. Genes. 257. They restrain the ox of the widow for debt. It is supposed by others (Lee and Carey), that the word here used, chabal, is to be taken here, and in v. 9, in its literal sense, to bind, and to carry away captive; and this interpretation deserves consideration.

4. The poor—hide themselves together! They are obliged to huddle themselves together, like cattle in a storm, in some secret caves, for fear of the violence of the oppressor. This description of the herding together of the poor suggests the comparison of them to wild asses in the next verse.

5. Behold, as wild asses in the desert, go they forth to their work;
The wicked often

Job xxiv. 6—17.

 oppress the poor.

Rising betimes for a prey:
The wilderness yieldeth food for them and for their children.

They reap every one his corn in the field:
And they gather the vintage of the wicked.

They cause the naked to lodge without clothing,
That they have no covering in the cold.

They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.

They pluck the fatherless from the breast,
And take a pledge of the poor.

They cause him to go naked without clothing,
And they take away the sheaf from the hungry;
Which make oil within their walls,
And tread their winepresses, and suffer thirst.

Men grow from out of the city,
And the soul of the wounded crieth out:
Yet God layeth not folly to them.

They are of those that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.

The murderer rising with the light
Killeth the poor and needy;
And in the night is as a thief.

The eye also of the adulterer waiteth for the twilight,
Saying, No eye shall see me:
And they disfigure his face.

In the dark they dig through houses,
Which they had marked for themselves in the daytime:
They know not the light.

For the morning is to them even as the shadow of death:

Here compared to wild asses; but see Schultens, who compares Exod. xiii. 19, which is derived from this passage: "As the wild ass is the lion's prey, so the rich eat up the poor," and see below, xxx. 7, where the destitute poor are compared to wild asses braying for food. Cp. Ewald, Hirzel, Delitzsch.

The wilderness. The wilderness is the lonely home of these wretched outcasts, as it is of the wild asses, to whom they are compared.

They reap every one his corn. They (the poor) pluck each for themselves, as he can, his fodder, mixed fodder, such as is eaten by cattle, and not fit for men. See Gesen. on the word belii, mssilin, 122. Cp. xv. 5; and Isa. xxx. 24.

They gather the vintage. They go and glean the straggling grapes and late remnants of the vintage of the wicked (Gesen. 442). They are not allowed to partake in the vintage, or harvest, properly so called, but only to glean its refuse. Compare the word tekaeh, the aftermath, in Amos vii. 1. Gesen. 442.

They cause the naked to lodge. Rather, they (the poor) lodge naked, i.e. without an upper garment (Exod. xxxii. 25. I Sam. xix. 24. Mark xiv. 51. John xxi. 7). As to the sense, compare also Lam. iv. 5, "They embrace dunghills."

They pluck the fatherless. Job here returns to the description of the violence of the rich oppressors, in v. 4.
— Take a pledge of. See v. 3.

10. They take away the sheath from the hungry. Rather, and hungry (that is, the poor labourers, not being allowed to feed on what they reap, and being treated more cruelly than the unmuzzled ox on the threshing-floor, Deut. xxxv. 4); they bear the burden of the sheaf of their employers to the field. This is enlarged upon in the next sentence. Cp. Lev. xix. 9, 10. Deut. xxi. 14. Jer. xxvii. 13. James v. 4.
11. make oil, and suffer thirst. The poor starve even in the harvest-field, and they suffer thirst even in the wine-press, and in the oil-press. Such is their misery, and such the heartlessness of their rich employers.

The walls are the enclosures of the vineyards and olive-yards of their masters.

12. Men grow from out of the city. Not only do they grow (as before described) out of the gardens and orchards of the rich in the country, but even out of the city (where it might be expected that public opinion would prevail in their favour, and that they would find legal redress) does the cry of the poor, who are oppressed, rise to heaven. Injustice triumphs even there. According to the Masoretic reading of the text, the proper rendering is. They groan out of the city of men, out of the populous city. But some MSS. and the Syriac confirm the rendering of the Authorized Version. — God layeth not folly to them. Or rather, God heeds not the iniquity (tiplath, i.e. 22. Jer. xxvii. 13. Gesen. 871).

15. Disguiseth his face. Muffles it up.

The τροφικοι, housebreakers (literally, diggers through walls of houses), are well known also from Greek writers, as Aristoph. Nub. 1309; Ramb. 772; Pind. 204. 869.

— Which they had marked for themselves in the daytime. Rather, they seal themselves up in the daytime; they hide themselves. Compare ix. 7; xiv. 17; xxxii. 7, for the sense of the verb here used.
The wicked are reserved  JOB XXV. 18—25. XXV. 1, 2. for future punishment.

If one know them, they are in the terrors of the shadow of death.

18. He is swift as the waters; Their portion is cursed in the earth: He beholdeth not the way of the vineyards.

19. Drought and heat consume the snow waters: So doth the grave those which have sinned.

20. The womb shall forget him; The worm shall feed sweetly on him; 1He shall be no more remembered; And Wickedness shall be broken as a tree.

21. He evil entreateth the barren that beareth not: And doeth not good to the widow.

22. He draweth also the mighty with his power: He riseth up, || and no man is sure of life.

23. Though it be given him to be in safety, whereon he resteth, Yet "his eyes are upon their ways.

24. They are exalted for a little while, but † are gone and brought low; They are † taken out of the way as all other, And cut off as the tops of the ears of corn.

25. And if it be not so now, who will make me a liar, And make my speech nothing worth?

XXV. 1 Then answered Bildad the Shuhite, and said,

2 Dominion and fear are with him, He maketh peace in his high places.

17. If one know them] Rather, he is familiar with the terrors of the shadow of death. There is the same transition from the plural to the singular, as in ve. 16. 18. 24 (Mercer, Hitzel, Delitzsch).

18. He is swift as the waters] Or, he is swift, flows away swiftly, as upon the face of the waters. Cp. IX. 26; xx. 28. Eccles. xi. 1. Hos. x. 7. These words are supposed by some to be spoken by Job ironically, or as an exaggerated parody of the sentiments of his friends, only to be ridiculed, or to be spoken in the person of an objector, particularly of Job's own friends. But these suppositions do not seem to be well grounded. Job allows that the life of the sinner may be short; and that even though it be long, yet he disappears from the earth, and is forsaken. God may not have broken asunder the tenour of his life: it may have glided on smoothly and easily as a pleasant stream even to the end, without any check, but at last it disappears. See above, on xxii. 13; and compare above, the note on Gen. iv. 22, with regard to the slow of prosperity of the race before the flood, to which perhaps Job refers here.

This paragraph serves an important purpose. As the dialogue proceeds, Job rises higher and higher above his adversaries, till at last he silences them. They had charged him with being a great sinner, and had denounced God's judgments upon him. His sufferings were, in their view, so many proofs of his wickedness. He here turns the tables upon them. Their life, he tells them, may flow on smoothly as a stream, but God may be angry with them nevertheless. He may even spare them in His long-suffering, and deliver them when ready to die (v. 22); but still (he suggests) they may be, and are sinners. If they impure and oppress the afflicted (their own friend, in distress, Job himself), then they will soon vanish, like the wicked race swept away by the flood, and after death their memory will have perished, and they will be judged by God.

— He beholdeth not the way of the vineyards] The rich man no longer contemplates his own estate; he has passed away, and his place knows him no more.

19. Drought and heat consume the snow waters] The snow waters are rapidly dried up by the scorching sun; so the sinner is swallowed up by the grave.

20. The womb shall forget him] Even his mother and his mother's family will forget him; suddenly and completely is his name blotted out.

— as a tree] Shattered by the fierceness of the storm, or swept away by the violence of the torrent.

22. He draweth also || He (the oppressor) seeth the strong, and takes them away (Gesen. 516. Op. Ps. xxviii. 9. Ezek. xxxii. 20).

Others (as Delitzsch) render the words thus: Sometimes God, in His compassion, beareth long with sinners, and extends their lives (cp. Ps. xxxvi. 10. Isa. xiii. 22); and not only so, but He even sometimes delivers them when they seem ready to perish. The sinner is sometimes raised by God from sickness and calamity, even when he trusteth not his own life; i.e. when he despair of it, and thinks himself on the brink of the grave. But, upon the whole, the rendering of the Authorized Version seems preferable, and it is confirmed by what follows; he riseth up is repeated in v. 24, they are exalted.

23. his eyes || God's eyes. God marks him all the while.

24. taken out of the way] They are gathered up and carried off; tied together, like a sheaf, and carried away.

— cut off as the tops of the ears] After being carried away, they who are compared, on account of their pre-eminence, to the tops of the stalks of corn, are cut off.

The last Speech of Job's Friends.

Cn. XXV.] This short chapter contains the last utterance of Job's friends. Bildad, the second of the three, speaks here a few words; and when the turn of the third, Zophar, comes to speak, he says nothing. The Sacred Writer states the reason. These three men ceased to answer Job, because he was righteous in his own eyes (see xxxii. 1). But the fault of this was theirs, as well as his. They had disqualified themselves for the task of correcting him, by their erroneous and uncharitable assertions that afflictions are signs of sin, and that Job was a great sinner.
Silence of Job's friends.  

JOB XXV. 3—6.  XXVI. 1—7.

God's Omnipotence.

3 Is there any number of his armies? And upon whom doth not his light arise?
4 How then can man be justified with God? Or how can he be clean that is born of a woman?
5 Behold even to the moon, and it shineth not; Yea, the stars are not pure in his sight.
6 How much less man, that is a worm? And the son of man, which is a worm?

XXVI. 1 But Job answered and said,
2 How hast thou helped him that is without power? How savest thou the arm that hath no strength?
3 How hast thou counselled him that hath no wisdom? And how hast thou plentifully declared the thing as it is? To whom hast thou uttered words? And whose spirit came from thee?

3 Dead things are formed from under the waters  
And the inhabitants thereof.
6 *Hell is naked before him, And Destruction hath no covering.
7 He stretcheth out the north over the empty place, And hangeth the earth upon nothing.

because he was grievously afflicted. Job has triumphantly refuted those assertions; but his oratory was attended with spiritual danger to himself. Bildad's short speech in this chapter is as true as it is beautiful, but it was without its due effect upon Job, because Bildad and the other two friends had disabled themselves, by their fundamentally mistaken and unjust assumptions, for the work of bringing Job to a right sense of his relation to God. Therefore they desist from the attempt. And a new speaker was about to arise in Eliphaz, who, by avoiding their errors, was enabled to establish the truth. See xxxii. 1.

3. his armies] The heavenly host; Angels, Sun, Moon, and Stars.

—upon whom doth not his light arise? God maketh His Sun to rise upon all (Matt. v. 45), there is no limit to His glory.

4. How then can man be justified with God?] A very true assertion, but without its due effect on Job, because Bildad was erroneously dealing with Job as a heinous sinner.

5. Behold even to the moon, and it shineth not! Its light pales in His presence, it is not pure in His sight; see Gesen. p. 16, the word abul, which has been supposed by some, as Schultens, to mean here as elsewhere, to pitch a tent; and then the sense would be, the Moon does not dare to erect its tent in God's presence. The Sun is described in Ps. xix. 4, as having a tent.

6. man, that is a worm] Heb. riummah, a collective sub., worms, bred by putrefaction, from raam, to become putrid (Gesen. 771). See Exod. xvi. 24; above, vii. 5; xxi. 26.

— the son of man, which is a worm] Heb. tolesh; so called from its long line (Gesen. 850. 965). By this double similitude, Man is likened to a reptile emerging forth from putrefaction. In these last words of Job's friends, they abstain from personal reflections on him, and confine themselves to the statement of two great truths, viz., God's Omnipotence, and the vanity of the brightest creatures in His sight; also especially, the corruption of Man, and his utter inability to justify himself. Thus the question in debate is brought into a narrow compass, and approaches the solution which is prepared for it by Eliphaz (xxxii. 3—xxxvii.), and is consummated by God Himself (xxxviii. —xxix.).

Cfr. XXXVI. 2, 3. How hast thou helped him that is without power? Literally, How hast thou surmounted the no-power, i.e. weakness! How hast thou hallowed the arm of the no-strength, i.e. feebleness! How hast thou counselled the no-wisdom, i.e. folly, namely, me, whom thou supposest to be foolish, and knowest to be feeble! This is said ironically. Thou hast not duly represented God's power and glory. Job proceeds to show that this is the case.

3. the thing as it is] The essence of the matter (see v. 12). Job assures his friends that he will not yield to them in assertions of God's power and majesty. No; rather he will go far beyond them in the glorification of God. They had inadequately made the present world the sphere of God's working. He extends his view to the future and the unseen.

4. whose spirit came from thee?] Didst thou speak by God's inspiration? No, surely.

5. Dead things are formed from under the waters] Rather, the powers of hell tremble beneath; the waters (tremble) and they who dwell therein. Bildad had spoken of God's great power in the heaven (see xxv. 3); but Job adds, that this is but a narrow view of the divine might and glory. We ought to extend the range of our contemplation to the things in the deep, as well as in the height; to the things below the earth, as well as to those above it. Job anticipates the language of the Psalmist (Ps. xxxv. 6), “God doeth what He pleaseth in heaven and in earth, and in all deep places;” and of St. Paul (Phil. ii. 10, 11), and of the Apocalypse (l. v. 13); and his language may be compared with that of St. James, “The devil's believe and tremble” (James ii. 19).

The word rendered dead things, is rephaim; on which see Ps. lxiii. 10. Prov. ii. 18; xxi. 6. Isa. xiv. 9; xxvi. 14. Gesen. 776. The verb rendered are formed, is the pitel of chal, to twist one's self, to writhe, to be in travail, to trouble. Op. xxv. 20. Deut. ii. 29. Ps. xxi. 9. Isa. xxvi. 19. Jer. v. 22. Hab. iii. 10.

6. Hell is naked before him] God's presence and power are felt even there. See Ps. cxxxix. 8, 11. Heb. lv. 13. Although the ungodly may prosper in this life, they cannot, and will not, escape God's righteous retribution in another life.

On the characteristics of the place here rendered hell, in Hebrew shehêl, see xi. 8. Ps. xvi. 10; xiii. 14; lv. 15; lxxxviii. 4—7; cxxxix. 8. Prov. v. 27; xv. 11; xxii. 14; xvii. 20. Isa. v. 14; xxviii. 10. Ezek. xxxii. 15—17. Amos iv. 2.

— Destruction] Heb. Abaddon; whence the personification in the Apocalypse, ix. 11.

7. He stretcheth out the north over the empty place, and hangeth the earth upon nothing] It is supposed by some that the north here signifies the highest part of the earth, or the part where the highest mountains are (Ewald, Hitzel); others suppose that Job is referring to the northern part of the
heaven, where Arcturus is; see ix. 9 (Rosenmüller, Gesen., Delitzsch).

1. It is of variety of opinion, it may, perhaps, be allowable to remind the reader of the considerations which are here suggested by the father of modern science, Lord Bacon, referring to this passage, and others in this Book (Advancement of Learning, ed. Lond. 1818, p. 50): "In that excellent Book of Job, if it be revolved with diligence, it will be found pregnant and swelling with natural philosophy: as, for example, cosmography, and the roundness of the world: 'Qui extendit aquam super vacuum, et appedit terram super nubium;' wherein the dispensation of the sea of finiteness or convexity of heaven are manifestly touched. And in another place (xxxviii. 31), 'Nuncquit conjugere valdes micantes stellar Pleiadas, aut gyrum Arcturi poteri disiappe?' where the fixing of the stars, ever standing at equal distance, is with great elegance noted. And in another place (ix. 9), 'Qui fact Arcturum, et Orion, et Hydass, et interiä Austri,' where again he takes knowledge of the depression of the southern pole, calling it the secrets of the south, because the southern stars were not that close to the earth, as the others. Moreover, (x. 10), 'Amon sient lac multisi, et sicut casuum congustati,' &c. Matter of minerals (xxvii. 1), 'Habem argentum venarum suarum principis, et auro locus est in quo consitare, ferrum de terræ tolitar, et lapis solutus calore in us vertitur;' and so forwards in that chapter." Another great philosopher also, Kepler, thus reverently speaks of these utterances of the Book of Job, as containing secrets of physical science: "These and other things of a like kind in this Book are hidden in the pand. of coming ages, and will not be fully understood, until it shall have pleased God, the Arbitrer of all times, to unfold this book to men." See Delitzsch, p. 306, and cp. Höffner, Dub. p. 272, who refers to Ps. xiv. 2; civ. 6; xxxvi. 6.

2. Hence we do not affirm that Holy Scripture was given to teach us physical science concerning the phenomena of heaven, but rather to show us the way to heaven, and even to the heaven of heavens, yet we may reasonably suppose that the researches of physical Science will throw new light upon Scripture, and enable us to see foresightings there of what Science unfolds, and that thus new evidence will be afforded of the Divine origin of Scripture to the reverent reader of it. This has been already shown in Genesis (see on i. 1, 2); and we may more readily believe that when we read, even in heathen writers, such passages as these, probably derived from primitive tradition (Ovid, Fasti vi. 260):

"Terram plae simulis mulo fulcinem nixe,
Aere subjecto tam grave pendet omnibus;"

and Metamorphoses, i. 12: "Circumfixus pendebat in aere tellus, Ponderibus librate suis."

3. See cit. vacuo quae sustinet orbem, Todius pars magna Jovis."

A reference to the rotatory motion of the Earth round its axis, is supposed by some to be made in chap. xxxviii. 14.

8. bindeth up the waters in his thick clouds] As in bottles, i.e. skins (see xxxviii. 37. Cp. Prov. xxx. 4), which are filled with rain-water, but are not rent, do not burst.

9. He holdeth back the face of his throne] Like a mighty Monarch, God withdraws His throne into a deep recess; and a curtain of mysterious darkness hangs before it.

10. He hath compassed the waters with bounds] Literally, He hath wound off a bound to the face of the waters. Until the day and night come to an end. Literally, to the confines of light and darkness (see Gesen. 864), which some explain from the ancient notion (see on Virg., Georg. i. 240), that the Earth was surrounded with water, and that all beyond that circumambient ocean was dark (cp. xxviii. 3. Nah. iii. 21, for the meaning of the word nescellith, here rendered end). There seems to be a reference in these words of Job to the act of Creation, as described in Gen. i. 1–10; which affords the best commentary upon them.

11. The pillars of heaven tremble, And are astonished at his reproach.

12. He divideth the sea with his power; And by his understanding he smiteth through the proud.

13. By his spirit he hath garnished the heavens; His hand hath formed the crooked serpent.
the dragon? Art Thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?" Cp. Ps. lxxiv. 12; and Zophar, Serpent, the Dragon, the Leviathan, the dragon of the midst of the earth. Thou didst divide the sea by Thy strength; Thou breakest the heads of the dragons in the waters; Thou breakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the islands; He received up to himself the clearest streams, and hath drunk up mighty rivers." Cp. Ezek. xxix. 3; xxxii. 2, where Pharaoh, King of Egypt, is compared to a great sea monster,—a comparison more appropriate, on account of his cruel destruction of the male children of Israel in the waters of the Nile, and of his attempt to destroy them in the depths of the Red Sea, and by reason of the destruction of his own power in that element, and also because the Power of Egypt, the Enemy of God's People, is throughout the Scriptures a type of the Power of Satan, the Leviathan, the Adversary of God's Church; and the victory of God, delivering His People, and punishing Pharaoh, in and by the element of water, in which he gloried, is justly regarded as a figure of the work of God rescuing His Church, and triumphing over her Enemy in the Red Sea of Christ's Blood, and in the waters of Baptism, which derive their virtue from that Blood. The same may be said of God's victory over Babylon by means of her own Ephruths, and the deliverance of His captive People from her power.

These events have a prophetic interest and significance for universal Christendom. See above, on ix. 13; and below, on xlii. 1—34.

The sense of the ancient Hebrew Church is expressed in the text, but the remarkable words already noticed, "—הצארה נואו שלונות,—he destroyed the apostate dragon.

This sense is strongly confirmed by other passages in this Book, which refer to Leviathan, viz. iii. 9; and below, xli. 10. See the notes on verses xxvii. 1; and Oliphant's, in Catena, here, p. 415. This sense is authorized by Christian antiquity. See Corderius here.

We may here adopt the words of Professor Lee, p. 390: "This place of Job seems to allude to Gen. iii. 14, 15, and is paraphrased in Isa. xxvii. 1, where we have a manifest prediction of the Coming and Victories of Christ, and where this very formidable serpent is said to be pierced with a sword. . . . As the Scriptures, previously revealed, afforded matter for these expressions, nothing could be more natural than for Job to pass from the great works of Creation to those of Redemption."

Job here first speaks of God as Creator: "By His Spirit He hath garnished the heavens;" and we know that this was wrought by Christ: "All things were made by Him; and without Him was not any thing made that was made" (John i. 3. Heb. i. 2). Job next speaks of the wounding of the serpent; the connexion of these two things is clear, when we consider that the beauty and glory of Creation were marred by the interference of Satan; so that God wouned the Serpent to over-

The same power of Christ, which had garnished the heavens in the work of Creation, wounded the lying Serpent in the work of Re-

The same sense is adopted by John. No: though Satan tempted Man, and wounded his fell by means of Womman, yet these acts recoiled upon Satan, to his greater confusion. The same power of Christ, which had garnished the heavens in the work of Creation, wounded the lying Serpent in the work of Redemption. Christ did both. The Son of God took Man's nature; and He, Who is the promised Seed of the Woman, wounded the Serpent, and bruised his head, and has enabled us to live, and to flourish over our feet. See Luke x. 19. Rev. xii. 19. Cp. Lex. p. 59.

It is a remarkable circumstance that ancient Astronomy seems to have adopted a tradition of the history of the Fall, and the prophecy concerning the Serpent. The constellation Draco was regarded by it as the Serpent which had watched the apples in the garden of the Hesperides on the tree planted by Heré, and which were plucked by the daughters of Atlas. The constellation, "Herald," with its wings, is the heavenly power which battles with the dragon, and overcomes him.

14. Lo, these are parts of his ways: But how little a portion is heard of him? The constellation, "Herald," with its wings, is the heavenly power which battles with the dragon, and overcomes him.

14. Lo, these are parts of his ways: These are mere extremities, borders, and fringe of God's ways.

— but how little a portion! Literally, and how only a small part of them? We feel it, as it were, a zephyr of God's Presence walking in the garden of this world in the cool of the day (Gen. iii. 8). Cp. above, iv. 12, for the word shewem; and Gesen. 837.

Cn. XXVII. 1. Moreover Job continued his parable] Probably Job had waited a little while, to see whether the third of his friends, Zophar, the Nannathite, whose turn it was now to speak, would avails himself of the opportunity. But Zophar did not venture to open his lips; and neither of the two other friends offered to take his place, and make any rejoinder to Job.

Job, therefore, continued his parable, says the Sacred Writer,—a mode of expression which is specially applicable to a divinely-inspired utterance, as Baham's, in Num. xxiii. 7, 18; xxiv. 16, 20. Cp. Isa. iv. 4. Micah ii. 4. Hab. ii. 6.

It has been supposed by some (Kenrick, Eichhorn, Bertholdt, Stuhlmann) that parts of this chapter (vv. 7—23; xxviii. 28), ought to be assigned to Zophar, or to Bildad, on the ground that they stand next the adjuration of Job, viz. chap. xxi., or that God forces them by suffering, to abandon their integrity (v. 7). Job has exposed the error of their inference, that every afflicted man is wicked; but he is prepared to allow,—indeed he spontaneously declares,—that wicked men often fall into misery; and that even in this world the condition of the righteous is on the whole preferable to that of the sinner, who is sometimes swept away suddenly, and leaves an heritage of misery and shame to his posterity. Cp. above, xvi. 16; and Hab. iv. iii. 364. He thence takes occasion to vindicate himself from the accusations of his friends, and proves that their assertions are uncharitable and untrue. The wicked (he allows) has no hope in his death: this (he says) is not my case: see v. 8. I hold firm my trust in God, and look with confidence to Him. I know that the fear of God is the highest Wisdom (chap. xxviii.) and I have acted (he says) in that persuasion (xxxi). Therefore the character of the wicked, which his friends had drawn, and which Job himself delineates in this chapter (vv. 8—23), does not fit him.

These chapters are Job's "APOLOGIA PRO SEIPSIS," and (what is much more) "PRO DEO."
5. God forbid that I should justify you] In your impeachment of my righteousness.

— I will not remove] I will maintain my righteousness, in spite of all your accusations.

6. My righteousness I hold fast] These statements of Job were provoked by the uncharitable censures of his friends. Job did not assert his own integrity till he had been falsely impeached by them. Doubtless, such statements as these are characterized by too much self-confidence; and they are, therefore, reproved by Elisha (xxiii. 8, 9); and, eventually, they are re-anted by Job himself (xl. 4), "I am vile, what shall I answer thee?" (xli. 6) "I repeat, and abhor myself in dust and ashes." Cp. above, xxiii. 10.

The vanity of sin.

Job XXVII. 4—18.

5. My lips shall not speak wickedness, Nor my tongue utter deceit.

6. God forbid that I should justify you: Till I die I will not remove mine integrity from me.

7. My righteousness I hold fast, and will not let it go:

8. For what is the hope of the hypocrite, though he hath gained, When God taketh away his soul?

9. Will God hear his cry, When trouble cometh upon him?

10. Will he delight himself in the Almighty? Will he always call upon God?

11. I will teach you by the hand of God: That which is with the Almighty will I not conceal.

12. Behold, all ye yourselves have seen it; Where then are ye thus altogether vain?

13. This is the portion of a wicked man with God, And the heritage of oppressors, Which they shall receive of the Almighty.

14. If his children be multiplied, it is for the sword: And his offspring shall not be satisfied with bread.

15. Those that remain of him shall be buried in death: And his widows shall not weep.

16. Though he heap up silver as the dust, And prepare raiment as the clay;

17. He may prepare it, but the just shall put it on, And the innocent shall divide the silver.

18. He buildeth his house as a moth, And as a booth that the keeper maketh.
The wretched end of sinners.  JOB XXVII. 19—23.  XXVIII. 1—3.  True Wisdom.

19. The rich man shall lie down, but he shall not be gathered: 

He openeth his eyes, and he is not.  20. "Terrors take hold on him as waters, 

A tempest stealeth him away in the night.  21. The east wind carrieth him away, and he departeth: 

And as a storm hurleth him out of his place.  22. For God shall cast upon him, and not spare:  † He would fain flee out of his hand.  

† Heb. in facing he would feel.  23. Men shall clap their hands at him, 

And shall hiss him out of his place.

XXVIII. 1. Surely there is || a vein for the silver, 

And a place for gold where they fine it.  2. Iron is taken out of the || earth, 

And brass is molten out of the stone.  3. He setteth an end to darkness, 

necessary to be incalculated in the present age.  Cq. below, on v. 28.

1. Surely there is a vein for the silver) Rather, Because (so Sept.) there is a vein, or fountall (Heb. motasa; literally, a place of issuing forth: see Genes. 458) for silver.  The connexion is as follows: — Wicked men may seem to be wealthy in this world, and wealthy they often are, with regard to earthly riches. But the truth is, they are poor and miserable. Because, although, by their intelligence and labour, they may explore and rifle the mines of silver and gold, they cannot attain to the true wealth, which is the fear of God. Men by their industry and skill may discover the fountain of silver, and explore the hiding-place of gold; but no art of man can explore the origin of Wisdom, and work that mine, which contains inestimable wealth, far transcending all earthly treasure. It lies concealed in the mysteries of God; and He only can reveal it.

The only fountain and well-spring of Wisdom is God. Job says that man may dig mines, and invent arts and sciences, but he cannot find out Wisdom. In vain he explores the secrets of the earth, and dives to the abysses of the sea in search of Wisdom. It is the gift of God (S. Dionys. Alexandrin. and Greg. Nazianzen. in Cat. p. 301).

And a place for gold where they fine it) Or, for gold which they fine, and smelt from its scorion. The gold and silver mines to which Job refers may have been in Egypt (Diad. Sic. i. 12.  Cq. Joseph. B. J. vi. 9). The Ancient Egyptian gold-mines have lately been discovered in the Biskari desert by Linton and Bonomi. Or the mines mentioned by Job may have been in the Sinaiitc Peninsula, at Wady Nasb, or in the Island mountains of Gebel-es-sera; or in Arabia Petraea (S. Jerome); or, perhaps, in Gikaud; or in Ethiopia and Nubia, which means the gold-land (see Delitzesch, pp. 328, 327). The vast quantities of gold and silver, mentioned in the history of the Exodus and the erection of the Tabernacle, show that gold and silver mines were already worked there. See above, on Exod. xxxviii. 24.  Cq. Carey, p. 464. The sentiment here expressed is somewhat similar to that of Cicero (de Nat. Deorum, ii. 61), where he speaks of the triumphs of the human intellect, and of art: "nos uiris, argenti, auris, quæna pedibus additias inuexibus, et ad uos aépata, et ad aëranum decoras;" and of the noble Chorus of Sophocles, Antigone, 331, πολλα τα δυσαρεσ, and Horat. i. Od. iii. 37, "Nil mortalibus arduum est.

2. Iron is taken out of the earth (or out of the dust), and brass (copper) is molten out of the stone) Or, stone is molten (into) brass (Genes. 361); "clapides in ses solvuntur." Plin., N. H. xxiv. 1; xxxvii. 27. There appear to have been copper mines in Wady Macatlah, in the Sinaitic Peninsula; and in Pharon, between Petra and Esat; and iron was found in Lebanon, and in the "Iron Mountain," east of Jordan (Josephus, B. J. iv. 8. 2. Delitzesch, 328. Cq. above, on Deut. viii. 9). On the iron and copper mines of Egypt, see Wilkinson, quoted by Carey, 465.

3. He setteth an end to darkness) Man disperseth darkness by his lamp in the mines.
And searcheth out all perfection:
The stones of darkness, and the shadow of death.

4. The flood breaketh out from the inhabitant;
Even the waters forgotten of the foot:
They are dried up, they are gone away from men.

5. As for the earth, out of it cometh bread:
And under it is turned up as it were fire.

6. The stones of it are the place of sapphires:
And it hath || dust of gold.

7. There is a path which no fowl knoweth,
And which the vulture's eye hath not seen:
The lion's whelps have not trodden it,
Nor the fierce lion passed by it.

8. The lion's whelps p Literally, sons of pride (Gen. 815).
9. He putteth forth his hand upon the || rock;
He overturneth the mountains by the roots.

He cutteth out rivers among the rocks;
And his eye seeth every precious thing,

He bindeth the floods || from overflowing;
And the thing that is hid bringeth he forth to light.

A. But where shall Wisdom be found?
And where is the place of Understanding?

13. Man knoweth not the \textsuperscript{b} price thereof;
Neither is it found in the land of the living.

The Depth saith, It is not in me:

\textsuperscript{a} Heb. from weeping.
\textsuperscript{b} Price: see Job xxviii. 12.
\textsuperscript{c} Ver. 22.

\textsuperscript{1} Or, gold are.
\textsuperscript{2} Or, find.
\textsuperscript{3} Heb. from weeping.
\textsuperscript{4} The flood breaketh out from the inhabitant. Or rather, Man cutteth a channel (an adit, or shaft) away from the sojourner above; or, he pierceth a mine-road far away from the dwellings of men (see Gesen. 513. Ewald, Hitzel, Delitzsch).

All of the above are from the King James Version of the Old Testament.
And the Sea saith, It is not with me.

15 It cannot be gotten for gold, Neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, With the precious onyx, or the sapphire.

The gold and the crystal cannot equal it: And the exchange of it shall not be for ||| jewels of fine gold.

13 No mention shall be made of || coral, or of pearls:

For the price of Wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, Neither shall it be valued with pure gold.

20 e Whence then cometh Wisdom?

And where is the place of Understanding?

21 Seeing it is hid from the eyes of all living, And kept close from the fowls of the || air.

22 Destruction and Death say,

We have heard the fame thereof with our ears.

23 God understandeth the way thereof, And he knoweth the place thereof.

24 For he looketh to the ends of the earth, And seeth under the whole heaven;

25 To make the weight for the winds; And he weighteth the waters by measure.

26 When he made a decree for the rain, And a way for the lightening of the thunder,

27 Then did he see it, and || declare it; He prepared it, yea, and searched it out;

28 And unto man he said,

heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us? . . . Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it;" and by the Evangelical declaration of the Apostle, "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven, . . . or, Who shall descend into the deep? . . . But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith, which we preach " (Rom. x. 6—8). To hear and do the Word, that is Wisdom. Cp. v. 28.

15. gold] Heb. segor; literally, shut up. See 1 Kings vi. 20; vii. 49; x. 21. 2 Chron. iv. 20; ix. 20.


17. crystal] Heb. zeechith; probably glass, from zoco, to be pure (Gesen. 244). The ancient Egyptians excelled in the manufacture of glass, by which they successfully imitated the most precious jewels. "They had the secret of introducing gold between layers of glass; and in their bottles a gold band alternates in a series of blue, green, and other colours." See Wilkinson, quoted by Carey, 407.


— pearls] Heb. gabish; literally, ice, which seems to point to crystal (Genes. 154). It may be mother of pearl. (Carey).

— rubies] Heb. peninnim. See Prov. iii. 16; viii. 11; xx. 15. Genes. 682, who inclines to render it coral; and so Delitzsch, p. 338, who supposes ramoth to signify pearls. The passage in Lam. iv. 7, may refer to pearls of a redly tinge (Carey. Cp. Pts. ix. 5: "Miror margaritas quasdam sole rubescens . . . ut corpus humanum").


21. Seeing it is hid] Like a fair virgin (almah) veiled from human eye: see Schultens.

25. To make the weight] In making the balance. Job is looking back to the time of creation; and he declares that though the winds, and clouds, and waters may seem to be agitated, and to move capriciously, and at random, yet every movement of theirs is balanced in the scales of God's omnipotence. Cp. below, xxxvii. 16, "The balancings of the clouds."

28. unto man he said] Literally, unto the man; Heb. ha-Adam, the Adam. May not God have even said this to Adam himself? Cp. xxxi. 33; and Carey, p. 339, who says, "This divine precept was probably delivered before the Fall; and it is the object of the Gospel to establish its sanction:" and so Professor Lee, "This alludes to the intercourse which God had with our first parents" (Gen. i. 28), "and contains a summary of the religious knowledge imparted to them. The wisdom realized by the fear of God is contrasted with that vain knowledge, which was the source of human misery in the fall of man." See Gen. i. 29; ii. 16; iii. 9. 17.

The description therefore of Wisdom which follows, concerns man, and his duties and destiny. The wisdom of which Job speaks is moral wisdom, which is an emanation from that highest wisdom, which dwells in God Himself, and is grounded on His Divine attributes and perfections; and all other knowledge, however successful it may be in its conquests over the material world, is not true wisdom; but if it
The fear of the Lord is Wisdom. JOB XXIX. 1–9. Job’s former happiness.

Behold, the fear of the Lord, that is Wisdom; And to depart from evil is Understanding.

XXIX. 1 Moreover Job continued his parable, and said,

2 Oh that I were as in months past! As in the days when God preserved me;
3 When his candle shined upon my head, And when by his light I walked through darkness;
4 As I was in the days of my youth, When the secret of God was upon my tabernacle;
5 When the Almighty was yet with me, When my children were about me;
6 When I washed my steps with butter, And the rock poured me out rivers of oil!
7 When I went out to the gate through the city, When I prepared my seat in the street:
8 The young men saw me, and hid themselves: And the aged arose, and stood up.
9 The princes refrained talking, And laid their hand on their mouth.

be separated from the fear of God, is no other than a part of that unanointed knowledge, the desire of which led to the Fall of Man, and brought woe and death into the world.

— the fear of the Lord, that is Wisdom! The fear of the Lord, Adonai, the Maker and Governor of the whole Creation (consp. Ps. viii.), that is wisdom: not the glorification of secondary causes, which is not wisdom, but folly. This is the glorious climax of this magnificent description of true Wisdom—a description which is fraught with subtle instruction at all times, especially in an age like the present, which is too prone to idolize knowledge as if it were wisdom, and to extol instruction as if it were education. We have been enabled by the great Creator to achieve triumphs of unprecedented magnificence over the material world, and therefore we are under strong temptations to extol the results of physical science, and mechanical enterprise and skill, and to forget the claims of that higher Wisdom, which is the gift of God, and which consists in "the fear of God, and in departing from evil," and which leads to the achievement of far nobler conquests, and to the attainment of far higher glory, and to the fruition of far greater felicity, than any thing that the "eye hath seen, or the ear heard, or on hath entered into the heart of man" to conceive (1 Cor. ii. 9). This highest wisdom is to be had only in Christ: "He is all the treasures of wisdom" (Col. ii. 3). He is "the wisdom of God" (1 Cor. i. 30). God hides the mysteries of wisdom from the proud, who think themselves "wise and prudent" (Luke x. 21); and gives "the riches of the wisdom and knowledge of God" (Rom. xi. 33) to those who seek it humbly, as little children, in Christ (Matt. xii. 25; James i. 5). Cp. Ps. xxxv. 8. 13. S. Ambrose, de Interpell. Job i. 9, says, "No one can know wisdom without God; for no one knoweth the Son but the Father, and no one knoweth the Father but the Son, and he to whomsoever the Son will reveal Him (Matt. xxv. 27)." S. Augustine, Enchirid. de Fide, c. 1; and de Spiritu et Littera, c. 18.

Job’s past life.

Ch. XXIX. 1 Moreover Job continued his parable) Probably Job had paused for a while to give his friends an opportunity of reply; but as they made no answer, he continued his speech. The same formula is introduced below, in the speeches of Elihu to Job himself; for a similar reason. See xxxiv. 1. "Furthermore Elihu answered," xxxiv. 1. "Elihu spake moreover;" xxxvi. 1. "Elihu also proceeded."

The word parable here is an intimation, that Job was speaking of deep mysteries (S. Gregory). 3. When his candle (or lamp) shined upon my head) The Easterns, when they sleep, have lamps hanging near their beds, and often over their heads (Kitto, p. 190. Cp. above, xviii. 5). Job speaks of his own prosperity as a time when God’s lamp shed its genial lustre over his head.

4. my youth] Rather, my ripeness, or maturity, the harvest-time of my life, the season of fruit-gathering. See Gesen. 307; and so Scholeus and Delitzsch. Cp. Ecclus. xxxiii. 16. Job is thence led by a natural transition to speak of abundance of oil (v. 6).

5. to the gate] Literally, the cushion, in an Eastern divan; hence also the society, conference, and deliberation (Gesen. 550; Kitto, 201. Cp. Ps. li. 15. Prov. iii. 32). The meaning is, when it seemed that God Himself veneereth in His love to be my guest, and to sit as a visitor in my tent. Does not refer to the history of the Patriarch Abraham, "the friend of God," entertaining the Lord in his tent? See above, on Gen. xvi. 1. 2. Cp. Ps. xxv. 14: "The secret of the Lord is with them that fear Him;" and see John xiv. 23. Rev. iii. 20.


7. When I washed my steps with butter-oil] When my path was easy and pleasant, without any roughness, and when all things, even the hard rocks about me, flowed with abundance. Cp. Deut. xxxii. 12. Ps. lxxvi. 16; civ. 15. Olives flourish in stony soils (Virgil, Georg. ii. 179—181). It might well be said that the rock flowed with oil.

May not there be a reference here to the miracle of the smitten rock in the wilderness, when the water gushed forth from it, and flowed in dry places? (Exod. xii. 5. Ps. xcviii. 15. 20.)


9. through the city] Rather, up to the city. Job’s city, as usual in the East, was on a hill.

It has been supposed by some (e.g. Lee and Carey), that the Hebrew word here rendered city (kasth) does not mean city, but bench (cp. Exod. xxvi. 16; xxxvi. 20. Ezek. xxvii. 6), i.e. the seat of the elders; but the received translation seems to be best, and is confirmed by such names of cities as Carthago, Cirta, Scæ., Heb. Kariton (Josh. xxi. 32. Cp. Gesen. 746).

The street] The broad place, or square: cp. v. 4. 10. laid their hand on their mouth) Cp. xxi. 5. Prov. xxx. 32.
Job's former honour

and happiness.

10. The nobles held their peace,
And their tongue cleaved to the roof of their mouth.
11. When the ear heard me, then it blessed me;
And when the eye saw me, it gave witness to me;
12. Because I delivered the poor that cried,
And the fatherless, and him that had none to help him.
13. The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
14. I put on righteousness, and it clothed me:
My judgment was as a robe and a diadem.
15. I was eyes to the blind,
And feet was I to the lame.
16. I was a father to the poor:
And the cause which I knew not I searched out.
17. And I brake the jaws of the wicked,
And plucked the spoil out of his teeth.
18. Then I said, I shall die in my nest,
And I shall multiply my days as the sand.
19. My root was spread out by the waters,
And the dew lay all night upon my branch.
20. My glory was fresh in me,
And my bow was renewed in my hand.
21. Unto me men gave ear, and waited,
And kept silence at my counsel.
22. After my words they spake not again;
And my speech dropped upon them.
23. And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
24. If I laughed on them, they believed it not;
And the light of my countenance they cast not down.

14. I put on righteousness, and it clothed me] Rather, and it clothed itself with me. Righteousness was as a robe to me, and I was as a robe to it. I put it on, and it put me on; it identified itself with me. See above, note on Judges vii. 24. Gesenius, under the word tabash, p. 430, and Delitzsch here.

— diadem] Or turban (Heb. tsuniph, from tsamaph, to bind round; Gesenius, 713).

On this verse, see the Sermon of Bp. Sanderson, ad Magnatum, preached at the Sessions at Grantham, 11th June, 1623, vol. ii. pp. 171—209, which is an excellent commentary upon it, and on the life of Job, as exemplary to persons in high station, especially to Magistrates, and other secular rulers.

How different was Job's language concerning himself, when he was brought to repentance, and was penitent and self-abased! He no longer gloried in his own righteousness, but repented and abhorred himself in dust and ashes. See below, xlii. 3—6.

The cause which I knew not] Rather, the cause of one whom I knew not; even of those who were entire strangers to me, and were obscure and unknown persons; even their cause I searched out, and maintained it, if it were right.

18. And I shall multiply my days as the sand] This is the interpretation of Targum, Syriac, and Arabic, and is approved by Gesenius. 265, under the word chel, and is not disapproved by Fuerst, p. 426; and so Montanus, Pagnini, Munster, Junius, Tremellius, Schultens, Umbrius, Vaihinger, Hahn, Lee, Carey, Berkley. Cp. Gen. xxii. 17. Ps. cxxix. 18.

The Septuagint has Thevex, meaning the palm-tree (as in Vulgate, Cx. xxii. 13, and above, on xiv. 9); thence some Hebrew Interpreters (Talmud, Sanhedr. p. 108. S. Jarchi, Buxtorf, Lex Talmud, p. 720) have broached the notion that the bird called phawix is here meant (on which see Herod. ii. 78. Pinia, N. ii. x. 2. Poets, Annal. vi. 28. Ovid, Metam. xv. 391). and among Christian Writers, Clem. Rom. c. 25; Tertullian, de Resurr. p. 13; Apol. v. 7. 8. Cyril, Cat. xviii. Epiphanius, in novecat. § 84. Wilkinson, Egypt, Plate 30. A. Lepus, Chronol. Egypt. p. 170).

This notion has been adopted by many modern Interpreters, Rosenmüller, Hiävernick (Einleit. 335), Ewald, Herzl, Delitzsch, and so Davidson (Intr. ii. 187, 232), who supposes that Job refers to the legend of the Phoenix, and who argues that this is a proof against the plenary inspiration of the Book in which Job's speech is recorded. But whatever may be thought of the opinion (which is very questionable) that Job refers to an Egyptian legend in this passage, the authority of the Book, in which his words are reported, is not affected thereby, any more than it is by the report of the speeches of the Tempter; or than the inspiration of St. Paul's Epistles is affected by his quotations from heathen Poets, Menander and Epimenides. See below, on 1 Cor. xv. 33. Titus i. 12; and on Acts xviii. 28. Jude 14.

On the whole, the translation of this passage in the Authorized Version appears to be the most satisfactory.

19. was spread—lay] Rather, in the future tense, will spread, and will lodge, and so the other verbs in v. 20.


23. (latter rain) Which falls in March and April, just before the harvest. See Deut. xi. 14. James v. 7.

24. If I laughed on them, they believed it not] It was too good to be true (cp. ix. 16. So Sept., Vulg., Arabic, Syriac). Others render these words, I smiled upon them (when they had no confidence (see iv. 18; xv. 15. 33; xxiv. 22; xxix. 12), and the light of my countenance they were not able to let fall; I preserved a serene countenance in public debates and difficul-
Job compares his present

JOB XXIX. 25. XXX. 1—11. with his former condition.

25 I chose out their way, and sat chief, And dwelt as a king in the army, As one that comforteth the mourners.

XXX. 1 But now they that are \( ^{†} \) younger than I have me in derision, Whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, In whom old age was perished?  

3 For want and famine they were \( ^{||} \) solitary; Fleeding into the wilderness \( ^{†} \) in former time desolate and waste.

4 Who cut up mallows by the bushes, And juniper roots for their meat.

5 They were driven forth from among men, (They cried after them as after a thief;)

6 To dwell in the cliffs of the valleys, In \( ^{†} \) caves of the earth, and in the rocks.

7 Among the bushes they brayed; Under the nettles they were gathered together.

8 They were children of fools, Yea, children of \( ^{†} \) base men: They were viler than the earth.

9 a And now am I their song, Yea, I am their byword.

10 They abhor me, they flee far from me, \( ^{†} \) And spare not \( ^{b} \) to spit in my face.

11 Because he \( ^{e} \) hath loosed my cord, and afflicted me, They have also let loose the bridle before me.

ties, and thus I inspired hope in other men, when they were dis-posed to abandon all hope, and to sink into despair, and to make others despise also.

Perhaps the first member of the sentence may be under-stood interrogatively, If I smiled upon them, were they not con-fident? Did I not inspire them with confidence, even by a smile? And this confidence was permanent; for they were not able to make the light of my countenance fall. I retained my serenity unsullied and unsullied.

23. And dwelt as a king \( \) I spread my tent like a royal pavilion, overtopping other tents grouped around me, like an Oriental Chieftain, surrounded by the troops of his tribe (Schultens).

Job's present condition.


2. whereto might the strength of their hands profit me? These worthless persons, not so proitable as sheep-dogs, what service could they render me, they, in whom ripe age (Heb. celach, see Gesen. 399) has perished, being exhausted by their vine, even while they were young?

3. solitary] Lean, crounicated (Gesen. 173, under the word galmud).

— Fleeing into the wilderness] Rather, gaining the wild-ness, in their misery and starvation. Cp. v. 17, and Gesen. 656; and above, xxx. 5; and Schultens and Delitzsch here.

— in former time desolate and waste] Rather, darkness (Heb. esemh. Gesen. 62) of the wilderness and waste.  

4. mallows] Persicaria. The Hebrew mallow, from malach, salt, the Greek and Latin hortensis, so called from its salutary taste (Gesen. 476). This herb is still used as a pot-herb in the East (Dr. Thomson, L. and B., pp. 311 and 610).  

— juniper] Broom: see above, on 1 Kings xiv. 14, and Dr. Thomson (L. and B., p. 610), who supposes that the roots of the reed, which are too bitter for food, were used to kindle the fire in which the mallows were boiled, "as relish for their dry bread." But it is more probable that they, of whom Job speaks, were reduced to feed upon it (see Sept., Vulg., Targum, Delitzsche).

5. in the cliffs of the valleys] Lit. in the horror of the glens (Gesen. 54).

7. they brayed] Like wild asses when hungry. Cp. vi. 5, where the same word, nahak (height), is used; and see the de-scription of the destitute poor compared to wild asses in xxiv. 5; and the words here, they were gathered together, confirm this interpretation. See on xxiv. 5.

8. viler than the earth] Rather, driven forth with scourging from the land (Schultens, Gesen. 549, under the word nacah.)

26. the dogs] They, or he (the scoffers) hath loosed my cord (Heb. gether, something hanging over, ren-dered excellency in iv. 21, remnant in xxii. 20, string or cord in Judeg. xvi. 7, 8, 9, and bowstring in Ps. xi. 2). The phrase is supposed by some to mean, he hath loosed the bridle of respect which I imposed upon him (see Gesen. 357), or my girdle (Euerst, 620), or that which binds soul and body together (De-litzsche); or, he hath bosh his bowstring upon me (Ewald, Hahn, and others), and humbled.

The next words have been rendered by some, he hath hung a bridle over my face. The word rendered bridle, is resem (see xli. 13. Ps. xxxii. 9. Isa. xxx. 28), and the phrase is rendered by Gesen. 772, and others, he hath cast off the bridle before my face; he uses unbridled licence before me, and so Euerst, 1304, and so Hitzig, Olshansen, and others.

Perhaps, however, the sense may rather be as follows: Because He (God), "Who poureth contempt upon princes (see above, xli. 21), hath loosed my cord (probably, in the same sense as the words by which the humiliation of Kings is de-scribed in xli. 18); therefore they (the scoffers) have loosed their
12 Upon my right hand rise the youth; They push away my feet, And they raise up against me the ways of their destruction.

13 They mar my path, They set forward my calamity, 'they have no helper.

15 Terrors are turned upon me: They pursue †my soul as the wind: And my welfare passeth away as a cloud.

16 5And now my soul is poured out upon me; The days of affliction have taken hold upon me. My bones are pierced in me in the night season: And my sinews take no rest.

18 By the great force of my disease is my garment changed It bindeth me about as the collar of my coat.

19 He hath cast me into the mire, And I become like dust and ashes.

20 I cry unto thee, and thou dost not hear me I stand up, and thou regardest me not.

21 Thou art †become cruel to me: With †thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; Thou causest me to ride upon it, and dissipest my †substance.

23 For I know that thou wilt bring me to death, And to the house †appointed for all living.

24 Howbeit he will not stretch out his hand to the †grave, Though they cry in his destruction.

18. is my garment changed] Not only is my body marred and disfigured, but the very dress, which enveloped me, has altered its form, and is disfigured. The mantle, which once flowed gracefully in large folds about me, with the free motion of my limbs, now hangs over me, and binds close my palsied frame, as if I were a living skeleton. As to the verb here used, chaphas in hith-pael, to disquise oneself, see 1 Sam. xxviii. 8. 1 Kings xx. 38; xxii. 30. Gesen. 207.

— the collar] Literally, the mouth of the vest, which fitted close to the neck. My whole robe collars me around. Cp. Ps. xxxiii. 2.

20. thou regardedst me not] Or, thou closestest at me in rage. Cp. xvi. 9 (Hirzel, Delitzsch). The word “not” is not in the original. The verb here used is the hith-potel of bin, to consider. Perhaps it may rather mean, thou lookest with unconcern on my pains; they are only a spectacle to gaze at, not an object of pity, to help. Cp. xxx. 1, and Ps. xxxvii. 17; “How long wilt Thou look upon this?”

21. Thou art become cruel to me] Such language as this in the mouth of Job provoked the just censure of Elisha (xxxiii. 10).

22. Thou lifteth me up to the wind] As a “hullirium ventus” (Horalis), an advivit cives me. See Blomfield, on Zech. viii. 1 sentence; Rather, the pains that gnaw me (Schultens, Hirzel, Delitzsch, Gesen. 550).
of his integrity.

JOB XXX. 25—31. XXXI. 1.

Job makes protestation

25. "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?"

26. "When I looked for good, then evil came unto me: And when I waited for light, there came darkness.

27. My bowels boiled, and rested not: The days of affliction prevented me.

28. "I went mourning without the sun: I stood up, and I cried in the congregation.

29. "I am a brother to dragons, And a companion to|| owls."

30. "My skin is black upon me, And my bones are burned with heat.

31. My harp also is turned to mourning, And my organ into the voice of them that weep.

XXXI. 1. "I made a covenant with mine eyes; Why then should I think upon a maid?"

recounted by Schleusner) It may be best to refer for a commentary to the saddest of all the Psalms, the eighty-eighth, which seems to be grounded on the words of Job in this and other places. See Ps. lxxxviii. 10—13: "Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave, or Thy faithfulness in destruction? Shall Thy wonders be known in the dark, and Thy righteousness in the land of forgetfulness? But unto Thee have I cried, O Lord." The sense seems to be, "But only will He (God) not stretch out His hand (to help: see Prov. xxxi. 20. Hab. iii. 18) upon me, who am like a destruction, or a ruin? Will He not have pity on such as I am, and am about to be? (literally, a heap: see the words in Ps. lxxxix. 1. Jer. xxvi. 18. Micah i. 6; iii. 12; and Ezek. 10,89.) And will not crying (see Isa. xxii. 5. Gesen. S11) therefore (vench Him) in His destruction of me? See the word heap, here used, in xxxi. 29; and Prov. xxiv. 22. Cp. the Arabic and Syriac Version here. As to the use of the words lahen, here rendered thereofere, see Ruth i. 13. Dan. ii. 6; iv. 21.

This interpretation seems to be confirmed by what follows: "Did not I weep for him that was in trouble? Will not, therefore, somewhat of the same compassion be showed to me by the Almighty now, when I am reduced to desolation?"

27. boiled) Or rather, boil: he is describing his present anguish.

28. "I went mourning] I go in blackness (cp. viii. 11; xvi. 15): rather, is mourning, or in consequence of my disease."

29. dragons) Probably jackals. Heb. taumim, the plural of Gesen. 988. See Ps. xliii. 19. Isa. xiii. 22; xxxiv. 13; xi. 20. Jer. ix. 11; x. 22; xiii. 33. Lam. iv. 3, all which places relate to the desolate waste which the tamiim frequent. In Micah i. 8, is a reference to their wailing.

The singular tamiim (pluraltaumim)is not to be confounded with this word. That word is rendered serpent in our Version, in Exod. vii. 9, a dragon, in Deut. xxxii. 33. Neh. ii. 13, and in other places a whale, in Gen. i. 21; above, in vii. 12: see Gesen. 869.

Shakespeare, who owes so much of his imagery to the Bible, has adopted this comparison (according to our Version) in Coriolanus (Act iv. Sc. i.):—

"My mother, you not well, My hazards still have been your solace; and Believeth not lightly (though I go alone Like to a lonely dragon, that his fun Makes far'd, and talk'd of more than seen) your son Will, or exceed the common, or be caught With cautious baits and practices."

— owls] Literally, to the daughters of the she-ostich, Heb. yonam, which occurs in Lev. vii. 16. Deut. xiv. 15. Isa. xlii. 21; xxxiv. 13; xliii. 20. Jer. i. 59. Micah i. 8, where the lamentable wail of the bird is described. In all those places it is rendered ouel in our Version; but it ought to be transliterated ostich; see Gesen. 356. The doleful cries of the ostrich mourning, as it "in the greatest agonies," are described by Shaw (ii. 384), and other travellers: cp. Carey, 313. The other name of the ostriches, renanim (below, xxxix. 18), from raanun, and raanh, to wail, to screech, points to the same thing. See Fuerst, 555. Cp. Bochart, Hieron. ii. 327; B. D. ii. 649.

30. upon me] Or, from me: it peels off from me in black flakes.


31. my organ] My pipe is changed to a dirge. See xxi. 12.

JOB'S PROTESTATION OF HIS INTEGRITY IN THE DISCHARGE OF DUTIES TO GOD AND MAN.

Ct. XXXI. It is to be remembered, that Job's protestation of his integrity was not a spontaneous act, but was exerted from him by the aspersions of his friends. It may be compared with St. Paul's vindication of himself from the calumnies of his enemies. See 2 Cor. xi. xii.

In this interesting view of moral duties, as practised in patriarchal times, by this holy servant of God, even the thoughts and desires of the heart are not unnoticed. See v. 1.

But in examining Job's invoice of his own virtues, we may note the absence of that grace, which a contemplation of a man's own virtues may sometimes check, and which, as yet, was deficient in Job, and which God graciously supplied to him, by means of his afflictions—namely, the grace of humility, and the grace of ascribing all good works to God's grace.

Here is the difference between Job and St. Paul. The Apostle says, "I laboured more abundantly than they all, yet not I, but the grace of God which was with me" (1 Cor. xv. 10. Cp. 2 Cor. iii. 5. Phil. ii. 13). St. Paul ascribes all his virtues to God. "He that glorieth, let him glory in the Lord" (2 Cor. x. 17; xii. 11).

Job had not as yet been brought to this point. "In rechta facta" (says Augustine) "cave ad est superbia." Job needed this caution; and it was God's merciful purpose to wean him from all spiritual pride and egotistical vain-glory and self-reliance, and to give him the grace of humility, and trust in God alone, by means of his afflictions. Observe the very pertinent remark of Elilhu to Job (below, xxxiii. 17, 19). "God clears men with pain, in order that he may hide pride from him."

This was done effectually for Job. He was brought by the salutary discipline of affliction, and by the expostulations of Elilhu and of the Almighty Himself, to renounce all self-complacency, and to say, "I abhor myself, and repent in dust and ashes" (xiii. 6).

1. I made a covenant with mine eyes] A covenant which they should not transgress by roving concupiscence.

Why then should I think upon? (Matt. v. 28.) Job was not an Israelite, but a Gentile, and yet he knew that fornication was a sin, and shunned and detected it, as contrary to God's primeval legislation; and his words here are a protest against the licentiousness of heathen nations in this
Job makes protestation

JOB XXXI. 2—17.

of his integrity.

2 For what portion of God is there from above?
And what inheritance of the Almighty from on high?
3 Is not destruction to the wicked?
And a strange punishment to the workers of iniquity?

4 'Doth not he see my ways, And count all my steps?
5 If I have walked with vanity, Or if my foot hath hasted to deceit;
6 'Let me be weighed in an even balance, That God may know mine integrity.
7 If my step hath turned out of the way, And mine heart walked after mine eyes, And if any blot hath cleaved to mine hands;
8 Then let me sow, and let another eat;
Yea, let my offspring be rooted out.
9 If mine heart have been deceived by a woman, Or if I have laid wait at my neighbour's door;
10 Then let my wife grind unto another, And let others bow down upon her.
11 For this is an heinous crime;
Yea, it is an iniquity to be punished by the judges.
12 For it is a fire that consumeth to destruction, And would root out all mine increase.

If I did despise the cause of my manservant or of my maidservant, When they contended with me;
14 What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him?
And did not one fashion us in the womb?

16 If I have withheld the poor from their desire, Or have caused the eyes of the widow to fail;
17 Or have eaten my morsel myself alone, And the fatherless hath not eaten thereof;

11. this] i. e. adultery.
14. when God riseth up] To judgment.
Col. iv. 1, 9, where Onesimus the slave is called "a faithful and beloved brother, who is one of you," and Philemon 16.
The "one" refers here to God, the sole and universal Creator.
17. my morsel] Even though it were small (Heb. path, a bit. Gen. 635), yet I divided it.

particular (see below, on Acts xv. 20), and still more against the lax notions and practices of some who live under the Gospel.
2. what portion] To the sinner (c. 3).
3. a strange punishment] See Gesen. 531, under the word neceer.
5. If I have walked with vanity] Observe the very frequent repetition of the personal pronoun I, and the possessive pronoun my in this chapter. There is too much egotism in it, and we desiderate an ascription of glory to God for His grace.
6. Let me be weighed] Let him weigh me.
— That God may know] Father, and God would know; the "that" ought to be omitted.
Therefore Elihu rightly excepts against this self-complacent assumption (xxxii. 9).
— To mine hands] To my palms.
8. my offspring] The produce of my land. Isa. xxxiv. 1; xiii. 5.
Fornications immumum se dixerat esse, num adulterili crimen a se amunet.
Job makes protestation

JOB XXXI. 18—33.

21. When I saw my help] When I saw that by my power I could oppress him in his cause in the gate, the seat of justice (xxix. 7).
22. mine arm] Let my shoulder-bone fall from the blade, and let my arm be fractured from the bone (lit. from the reed), i.e. so as to be no longer a bone (Schultens), or from the higher bone of the arm, the humerus (Gezen. 735). If I have lifted up my hand in acts of oppression and violence, let that slaying member of my body utterly perish!
23. For destruction from God] I was deterred from such sins by fear of God, not of human judges (v. 11).
25. much] Heb. cabir; from cabar, to bind together (Gezen. SB3).
27. my mouth hath kissed my hand] In adoration. See the margin here; and cp. above, on 1 Kings xix. 18; and Psa. xxxviii. 2. 5. "Inter solorandum dexteram ad oschum referen-

28. an iniquity to be punished by the judge] In Job’s age and country false worship was restrained by the civil magistrate.

I should have denied the God] In Job’s estimate, the worshiping of any creature was a denial of the Creator. May not some Christians see a warning here to themselves?

30. Neither have I suffered] Nay, rather I have not suffered.
31. [If the men of my tabernacle] If the men of my tent did not say, ‘Who can show any one who has not been filled with his flesh?’ i.e. with the meat of his table. Such was Job’s liberality, there was no one who had not tasted of it.

How much more applicable is all this to Job’s Divine Antitype, Jesus Christ, Who feeds all in His tabernacle, the Church Universal, with the bread of life, and with the spiritual food of His own flesh! (Chrysostom.)

32. to the traveller] Literally, to the road; cp. vi. 18. So Christ opens the doors of His Church (the spiritual ναοῦς Χριστοῦ; see on Luke x. 34) to all people, and invites all to come and lodge there.

33. as Adam,] Job had therefore heard of the fall, and refers to it. See Gen. iii. 12. So Targum, and so Schultens, Rosenmüller, Wurts, Hofmann; and Professor Lee says, ‘These words contain a manifest allusion to Adam’s endeavour to hide himself from the Almighty!’ and so the words are understood by Carey, Cook, Delitzsch, Peny on Hosea (vi. 7) where a similar reference to Adam.

The other interpretation, as man, is strained and un-
By hiding mine iniquity in my bosom:

34 Did I fear a great multitude,
Or did the contempt of families terrify me,
That I kept silence, and went not out of the door?

35 "Oh that one would hear me!
Behold, my desire is, that the Almighty would answer me,
And that mine adversary would write a book.

Surely I would take it upon my shoulder,
And bind it as a crown to me.

I would declare unto him the number of my steps;
As a prince would I go near unto him.

If my land cry against me,
Or that the furrows likewise thereof complaints;

If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life:

Let stilles grow instead of wheat, and cockle instead of barley.

The words of Job are ended.
other. Job's time for speaking now ceases; the season for silence has begun. Henceforward he never opens his lips, except to express his readiness to keep silence, and to lay his hand upon his mouth (Hengstenberg).

The Speech of Elihu

CH. XXXII. It has been alleged by some modern critics (Eichhorn, Stuhlmann, Bernstein, De Weltte, Knobloch, Meier, Bleek, Hayfield, Hirsel, Jowett, Delitzsch, and others) that the following discourse of Elihu is an interpolation. This assertion is urged on such grounds as the following, viz.:

1. That this discourse breaks the connexion between Job's speech and the answer of Jehovah (xxxiii. 8).
2. That it renders that answer superfluous.
3. That Elihu is not mentioned in the prologue or epilogue of the book.
4. That the style is different from that of the other speeches. Dialectic peculiarities are visible in xxxiii. 6, 8; xxxiii. 6, 9, 10, 16, 18, 19, 25, 28, 30; xxxiv. 8, 12, 13, 19, 25.
5. That in this speech alone is Job addressed by name (xxxiii. 31, xxxiv. 1).

To this it may be replied,—

That the speech of Jehovah to Job comes in with greater effect after that of Elihu (cp. below, on xxxiii. 1), and takes up the subject at the point where Elihu leaves it. The ARIETY does not condescend to argue with Man in his own person; but in His goodness He commands other men, such as Prophets and Apostles, His Ministers and Ambassadors in the Church, to reason with their fellow-men (cp. Micah vi. 2. Isa. xii. 21. Rom. xi. 2 Cor. v. 15. Gal. iii. 18. Eph. v. 21. Phil. ii. 3.).

Speech was the ministers of Elihu. He was a man speaking with man and experience, and using arguments suggested by human reason and experience. Elihu was a type of Ministers and Ambassadors in God's Church, and he foreshadowed the work of the Son of God, the Great Prophet, who should come into the world, the great Apostle of our profession (Heb. iii. 1), who vouchsafed to take our nature, and to converse with Man as Man.

Elihu's speech did not supersede that of Jehovah. No, it improved additional grandeur and sublimity to it by way of contrast. Man may argue with men, as Elihu did with Job. "But who art thou, O man, that repliest against God?" (Rom. ix. 20.) God gives to no man an account of His doings; He absorbs every thing in an appeal to His own Divine attributes of Wisdom and Power: and Elihu's speech derives authority from the discourse of Jehovah, which followed it and sanctioned it.

Elihu is not mentioned in the prologue to this book, because he comes in, as it were, accidentally, and not designedly. He had stood by, as a hearer of the dialogue between Job and his friends; and his wish had been to remain silent, and to see the controversy settled by means of their interlocution. But this desire was not granted. Job's friends were reduced to silence. But Job himself still remained to be answered; and Elihu stepped forward to answer him. Elihu's speech was a consequence of the failure of those who had put themselves forward to confute Job. Nor is Elihu mentioned in the epilogue. But the conclusion of Elihu's discourse by Jehovah Himself, Who commands the three other friends (xiii. 7, 8), but not Elihu, to desert to Job as their intercessor, is tantamount to an approval of Elihu.

Elihu's speech is different from that of the other speeches. It has a more Aramaic character. This is attributable to his Syrian origin (see xxxiii. 2); and these dialectic differences have their value as evidences of the historic reality of the dramatis personae in the book. He addresses Job by name, and speaks in a kind of question, characterized with the coldness of the three friends, who did not vouchsafe to salute their former friend with his own familiar appellation. And there is some reason for supposing that Elihu regarded Job with respect, and as the father, and as the friend, and as such. See below, on xxxiv. 36. Jehovah uses twice the term "my servant Job" (xiii. 7, 8). Besides, Elihu must needs distinguish Job from his friends, and that appellation was reasonable on this account:

It is well said by Schollers, that Job, having silenced his friends, seemed to have gained his cause, and was in danger of being elated by his victory. He appeared to be about to quit the field, having conquered his adversaries; and if he had been permitted to do this, he would have left an impression on the mind of the reader, that he was perfectly right in asserting his own unblemished righteousness, and even in calling God to account for regarding Him as his enemy, because He had afflicted him.

Elihu undertakes to reprove and correct Job in these two respects (see xxxiii. 8—12), and to show to Job the salutary effects of God's affliction (seel. xlii. 1—14), and even lift up his eyes to Christ Himself, the Mediator between God and man, and the Ransom provided by God for all those who are brought by affliction to renounce all self-reliance and self-complacency, and to feel a deep consciousness of their sins, and to confess their sinfulness as the God, with whom is compassed a crown with earnest yearnings for pardon at God's hands, and who are thus delivered from darkness and death, and are restored to light and joy in God. See xxxiii. 29—30.

If Job had been permitted to retire without correction, in these respects, the readers of this Book would have been left in hopeless perplexity, and would have lost those priceless spiritual benefits which the Book of Job affords; and Job himself (who, though he had vanquished his friends, does not offer to make any rejoinder to Elihu's discourse) would have forfeited the great blessings consequent on his salutary confession of his utter unworthiness before God (xl. 4, xlii. 6), to which Elihu's speech, followed by Jehovah's interjections, had disposed him. There was, therefore, a worthy crisis for the intervention of Elihu; and that Book shows to the modern reader our incompleteness. It is a part of the Book, as it is found in all the ancient MSS. and Versions; and it was received by the Hebrew Church, to which were committed the oracles of God (Horn, iii. 2), and by Jesus Christ Himself, and by His Universal Church. In recent times, its genuineness has been defended by Suchlin, Herethen, Jahn, Rosenmüller, Unbrett, Sickel, Vauthier, Gleisn, Wehe, Hahn, Schlotmann, and particularly by Hengstenberg (Lectures on Job, pp. 329—337, English translation), and by Buthuenck (Einlern. der Bibel 1, p. 159; 2, p. 130). It forms an important part of the Book (B. D. 1098—1093). For another argument on the genuineness of Elihu's speech, see below, on xxxviii. 1, Preface, Notes.

These recent Critics, who regard the Book of Elihu as an interpolation, are by no means agreed as to the date to be assigned to its composition. Evol and others suppose it to have been composed a century or two after what they call the work of the other poet. Delitzsch affirms (pp. 420, 458) that it is contemporaneous, or nearly so, with the rest of the Book. God asserts that the Author of this section lived in the same place as the writer of the rest of the Book, and that this section stands in the same relation to it as one Ezrahite Psalm, the 99th, does to another Ezrahite Psalm, the 88th. We hold, therefore, fast to the conclusion, that the speech of Elihu is from the same Writer as the rest of the Book of Job, and formed an integral part of it from the first.

The Character of Elihu

Great diversity of opinion has prevailed in ancient and modern times concerning the character of Elihu. He was regarded by some of the Hebrew Rabbis as a Divinely-inspired person, a Prophet of the Gentile World, before the delivery of the Law (Seden Olam, quoted by Schlootmann, Einlern, p. 53). Nachmanides (in his Commentary on chap. xxxii.,) recognizes in Elihu's genealogy, by which he is connected with the family of Abraha. He is said to be the schoolmate of Abraha's S. Chrysostom says (in Catena, 487, 498, 492), "We may infer the wisdom of Elihu, both from his silence, and from his speech. Let not any one say to him, Why did you not sooner plead for God?" he answers by an appeal to his youth, and says (see below), that God, who has composed his words, has given them to Elihu from you. Observe, then, that Elihu was altogether exempt from all feeling of rain-glorv." Elihu's argument is that, the friends were bad advocates for God, in allowing Job to say that he did not possess God's knowledge, and that he is insensible, and for this rash and uncharitable judgment (xxxiii. 3); and Olym-
The wrath of Elihu is kindled against Job.

2 Then was kindled the wrath of Elihu, the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified righteousness which was in the Law he was blameless” (Psal. iii. 6). But he was blamable in seeking for justification in himself, as he himself confessed, when he counted all things but dung that he might win Christ, and be found in him, not having salvation which is by grace, but that which is through faith in Christ, the righteousness which is of God by faith, that he might know Him, and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means he might attain unto the resurrection of the dead.”

So it was with Job. There can be no doubt, that with all his holiness and piety, Job erred in relying too much on his own will, in a spirit which afterwards exaggrerated itself into the Stoicism of the schools of Philosophy, and into Pelagianism in the Church of Christ. (See above, xxxvi. 26. Prelim. Note.) He failed in not fully acknowledging God’s perfect righteousness, and in not clearly discerning the sin inherent in himself, and his need of seeking for righteousness from God, instead of seeking all righteousness in himself. This was one of the graces of God and himself prevented him from seeing the Divine purpose in the calamities inflicted on him, and led him to regard God’s visitations as arbitrary and cruel. He was also provoked by his friends to utter hasty words; he therefore needed the teaching of God’s Word, that he might not only a fatherly correction, but gave him an Elihu to interpret its meaning.

This is well stated by S. Augustiny in his note on xxxvii. 5, where he states this text, “Who is that darketh counsel by words without knowledge?” (xxviii. 2.) “These words” (he says) “are addressed by God to Job, who was not without fault. Let one no therefore suppose that he himself suffers affliction without deserving it. If we do not say by words, yet by words, and not by words, yet they sin in the heart, by rash and presumptuous thoughts; and since these do not escape the eye of God, let no one that is afflicted say that he is afflicted undeservingly, as if there were no further degree of perfection to which he could arrive” (Expos. 1664, p. 468),

This is a special case in the Latin Church, since the times of S. Gregory, Bp. of Rome (A.D. 590-604), whose work, entitled “Moralia in Expositiorum Beati Job,” in thirty-five books (pp. 1-1167 of Vol. i. of the Benedictine Edition, Paris, 1705), exercised a dominant influence on the expository literature of that Church. He regards Elihu as a specimen “quorum exemplis non solum divinum arrogantium,” This opinion has been accepted, indeed, S. Gregory’s language has been translated verbata by many subsequent Western Expositors, such as Bede, and by Odo, Abbas Cluniacensis (in Elib. Patr. Max. tom. xvii. p. 460), and Bruno Astesius (in Bibl. Patr. tom. xiv. p. 139, and others). None of these, such as Pelèas and Cordemius. In later times that unfavourable opinion was adopted by Herder, and by Umbriet, in his edition of this book (1832), but was afterwards abandoned by him. Even one of the Expositors, who followed him in his Sermon “on Job Pentitent” (Serm. iv., Cambridge, 1815, p. 269), sides with those Latins who followed Gregory, and characterizes Elihu’s discourse, “as an abortive attempt to strike out a milder course in the argument.”

(1) S. Gregory says (on chap. xxxii. p. 751), that we cannot rightly understand the character of Elihu’s speeches, unless we consider that he is a man, and not an angel. In that ease Elihu, as a man, would try to dispute with God Himself, who says, “Who is that that darkeneth counsel by words without knowledge?” (xxxviii. 2.) This is an unfortunate allegation; for it is evident that those words of God did not refer to Elihu, but to Job himself (see the note there). A similar remark may be made with regard to S. Jerome’s scholar, Philippus. In his exposition of this Book, he supposed that Elihu is answered by God; and he had been led to adopt this opinion, which was broached by some of the Rabbis (Iova Raba, in Spahnhein, 468), that Elihu the Buzite is no other than Balaam, the son of Beor. “Isep est Balaam alio nomine, qui et spiritum prophetiae habuit, sed non co modo vel gratia qui sancti prophetae.” He supposes that in Elihu’s speeches we read utterances of Balaam, when he was a young man, some years before he was sent for by Balak to curse Israel. This is not without its interest, as showing the opinion entertained by that Expositor as to Job’s age.

(2) The censure pronounced by some on Elihu is also grounded on what appears to be a misapprehension of Job’s character, whom Elihu reproves. True it is, that Job is classed with Noah and Daniel by Ezekiel (xiv. 20; xxxviii. 3), and he is pointed out as an example of patient endurance by St. James (v. 11); and he is called by the Sacred Writer of this Book, “a perfect and upright man, one that feared God, and eschewed evil” (I. i. ep. ii. 5).

But it does not follow, that Job did not need the discipline of affliction to purify and elevate him. Similar terms are applied to Noah, with whom Job is classed (see Gen. vi. 9, and elsewhere), and that is ascribed to the thirty-two years, in Gen. ix. 26-23). The Saints of God are men, and are subject to human infirmities; and because God loves them, and desires that they may be made better and attain to higher glory, by casting away the rottenness and corruption of the old man, by trusting entirely in Him, and by having their affections woven from earthly things, and fixed upon God, and thus be perfected in faith and love, therefore He chastens them. As our Lord Himself said, “Every branch that beareth fruit, My Father will afore him, that he may bring forth more fruit.” (John xiv. 2). There are many points of resemblance between Job and St. Paul. St. Paul, St. Paul, before his conversion, “had lived in all good conscience before God” (Acts xxiii. 1). He had exercised himself to have a conscience void of offense toward God and toward man (Acts xxvi. 6). “Touching the righteousness which was in the Law he was blameless” (Psal. iii. 6). But he was blamable in seeking for justification in himself, as he himself confessed, when he counted all things but dung that he might win Christ, and be found in him, not having salvation which is by grace, but that which is through faith in Christ, the righteousness which is of God by faith, that he might know Him, and the power of His Resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means he might attain unto the resurrection of the dead.”

Thomas Aquinas also treats Elihu with greater reverence than is done by other Western Expositors, who were swayed by the authority of S. Gregory.

In his Commentary on Job (p. 128, ed. Venet. 1775), Aquinas thus speaks:—”Eliu acerbiorum rationibus contra Job utitur quum priores, et magis ad veritatem accidit, unde Job ei non respondit. Connexitus fulit Eliu silento anicormum et quod Job sibi justus videtur, ... considerabit se insinuatum a Deo, idque locuti ambulat.” (P. 131) “Primo in verbis Job notaverat, quod sicut immumem dixerat a peccato; secundo quod Dei iniquitatem iudicii imp,potest. ... Non potes, inquit, te justum dici, quia huc ipsum ad injustiam tuam pertinet, quid Dei injustiamentia impune.”

Aquinas also says (p. 129), “Eliu in aliqua veritate devitat, et verita Job simi,,n, interpretatur.” And (p. 149) “Job quidem verba non respondit, quia in principalsibus dogmatibus eum non concordabat,” and he adds, that “Eliu non solum acerbiorum rationibus contra Job, sed etiam maxime inscripsit Deo, quia quod Job circa divinam providiam recte sentiret, in modo autum loquendi excesserat, et ipsum Job largissimum in ordinato modo loquendi.”

Aquinas is followed in his estimate of Elihu by the Franciscan Scholastic, Bp. of Vienna, vii. ii. 145), and by many divines of the sixteenth, seventeenth, and eighteenth centuries, such as Calvin and Lightfoot.

Bp. Patrick (in his paraphrase on this book, chaps. xxxii.—xxxv.) thus speaks of Elihu: “Job discovers his superior knowledge, and submission to God as became his piety, and had uttered..."
The wrath of Elihu is kindled

JOB XXXII. 3. against Job's friends.

‡ Heb. His soul.

‡ himself rather than God. - Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

words, which sounded as if he accused God's justice and goodness, and had insistently much upon his own integrity, which, though true, ought not to have been mentioned without due acknowledgment that the Sovereign of the world had done him no wrong in affecting him, and that it was not for him to question God's wisdom and providence. It was only to be regretted, how the ways by which God clotheth good. Job showed himself a far more humble and teachable person than his three friends; for though Elihu had invited him to make what exceptions he pleased to his discourse, he did not explain it by saying, he was wrong, because he plainly saw that Elihu had hit upon the thing wherein he was defective. And what Elihu had said concerning the Divine Majesty (especially in xxxii. 22—24), God Himself declares to be true by a separate demonstration, and by taking up the argument begun by Elihu."

Some good remarks to a similar effect may be seen in the notes of Matthew Henry, and Schultens, and in the interesting volume of Dr. Walter Lowdes, Provest of Oriel (Lond., 1750), which seems to have been inconsiderable but that afflicting author had imagined Elihu to be a personal manifestation of the Son of God before the Incarnation; whereas he only supposes Elihu to have been a type of Christ in His human nature.

Schultens, in his Commentary, rightly says that Elihu adheres distinctly to the person of the Son of God, and on this confidence in his own righteousness, and to his erroneous opinion concerning God's dealings with him (see xxxii. 9; xxxiv. 5), and that he advanced far towards supplying the true solution of the problem (cp. especially Schollmeiner, Einleit, pp. 54—62, and 411; Dr. Kilte, Bib. Illust. on Job—xxxv. ; and Hahn, in his Commentary on Job, Hengstenberg, in his Lecture on Job, and the Rev. Canon Cook, B. D. i. 1092); and in the heading of chap. xxxiv., in our Authorized Version, Elihu is styled the adversary of Job. But in order to reason with Job, with sincerity and meekness; and this is admitted by some, who allege that the speech is an interpolation. Indeed, they suppose that it was interpolated, in order to establish a solution of that solution (found in the answer of Jehovah, resolving all into consideration of man's nothingness, and His own infinite wisdom and power.]

Elihu's intervention is justified and commended by the Suarezian theory. He is the personification of the redeemed. To be righteous is not to be vindicated, because Job was righteous in his own eyes, and justified himself rather than God" (xxxii. 1, 2).

Job himself seems to concur in the sentiments uttered by Elihu. Elihu had desired Job to answer if he had any thing to say more to his arguments (xxxii. 19, 20). Job had answered all the speeches of each of his three friends, but he has no answer to make to Elihu; he remains silent, and fulfils his own promise, that he would hold his peace, if it were shown "wherein he had erred" (v. 24). God also signifies His approval of Elihu by cursing Job for the same faults as Elihu had done (see xl. 2, 8); and Job's penitential ejaculations of self-abasement are glorious manifestations of the blessed effects worked upon him by God's fatherly visitations, and are like triumphant songs of victory over Satan, who had been permitted to afflict him, and they are also a justification of the hortatory expostulations of "Elihu the Buzite, the son of Barachel."

It need only be added here, in reference to the scriptures which have been made, in ancient and modern times, on some parts of Elihu's speech as too harsh and severe towards Job (see xxxiv. 7, 35—37), that a qualified admission of this allegation is not at all inconsistent with the view here taken, that Elihu represents the ministerial office of Teachers in the visible Church of God; indeed, it rather confirms that opinion. The holiest Pastors and Teachers of the Church are not free from human infirmities. To say nothing of the fact that they are men, and therefore liable to the common weaknesses of mankind, Moses "spake unadvisedly with his lips" (Ps. cxi. 33). St. Paul and St. Barnabas strove sharply together, "so that they departed asunder one from the other." See Acts xv. 39; xxxviii. 14. It is a well known maxim among many strong emotions; he was consumed with zeal for God, and was absorbed with one desire,—that of vindicating God's righteousness—without any regard to the persons of men: see xxxii. 19—22. Struggling,—long suppressed,—struggled for a vent, and at last burst out (v. 19). No wonder that it broke out in vehement language. Even God Himself, Who chastened Job in fatherly love, rebukes him severely. Words of reproof must first precede, in order that deeds of love may follow. Elihu is the St. Stephen of the Patriarchal Church. Cp. below, on Acts vii. 60.

The speech of Elihu serve also to bring out in a beautiful light the patience and meekness of Job. Job had just gained a victory over his three friends; he had reduced them to silence; but he quietly submitted to the rebuke of Elihu, a young man, because although it may have seemed to Job in his judgment that it was dictated by love, and was substantially just, and was designed to vindicate the honour of God, and to bring him by a holy constraint to closer communion with Him. "What is man's greatness?" etc. (xxv. 1—7)

The discourse of Jehovah Himself, in chaps. xxxviii.—xl., affords further evidence of the genuineness of Elihu's speeches, and supplies important illustrations of his character and office. St. Paul boldly rebuking St. Peter, and of St. Peter patiently receiving his rebuke at Antioch (see on Gal. ii. 11—21; and note at the end of that chapter), may be said of Elihu and Job: "Est hunc justum libertatis in Paulo, et sanctae humilitatis in Petro."

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Elihu, the son of Barachel, reproveth Job's three friends.

4 Now Elihu had waited till Job had spoken, because they were elder than he. 5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. 6 And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old; Wherefore I was afraid, And durst not shew you mine opinion. 7 I said, Days should speak, And multitude of years should teach wisdom.

But there is a spirit in man, And the inspiration of the Almighty giveth them understanding. 9 Great men are not always wise, Neither do the aged understand judgment.

Therefore I said, Hearken to me; I also will shew mine opinion.

Behold, I waited for your words; I gave ear to your reasons, Whilst ye searched out what to say. 12 Yea, I attended unto you, And, behold, there was none of you that convinced Job, Or that answered his words:

Lest ye should say, We have found out wisdom, God thrusteth him down, not man. 14 Now he hath not directed his words against me: Neither will I answer him with your speeches.

They were amazed, they answered no more:† They left off speaking.

his friends had brought against him because he was afflicted, than to clear God from the imputation of unrighteousness which, indeed, he himself had seemed to bring against Him for afflicting him; as if he were more concerned for his own honour than God's; whereas he ought, in the first place, to have justified God, and then God would have justified him. 4. Elihu had waited Elihu, in his modesty, had waited. Here is an answer to those modern critics who charge him with self-sufficiency and presumption (see Pseudo. Note. Cp. v. 6).

6. I am young] Elihu was a young man; but he was modest, and claimed nothing for himself, and ascribed all his wisdom to God's inspiration. In this respect he may be contrasted favourably with Job himself, who, in enumerating his own virtues, makes no such reference to God (see above, Pseudo. Note to xxxi.). Therefore, Elihu's youth made him a more fit instrument in God's hands. "I am wiser than my teachers, and than the aged," says the Psalmist, "because I keep Thy commandments" (cxix. 95, 100).

8. But there is a spirit in man] Or, But the spirit in man is the inspiration of the Almighty, that giveth him understanding. Elihu modestly disclaims any wisdom of his own, and ascribes all understanding that men have, (he uses the plural number, intimating that he does not arrogate it to himself) to God. Compare the beautiful examples of two other young men, Joseph (Gen. xi. 8, and xlii. 16), and Daniel (Dan. ii. 20).

10. I also will shew mine opinion] Rather, more modestly, I will declare my knowledge, even I. Cp. v. 17.

12. Lest ye should say, We have found out wisdom, God thrusteth him down, not man] Some interpret this to mean, Say not, We have found wisdom (Genes. 478); "take heed that ye say not, we have found wisdom in him (i.e. in Job); he is invincible, and God may put him to flight (see Genes. 555, under the word sodayt), but Man cannot."
When I had waited, (for they spake not, But stood still, and answered no more;) I said, I will answer also my part, I also will shew mine opinion.

For I am full of matter, The Spirit within me constraineth me. Behold, my belly is as wine which hath no vent; It is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, Neither let me give flattering titles unto man. For I know not to give flattering titles; In so doing my Maker would soon take me away.

Wherefore, Job, I pray thee, hear my speech, And hearken to all my words. Behold, now I have opened my mouth, My tongue hath spoken in my mouth. My words shall be of the uprightness of my heart: And my lips shall utter knowledge clearly. The Spirit of God hath made me, And the breath of the Almighty hath given me life. If thou canst answer me, Set thy words in order before me, stand up. Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

Elihu addresses himself  

JOB XXXII. 16—22. XXXIII. 1—6.  

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His two charges against Job. JOB XXXIII. 7—17. God's pleadings with man.

7. Behold, my terror shall not make thee afraid, Neither shall my hand be heavy upon thee.
8. Surely thou hast spoken in mine hearing, And I have heard the voice of thy words, saying,
9. "I am clean without transgression, I am innocent; Neither is there iniquity in me.
10. Behold, he findeth occasions against me, *He counteth me for his enemy,
11. *He putteth my feet in the stocks, He marketh all my paths.
12. Behold, in this thou art not just: I will answer thee, that God is greater than man.
13. Why dost thou *strive against him? For † he giveth not account of any of his matters.
14. ‡For God speaketh once, yea twice; Yet man perceiveth it not;
15. In a dream, in a vision of the night, When deep sleep falleth upon men, in slumberings upon the bed;
16. Then † he openeth the ears of men, And sealeth their instruction,
17. That he may withdraw man from his † purpose,

7. my terror] Elihu refers to Job's complaint (ix. 34; xiii. 21). — my hand] Rather, my burden. Literally, the load put upon the back of a beast of burden (Gesen. 44). I am a man like thyself, and will not scare thee by any terrors, nor oppress thee by any weight.
8—10. Surely thou hast spoken in mine hearing] I do not venture to charge thee on heaethy evidence, or on suspicion (as Job's friends had done), but I appeal to thine own words, which I have heard with mine own ears, and which I have heard spoken by thee *publicly, not in private, and therefore I rise to say to thee publickly that I have two things to urge against thee:—
(1) That thou layest claim to innocence. See ix. 17; 30; x. 7; xi. 4; xii. 23; xvii. 16; xxiii. 10—13; xxvi. 6; xxix. 14; xxxi. 1—33.
(2) That thou chargest God with cruelty, and of maligantly "marking all thy paths," "finding occasions against thee," and "counting thee for His enemy," and setting thee up as a mark for His arrows, and as putting thy feet into the stocks, and as taking pleasure in tormenting thee. See vii. 12; 20; xiii. 24; 27; xiv. 16, 17; xvi. 9; xvii. 11; xx. 21; xxxi. 4, 25, 26.
This, O Job, is thy accusation against God, that He does not regard the justice of thy cause. How dost thou know this? Because He is affliction thee? But this is God's work, to better men by affliction. How, therefore, canst thou say, "I am righteous, and God does not hear me?" (Olympiodorus, in Catena, 465.)
— occasions] Emotions, hostilities (Gesen. 460).
12. in this thou art not just] Elihu differs from Job's friends in acknowledging Job's general integrity and virtue, and in limiting his refutation of Job to two points,—Thou, who art just in other respects, art not just in this: see vv. 8—10.
13. Why dost thou—matters?] Rather, why dost thou strive against Him, because He does not give an account to thee of all His matters? Job had complained that God would not meet him as a litigant in a court of justice, and enter into a lawsuit with him. See xiii. 3; xvi. 21; xxiii. 3—7.

The Three Methods of God's Pleading with Men.
The First Method.
14. For] Thy complaint of God's silence is groundless. He pleads with man, and with thee, by the voice of Conscience, and by nightly Visions. He is even now pleading with thee by His fatherly chastisement, and by my mouth; and by all these merciful visitations He is delivering thee from the peril of pride and self-righteousness, and saving thee from destruction.
How much more may the Christian reader apply this to himself, in the beautiful language of the holy poet of the English Church—
"Lord, with what care hast Thou begirt us round! Parents first season us; then Schoolmasters Deliver us to laws; they send us bound To rules of reason, holy Messengers. "Pulpits and Sundays, Sorrow dogging sin, Afflicting sorted, Anguish of all sizes, Fine nets and snares to catch us in, Bibles laid open, millions of surprizes. "Blessings beforehand, ties of gratefulness, The sound of Glory ringing in our ears: Without, our Shame; within, our Consciences; Angels and Grace, eternal Hopes and Powers." (George Herbert.)
15. he openeth the ears] See Ruth iv. 4. 1 Sam. ix. 15; xx. 2. 2 Sam. vii. 27. — sealeth] He not only openeth the ear and giveth instruction like a letter from heaven to man, but He sealeth the Divine Message with His own Seal. He avouches it as His Word, and confirms it by His Spirit, and by sensible proof. See Isa. viii. 6. Dan. iv. 21. 2 Cor. i. 22. Rev. vii. 3. x. 4.
17. from his purpose] From mischief. The word rendered purpose (musech) is here used in a bad sense, as "facinus" in Latin (e.g. 1 Sam. xx. 19. Ps. xxviii. 4. and Sept. and Vulg. here). Elihu might have heard of God's preventive communications, by visions or dreams in the night, to Abimelech (Gen. xx. 3), and to Laban (Gen. xxxi. 24). Compare God's own words to Balaam (Num. xii. 6; and xxii. 8—12). In the first member of this sentence, the original word for man is Adam (homo); in the second gebah (vir).
And hide pride from man.

He keepeth back his soul from the pit, And his life † from perish ing by the sword.

He is chastened also with pain upon his bed, And the multitude of his bones with strong pain:

So that his life abhorreth bread, And his soul † dainty meat.

His flesh is consumed away, that it cannot be seen; And his bones that were not seen stick out.

Yea, his soul draweth near unto the grave, And his life to the destroyers.

If there be a Messenger with him, An Interpreter, one among a thousand, To shew unto man his uprightness; Then he is gracious unto him, and saith,

to teach wherein their righteousness is to be found (viz., not in themselves, but in Him), and in order to provide a Ransom for them, and to deliver them from death. This passage is to be compared with the other great prophetic utterance of this...


Christ is our Melîlîth, our Interpreter, and only Mediator (1 Tim. ii. 5), by reason of His being both God and Man, and giving us thereby the comfortable assurance that He perfectly understands the thoughts and language both of earth and heaven, and is as able as He is willing to communicate our prayers to God, and to make them acceptable to Him, seeing that He ever liveth to make intercession for us (Heb. vii. 25), and to convey grace to us who are united as members in Him.

— one among a thousand] That is, excelling them all. (Cp. Cant. v. 10, "My beloved is chiefest among ten thousand." Eccles. vii. 28; and Ps. xiv. 2, "Thou art fairer than the children of men; full of grace are Thy lips. God hath anointed Thee with the oil of gladness above Thy fellows." This is said of Christ.

To shew unto man his uprightness] To shew to man that his only true justification consists in acknowledging his own sinfulness, and in repentance for sin, and in faith in the righteousness of the Mediator Who is provided for him by God, that is, Christ, Who is "the Lord our Righteousness" (Jer. xxiii. 6; xxxiii. 16; 1 Cor. i. 30).

24. Then he is gracious unto him] God is gracious to man, and says to the Mediator, "Deliver him from going down to the pit of destruction, for I have found a ransom." "God was in Christ," says St. Paul, "reconciling the World unto Himself" (2 Cor. v. 19). Cp. below, on Rom. v. 25. "When God hath set forth His Son, as propitiation," etc. These words appear to be adopted by God Himself, speaking of Christ, by the Prophet Zechariah: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (see Zech. xi. 1), and they are applied to Christ in the Epistle to the Hebrews (ix. 12), which affords the best commentary on this passage: "Christ ... by His own blood entered in once into the Holy Place, having obtained (literally, having found) eternal redemption (an eternal ransom for us)." The word here for ransom is eisphor, a covering, from eisphor, to cover, to make satisfaction and atonement; whence epaporthe, the covering of the Ark, the Mercy Seat, or Propitiatory. See above, Exod. xxv. 17; xxx. 10. 12. Lev. iv. 20. Num. vi. 11, and below, xxxvi. 18, and Gen. 41. 42, and Deut. xxxi. 6, who observes, that the mediatorial office of the Angel Interpreter here described, has brought those who before were subject to death through sin, into a state of justification and favour with God; and that when the words of Elisha are read by the light of the Gospel, and when the Mediator Angel is regarded as the "Angel of the Lord," of the Priesthood, and as co-equal with Jehovah Himself, and as the Divine Logos, then we shall.

18. the pit] To which pride hurries man (Prov. xvi. 18).


The Second Method of God's Working.

19. He is chastened also with pain] This is the second method in which God strives with man for his good. Pain is sent to him by God, as a merciful Father, in love, to wean man from pride and presumption, and to save him from destruction, and to draw him nearer to Himself. Cp. 1 Cor. xi. 32. Elisha agrees with Job's friends, in recognizing that all suffering is a punishment, but diverges from them, in that he shows suffering to have another aspect, an aspect of love. There is no suffering which has not more or less reference to the Divine Righteousness, but, at the same time also, in the Divine Goodness; and which therefore may, nay more, must be inflicted on the righteous, in order that he may see, and be purified from, the sin still clinging to him, and be fitted for the higher blessings of Redemption.

And the multitude of his bones with strong pain] Or, and with constant conflict his bones, according to the reading of the cheb. See Hiezel, Delitzsch.

20. dainty meat] Literally, meat of desire; he loathes even that.

And his bones that were not seen stick out] Or, according to the reading of the keri, and his bones are shattered and not seen; they have lost their former shape, and moulder away.

The Third Method of God's Pleading with Man.

The Angel Interpreter and Mediator who has found a Ransom

33. If there be a Messenger with him] This is the third and crowning work of all, in God's gracious dispensations to Man (see above, vv. 14. 19); and without this, all the other methods are imperfect: — a Messenger, who is co-equal with, and sinfull in act and habit, he reconciled to an All-holy God, without a Mediator and Intercessor? The sense is, If there be an Angel; in a primary sense this may mean, a human Intercessor, a Minister of God, such as Melchizedek in the Patriarchal Church, and Aaron and his sons in the Hebrew Dispensation; and therefore they are called by this name in the Old Testament (see Mal. ii. 7). But in the full depth of its meaning, it signifies "the Angel of Jehovah," the Angel Redeemer, the Son of God Himself. See above, on Gen. xxiii. 15; xlviii. 15. 16. Exod. iii. 2. Josh. v. 14. Isa. ixi. 9. Mal. iii. 1; and S. Gregory here; and Saltetius, Calvinius, Noldius, Cocceius, Schultens, S. Wesley, Dissert. lit. p. 397; Prof. Lee, p. 651; Cannon Cook, B. D. i. 1090; Delitzsch, p. 410; and op. Eichler, Dubia, 273, where it is shown that even some of the Rabbis themselves applied these words to the Messiah.

It is to be remembered, that Elisha is speaking by Divine Inspiration as a Prophet (see xxxii. xliii. 19; xxxvii. 4), and therefore we are not to be surprised by this appeal to the Divine Nature, and Mediatorial Office, and Redeeming Acts of the Angel of the Lord, who was promised to mankind, in order
Deliver him from going down to the pit: I have found a ransom.

23 His flesh shall be fresher than a child’s; He shall return to the days of his youth:

24 He shall pray unto God, and he will be favourable unto him: And he shall see his face with joy:

For he will render unto man his righteousness.

25 || He looketh upon men, and if any say, I have sinned, and perverted that which was right, And it a profiteth me not;

26 || He will deliver his soul from going into the pit, And his life shall see the light.

27 Lo, all these things Worketh God † oftentimes with man,

28 To bring back his soul from the pit, To be enlightened with the light of the living.

29 Mark well, O Job, hearken unto me: Hold thy peace, and I will speak.

30 If thou hast any thing to say, answer me: Speak, for I desire to justify thee.
XXXIV. 1 Furthermore Elihu answered, and said,

2 Hear my words, O ye wise men; And give ear unto me, ye that have knowledge.

3 For the ear trieth words, As the † mouth tasteth meat.

4 Let us choose to us judgment: Let us know among ourselves what is good.

5 For Job hath said, ¶ I am righteous, And † God hath taken away my judgment.

6 Should I he against my right? ¶ My wound is incurable without transgression

7 What man is like Job,

8 Who drinketh up scorning like water?

9 Which goeth in company with the workers of iniquity, And walketh with wicked men.

10 Therefore hearken unto me, ye † men of understanding:

6 Far be it from God, that he should do wickedness; And from the Almighty, that he should commit iniquity.

11 For the work of a man shall he render unto him, And cause every man to find according to his ways.

12 Yea, surely God will not do wickedly, Neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? Or who hath disposed † the whole world?

If he set his heart † upon man,

Incurable, without any fault on his own part. Those allegations are deduced from Job's speeches, and may be collected from them. See xiii. 18; xiv. 6; xxiii. 10; xxiv. 2; 7; xxxi., the whole chapter. Compare above, on xxxiii. 10-12.

That these statements were substantially true, is asserted by the Sacred Writer Himself, Who says, that Job was "righteous in his own eyes," and "justified himself rather than God;" and that on this account, and for no other reason, Elihu's anger was kindled against him (xxxii. 1, 2). See above, Prelim. Note to chap. xxxii., and note on xxxii. 22.

2. Hear my words, O ye wise men? In this chapter Elihu does not speak to Job, but he is pleading God's cause with Job in the presence of wise men.

3. the month) Paleis. See xxxii. 2.


5. Job hath said) The assertions here ascribed to Job by Elihu are:

(1) That he is righteous.

(2) That God was unjust, and had taken away, set aside, and perverted his right; and that, notwithstanding his right, (that is, his righteous cause), he was regarded as a liar by God, Who angrily afflicted him in wrath, as if he were a heinous sinner; and that his wound (or his arrow), with which he is pierced by God (see vv. 4. 6. 9; xvi. 9. 17; 18; xix. 11), is incurable, without any fault on his own part. These allegations are deduced from Job's speeches, and may be collected from them. See xiii. 18; xiv. 6; xxiii. 10; xxiv. 2; 7; xxxi., the whole chapter. Compare above, on xxxiii. 10-12.

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13. Who hath given him a charge? Here is a proof of God's love. He has created the world, and He alone preserves it.

14. If he set his heart upon man) Rather, If † He (God) set His heart upon Himself alone. All flesh would perish, if God thought only of Himself, and if He gathered into Himself and recalled His breath; for "in Him we live, and move, and have our being" (Acts xvii. 28. Cp. Gen. ii. 7). In His hand is our breath. All the breath in the nostrils of every living thing is His. And "when Thou takest away their breath, they die, and are turned to dust" (Ps. civ. 20. Eccles. xii. 7).
JOB XXXIV. 15—29. God's omnipotence and love.

If he gather unto himself his spirit and his breath, 15 All flesh shall perish together, and man shall turn again unto dust. 16 If now thou hast understanding, hear this: Hearken to the voice of my words.

17 Shall even he that hateth right govern? And wilt thou condemn him that is most just? 18 Is it fit to say to a king, Thou art wicked? And to princes, Ye are ungodly?

19 How much less to him that accepteth not the persons of princes, Nor regardeth the rich more than the poor! For they are all the work of his hands.

In a moment shall they die, and the people shall be troubled at midnight, and pass away: And the mighty shall be taken away without hand.

21 For his eyes are upon the ways of man, and he seeth all his goings.

22 There is no darkness, nor shadow of death, Where the workers of iniquity may hide themselves.

23 For he will not lay upon man more than right; That he should enter into judgment with God.

24 He shall break in pieces mighty men without number, And set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

26 He striketh them as wicked men, In the open sight of others;

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? Whether it be done against a nation, or against a man only:

17. Shall even he that hateth right govern? Could God govern the world if He were not just? Cp. Abraham's words (Gen. xviii. 25), "Shall not the Judge of all the earth do right?" On the word chashab, rendered govern (literally, to bind), see Gesen. 259, 260.

20. the people shall be troubled at midnight] There seems to be a reference here, and in v. 22, to the sudden destruction of the Egyptians at midnight: "At midnight the Lord smote all the firstborn" (Exod. xii. 29, 30). Cp. above, on ix. 7; below, v. 28. — without hand] By God's power alone; suddenly, and silyently, without any act of man (Dan. iii. 24. Zech. iv. 6).

23. For he will not lay upon man more] Rather, For He needs not think more upon man, that man may come before God in judgment. A single thought of God, without the uttering of a word, is enough to summon the whole World to judgment. Job had earnestly craved for leave to enter into judgment with God (see xii. 8; xvi. 21; xxii. 3; xxxii. 35). Ethn. replies, that God, of His own accord, finds out men in a moment, without any effort, and summons them to judgment. Job ought, therefore, to change his tone and say, "Enter not into judgment with thy servant, O Lord, for in Thy sight shall no man living be justified" (Ps. cxlii. 9). See what follows.

24. He shall break in pieces mighty men without number] Rather, He crushes them suddenly, without searching out. God needs not to go in quest of the wicked, and hunt them out, as an officer of justice tracks a thief. He can break the mighty ones in pieces in a moment. On the word rendered number (chaker), which ought to be translated searching (literally, digging the earth, to find out), see xiii. 9; xxxviii. 16. Gesen. 301.

26. In the open sight] In the great theatre of the world.

28. So that they cause] This is the cause of their punishment. Hereby God vindicates the poor.

— he heareth the cry] Cp. Exod. ii. 24, "God heard their groaning;' and see Exod. vi. 5. Is there not here another reference to the history of Israel in Egypt? Cp. v. 20.

29. who then can make trouble?] When God gives rest to the poor (cp. Ps. xcv. 13), who dare to disturb them? (See v. 17. Gesen. 781.) The word occurs in this sense, ix. 20; x. 2; xv. 6; xxxii. 3.

In a Christian sense, these words may be paraphrased in the language of the Apostle, "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" (Rom. viii. 33.)

— when he hideth his face] When God hideth His countenance, who then can enjoy grace? Cp. Ps. xi. 7; xiii. 1.
30. Lost the people be ensnared Or, lest they (the wicked)
be swares to the people by their prosperity.
31. Surely it is meet to be said unto God] Or rather, For
hath he (the proud sinner) confessed his sins? Hath he said to
God, I have borne chastisement; and being chastened and
humiliated thereby, I will not offend any more? Hath he made any
such confession of sin? 
No; if he had done this, he would have been spared. But he hardened himself, and was therefore punished.
This sentence is rightly taken intertextually in the
Targum; and so Hiarel and others.
I have borne chastisement] This translation is approved by
Gesenius. under the word massa, p. 568. Others render it, "I have
borne the yoke of affliction, and will not kick against it, and
cast it off." (cp. xxv. 5). The sense is the same. It is translated by others (as Delitzsch), I have exalted myself
I will not offend] Cp. Neh. i. 7. Genen. 257, who accepts this translation.
32. That which I see not, teach thou me] Hath the sinner
made such a prayer as this to God? No.
33. According to thy mind he will recompense it] Or, Shall
God require it according to thy mind? Wilt thou dictate to
God the terms on which He must judge the world?
Whether thou refuse] Rather, for thou hast cavilled at
God's judicial dealings with men: see above, vii. 16; xix. 18; xxx. 1. Where the same verb, massa, is used, which has the sense
34. Thou hast chosen; and not I] Rather, so thou must
choose (how to govern the world), not I. Elihu rejects the
irrelevant notion that man can order the world better than God.
Or the words may be spoken in God's own name. — Thou,
man, art the deepest and condestest My method of governing
the world; thou, forsooth, must undertake to govern it in My
place! — speak what thou knowest? Declare thy own method
of governing the world in God's eyes.
35. Let men of understanding] Rather, men of understanding
will say to me, and the wise man who hearkens to me, "Job hath
spoken without knowledge," Elihu means, that it is not he himself
who condemns Job; wise men, before whom he pleads God's
case (see above), are pronouncing the verdict.
36. My desire I] Ebih, ab, my father; and so Ogley, Aben-
ezra, Luther, and our margin render it. Some refer this title
to God, the universal Father, and regard these words as a
lixxvi. 27. Jer. iii. 15. Others connect it with abah, to
desire, and render it as in the Authorized Version. So Targum,
Kienebi, Unbretii, Eichhorn, De Wette, Gesenius. It is regarded as
an interjection, like abio (Prov. xiii. 4, Gesen. 4), by
Ewaldi, and others. Others connect it with bi, an expression
of prayer, "Queso, utinam." See Gesen. 113; and Delitzsch
here; Lee, 46.
37. He addeth rebellion unto his sin] Rather, if he is not
tried, he will add transgression to the sin (for which he suffers);
he will add trespass to it by murmuring against God. The
verbs here are future, and are so rendered by Montanus.
The same verb is rendered as future in v. 32; xxviii. 11; xxiii. 5.
Elihu's meaning is, that for Job's own sake he ought to be
examined and tried, in order that he may be delivered from the
sin and punishment of seeming God.
He will strike his hands in surprise and indignation (cp. Num. xxiv. 10; above, xxvii. 23), or it may be in scorn and triumph (see e.g. 26. Genen. 258), if he is not tried, and such a victory will be his ruin.
38. Against God] Literally, to God. The Septuagint, Arabic,
and Syriac favour the translation above suggested, and do not
understand these words as applicable to what Job was already
XXXV. 1 Elihu spake moreover, and said,
2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God’s?
3 For thou saidst, What advantage will it be to thee?
And, What profit shall I have, if I be cleansed from my sin?
4 I will answer thee, and be with thee; look unto the heavens, and see; and behold the clouds which are higher than thou.
5 If thou sinnest, what doest thou against him? Or if thy transgressions be multiplied, what doest thou unto him?
6 If thou be righteous, what givest thou him? Or what receiveth he of thine hand?
7 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.
8 By reason of the multitude of oppressions they make the oppressed to cry: They cry out by reason of the arm of the mighty.
9 But none saith, Where is God My Maker, Who giveth songs in the night;
10 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?
11 There they cry, but none giveth answer, Because of the pride of evil men.
12 Surely God will not hear vanity, Neither will the Almighty regard it.
13 Although thou sayest thou shalt not see him, Yet judgment is before him; Therefore trust thou in him.
14 But now, because it is not so, he hath visited in his anger; Yet he knoweth it not in great extremity:
15 Therefore doth Job open his mouth in vain;

doing, but to what would ensue if Job were not met, reproved, and corrected in these particular respects, to which Elihu refers.

Ch. XXXV. 3. What profit shall I have? Rather, What good shall I derive from holiness more than from my sin? Cp. Ps. xviii. 21. Hos. iv. 8; and see above, ix. 22; and the margin here.

6. [against him] Against God. Cp. xxii. 2. Elihu, in this his third discourse, accosts Job from another point. Job had stood up as if he were in a position to lay claims, and plead merits, before God. He had behaved towards God like an impatient creditor. As little as man can injure God by his sin, so little can he profit Him by his virtue. Hence when God rewards the righteousness of man, He does it out of pure grace; and if He witholds rewards from him, none can bring against Him the charge of injustice (Hengstenberg).

9. [they make— to cry] Or, they (the oppressed) cry out. Cp. Judg. iv. 3. 2 Sam. xxii. 4. Zech. vi. 8. Elihu admits the truth of what Job had said (xxiv. 12), the oppressed “groan out of the city;” but he denies the inference, that God is therefore indifferent to their sufferings; and he says that the reason why they are not heard, is, that they do not pray in faith to Him. Cp. on Ps. xxxii. 5; and James i. 6; iv. 3.

10. But none saith] The oppressed cry out, but they do not cry out in faith to God. They only cry out as the beasts of the earth, or as the fouls of the heaven do (xv. 11), by a physical instinct, without intelligent prayer to God.

15. But now—extremity] The sense is, And now, because His (God’s) wrath hath not visited (the wicked), but sometimes leaves them unpunished in this world, and because He (God) does not clearly take cognizance of guilt. See Gen. 6:6, on the word rendered guilt, Heb. passh; so Sept. and Vulg. The Rabbis render it abundance, from the Chaldee passh, to overflow, which in Heb. signifies to be proud (Gen. 670). Perhaps there is a connection between these ideas; and the word may signify “overflowings of ungodliness,” which made the Psalmist afraid (Ps. xviii. 13. Cp. on i Pet. iv. 4).

16. Therefore doth Job open his mouth] Rather, Therefore Job will open his mouth in vanity, and will vainly word;
The wickedness of sinners

JOB XXXVI. 1—14. *hinders God's blessings.*

He multiplieth words without knowledge.

XXXVI. 1 Elihu also proceeded, and said,

2 Suffer me a little, and I will shew thee 
That I have yet to speak on God's behalf.  
3 I will fetch my knowledge from afar, And will ascribe righteousness to my Maker.  
4 For truly my words shall not be false: He that is perfect in knowledge is with thee. 

5 Behold, God is mighty, and despiseth not any:  
6 He preserveth not the life of the wicked: But giveth right to the || poor. 
7 He withdraweth not his eyes from the righteous: But *he* with kings are they on the throne; Yea, he doth establish them for ever, and they are exalted; 
8 And *if* they be bound in fetters, And be holden in cords of affliction;  
9 Then he sheweth them their work, And their transgressions that they have exceeded.

e ch. 33. 16, 23. 
		10 e He openeth also their ear to discipline, And commandeth that they return from iniquity. 
		11 If they obey and serve him, They shall *spend* their days in prosperity, And their years in pleasures. 
		12 But if they obey not, *they* shall perish by the sword And they shall die without knowledge.

g ch. 15. 32. & 33. 16. 
		13 But the hypocrites in heart ^ h heap up wrath: They cry not when he bindeth them; 
		14 *h They die in youth, And* their life is among the || unclean. 

without knowledge, that is, if he is not to be corrected. The words are best rendered in the future tense. Cp. xxiv. 37.

Cn. XXXVI. 1 Elihu also proceeded] Elihu had spoken three times, i.e., as many times as any of the other friends, but Job does not reply, and he proceeds. The silence of Job, who had replied to *every* speech of the three friends, is a proof that Job was conscious that Elihu had reason on his side, and is an answer to those who disparage Elihu. See *Pref. Note* to chap. xxxii.

3. *from afar] From all parts of the Universe, which is the work of an All-wise and All-bountiful God, and proves His might and His mercy.*

4. *He that is perfect in knowledge] God Himself, speaking by me.*

5. *and despiseth not any] Therefore He does not despise thee, as thou allegest (x. 3—7. 13—16. Cp. xiii. 23; xiv. 15). — window] Literally, heart, the seat of love, as well as of knowledge.*

7. *But with kings are they] Rather, but with kings on the throne, there doth he set them for ever.* Cp. v. 11. I Sam. ii. 8. Ps. cxiv. 7.

8. *And if they be bound in fetters] If they are chastened by God, like captives taken in war and fettered, this is not done in wrath, that they may be tortured and executed as those unhappy captives are by their fellow-men, but with a wise and loving purpose, that they may be led by salutary discipline, and drawn by "the cords of a man" to self-examination, and "to repentance unto salvation, not to be repeated of."*


— *without knowledge] Without being conscious of their own sins, and of God's attributes; they will die ignominious and disconsolate, and therefore miserable.* Cp. iv. 21; xxxv. 16. 

13. *the hypocrites] Rather, the profane and godless. See viii. 13; xiii. 16; xv. 34; xvii. 8; xx. 5; xxvii. 8; xxxiv. 30, in all which places it is rendered hypocrite, but it means rather one who is unholy and polluted.* Cp. Is. xxiv. 5. Jer. iii. 1, 2; xxiii. 11. Gesen. 285.

— *heap up wrath] Treasure up to themselves the wrath of God.* St. Paul is supposed by some (e.g. Professor Lee) to refer to these words, in Rom. ii. 4, 5; or the words may be rendered, "they lift up wrath in themselves against God," by pride and hardness of heart, as Pharaoh did. So Schultens and others, and this seems preferable. — *They cry not] They do not pray to God for pardon and deliverance, when He binds them as prisoners in the chains of affliction, in order to draw them nearer to Himself (v. 8).*

14. *in youth] By premature decrepitude brought on by sin.* — *the unclean] Heb. kedemkin, "smadlos," or "offumimtos" ( Vulg.). See above, on Deut. xxi. 17. 1 Kings xiv. 24;
15. He delivereth the poor in his affliction, and openeth their ears in oppression.

16. Even so would he have removed thee out of the strait,

1' Into a broad place where there is no straitness;

And 1 that which should be set on thy table should be full of fatness.

17. But thou hast fulfilled the judgment of the wicked:

|| Judgment and justice take hold on thee.

18. Because there is wrath, beware lest he take thee away with his stroke:

Then a great ransom cannot deliver thee;

19. Will he esteem thy riches?

No, not gold, nor all the forces of strength.

20. Desire not the night,

When people are cut off in their place.

21. Take heed, ^ regard not iniquity:

For this hast thou chosen rather than affliction.

22. Behold, God exalteth by his power:

Who teacheth like him?

23. Who hath enjoin'd him his way?

Or ^ who can say, Thou hast wrought iniquity?

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15. Job xxxvi. 15—23.

and omnipotence.

16. Job cor. xxiii. Here and Ps. Every judgment, 3—14, crying)

17. God, into His heart), the vilest were even consecrated as parts of religion. 

18. Even so would he have removed thee || Or, Even so He urgeth them on. He is instigating and impelling thee by means of thy affliction, into a state of greater glory and happiness. He is impelling thee forward to thy good, from a narrow prison into a large room, if thou receivest aight His fatheryr chastisement. 

19. that should be set on thy table] Literally, the devourer or setting down of thy table. The tables of the Orientals in ancient times were probably like what they are now—easily movable; trays set on short feet, raising them a few inches from the ground (Rich).

20. that which should be set on thy table] Literally, the devourer or setting down of thy table. The tables of the Orientals in ancient times were probably like what they are now—easily movable; trays set on short feet, raising them a few inches from the ground (Rich).

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Who teacheth like him?

23. Who hath enjoin'd him his way?

Or ^ who can say, Thou hast wrought iniquity?

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ELIJU'S APPEAL TO GOD'S OMNIPOTENCE.

22. Behold, God exalteth by his power || Or, Behold, God exalts Himself in power (Gesen. 784); Who is Master (and Teacher) like Him?

Elijah's fourth and last discourse is divided into two parts.

In the first part (from xxxvi. 2 to xxxvi. 21), he declares that the infliction of suffering is not inconsistent with the Divine justice; he shows how God afflicts the righteous in order to chastise, purify, and lead them to greater glory, if they allow tribulations to do their proper work.

In the second portion he affirms that God is great, and therefore must also be. Behold, God is great in power, and therefore must He be of great justice, and full of righteousness. He deals equitably, therefore the people must fear Him. He regardeth not those who are wise in their own eyes, nor such as in their self-righteousness would tax Him with wrong. Elijah shows that Job's allegation that he has been unrighteously handled, and his impeachment of God's righteousness, are contraventions of His Nature, as manifested in Creation. The Omniscience and Wisdom of God, which are everywhere apparent in the Universe, furnish a testimony to God's righteousness. All attributes of the Divine Nature are rays proceeding from one centre; where one is, there also of necessity must the others be. How can the Being Who everywhere shows Himself in Creation to be most perfect, be defective in this one point? Every witness therefore in Nature to God's greatness as a Creator, rises against an arrangement of God's righteousness. Whoso will bring a charge against God's justice, must measure himself with the Divine Omnipotence.

At first sight it may seem surprising that the mind of the righteous sufferer is directed by Elijah, and by Jehovah Himself, to the wondrous formation of the Clouds, to Thunder, Lightning, and Snow, and to the War-horse, the Hawk, and the Eagle. But when we examine the matter more carefully, we see that such a course of reasoning is excellently fitted to its purpose. An Almighty and All-wise God, Who is not at the same time righteous, is in truth an inconceivable impossibility. For this reason, they who impeach God's Righteousness, are always on the high road to doubt His existence. Pelagianism leads not merely to the destruction of the true idea of God, but to blank Atheism (Hagenausberg).

It must also be borne in mind that God rises from an appeal to the signs of His power and goodness in the visible world, and refers Job to His working in the invisible world, in the domain of spirits, and challenges Job to a comparison of human power with that of God in the defence and deliverance of Mankind, even of Job himself, from his spiritual enemies. See below, on xl. 6—15.
24. Which men behold? Rather, which men celebrate in songs of praise (Vulgi.), as thou oughtest also to do, in considering them. 25. He maketh small the drops]\ He draweth them up (cp. xv. 4, 8); and afterwards they pour down rain (Schultens). Or it may mean, that He rafines them, and then they pour down rain according to the vapour. 26. Behold, he spreadeth his light upon it, and covereth the bottom of the sea. 27. With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt; and the cattle also concerning the vapour: XXXVII. 1. At this also my heart trembleth, and is moved out of his place.

God's mighty works  
JOB XXXVI. 24—33. XXXVII. 1. are to be magnified.

24. Remember that thou magnify his work, Which men behold. 25. Every man may see it; Man may behold it afar off. 26. Behold, God is great, and we know him not. 27. For he maketh small the drops of water; They pour down rain according to the vapour thereof, 28. Which the clouds do drop And distil upon man abundantly. 29. Also can any understand the spreadings of the clouds, Or the noise of his tabernacle? 30. Behold, he spreadeth his light upon it, And covereth the bottom of the sea. 31. For he judgeth the people; He giveth meat in abundance; 32. And commandeth it not to shine by the cloud that cometh betwixt; and the cattle also concerning the vapour; XXXVII. 1. At this also my heart trembleth, And is moved out of his place.
Hearken unto this, O Job: Stand still, and consider the wondrous works of God. Dost thou know when God disposeth them, And caused the light of his cloud to shine? Dost thou know the balancings of the clouds, The wondrous works thereof which is perfect in knowledge? How thy garments are warm,
When he quieteth the earth by the south wind?

16 Hast thou with him spread out the sky, Which is strong, and as a molten looking glass?

19 Teach us what we shall say unto him; For we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? If a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: But the wind passeth, and cleaneth them.

22 ¶ Fair weather cometh out of the north: With God is terrible majesty.

23 Touching the Almighty, we cannot find him out:

24 Men do therefore fear him: He respecteth not any that are wise of heart.

XXXVIII. 1 Then the Lord answered Job out of the whirlwind, and said, expressly said here, that the Lord answered Job. This is an argument for the genuineness of the foregoing speeches of Elihu. If nothing had intervened between Job's speeches and the Lord's answer, it would not have been said that "the Lord answered Job," but simply that "the Lord answered." Such is the formula by which the speeches of every one of the three friends are introduced throughout the book. "Then answered Elihu the Temanite" (iv. 1). "Then answered Bildad the Shuhite" (viii. 1). "Then answered Zophar the Naamathite" (xi. 1). So it is in every case, and it is never said that they answered Job. The mention of the fact, that the Lord answered Job, is tantamount to an intimation that some one else had spoken just before the Lord's answer. This was Elihu. And the declaration, that the Lord answered Job (and not answered Elihu), ought to guard us against the error into which some ancient expositors have fallen, and which has vitiated their estimate of Elihu's character and of his discourses (see above, Prelim. Note to chap. xxxiii.), namely, the error of supposing that the words, with which the Lord's answer begins, "Who is this that darkeneth counsel by words without knowledge," were addressed to Elihu. It fixes them on Job. Nor is this all. Job applies them to himself (xiii. 3).

Elihu, and the Work of the Ministry, Preparing the Way for Personal Communion with God.

It has been already observed (see on xxxii., Prelim. Note), that the discourses of Elihu were very appropriate and necessary as an argumentative reply to Job, and as a preparation for the sublime and overwhelming manifestation of the glory and majesty of Jehovah.

Jehovah Himself does not give an account of His doings to Man. This would be inconsistent with His divine dignity, and with the relation in which the Almighty Creator and Judge of all, stands to all His creatures. But, in His great mercy and goodness to men, He deals with them as reasonable beings, and provides for them salutary instruction in divine things. He has set up a Visible Church in the world, and has committed to it the care of the Holy Scriptures, and has given her a commission to preach His Holy Word by human agency, and to vindicate His ways to men. And He has charged the Ministers of His Church to take heed, as "good stewards of His manifold gifts," to use all the means which Reason and Revelation afford, and which human labour and industry can cultivate and apply, in the discharge of their sacred functions. "The Priest's lips should keep knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of Hosts," (Mal. ii. 7). The Bishop of Ephesus, who had special spiritual gifts, is exhorted by St. Paul to stir up the gift of God that is in him (2 Tim. i. 6). He must give attendance to reading, to exhortation, to doctrine; he must meditate on these things, and give himself wholly to them (1 Tim. iv. 13). The Pastors of God's Church must "speak the things which
The Lord answers Job

JOB XXXVIII. 2.

out of the whirlwind.

2 Who is this that darkeneth counsel
By words without knowledge?

become sound doctrine" (Titus ii. 1); and they must ponder on the punishment which awaits them, if the souls committed to their charge perish through their ignorance or carelessness.

The Church is the World's Elihu. "My God is He," is her name. She comes forth to speak to the Jobs in their sorrows, to the wealthy, and the noble, "to show" (in the words of Burke) "a due and anxious sensation of pity to the distresses, not only of the poor and lowly, but of the miserable great," and "to bow down the stubborn neck of pride and ambition to the yoke of moderation and virtue." She comes forward to reprove the wise men of this world, the Eliphaz, the Bildad, and the Zophars. She came forth in ancient prophecy, and in all the divine dispensations of the Levitical Priesthood; she came forth from the work of the Ministry, and the Prophets, and Confessors, in holy Fathers, and Doctors, and Pastors; and she is ever coming forth in the Apostolic Ministry of orthodox, learned, and pious Bishops, Priests, and Deacons; she is ever doing the work of Elihu.

But no one should consider these important truths, can fail, it is conceived, to recognize the divine wisdom with which the person of Elihu is introduced in this Book. No one, it is presumed, will question the genuineness of his speeches. That modern School of Criticism, which would expunge them from this Book (see Pulpit, Note to chap. xxxii.), seems to be blind to the great principles of Theology which are involved in them, and would recklessly and ruthlessly mar the beauty and value of the Book.

No one again, who considers these principles, will be surprised that Jehovah should take up the discourse of Elihu where that discourse leaves off, namely, in the assertion of God's Omnipotence and unsearchable Wisdom, and should thus give a tacit approval to Elihu's speeches. And no one will marvel that Elihu, having performed his task, should disappear in quietness and joy, being absorbed in the glory of Jehovah.

"Who is Paul, and who is Apollo?" (asks the great Apostle), "but Ministers by whom ye believed, even as the Lord gave to every man his measure of faith. For who maketh whom to be what they should be? thy own foolishness, not to be shamed, neither to that waster; but God that giveth the increase" (1 Cor. iii. 5, 7). Who is Elihu? His name means, "God is He;" and his office is to draw the eyes of Job from man, and to fix them on God. Elihu had spoken in God's name, and by God's power. He had prepared the way for God. It is not said of Elihu, as it is of Job, that his words were ended (xxx. 40), or that he ceased to answer Job, as it is said of the three friends (xxxii. 40). No; Elihu's words are taken up, and continued by the Almighty. Man melts away into God; Elihu is absorbed in Elohim; and now God Himself speaks, whose ways Elihu had prepared. Elihu disappears, and God is all in all.

—the Lord Jehovah. See on i. 6.

—answered Job out of the whirlwind! In awful majesty and power, God appears in the storm, and speaks to Job. God's discourse is an interpretation of the storm. "Wilt thou command Me, that thou mayest be righteous?" (xii. 8) is the voice of the storm to Job.

The discourses of Elihu (says Hengstenberg) are impressed with the seal of a Divine mission, by the fact that God's discourse is connected with them by a sameness of idea, and sameness of treatment. Elihu had proved God's glory, as Job had: "clear, quenched, righteous, distinguished, not from the formation of the clouds, of the lightning, and of the thunder. The Divine discourse begins at the same point, and then descends to the earth; to the revelation of the glory of God in the animated creation, which, though weaker than the storm, is yet capable of bearing up against the severer breezes of the thunder. Moreover, it was not a mere question of doctrine. Job was
to raise to a higher spiritual altitude, and human efforts alone could not accomplish that. God must reveal Himself to him. Error in religion cannot be cured, a higher point in the spiritual life cannot be attained, except by a vision of God. Job himself confesses this: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (xli. 5). Job's earlier religious path, as we shall see, notwithstanding his great piety, is thus characterized by himself as a lower one. And having now been prepared by his sufferings, and by the mission of Elihu, he is raised to a higher level. Instruction must precede God's revelation of Himself. It is God's method of communicating instruction to men by means of men. He sent an angel from heaven to command Cornelius to send for Peter, and He sent Peter, by a vision, to Cornelius. Christ Himself sent Saul, at his conversion, into the city, and He sent Ananias to Saul. (See below, on Acts ix. 6.) And we may assume as Elihu had been God's spokesman, God's discourse naturally takes up and continues that of Elihu.

In one portion of his discourse, Elihu had laid down a theory on the purpose of life. To enter upon such a subject would scarcely accord with the Majesty of God. From it we shall only expect the development of the main idea of the other principal point, the proof that Job's moral and spiritual tone was injuriously affected by a failure to observe the glory of God in Creation—a glory by which righteousness is over inseparably connected; and to recognize man's need of God's help in the spiritual conflict with Satan, in which Job himself was now engaged. See on xl. 14.

This mode of dealing with man constrains him to self-examination and self-humiliation. "Who am I?" and "Who art Thou?" These two questions (observes Hengstenberg) pervade the Divine discourse, which consists of questions; for questions are the proper mode of utterance for His awful Majesty.

—but said] We are not to doubt that God Himself spake in articulate utterance. Such communications were vouchsafed by God to Moses (Exod. xix. 19; xx. 1; and see Leviticus throughout), and to Elijah (1 Kings xix. 11), and to Ezekiel (i. 4). This oral communication from God, is an evidence that direct Divine revelations were not limited to the Hebrew People, but were vouchsafed also to pious Gentiles, such as Melchizedek and Job.

2. Who is this that darkeneth counsel? Who is this that obscurseth and distoverteth the wise and gracious counsel of God in afflicting him, by words without knowledge, in which he presumptuously asserts his own righteousness, and impugns God's justice, and thus frustrates God's designs? These words are addressed to Job. See above, Prolem. Note, and below, xlii. 3.

In a similar sense the Holy Spirit says by St. Luke (vii. 30), "The Lord hath sent the Pharisees to fetch (or restrain) the counsel (the gracious purpose) of God towards themselves." 3. Gird up now thy loins like a man] Thou hast desired to come into My presence, and to meet Me as an adversary (lxiv. 8), and to put Job in the right sense of his relation to God. Job is humbled, in the first place, by a question which reminds him that the Earth was created by God without Man's help, and before Man's existence.


7. When the morning stars sang] See above, on Gen. i. 16. Job is humbled, in the next place, by a question which reminds him that other beings of glorious brightness existed before the creation of Man.

—the sons of God shouted for joy] From this passage it is evident that it was well known in Job's day that, stars and angels existed before the formation of the earth in its present condition. Cp. above, on Gen. i. 3.

The Angels rejoiced at the laying of the foundation-stone of the earth, the natural Temple of God's glory. The builders of the Temple at Jerusalem rejoiced at the laying of its foundation, and shouted with a great shout, and praised the Lord (see Ezra iii. 10—13, and cp. Zech. iv. 7); and the Angels sang a hymn of joy at the laying of the Foundation-stone of the Temple of the New Creation, in the Nativity of Christ (Luke ii. 9—13). And there will be an Universal Hallelujah of Angels and Saints at the building of the New Jerusalem, of the Church glorified in heaven (Rev. x. 1—6).

9. When I made the cloud the garment—a swaddling-band] For the mighty Sea, which is compared by God to a baby, breaking forth from the womb (see v. 8). Such is the power of God; the mighty Ocean is only as a new-born infant in His hand.

10. And brake up for it my decreed place] Or decrees; the shore, with its broken precipices and rugged rocks, is God's decree, which He has set to restrain the raging of the sea.

door] Literally, two folding-doors, like the gates of a city.

12. since thy days] During thy life. Art thou so old as to remember this, and to have taken part in the work of Creation? Hast thou commanded the Morning to exist?
And caused the dayspring to know his place;
13 That it might take hold of the end of the earth,
    That the wicked might be shaken out of it?
14 It is turned as clay to the seal;
And they stand as a garment.
15 And from the wicked their light is withholden,
    And the high arm shall be broken.
16 Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
17 Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
18 Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.

Where is the way that light dwelleth?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house thereof?

Knowest thou it, because thou wast then born?
Or because the number of thy days is great?

Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?

By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth, where no man is;
On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground;
And to cause the bud of the tender herb to spring forth?

"Hath the rain a father?
Or who hath begotten the drops of dew?

--- to know his place] To rise in its appointed place, according to the varying seasons of the year.
13. the ends] Literally, the wings, the extremities. See xxxvii. 3, and Isa. xxiv. 16. Gesen. 406.
    That the wicked might be shaken out of it] Being put to flight by fear of the light of day. See xxiv. 18.
14. It is turned as clay to the seal] The Earth, which is like rude unformed clay in the night-time, is turned and applied to the light in the morning, as to a seal, and receives a beautiful impression from it, and all its objects start forth to the view, like the lineaments and hues of a picture.

The clay of some eastern soils receives very durable and sharp impressions, as may be seen in the clay prisms and cylinders of Nineveh and other cities, in the British Museum. See above, on 2 Chron. xxxii. 1; xxxiii. 11.

These prisms of clay, engraved with figures, &c., revolved round an axis; and the Earth is here compared to a clay seal: and it has been supposed by some (e.g. Carey, pp. 382. 477), that the revolution of the Earth round its axis is referred to in this comparison. The Hebrew text, which signifies to turned as clay of a seal, or as a clay-seal (see Vulg. and Targum), seems to favour this interpretation. As to the verb here used, see Gen. iii. 24. Judg. vii. 13; and, with regard to the anticipations, in the Book of Job, of discoveries of physical science, see above, on xxvi. 7.

they stand as a garment] The objects of the Earth stand forth, when the morning sun has lighted them up, like a beautiful garment, embroidered with bright tissue and variegated colours. It is said by some expositors, that a garment cannot be said to stand; but when it clothes the wearer, it may be properly said to do so; and a certain kind of vesture was called ᾠδορθός.

springs] The gushing forth (Gesen. 528).
18. Hast thou perceived the breadth of the earth?] Hast thou scanned it?
20. take it to the bound] Art thou able to tell the darkness how far to go, and to escort it thither?
23. battle and war] The Elements are God's artillery, Compare Deborah's song (Judg. v. 20).
26, where no man is] To cultivate and irrigate it. God provides for the Earth without the agency of man, or even his presence.
28. a father] Among men? No; God is the Father of all.
      drops] So Vulg., Syriac, Targum; but the original
God interroga tes Job  

JOB XXXVIII. 29—37. as to his power and knowledge.

30. The waters are hid.] With ice.

—Frozen] Literally, seized and bound together.

31. Canst thou bind the sweet influences of Mie and Orion? Canst thou bring forth the seed of Mie and Orion? 

—Loose the bands of Orin?—Canst thou loose them when bound? 

Orion (Job. vii. 19), also above 19. Some have supposed a reference here to the chains by which Orion was imagined to be bound to the firmament. Cp. Wilson, Ncgeb, p. 183.

Orion follows the Pleiades, and there is a special fitness in the mention of them together. This sequence of these constellations produced the ancient mythical legend, according to which Orion was supposed to be ever chasing the daughters of Atlas, the Pleiades, through the heavens.

32. Canst thou bring forth Miezathor? Literally, chambers, or lodgings, supposed to be the same word as mazzoth, in 2 Kings xxviii. 5 (see the margin there), and to signify the twelve constellations, or signs of the Zodiac. See Buxtorf, Lexicon, p. 1323; Olympiodorus, 551; Schultens here; Gesen. 482; Delitzsch, p. 407. Others suppose the word here used (tuchoth), to mean clouds (Eichhorn, Unkrecht, Winer). Others, heavenly phenomena, such as lightnings and thunders. See Schultens, Ewald, Lee, and the following note.

seems rather to signify reservoirs (Gesen. 10), or bottles (Lee, 94).

33. In the earth?] Over, or upon, the earth.

34. And say unto thee] Will they, the Lightnings, say unto thee, Here are we!

35. Who hath put wisdom in the inward parts? Literally, in the reins. See Ps. ii. 6, according to Gesen. 521; and so Targum, Vulg., Delitzsch. Others suppose the word here used (tachoth), to mean clouds (Eichhorn, Unkrecht, Winer). Others, heavenly phenomena, such as lightnings and thunders. See Schultens, Ewald, Lee, and the following note.

—To the heart] Heb. zevi, from seveh, to look at, to press. Cp. scio, sagus, sagax, prisagmus (Gesen. 789). This word is rendered heart, or intelligence, by one Targum, Syriac, Arabic, Carey, Rimou, Schlofmann; phenomena by Schultens, lightnings by Ewald, thunder-storm by Lee. By Vulgate and one of the Targums it is translated cock (as the bird which gives announcement of the morning). So Delitzsch, p. 46, implies.

It has been supposed that the two words in this verse, tachoth and zevi, refer to something immaterial, and that an appeal to the divine wisdom and love, as seen in the constitution of man, especially in his intellectual faculties, is hardly in place here.

But it may be observed, that there is here a transition from immaterial to animal natural objects, and that it seems not unfit that in the forefront of this new portion of the argument, a reference should be made to intelligent powers, especially to the mental faculties of Man, the lord and master of the animal creation. If Man and his intellectual endowments are not mentioned here, they are not noticed at all in this discourse, and such omission seems hardly credible. On the whole, the passage in the Psalms (li. 6), where the word tachoth appears, and the preponderance of ancient authority, seem to confirm the rendering of the Authorized Version.

If, however, it should be supposed that the words tachoth and zevi signify some heavenly phenomena, such as clouds, wind, lightning, &c., then the sense would be, that these phenomena, though apparently violent and impetuous, yet are regulated by divine laws, and move as creatures, instinctively clothed with wisdom and intelligence,—a sentiment which is expressed by the writer of Ecclesiasticus, who may have derived it from this passage, and who represents wisdom as residing in the powers of nature, and as animating and guiding them. See Eccles. xxiv. 1: “Wisdom shall praise herself. In the congregation of the Most High shall she open her mouth, and triumph before His power. I came out of the Most High, and covered the earth as with a cloud. I dwelt in high places, and my throne is in a cloud, in a cloud. I alone compassed the circuit of heaven, and walked in the bottom of the deep. In the waves of the sea, and in all the earth, and in every people and nation I got a possession.”

37. Who can number the clouds in wisdom?] This question seems to corroborate what has been said in the foregoing note. Who hath given wisdom to man? And who can exercise wisdom by numbering the clouds? Thon,—or the Almighty? Who can count the clouds, which are God’s armies, as a musterman counts the soldiers on his roll?—Who can stay the battles of heaven? Rather, who can cause the clouds of heaven (the clouds) to flow out in rain? The word rendered bottle is nebel, a skin-bottle, and also an aurochs; see Gesen. 529. In the Temple of the Waifs,
Job XXXVIII. 38—41. XXXIX. 1—9. Wild ass, and "unicorn."

38. When the dust ⌂ groweth into hardness, And the clods cleave fast together?

39. "Wilt thou hunt the prey for the lion? Or fill ⌂ the appetite of the young lions, When they couch in their dens, And abide in the covert to lie in wait?

40. "Who provideth for the raven his food? When his young ones cry unto God, They wander for lack of meat.

XXXIX. 1. Knowest thou the time when the wild goats of the rock bring forth?

Or canst thou mark when ⌂ the hinds do calve?

2. Canst thou number the months that they fulfil? Or knowest thou the time when they bring forth?

3. They bow themselves, they bring forth their young ones, They cast out their sorrows.

4. Their young ones are in good liking, they grow up with corn; They go forth, and return not unto them.

5. Who hath sent out the wild ass free? Or who hath loosed the bands of the wild ass?

6. "Whose house I have made the wilderness, And the ⌂ barren land his dwellings.

7. He scorneth the multitude of the city, Neither regardeth he the crying ⌂ of the driver.

8. The range of the mountains is his pasture, And he searcheth after every green thing.

9. Will the "unicorn be willing to serve thee, Or abide by thy crib?"

at Athens, the south wind is represented as holding an uroæus in his arms, ready to deluge the earth with an effusion of rain. (Athens and Attica, chap. xix.)

38. When the dust] When the dust is melted by the rain into a metal-like mass of clods: cp. xxxvii. 18.

39. "Wilt thou hunt the prey for the lion?] After the contemplation of inanimate things, and after the mention of man's intellectual faculties, which are the gift of God, he proceeds to speak of the divine wisdom and love, shown in the animal world.

41. "Who provideth for the raven] Since God provides for the fowls of the air, how much more for man! Do not therefore, O Job, imagine that because I afflict thee, therefore I do not love thee (Chrysost.).

Ch. XXXIX. 1. Knowest thou the time] Here is another lesson of humility to man, and of reverence for God. Are not the generations of the goats and hinds of the wilderness continued without thy help, and even without thy knowledge?

2. From the contemplation of Man, and of the Lion of the forest, and the fowls of the air, He descends to the lower objects of creation. Canst thou support and foster even them? No; but God provides for them all.

3. They bow themselves] Their partition is painful; they are exposed to danger from the hunter, and are in peril of abortion, but God preserves them.

— bring forth their young ones] Literally, their plants.

4. with corn] Rather, in the wilderness: properly, the empty land (Gesen, under the word bar, p. 138).

— They—return not unto them] To their parents. They range about the wilderness in freedom, without any dependence upon their parents; but God feeds them.

The Wild Ass and "Unicorn."

5. the wild ass] See above, vi. 5; and cp. Bochart, Hieroz. i. c. 16; Ker Porter, Travels, i. 439. The wild ass is called here by two names,—the one Hebrew, peræf (cp. færa), from para, to run swiftly (Gesen. 687); and arœd, the Arabian and Chaldee name, from arad, to fly swiftly, as an untamed animal does (Gesen. 653).

Here another lesson, of reverence for God and of humility, is taught to Job by means of two other animals,—the wild ass, and the wild ox. They range, free and untamed, in the wilderness, and scorn all attempts of man to make them do service to himself. This is God's work: "I have made his house in the wilderness" (cp. 6). Who is man, therefore, that he should contend with God?

6. the barren land] The salt wastes. He can subsist even there. Cp. Ps. evii. 34.

7. of the driver] The Arab driver of a long line of camels, or of other animals.

9. the unicorn] Heb. re'im, or re'um;—an animal, which from the analogy of the context here, seems to have the same relation to an ox, as the wild ass has to the tame one. The word unicorn ought to be expunged from our Version in all places where it occurs (Num. xxxii. 22; xxiv. 8. Deut. xxxiii. 17. Job xxxix. 9, 10. Isa. xxv. 7, where the margin has rhino-ceros). The Heb. re'im certainly does not denote an animal with one horn. See Deut. xxxiii. 17. Ps. xxii. 21.

It has been supposed by some (as Bochart, Rosenmüller, Winier, Kitto, Delitzsch) to represent an animal of the oryx or antelophe tribe. But it is more probable that it signifies a species of wild ox, wrrs, babalus, bisen or buffelo (Schaffner, Carey, Robinson, Umbreit, Ewald, Hitzel, Gesen., p. 751; Houghton, B. D. ii. 1596).

— thy crib] Or stall. Heb. eb'd (Gesen. 4). Will the wild ox become tame, and " know his master's erib?" (Isa. i. 3.)
The "unicorn."

JOB XXXIX. 10—17.

The ostrich.

10 Canst thou bind the unicorn with his band in the furrow?
Or will he barrow the valleys after thee?

11 Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?

13 Gavest thou the goodly wings unto the peacocks?
Or || wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth.
And warmeth them in dust,

And forgettest that the foot may crush them,
Or that the wild beast may break them.

15 She is hardened against her young ones, as though they were not hers:
Her labour is in vain without fear;

16 Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.

17 the time of incubation begins, the ostrich frequently forgets the place where she has laid her eggs.
14 Which leaveth her eggs in the earth] Rather, which committs her eggs to the earth (Schultens), and not, as the stork does, to a nest built on a lofty tree. It is not said here that the ostrich forsakes her eggs.

— And warmeth them in dust] Or, warmeth them upon the dust (so Syrïae, Arabic, Targum), that is, the ostrich stands upon her eggs and incubates them in the dust, or upon a lofty tree, as the stork does. It is not said here that the ostrich leaves them in the dust to be hatched there, but that her own incubation takes place on the sand of the desert: "Ova deponent in terrâ, et super nudo pulvere foavit et invat" (O.F.); "Ova suis terram mutue ac cito anna" (O.F.).

The female ostrich performs the work of incubation alone from morning to evening, and from evening to morning together with the male bird, who in the daytime flutters around her to and fro. It is true, however, that at the first stage of incubation the female readily leaves her eggs, and when she observes that her nest is discovered, she tramples upon her own eggs (Lichtenstein in Schöttmuller). In the season of incubation, when the female bird is scared off her nest by the ostrich hunters, the male bird brings her back, and so both birds, and the eggs with them, become a spoil to their pursuers (Doumas). She deposits some eggs outside her nest, which are designated for the nourishment of her future brood (Fraillet, Barbierhurtz, Couder. See Winer, R. W. B. ii. 541; Houghton, B. D. ii. 650; Delitzsch, p. 407). There is something of unnatural barbarity even in her provision for her offspring.

16 She is hardened against her young ones] As is shown by her laying her eggs in the sand, and not in a nest in a tree, or in the cleft of a rock; and also by laying some eggs on which she never sits. "The daughter of my people," says Jeremiah (Lam. iv. 3), "is cruel, like the ostriches in the wilderness."

The verb here is mascuine; "he is hardened," or it may be the infinitive mood. See Hier. p. 216. Cp. however, Delitzsch, p. 475.

— without fear] Without affectation anxiety for her offspring.

Cp. Gen. iii. 15.
17 Because God hath deprived her of wisdom] The objections that have been made to this statement are refuted by the general testimony of the Arabs themselves, with whom the ostrich is proverbial for folly; "struthione stultior" is an Arabic by-word. See Schotteln and Umbreit here, and Wisen, Art. Strauss, R. W. B. ii. 541.

By laying her eggs in the sand, and not in a nest on a rock, she exposes them to be crushed, and to be taken away; and even though she lays them upon them, and under them, incessantly, yet she is thence open to the view of the hunter, and she is void of understanding, because she recklessly thus exhibits herself and her offspring to be spoiled and destroyed by those who hunt for her eggs, and who take her captive for the beauty of her feathers. It is here said, that God hath deprived her of wisdom, and hath not imparted understanding to her. There is, doubtless, a mystery in this,
The war-horse.

JOB XXXIX. 18—30.

The hawk and eagle.

18 What time she lifteth up herself on high,
She scorneth the horse and his rider.

19 Hast thou given the horse strength?
Hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper?
The glory of his nostrils is † terrible.

21 || He paweth in the valley, and rejoiceth in his strength:
' He goeth on to meet † the armed men.

22 He mocketh at fear; and is not affrighted;
Neither turneth he back from the sword.

23 The quiver rattleth against him,
The glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?

27 Doth the eagle mount up † at thy command,
And make her nest on high?

28 She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey,
And her eyes behold afar off;

30 Her young ones also suck up blood:

that the natural instincts of some animals show much more sagacity and tenderness than those of others. Why this is so ordered, we know not. It is a mystery; and its proper use is that to which it is here applied by God Himself, i.e. to teach us humility. God Himself here says that this is His work (cp. Matt. xi. 25), and also to teach man gratitude to God, Who, by giving reason and revelation to men, has raised them so far above the other creatures, some of whom are superior to him in mere physical respects.


— she lifteth up herself on high! With her pinions, but she does not build her nest on high. Cp. vv. 13, 14.

THE WAR-HORSE.


20. *Canst thou make him afraid?* Rather, Canst thou make him startle, prance, caper, bound, and skip? There is no idea of fear conveyed by the word here used, ronok (see Gesen., 775), but rapid motion or rushing, which Virgil expresses thus: “Stare loco necsit, mistit auribus, et tremit ars.” (Georg. iii. 84).

of his nostrils] Literally, of his snorting. (Gesen., 544).


“Cum signa sonum procul arma dedere,
Stare loco necsit.” — (Virg., Georg. iii. 83.)


But perhaps it is better to understand the words as descriptive of the rattling of the quiver and arms of the rider himself (cp. Homer, Iliad, i. 45, 46). The encounter has not yet taken place.

— The glittering spear. Literally, the blaze of the spear.

24. swalloweth the ground] “Sorbet terram” (Virg., CP. “Via mombit,” Catull., xxiii. 7).

— Neither believeth he] He so longs for the battle, that he hardly believes his ears for joy (cp. ix. 16; xxix. 24. Gesen., p. 59, in v. aman, who notices another rendering (which is adopted by Ewald, Hirzel, Delitzsch), he cannot stand still when he hears the sound of the trumpet). Cp. Ezekiel, S. C. T., 375: ΤΤΤΟΣ χαλινος οι κατασθαλην γειε, υσις βοην σαληπιγγοι ορμαιε κλωκ.

25. among the trumpets] As oft as he hears the clang of the trumpet he answers, Ha, ha.


26. *Doth the hawk fly by thy wisdom?* Not only the animals of the field (see on vv. 6—12, and vv. 13—25) are, in some respects, superior to man, but the fowls also, which soar far above his range, and are endued with keenness of sight, which he cannot equal. Their gifts are all from God; and the restraint of them is also from Him. Here is another lesson to man of humble gratitude to God.

28. the crag] Literally, tooth. Heb. ašen. See 1 Sam. xiv. 4.

29. *seeketh* Literally, diggeth up. See v. 31, where the same word is used.
And \textit{where the slain are, there is she.}

\textbf{XL. 1} Moreover the Lord answered Job, and said,

\begin{enumerate}
  \item Shall he that \textit{contendeth} with the Almighty instruct \textit{him}? He that reproveth God, let him answer it.
  \item Then Job answered the Lord, and said,
  \item \textit{Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.}
  \item Once have I spoken; but I will not answer: Yea, twice; but I will proceed no further.
  \item \textit{Then answered the Lord unto Job out of the whirlwind, and said,}
  \item \textit{Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.}
  \item \textit{Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?}
  \item \textit{Hast thou an arm like God? Or canst thou thunder with \textit{a} voice like him?}
  \item \textit{Deck thyself now with majesty and excellency; And array thyself with glory and beauty.}
  \item \textit{Cast abroad the rage of thy wrath: And behold every one \textit{that is} proud, and abase him; Look on every one \textit{that is} proud, \textit{and} bring him low; And tread down the wicked in their place; Hide them in the dust together; And bind their faces in secret; Then will I also confess unto thee That thine own hand can save thee.
\end{enumerate}

\textit{Job humbles himself.}

\textbf{JOB XL. 1—14. Can thou own hand save thee?}

\textit{Let us call to mind these words of God, when it pleases Him to visit us with loss of children or estate, or bodily sickness; for none of these things can happen to us without the just judgment of God (Origen, in Cat. 569).}

\begin{quote}
\textit{Wilt thou condemn me, that thou mayest be righteous?} If I am unjust, and thou art right in condemning Me, then be thou ruler of the world in the place of God. But, art thou equal to the task? Canst thou do what He doth? See vv. 9—13.
\end{quote}

\begin{quote}
\textit{Wilt thou condemn Me, that thou mayest be justified?} No: the only way to justification for man, is by condemnation of himself, and by acknowledging God's righteousness, and by seeking for justification from Him.
\end{quote}

\textit{Deck thyself} Array thyself, if thou canst, with beauty; especially, if thou canst, clothe thyself with robes of spiritual grace and glory.

\begin{quote}
\textit{Behold every one that is proud—Look on every one that is proud, and bring him low} Go forth and meet thy enemies, proud and powerful enemies; abase and subdue them. Especially encounter thy Spiritual Enemy, Satan, who is the Author of Pride, and overcome him, if thou canst.
\end{quote}

\begin{quote}
\textit{in their place} Where they (the wicked) are standing like a statue, as it were, on the pedestal of their pride and power. Canst thou hurt them down, and crush them under it? Canst thou overthrow Satan, that proud Lucifer, and tread him under foot?
\end{quote}

\begin{quote}
\textit{Hide them in the dust} Of the grave; bind their faces, like mummies in the tomb (Corey). Do this, if thou art able. Do it, without My help, if thou canst.
\end{quote}

\textbf{The Great Question of All—Can thine own Right Hand save thee?}

\begin{quote}
\textit{Then will I also confess unto thee that thine own right hand can save thee.}
\end{quote}
Behold now | behemoth, which I made with thee;
He eateth grass as an ox.

So Bochart, Bp. Patrick, Jacobinski, and Geneu, p. 105;
Winer, R. W. E. ii. 156; Drake, B. D. i. 182; Ewald, Hirzel, Delitzsch.

The Leviathan, described in the next chapter, is supposed to be by many to be the crocodile; and indeed the following names have been associated together in the narratives of all African travellers from the days of Herodotus (see below, on xli. 1) to those of Sir Samuel Baker, the explorer of the Albert Nyanza. In vol. i. p. 5, cp. vol. ii. p. 110, he says, “Hippopo-

tamus viviparum (crocodyliu, crocodile, c.) et quaedam species Caimans et Crocodiles were numerous both in and out of the water; where-

ever a sandy beach invited them to bask, several monsters were to be seen, like trunks of trees, basking in the sun. On the edge of the beach were low banks, and from this cover the crocodiles came down into the water.”

Why the Behemoth and Leviathan are chos en here, as the special subjects of God’s interrogation of Job, is a question which does not lie on the surface of the letter, but reaches to the lower depth of divine mysteries. We must indeed hold the literal sense; but if we limit ourselves to it, and forego the spiritual, we may be in danger of falling into the error of some in ancient times, as of Theodore of Mopsuestia in the third century, and of Bochart, Stuhlmann, Serodottis, and others in modern days (as Kiechhorn, Ewald, Meyer, Stuhlmann, Steinze, De Wette), who recklessly reject this portion of the Book of Job, either in whole, or in part, as an interpolation utterly unworthy to be ascribed to the Almighty, speaking out of the whirlwind.

No reverent reader of this Book, who remembers that it is full of deep spiritual mysteries, can fail to feel, that at the conclusion of this sublime speech, uttered by the Lord Jehovah Himself, speaking to Job with such fearful demonstrations of divine might, and indicating the limited power and weakness of man and the vanity of all human art and wisdom, He can neither be the crocodile, nor the hippopotamus, nor the aleph, nor the behemoth, nor the leviathan, nor any other animal, nor yet the human soul. In the words of the Psalmist, “For I know that my redeemer liveth, and shall stand at the latter day upon the earth.” (Psalm, x. 18.)

Behemoth.

15. Behold now behemoth! Thou, whoso art to set thyself up against the Creator, and to condemn Him of injustice, as if thou wert the lord and judge of the universe, try, if thou canst, to cope with one of His creatures.

This is the primary sense. But there is also a secondary, spiritual meaning. Man, as originally created, was invested with supreme dominion over all the creatures. But that original grant was greatly impaired by the Fall; and his inferiority to the creatures, wherever he is inferior to them, is a consequence of the Fall. See above, on Gen. i. 26. Even in a literal sense, therefore, this reference to Behemoth and Leviathan is connected with Man’s degeneracy consequent on sin.

The word behemoth literally means beasts, from the singular noun behemoth, from the word baham, to be dumb. See St. Augustine, loc. cit. Behemoth, as a plural, behemothes, occurs in Deut. xxxii. 24. Ps. xlvii. 12; 20; I Kings, cxxxvi. 13; and in Jor. xii. 4. Heb. ii. 17; and above, xii. 7, where it is rendered beasts; and it is contended by some (as Professor Lee), that this is the true rendering here, “Behold the beasts;” and it is rendered "beasts of the earth." Other expositors suppose that the word behemoth is used here as a “pluralis excellentiae,” a great beast.

Others maintain that Behemoth is derived from the Coptic P. bhmth, the water-elephant, or Nilo-elephant, i.e. the hippopotamus, described by Herodotus, ii. 71; Aristotle,
Behold Behemoth.

JOB XL. 16—21.

Consider his power.

16 Lo now, his strength is in his loins, And his force is in the navel of his belly.

17 So he moveth his tail like a cedar:

The sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass;

His bones are like bars of iron.

19 He is the chief of the ways of God:

He that made him can make his sword to approach unto him.

Surely the mountains bring him forth food,

Where all the beasts of the field play.

20 He lieth under the shady trees,

In the covert of the reed, and fens.

But the Divine Job, which is Christ, can tame these powers, and He enables us to do it. He not only bruised the serpent's head (Gen. iii. 15), but He gives us power "to tread on serpents and on hailstones under all the power of the Enemy" (Luke x. 19. Rom. xvi. 20).

In the Levitical Law, the inferior animals were made by God to be symbols to Man of his own vicious propensities (see above, note on Lev. xi. 1, on unclean animals), and so become instruments of man's moral and spiritual teaching to His people. And when the Lord speaks out of the whirlwind to Job, and inquires of him, whether "is his own right hand can save him?" and adds, "Behold now Behemoth," He does not merely mean to ask, whether Job is able to deliver himself from any animal or animals of the physical creation, such as the hippopotamus, from the carnal Megathcerion in himself, which is symbolized by them.

The truth—on which this exposition is grounded—exhibited itself even in the Gentile tradition, that Man was formed as a composite creature, out of the elementary particles of various animals collected together, and so formed an aggregate,—a zoological concrete of them all,—a behemoth. See Horat., 1 Carm. xvi. 13, with the note of Michtomtschik:

"Furtor Prometheus adhære principi.

Limo, conatis (this seems the right reading) particularum unuleque.

Desecem, et insani leonis.

Vix stamacho appaurosse nostris."

—with thee—he eateth grass! He is My creature as thou art: he was made on the same day with man (see Gen. 1:24—31); and though Job may deny thee, so that he may liken thee to My power. He grazeth in the meadows, though he dwells in the waters. See Hosea, in Winer, p. 157. It is surprising that so powerful an animal should be grannivorous, not carnivorous, but God has so ordered it (Schultens).

In a spiritual sense, this may either mean (as some ancient expositors suppose) that our ghostly Enemy has not an independent existence, but is a creature, who, as well as man, was formed by God; or it may rather mean to man's own passions, which are a part of his nature.

It has been already noted, that in a spiritual sense, Behemoth is distinguished from Leviathan, as representing the work of the Evil One energizing by man's passions; as Olympiodorus says (p. 575), The Devil's power for evil is from man's passions; and in connexion with this, it may be added, that the human passions, anger, resentment, indignation, are God's works; they are weapons forged by Him, and are all under His control, and are like weapons wielded for His glory. The fierceness of men shall turn to Thy praise, O God; the fierceness of them shall Thou restrain" (Ps. lxxvi. 10). "Is not just indignation against cruelty and wrong one of the instruments of death (Ps. vii. 14), which the Author of our nature hath provided?" asks Bp. Butler, Sermon vii., on Resentment; and this view of readers who have studied that sermon, and his sermon upon Human Nature, in order to unfold the deep spiritual meaning which lies in these words of the Almighty. "How manifest witness have we of the divine power, wisdom, and goodness, when even the human passions themselves come out instances of it?" (Bp. Butler.) Cp. below, on Eph. iv. 26.

16. loins] In a spiritual sense, the loins are the seat of the carnal appetites (S. Gregory). Under the name of loins here, the motions and effects of the flesh are described, as is observed by S. Jerome (Ep. 22, ad Eustochium), and by S. Basil, on Isaias xv. 4.

— the soul of his belly] Rather, the muscles, or thongs. The word properly signifies what is twisted or strung close together: see Genesis 5:5. The skin of the hippopotamus is called cancellata (latticed) by Pliny (vii. 10). The strength of the hippopotamus is so great, that he can upset the vessels which trade on the Nile, with their crew and freight (Rippele).

In a spiritual sense, the parts of man here mentioned are organs of surfeiting and intemperance (Olympiodorus).

17. He moveth his tail] He bendeth his tall, like a cedar swayed by the wind. The tail itself is stiff and firm. In a spiritual sense, the tail is spoken of in Scripture in connexion with the instruments and works of the Enemy. See Isa. ix. 15. Rev. ix. 10; xii. 4.

— the sinews of his stones are wrapped together] Or, the tendons of his stones are woven together. In a spiritual sense, here is another reference to the reverence of the carnal appetite (S. Gregory, pp. 1001—1006). The word rendered stones, signifies (says Genesi. 671) "pudendi;" and Corderius rightly observes, "Mirum est Deum ad pudenda animalia sermonum sumum demittere. Certó in æ quidico latare mysterium necesse est. Per nervos pudendorum significantur deumnum tentationes, quibus peccatum genera comitatur."

18. His bones] Are tubes of brass (see Genesi. 71); his bones (Psal. germainos, a more Aramaic word) are like harnessed bars of iron, although his food is grass (v. 15).

In a spiritual sense, these words represent the power of the Evil One (S. Greg. Naz.).

19. He is the chief of the ways of God: He that made him can make his sword to approach.] Rather, he is a chief, or principal of the ways or works of God. He that made him, hath furnished him with his sword, his great, sharp, sword-like teeth (described by Rippele, Hirzel), called harpè by Nicander, Theophr. 567. Hei, cherub.

In a spiritual sense, the Ancient Expositors, who recognize here a description of the power of the Spirit of Evil, interpret this as a declaration, that the Prince of Evil Angels is a Creature of God, and made before the formation of Man, and that whatever power the Evil One has of doing harm, is conceded to him by God, and is a weapon which can only be wielded by God's permission, as was seen in Job's own history (see i. 12; ii. 6), and is overruled by God for His own glory.

God Himself says, when speaking of worldly and heathen powers, "O Assyrian! the rod of Mine anger" (Isa. x. 5. 15).

"Thou art My battle-axe" (Jer. ii. 20). The wicked themselves are a sword of God. See Augustine, de Civ. Del. xi. 17, de Genesi ad Lit. xi. 22; and this is enlarged upon by S. Gregory, pp. 1071—1074. Here is a proof of the Omnipotence of God, and a refutation of all Manichean and dualistic notions. The power of the Evil One himself is a sword of God. Cp. Isa. xlv. Amos iii. 6.

—under the shady trees] The same may be said of man's passions. See above, note on v. 15, upon the words which I made with thee.

21. under the shady trees] Under the wild lotus-tree; the rhinoceros, or wild prickly lotus salviæstra (Genesi. 698). It is called cerat by the Arabs.

In the covert of the reed] Compare Ps. lxxviii. 30 (margin), where the hippopotamus—or, as some think, the crocodile—is a symbol of a power hostile to the Church of God.

— and fens] The marshy and miry morasses. In a spiritual sense, this may describe the habit of the carnal
Canst thou conquer

JOB XL. 22—24. XLI. 1. Behemoth and Leviathan?

22 The shady trees cover him with their shadow; The willows of the brook compass him about.

23 Behold, he drinketh up a river, and hasteth not:
He trusteth that he can draw up Jordan into his mouth;

24 He taketh it with his eyes:
His nose pierceth through snares.

XLI. 1. Canst thou draw out || Leviathan with an hook?

The Spiritual Sense.

All Ancient Fathers of the Church of Christ agree in recognizing a secondary and spiritual sense in this description. The Levi
tahin, as a crooked serpent, and the dragon, that old enmity of the Lord, is represented as the power of darkness in the minds of all who are in opposition to the spirit of the Lord. The words are cited by the Expositors.

The Exod. of Israel, their deliverance from their enemies, and their passage through the Red Sea, and the destruction of their enemies in its waters, were figures of the liberation of Mankind from the dominion and bondage of Satan, old and of his overthrow by Christ in the Red Sea of His blood. See above, on Exod. xiv., Prelim. Note.

The Leviathan of Scripture is a symbol of Satan, and, as such, it is to be understood here. This sense is suggested by the Septuagint Version here above and above, xxi. 12, 13 (see the note there). Hence Origin (de Principi. i. 6, p. 68), expanding this passage, says, "Audax Draconem in hano apostatam! Certum est quia dracones ipso diabolico intelligitur.

Sathanis est," a passage which shows the close connection of the Behemoth of thine own carnal nature from within thee? Canst thou overcome him, assailing thee as the Leviathan from without?

To these questions the natural man must reply with the Apostle: "O wretched man that I am, who shall deliver me from the body of this death?" But the regenerate man may exclaim with him, "I thank God through Jesus Christ our Lord." (Rom. viii. 24, 25).

The word Behemoth, according to its Hebrew analogy, expresses the aggregate of what is animal in man, as distinguished from what is spiritual. (See above, on e. 15.) The creation of the Behemoth with man may symbolize his con-natural appetites. The reference to the loins, &c., has been noted above, as significant of carnal lusts. The strength of Behemoth, as symbolizing the violence of these appetites. The lying of Behemoth in the marshy, miry fens, the wallowing of the carnal man in the quagmire of sensual lusts.

Let us now pass on to the Leviathan.

LEVITAN.

CH. XLI. 1. Canst thou draw out Leviathan? The word Leviathan is a generic one; and signifies any great animal, especially a marine animal, with closely serried scales. See the note on iii. 8, where it is observed, that in a literal sense, the description of the Leviathan in this Book corresponds most nearly with the crocodile.


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Cana thou conquer

JOB XII. 2.

Leviathan?

and Cp.

and...
Or bore his jaw through with a thorn?

2 Will he make many supplications unto thee? Will he speak soft words unto thee?

4 Will he make a covenant with thee?

Wilt thou take him for a servant ever for

5 Wilt thou play with him as with a bird? Or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? Shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? Or his head with fish spears?

8 Lay thine hand upon him, Remember the battle, do no more.

9 Behold, the hope of him is in vain:

Shall not one be cast down even at the sight of him?

None is so fierce that dare stir him up:

Who then is able to stand before me?

Who hath prevented me, that I should repay him?

Whatsoever is under the whole heaven is mine.

I will not conceal his parts, nor his power,
Nor his comely proportion;

Who can discover the face of his garment?

Or who can come to him || with his double bridle?

Satan," and binding him a thousand years, and casting him into the bottomless pit (Rev. xx. 2, 3).

Canst thou, O Job, do this? Can any man do this? No; but God in Christ does it.

— a thorn ] A hook (Genen. 204).

3. Will he make many supplications unto thee? As dolphins are said to do with a pliable sound (Bunfart, Lee).

4. Will he make a covenant? As thy captivity.


In a spiritual sense, this imagery shows the case with which our ghostly Enemy is conquered by Christ (Olympiad).

— the companions ] Christ brings Satan into subjection even to weak and tender women, and enables them to overcome him (cp. S. Gregory, p. 1095). To those who are "converted, and become as little children," Christ binds their spiritual enemy, and makes him harmless (Origem, Olyezia).

Shall the companions a banquet of him?— the merchants ] Heb. c/wawait; literally, Canaanish merchants, perhaps of Phoenicia (Herzel); hence it came to mean any merchants. Cp. Prov. xxxi. 24: Is. xlvii. 8: Hos. xii. 7: Zeph. l. 11; xiv, 21.

fish spears ] Harpoons.

Remember the battle:— Perhaps, in a spiritual sense, this may mean. Remember the great battle of Man in Adam with this ghostly Leviathan, and do not encounter him in thine own strength.

— no more ] Despach it, if thou canst, with one blow (cp. 1 Sam. xxvi. 8. 2 Sam. xx. 10) if thou faillest in that, woe to thee.

Behold, the hope of him is in vain! Whosoever trusts in him will rue it; whosoever hopes to overcome him will be confounded. Even the sight of him will astound thee.

None is so fierce that dare stir him up! No man by his natural strength can do this, but Christ can do it, and has done it. Compare the notes above, on iii. 5, "those who are ready to stir up Leviathan," and on xxvi. 13.

11. Who hath prevented me] If thou art to overcome this great Leviathan, thou hast need of My grace to prevent thee. I am the only source of all spiritual strength. Who hath anticipated Me by giving first to Me? This argument is adopted by St. Paul, who, in his Apostolic pleadings for God, has summed up the substance of the whole in a few words; "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him are all things: To Whom be glory for ever. Amen." (Rom. xi. 33—36.)

12. I will not conceal his parts] His strong limbs. Heb. badlin. See xviii. 13. God does not conceal the power of Satan. Christ calls him "the Strong Man." (Matt. xii. 29, and he is called "the Prince of the powers of the air" (Eph. ii. 2). God reveals Satan's power, that we may fly to the Omnipotent for defense.

— his power ] The praise of his power (Herzel). Or, the symmetry of his power (Delitzscher).

— his comely proportion ] In a spiritual sense, this also is applicable to our ghostly Enemy, who transformeth himself "into an Angel of light." (2 Cor. xi. 14.)

13. Who can discover the face of his garment? Who can uncover the face of his garment, his coat of mail? Cp. 2 Sam. xx. 8: Isa. lxx. 17: xiill. 2; where the word here used (lebush) has that sense.

In a spiritual sense these two questions, Who can discover the face of his garment? and, Who can open the doors of his face? may be interpreted to mean, Who can encounter the Evil One, and reveal all his devices, and unfold his mystery of iniquity? Christ alone has done this (Athanasmus). "We are not ignorant of his devices," says the inspired Apostle (2 Cor. ii. 19); and Satan transforms himself into an Angel of light (2 Cor. xi. 14); the emissaries of Satan come to us in sheep's clothing, but inwardly they are ravening wolves (Matt. vii. 15. Athanasius, Nilus, Severus, Olympiod., S. Gregory).

— who can come doubly bridle? Who can come near
14 Who can open the doors of his face?
His teeth are terrible round about.

15 His scales are his pride,
Shut up together as with a close seal.

16 One is so near to another,
That no air can come between them.

17 They are joined one to another,
They stick together, that they cannot be sundered.

18 By his neasings a light doth shine,
And his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps,
And sparks of fire leap out;

20 Out of his nostrils goeth smoke,
As out of a seething pot or caldron;

21 His breath kindleth coals,
And a flame goeth out of his mouth.

22 In his neck remaineth strength,
And sorrow is turned into joy before him.

23 The flakes of his flesh are joined together:
They are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone;
Yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid:
By reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold:
The spear, the dart, nor the || habergeon.

27 He esteemeth iron as straw,
And brass as rotten wood.

JOB XLI. 14—27.
Leviathan?

14 to his double row of teeth? Heb. rezan, his bit, or curb. The crocodile's jaw, with its double row of jagged teeth, is so called on account of their sharpness, which gull and wound as a curb in a horse's mouth.

18. By his sneezings] His sneezings make a light to shine.
In the daytime the crocodile basks in the sand on the river's edge (Herod. ii. 68), and the sun's rays make him sneeze (see above, on xvi. 15), and the sunlight flashes on the breath which he sends forth (cp. Delitzsch, p. 458). Or perhaps the sense may rather be, that the crocodile rising from the water, gives notice of his approach by his sneezings and snortings, which shed a bright light on the foam and spray of the water, raised by his puffing it upwards in his rising to the surface. And next, his glaring eyes appear, and alarm the beholder.

In a spiritual sense it may be observed, that the sea—the stormy and restless element the abyss—is a symbol, in Scripture, of the abode of ghostly powers hostile to man (Rev. xii. 1; xxii. 11).—his eyes—morning The head of the crocodile with glaring eyes, was the Egyptian hieroglyphical symbol of the morning (Herod. i. 68). This brightness of the eyes of Leviathan is one of the features which connect it with the Dragon, which derives its name from the sharpness of its sight.

23. firm in themselves] Molten, like metal upon him. See Ezek. xxxvii. 6; and Gesen. 301, on the word yatsak, to pour out, to cast, as metal.

24. cast metal. —as a piece of the nether millstone] Which does not move from its place.

25. By reason of breakings they purify themselves] Rather, they are in consternation (Isa. xxv. 14), they are scattered (literally, lose their way: Gesen. 271. 883); they are bewildered, and fly in confusion before him.

26. habergeon Coat of mail (Gesen. 850; and so Ewald): but it may perhaps signify some missile here (Hirzel, Delitzsch). The root of the word is sharab, to shine, to glitter.
The King of the proud.

JOB XLI. 28—34. XLIII. 1—3. Job's confession.

29. The arrow cannot make him flee:
   Slingstones are turned with him into stubble.
29. Darts are counted as stubble:
   He laugheth at the shaking of a spear.
30. Short stones are under him:
   He spreadeth sharp pointed things upon the mire.
31. He maketh the deep to boil like a pot:
   He maketh the sea like a pot of ointment.
32. He maketh a path to shine after him;
   One would think the deep to be hoary.
33. Upon earth there is not his like,
   || Who is made without fear.
34. He beholdeth all high things:
   He is a king over all the children of pride.

XLII. 1. Then Job answered the Lord, and said,
   2 I know that thou "canst do every thing,
   And that || no thought can be withholden from thee.
   3 b Who is he that hideth counsel without knowledge?

2. Thess. ii. 4. Rev. xiii. 4. Our ghostly Leviathan, the Evil One, || is king over the children of pride. He himself fell by pride; and he is the head and ruler of all who sin by pride (S. Gregory); and St. Paul says, "A Bishop must not be a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." See below, on 1 Tim. iii. 7.

Satans raises his eyes aloft, and beholdeth all high things,
   and is king over all the children of pride. By pride men fall into his hands, and become his victims and slaves. But he is overcome by humility. Canst thou, O Job, compass this ghostly Leviathan? No; not by relying on thyself. The old Adam cannot do this. But Leviathan, the King of the children of pride, will be conquered by thee, if thou art meek and lowly. He is conquered by the Second Adam, Christ, Who humbled Himself, and became obedient unto death, even the death of the cross (Phil. ii. 8), and by dying overcame Satan, who had the power of death (Heb. ii. 14), and gave power to all who are meek and humble, and who do not trust in their own righteousness, but in Him, to overcome all the snares and terrors of the spiritual Leviathan, the Devil.

Thus Christ, Who "descended to low things," and is the King of all the children of humility, conquered him, who beheldeth all high things, and is king over all the children of pride. Cp. S. Gregory, p. 1142.

Job understood this lesson. He acknowledges that all power is in God alone (xli. 2); he looks up to God, and sees Him with the eye of faith (v 5), and abhors himself, and repeats in dust and ashes (v 6).

Job's Confession and Prayer.

Ch. XLI. 2. I know that thou canst do every thing? I know and confess that Thou alone canst save me; for Thou art Almighty; and I confess that I cannot deliver myself (see xl. 14); and I repent and abhor myself in dust and ashes (v. 6).

God's questions had revealed to Job that his present afflictions were assaults from his spiritual Enemy, whom God had permitted to try him, and whom he could not conquer by his own strength, and whom God, and God alone, could enable him to overcome.

|| no thought can be withholden from thee? Thou, O God, art able to execute in act, every thing that in thought Thou dost devise. Cp. Gen. xi. 6. Cp. xxxiv. 38.

Who is he that hideth counsel? Who is he that veils the light of God's counsels by words without knowledge? Who is this, that obscures God's gracious purpose in sending afflictions, by rash impeachments of His justice, and by presumptuous assertions of self-righteousness? Job is here speaking of himself.

Formerly Job had said, when conscious of his own righteousness, that if his adversary brought a charge against him,
Therefore have I uttered that I understood not;—

4. 

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. 5. Therefore take unto you now seven bullocks and seven rams, and 6 go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for I will accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

7. And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. 8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for I will accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

10. And the Lord turned the captivity of Job, when he prayed for his friends:

The Sin-offering to be Offered by Job for his Friends.

8. seven bullocks and seven rams] As a sin-offering, not a Levitical, but a Patriarchal one. It is remarkable, that this number is found in the sacrifices offered by Balaam, a prophet of God, but not on an Israelite. See Num. xxxii. 1, 2. It was even prescribed by the priestess of Phebus, in Virgil, Ene. vi. 98. Was that an unconscious utterance of primeval truth? —

my servant Job shall pray] As a Priest, according to the Patriarchal Dispensation. See Gen. xx. 7; and above, on 5. 6. Here is another evidence, that the Levitical Law had either not been given at this time, or that it did not apply to Job and his friends; and that they either lived before its promulgation, or were outside its pale. See above, Introduction. —

Job is appointed to intercede and offer three sacrifices for his three friends, in order that they, who had unjustly accused and reviled him as a sinner, might be indebted to him as their mediator, for their own reconciliation with God.

In this respect, as in others, Job was a figure of our Great High Priest, and Divine Mediator and Intercessor, Who was made perfect, or consecrated (see Heb. ii. 10) by sufferings, and Who prays for His enemies, even for those who pierced Him.

9. So Eliphaz the Temanite, &c. went, and did] Observe this overt act on their part. This humble submission of Job's friends, who had treated him with harshness and scorn as a sinner, was a visible acknowledgment of their own error, and could only have been brought about by a firm persuasion that the Lord had spoken to Job and to them, and that they were bound to obey. It was therefore a proof that the narrative of God's intervention is not an allegory, as some allege; see Introduction.

The submission of Eliphaz, Bildad, and Zophar to Job, whom they had reviled, is a forshadowing of the future submission of the Jews to His Divine Antitype.

—

the Lord also accepted Job] The Lord accepted his sacrifice. Probably God manifested His acceptance of Job's sacrifice by some visible token from heaven, such as the descent of fire, which consumed it; as He showed His acceptance of Abel's sacrifice, and Manoah's, and Solomon's, and Elijah's. See on Gen. iv. 4. —

God thus also showed that the narrative of His intercourse with Job is to be regarded as a true history. —

God accepted Job and his sacrifices. So God accepted the sacrifice of Christ, and accepts us and our sacrifices through Him (Eph. i. 6. 1 Pet. ii. 5).
10. the Lord gave Job twice as much as he had before | See below, on v. 12.

11. all his brethren, who had been estranged from Job (see xix. 15, 14), came to Job, and brought offering unto him: and Job bemoaned them, and brought comfort over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the Lord blessed the latter end of Job more than his beginning: for m ch, 8, 7. James 5, 11.

The Lord gave Job twice as much as he had before. To this event comes a parenthesis (Job xlii. 1-3), wherein the writer states his reasons for this strange intervention of God in Job's life. The first reason is that the Lord was pleased to bring Job's unfaithful friends to sorrow. The second reason is that Job's patience and endurance were an example to the world.

Job had been afflicted with the loss of his goods and the death of his children. But God, being pleased with his patience and endurance, gave him twice as much as he had before. The Lord blessed the latter end of Job more than his beginning.

The Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep. This number is not stated in the Bible, but it is stated in the apocryphal book of Enoch. The number of the sheep is: 14,000.

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his cattle doubled. Job XLIII. 13., 14. His children the same as before.

He had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima, and the name of the second, Kiriathaim, and the name of the third, Zimran, and the name of the fourth, Henoch, and the name of the fifth, Ezer, and the name of the sixth, Jothan: and he uttered not the name of Jemima his eldest daughter, for she was cast out of his house. And Job said, I have heard of thee by the hearing of the hearing, but now mine eye seeth thee. Wherefore I say unto man, in mine heart I reckon men to be null; but now mine eye seeth thee. Wherefore dost thou unto me this thing? therefore also let me speak: I am not altogether in the wrong. What is man that thou makest so much ado about him? He is but grass, and his days even as a shadow. Job 38:1-7

Is it not from heaven that thou dost ask? therefore let the vanity of thy words perish! And I will answer thee, and thine own face shall declare itself. Wherefore dost thou suppose evil against me, that thou canst not speak right? If thou canst answer him, thou art as he. Who is a man that he answereth God? yet he answereth him clap his hands. A於 is it that saith unto God, What art thou? — and to the Lord, What art thou? the GREEK, λέγεις, thou art not the God of the Hebrews, thou art not the Lord of the Serbs. If the Lord righteousness, is it not a man that doth this? Can one learn righteousness from God? If I had known the manner of his power, then I should have been wise also. Sure, thou knowest that I am not guilty; thou knowest also that there is no iniquity in me. He that is pure thine eye shall see; verily there is none upright in Jacob. Job 36:1-10

When is it that thou learnest righteousness? be it no more: for if thou hadst known it, thou wouldest not be a nation as yet. Thou hast heard me, and art become wise to this end. And out of the earth shall come forth a king, and for aкова he will be exalted, and he will not be of mortal men. Job 36:11-15

The Lord is great in strength, because he provoketh not any thing that he created. Job 37:24


As the first man was of the earth, made of earth; so are these: the latter have not seen the evil and the good which came upon me. Job 1:21

Job, with his multitude of sheep, and his herds of cattle, and his great wealth of all kinds of other things, was exceedingly prosperous. The whole of this he had not been able to bear; but to lose all, and to lose it suddenly, was a trial which might well be expected to prove very trying. S. Augustine also suggests, that by the "end of the Lord," we may even understand in a secondary sense the coronation of Christ's sufferings by everlasting glory. Job's wealth and his success in business, were such as seems to have made his heart proud, and to have filled him with vanity. His wife and children being with him, were to be the best means of cheering him in his sorrow; but, on the contrary, his reference to the future, as not uncertain for himself, and not for them, excited in his mind the natural diverting reflection, that he might yet live to enjoy the fruits of his present prosperity. The same Object, or Antitype of Christ, was, on the contrary, represented as the object of his hope, and of his prayers. Hezekiah's song, in the thirty-seventh Psalm, may be considered as a parallel, in which he hopes to be delivered out of his distresses, and to be enabled to praise the Lord in the latter end of his days; and which is accordingly interpreted by some commentators to have been delivered by his son Manasseh, who succeeded his father on the throne. For the purpose of establishing this doctrine, it is necessary, first, to shew that the name of Jesus, and the name of His Antitype, were the great distinguishing characteristics of the Hebrew dispensation. The first part of this Text, from the fourteenth to the twentieth verse, is an argument of confirmation. If the Son of Man had been able to show himself in his present demonstrative and immediate operations, Job, who was approved to be a believing man, and therefore the type of one of His dispensation, might have been able to show his love to God, and his dependence on Him, and to have been enabled to behold the glory of God. Job 14:9-14

But there was a certain man of the children of the prophets, of the city of Tekoa, named Osea. And the Lord said unto him, Go, and acquaint Job of my sufferings. And he took, and went down to him; and Job had washed his face, and said, There is a difference between the spirit of a man that goeth upward, and the spirit of a beast that goeth downward! (Eccles. iii. 21). 

"God did not double his children to Job, in order that he might not despair of seeing again the prosperity of his sons, who had been lost; for the order that now is, he may know, that though they were taken from him, they were still alive; and that we also might know, that Job, who had buried ten children, and was himself buried by ten others, passed at death, as it were, from this world to another, and others will stand with him together at the Great Day. May we then be partakers of the eternal and infinite blessings to which he will be admitted, through Jesus Christ our Lord! To the same effect, S. Basil of Great (Arships. of Cæsarea in Cappadocia, vol. ii. p. 172) says in his twenty-first Homily, "on the duty of not cleaving to earthly things:" 'Do not busy thyself too much about the decrees of thy Master, but acquiesce in His wise dispensations. Whosoever He alloteth to thee, receive with joy. Show in adversity that thou wast not unworthy of prosperity. By such words as these, Job repulsed the assaults of the Devil, and routed him with a signal defeat and confusion. And what was the result? Disease fled from Job, as if it had attacked him in vain; his flesh flourished again in a second youth, his life blossomed again with every blessing, and double wealth flowed into his house from all sides. And why? In order that he might be seen to have lost nothing, and that he might have also another portion, as a reward of his piety. But whatever may have been taken from him, and whatever may have been doubled, and all the other joys of his uprightness; but his children, which sprung up in the place of those which he had lost, were only equal in number to them? The reason was, because his irrational animals, and all the wealth which he had lost, had wholly perished; but his children, who had died, were still living, as to the noblest part of themselves. Since, therefore, he was enriched by the bountiful Creator with other sons and daughters, that possession also was doubled to him, because those sons and daughters that were born after his affliction, were present with his children, who had perished, and his other sons and daughters, who had gone before, were awaiting the coming of their father; and all of them will hereafter encircle him, when the Judge of human life will gather together the Universal Church, at the sunsetting of the last trump, which will announce the Coming of the King, and will seal forth a loud Warum to the graves, and will require them to surrender all bodies that sleep there. And then those persons who seem to be dead, will anticipate those who are alive, and will stand first before the God of Jacob, and will see heaven; because he knew that the coming of his death was as clear to him as if he had seen it, as if he had beheld it, as if he had seen it in the mirror, as if he had beheld it face to face. And the reason was, that when God measured out to Job a double supply of all other wealth, He thought it enough to give him only the same number of children as he had before. Behold, what a harvest of blessings Job gathered by patience!' (S. Basil.) Cp. Tertullian, de Pænitentia, c. 14: 'Job que amiserat, conduli-cata possedit; et si illos quoque restituit voluntatis, pater iterum (oram) vocaretur, sed mulitum in illi die reddi sibi?' and so Olympiodorus, in Catenæ, p. 537. 'Jenima—dennos—Keren-happouch] Jenima, derived from yom, day, and so called from her beauty, and because Job had risen from the night of sorrow into the daylight of joy. Cp. xvii. 6; xxix. 3. Kezia, so named from the sweet spice, cassia (Ps. xvii. 9; Gen. 30:23); and Keren-happouch, i.e. 'blessed fruit,' was the eye of the ewe-women. See on 2 Kings ix. 30. The meaning is, that she needed no artificial cosmetics; or, as the Targum says, because great was the beauty of her countenance, and she was in herself a natural receptacle of ornament. Probably these children were by the same wife as he had at first (as Olympiodorus and others suppose); and if so, this would intamrate her repentance. On this question, see Corderius here, and the addition of the Septuagint. In a spiritual sense, the beauty of Job's daughters, their very names, Jenima, Kezia, Keren-happouch, speaking of light, grace, and sweetness (see on v. 14), are emblematical of the spiritual beauty which is in the outward form of beauty. There are children of the Light and of the Day (1 Thess. v. 5). They bring the fragrant offerings of acceptable gifts, like cassia and sweet spices, to God. (Cp. Ps. xlv. 8. Phil. iv. 18.) The names of Job's three daughters are mentioned, not the names of his sons; and it is said, that "their father gave them inheritance among their brethren." Some have supposed that certain regions of Arabia derived their name from those
the second, Keziah; and the name of the third, Keren-happuch. 15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and full of days.

daughters of Job, especially Jemima, or Jemima, the central province of Arabia (Forster, Geog. of Arabia, ii. 66; Carey, 422). However this may be, it seems that here also Job was typical of Christ, Who has raised Woean to a higher dignity than she ever before possessed, and has given her a heavenly inheritance with her brethren.

16. After this lived Job an hundred and forty years] Twenty years more than the entire age of Moses. If we suppose Job to have been sixty years of age at this time, and he could scarcely be less, having had a family of ten children, who it seems had grown up to manhood and womanhood (i. 4), Job's total age was 200 years.

Terah lived 205 years.
Job lived probably at least 200 "
Abraham 175 "
Isaac 180 "
Jacob 147 "
Joseph 110 "
Moses 120 "
Joshua 110 "

Here then is a presumptive argument that Job was not later than Moses.

"Holy Job in his words and his sufferings prefigured Christ," to quote the words of Philipps, somewhat modified, in S. Jerome's works (Appendix ad Tom. ii. p. 114, ed. Paris, 1699). "We read that the Lord accepted Job, after he had prayed, and offered sacrifice as a Priest (not of the order of Aaron) for his friends. So God accepts Christ's sacrifice and prayer for us. He 'accepts us in the Beloved' (Eph. i. 6), Who is our Great High Priest (Heb. iv. 14), after the order of Melchizedek (Heb. v. 6; 10; vi. 20); and Who is also our Propitiator with God (1 John ii. 2; iv. 10), our only Mediator (1 Tim. ii. 5). Who ever liveth to make intercession for us (Heb. vii. 25). The Lord gave to Job after his sufferings twice as much as he had before. And after Christ's sufferings, the Gentiles as well as the Jews were added to Him in His Church. All Job's brethren and sisters, and they who had been of his acquaintance before, came and did eat bread with him in his house. So all Christ's brethren, according to the flesh, namely, the Jews, will one day come and feed with Him in the spiritual communion of His Word, and will be admitted to His holy banquet. Job's friends comforted him over all the evil that the Lord had brought upon him. So Christ has seen of the travail of his soul, and is satisfied (Isa. liii. 11). And it is no small comfort to Him after His Passion that the whole World has been redeemed thereby. Every man gave to Job a piece of money. So, every one who comes to Christ by faith, must offer an oblation of himself to Him. The Lord blessed the latter end of Job more than the beginning. The beginning of Christ is in the Levitical Law, but the latter end is in the Gospel. The former is the shadow, the latter is its substance."

The names of Job's three daughters were Jemima (or, Daylight), Keziah (or, Cissia), and Keren-happuch (or, Horn of stibium). The first signifies the light and beauty of spiritual knowledge; the second, Keziah, the union of spiritual grace, and the fragrance of holy words and deeds, which follow (see Eph. v. 2. Phil. iv. 18); and the third, Keren-happuch, intimates a receptacle and repository of spiritual ornament. Such is the Christian Church, such is every devout soul in it. It has received the light of knowledge— the union of grace,— and it retains those graces, as in a spiritual cornucopia.

The daughters of Job had from him an inheritance together with his sons; because in the Church of God the weak have a portion with the strong; and in Christ Jesus there is "neither male nor female"; they are all one in Him (Gal. iii. 28).

Job died full of days, living, done, in the course of a few transitory days, what will last for all days. And all the faithful, and their deeds, have an everlasting existence in Job's divine Antitype, "Jesus Christ, the Righteous," to Whom, with the Father, and the Holy Spirit, be all honour and glory, now and for ever. Amen.
INTRODUCTION TO THE PSALMS.

Great thankfulness is due to Almighty God for His goodness in inclining the Church of England at the Reformation to appoint the Psalms for the daily use of her people; and manifold are the benefits which may be derived from the increased attention given in the present age to the cultivation of sacred song. But these advantages are not without their temptations. What we use often, we ought to use well. But it sometimes happens, that familiarity with the words of Holy Scripture impairs the sense of its meaning. Some who have spent a large portion of their lives in singing the sweet melodies of the Psalms in choirs of colleges and cathedrals, may still, it is to be feared, have only a superficial knowledge and faint appreciation of the divine virtue of those sacred strains which have been for many years almost daily on their lips.

S. Augustine says in his Confessions that he often heard it related of S. Athanasius,—who has commented on many of the Psalms, and has bequeathed to the world a valuable Essay on their uses, and on the best manner of using them,—that in his Church at Alexandria he ordered the Psalms to be recited in such a tone as to resemble reading rather than singing. And S. Augustine himself, while fully recognizing the spiritual benefits to be derived from choral singing of the Psalms, yet frankly makes this avowal,—“Whenever it happens that the singing of a Psalm affects me more than the words which are sung, then I am guilty of sin, and deserve punishment; and then I would rather not hear the voice of him that sings.”

These two Fathers of the Church, and Expositors of the Psalms, were conscious of the perils that might arise from the allurements of sweet sounds, beguiling the mind from the wholesome food of sound words; and they drew back with fear from the sin of affronting and mocking God with the utterance of the lips without the sacrifice of the heart; and they were not forgetful of the need which the Church has ever to bear in the mind the admonition of St. Paul, declaring that the two great purposes of Sacred Song are the teaching of sound Doctrine, and the ascription of Praise and Glory to God; and that therefore the resolve of the devout worshipper ever will be, “I will sing with the Spirit, and I will sing with the understanding also.”

It would seem, therefore, to be the proper work of a Commentary on the Psalms, to endeavour to minister help for an intelligent and devout use of them, so that the service of him who uses them may be more profitable to himself, and more pleasing to Almighty God.

1 S. Augustine, Confess. x. 33.
2 S. Athanasius, Epist. ad Marcellinum, vol. i. p. 783, ed. Pat. 1777. It is also prefixed to the fourth vol. of Breitinger’s ed. of the Septuagint, Tiguri, 1730. In that Epistle S. Athanasius has considered the question, why Psalms are sung. The following is a paraphrase of his words:—It may be asked, Why are the Psalms accompanied with music? Not, as some imagine, for the sake of pleasure. No. Scripture does not seek what is sweet, but what is profitable. The musical accomplishment of Psalms is designed to serve two purposes. First, that Holy Scripture may glorify God, not only by continuity of sound, but also by diffusion of it. Scripture glorifies God by continuity of sound in the reading of the Books of the Law and the Prophets, and in all the Historical Books, and in the New Testament. It glorifies Him by diffusion of sound in the singing of Psalms and Hymns: and thus we obey the precept to love God with all our strength. And secondly, this musical and vocal accomplishment of the Psalms serves the purpose of bringing all our faculties, bodily, rational, intellectual, and spiritual, into loving and harmonious sympathy and concert in the service of God; so that he who has “the mind of Christ” (as the Apostle speaks, 1 Cor. xi. 16) may become like a musical instrument, and that following the motions of the Holy Spirit, he may obey Him both in his members and in his affections, and be wholly subservient to the will of God.
3 See Col. iii. 16. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Cp. Eph. v. 18. No less than thirteen Psalms have the title "mesub, or instruction; an important fact, which may guide our judgments as to the true uses of Psalms and Hymns.

In the Hebrew MSS. the Psalms are entitled "Sepher Tehillim, or Book of Praises; a correct title, as describing their design generally, although only one Psalm, Ps. 146, has the name "tehillah in its title; but the word itself, tehillah (praise) occurs about thirty times in the body of the Psalms. In the tripartite division of the books of the Old Testament in Luke xxiv. 44, the Psalms are mentioned by Our Blessed Lord as holding a principal place in the Hebrew Chetubim, or Hagiographa. In some Hebrew MSS. of the German family, the Psalms hold the first place; but according to the Masora and the Spanish MSS., they hold the second place in the Hagiographa: cp. Corpus, Int. p. 87; Delitzsch, ii. 369.

A 3
With a view to this end, some introductory remarks may be here offered of a general character; what is more special will be reserved for insertion in the Commentary itself.

It appears to be supposed by some, that the Book of Psalms has been put together without systematic order; and that the Psalms may be regarded as detached compositions, rather than as integral parts of one well-organized whole. But surely such a view of the Psalms is erroneous, and is a fundamental hindrance to a correct estimate of them.

"Ovlo Psalmorum" (says S. Augustine) "miri magni sacramento videtur continerre secretum;" the order of the Psalms appears to me to involve a great mystery. Not only are the Psalms inspired, but the arrangement of them was not without the guidance of the Holy Ghost. The Psalms have been well likened to pearls strung together in a beautiful necklace; but this comparison does not adequately represent the connexion by which they are held together. Some evidence of this mutual contact and conjunction may be offered here, and it will be one of the designs of the present commentary to keep it steadily before the eye.

Let us open the Psalter. It commences, like the Sermon on the Mount, with a declaration of blessedness. The first Psalm begins with "blessed," the second Psalm ends with "blessed." Thus these two Psalms are linked together as a pair; and in this pair of Psalms we have an announcement of the Judgment to come, like the voice of the Baptist the herald of the Gospel. We have a view of the two classes into which the World is divided; first, that of those who meditate on the law of the Lord, and do it, and bear fruit; and secondly, that of those who meditate vanity, and who rebel against the Lord, and are scattered like chaff, and dashed in pieces like a potter's vessel. This view is extended from Sinai to Sion; from the giving of the Law to the preaching of the Gospel, and to the Second Coming of Christ.

This pair of Psalms is, as it were, a spiritual epitome of all history. Well may it be placed in the forefront of the Psalter.

The first and second Psalms are joined together by what we may venture to call catchwords, as well as by internal connexion of thought. It will be shown in the notes on the several Psalms, that such catchwords as these are discernible throughout the Psalter. They are like golden threads which weave the Psalms together into a beautiful tissue. They are like the golden taches which coupled together the curtains of the Tabernacle so as to "make one Tabernacle." Or, if we may presume to use another figure, derived from modern inventions, and descriptive of the mode in which these catchwords connect the Psalms with those which precede and with those which follow them, so that together they form one grand procession, they are like the couples used for linking carriages together in a railway convoy, so that they move forward simultaneously in their career, as it were, in one body animated by one soul.

But we may ascend to a higher level.

The connexion of the Psalms is not merely an outward one of language, it is also an inner one of mind and spirit. We need not dwell on evidences of internal congruity afforded by such facts as these, that all the fifteen "Songs of Degrees," as they are called, although belonging to different periods of time, are arranged together in the Psalter in one group; and that all the five Psalms at the close of the Psalter begin and end with the word "Hallelujah." As Eusebius observes, the Psalms are not placed in chronological order, but are disposed according to a law of inward affinity. And we may proceed to affirm that this law of inward affinity is grounded on their relation to Christianity. We need not hesitate to assert with S. Chrysostom, that the more the organic structure of the Psalms is analyzed, the more it will be recognized to have been pre-adjusted by the Holy Spirit Himself to the doctrines of the Gospel of Christ.

This is a view of the Book of Psalms which imparts fresh interest and beauty to it, and affords

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1 S. Augustus, In Ps. 150. 2 Matt. v. 3.
4 The word signifying meditate is repeated in the original Hebrew, to mark the contrast. See note on ii. 1.
5 These catchwords are "blessed," in i. 1, repeated in ii. 12, the way, in i. 1, 6, repeated in ii. 12, meditate, in i. 2, repeated in i. 6, where our English Version has "imagine." 6 See, for example, the notes on iii. 1; v. 1; vii. 12, and psalmum throughout the Commentary.
7 Compare the remarks on this subject of Delitzsch, "Symbolae ad Psalmon Illustrandos Isagogice," Lips. 1846, pp. 40—72, in what he calls a "Tabula connexionis singulorum Psalmorum;" and compare also Dr. Kay's valuable work, Translation of the Psalms, p. 334.
8 Exod. xxvi. 6.
9 Or "Songs of the Up-going," see Ps. 129.
10 Eusebius, in Ps. 63, in Montfaucon Coll. nov., i. p. 300.
11 It is a profound remark of that great Expositor, that the Psalms are evidently not arranged in chronological order, but are disposed with a prophetic reference to the actions and sufferings of Christ. See S. Chrysostom, in Ps. 58, in Cordier Catena, tom. ii. p. 152. This remark of S. Chrysostom may be coupled with that golden rule of the great Western Commentator on the Psalms, S. Augustine, "Whenever a man feels any doubt or difficulty in his mind, on hearing any portion of Holy Scripture, let him not depart from Christ; and when Christ is revealed to him in that portion of Scripture, let him understand that he has caught its meaning." S. Aug. in Ps. 96.
an additional argument in behalf of Christianity. That the Psalms testify of Christ, Christ Himself affirms; that Christ Himself speaks in them, and that they prophesy of Him, His Apostles assume as a most certain truth, and the whole system of the ancient exposition of the Psalms rests upon this foundation. Tertullian, S. Jerome, and S. Augustine declare the sense of all Christian Antiquity when they say that almost all the Psalms represent the person of Christ; and S. Augustine, hence takes occasion to remind his Christian hearers, that they, who have the Gospel, may derive more pleasure from the Psalms than was derived by those who first heard them, or than by David himself, who was employed by the Holy Spirit to write them. And S. Jerome says, “David, the king and prophet, foretells Christ and His Church. David, who is our Simonides, Alcæus, and Horace, celebrates Christ with his lyre.” And S. Hilary says, “We must not entertain a doubt, that those things which are spoken in the Psalms are to be understood by the light of the Gospel; and that by whomever the Holy Spirit there utters His words, they are to be referred to the Advent of our Lord Jesus Christ, His Incarnation, Passion, and Kingdom, and to the glory of our Resurrection.” The Universality of the Psalter is evident from this consideration:—Every other Book of the Old Testament has its counterpart in the New. The Books of Moses and the other historical Books have their correspondents in the Gospels and the Acts; the didactic Books have theirs in the Epistles; the Prophets have theirs in the Apocalypse; but the Psalter has no echo in the New Testament. It is its own echo. It belongs to both Testaments. It speaks of Christ, and Christ speaks in it. It is the Hymn-book of the Universal Church.

But this is not all. This divine foresight of Christ, which animated and guided the composers of the Psalms, regulated also the order in which the Psalms are arranged. Why is it that the third Psalm, which describes the rebellion of Absalom, is placed next after the second Psalm? On chronological grounds it has no claim to such a position; for the rebellion of Absalom was at a late period in David’s life, and long subsequent to the event which is the subject of the fifty-first Psalm. The reason doubtless was, because the second Psalm had described the rebellion of the World against Christ, and because David was a figure of Christ; and because the Holy Spirit, Who guided the arrangement of the Psalms, would suggest to us, by this juxtaposition, that we ought to see in Absalom’s insurrection against David a prophetic figure of the unnatural rebellion of unthankful men against Christ, his Divine Antitype.

Single examples of this kind of pre-adjustment cannot do justice to the principle here affirmed.

The reader’s consideration is therefore crave[d] to the numerous exemplifications of it which will be pointed out in the following notes. By way of specimen, he may be requested to consider, whether it can be by chance, that, after the wonderful prophecy of the Passion of Christ in the twenty-second Psalm, we are led in the next Psalm to contemplate Christ as our Shepherd going before us, and leading us through the dark valley of the shadow of Death; and that in the next Psalm we are brought to behold Christ Risen from the dead, and Ascended into heaven; and in the next Psalm we are encouraged to lift up our hearts to Christ sitting in heaven, and to pray to Him for pardon and peace through His powerful Intercession; and in the three next Psalms to seek for grace in communion with Him in His Church; and in the next Psalm,—the twenty-ninth,—to behold the power and grace of the Holy Spirit, sent by Him to abide for ever with His people, and to give them the blessings of peace.

It is hardly possible to read or hear this octave of Psalms without meditating on the great Articles of the Christian Faith, not only separately, but conjointly, and as harmoniously connected together in the Psalter, in a definite order and sequence, as they are arranged in the Creed of the Church; “I believe in Jesus Christ His only Son, our Lord,—Who Suffered under Pontius Pilate, was Crucified, Dead, and Buried—He Ascended into heaven and Sitteth on the right hand of God


2 See Acts ii. 20–34. The bearing of this truth on what are called “The In prophetical Psalms,” is of great importance. See below, on Ps. Isx. 22–28; and on Ps. cxix. 10–31.

3 Acts i. 16; 20; ii. 25, 31, 34; iv. 11, 25; xiii. 22. Rom. iii. 10; viii. 30; x. 18; xi. 9; xv. 3, 9, 11. Heb. i. 5, 9, 10, 13, &c.

4 Tertullian, c. Praxeum, c. 11.

5 S. Jerome, Epist. 103.

6 S. Augustine, De Civ. Dei. xvii. 14; and throughout his Commentary on the Psalms.

7 See S. Augustine, in Ps. 101: “Quando scribentur hae, non ita proderant cise inter quos scribentur: scribentur enim ad prophetandum Novum Testamentum inter homines qui vivificant ex Vetere Testamento.”

8 Cp. S. Augustinæ, in Ps. 21: “Quae omnem te verteris, Christus est;” and on Ps. 59: “Vix est ut in Psalmis inveniam voces, nisi Christi et Ecclesiae.” Compare S. Chrysostom’s Summary of the Prophecies concerning Christ in the Psalms, in Ps. 50, tom. i. p. 711, ed. Savill; and S. Athanasius, ad Maresiam, near the beginning; and see his words, below, p. xiv.

9 S. Hilary, Prolog. in Psalm, § 5.

10 See above, Prelim. Note, § 2. Sam. xv.; and the notes to Ps. 3, Prelim. Note.

11 See, for example, Psalms 8. 15. 19. 20. 23. 24. 32. 38. 42. 45. 46. 47. &c.
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the Father Almighty. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting."

The Psalms are a prophetic Creed. And in proportion as we proceed in our course through the Psalter, we find that the great doctrines of Christian Truth are gradually revealed with greater clearness and fulness. For example, we have a view of Christ’s Passion in the twenty-second Psalm; but it is not till the forty-fifth Psalm, that the Church of Christ is revealed as the Bride and Queen at His right hand; and it is not till the sixty-eighth, that we have a distinct vision of the graces and glories of Pentecost. And the "Songs of Degrees" or "Up-goings" in the latter portion of the Psalter prepare the Church for her own Ascent, after her pilgrimage in this world, to the heavenly Sion; and the Hallelujah-Psalms, with which the Psalter ends, are a prelude to the everlasting Hallelujahs of the Church glorified before the Throne of God.

The Book of Psalms, viewed in this light, may be likened to some noble ship, rigged in gallant trim, and riding majestically over the waves. Its sails are filled with the breath of the Holy Ghost, and at its helm sits Christ, and steers it in its course.

Other evidence of the harmonious arrangement and unity of the Psalter may be derived from the following considerations:—

The Psalms form one Book; they are called "the Book of Psalms" by our Blessed Lord and His Apostles in the New Testament; and, as the Hebrew and Christian Expositors agree, they are composed of five parts, sometimes called five Books.

The Psalter is a poetical Pentateuch. It extends over a thousand years, from Moses to Malachi. In it the Hebrew History is set to music; and this Oratorio in five parts might be entitled the "Messiah," for He is the subject of it.

Analyze its structure, and this will clearly appear. After the prologue, or overture, formed of the first two Psalms, we have a description of the insurrection of Absalom against David, in the third Psalm, placed next to a Psalm which (as explained in the New Testament) describes the rising of the World against Christ. The First Book of the Psalter ends with the forty-first Psalm, which pouring a later and more formidable insurrection against David—that of his son Adonijah, leagued with Joab, the captain of David’s host, and Abiathar the priest, when David was old and enfeebled, and was laid "on the bed of languishing;" and this, as our Lord Himself has taught us, was also prophetic of the conspiracy of Judas and the Jews against Christ.

The Second Book of the Psalter ends with a pair of Psalms, the seventy-first and seventy-second, which, by a process of repetition, recapitulation, and enlargement with ampler detail—a process familiar to the student of Scripture prophecy—brings us to the same period of David’s life as the forty-first Psalm had done; and exhibits him praying that he may "not be forsaken" when he is old and grey-headed; and displays him rising up from that "bed of languishing," and going forth "in the strength of the Lord God," from that chamber of sickness, on which we had seen him laid in the forty-first Psalm, and reviving as it were in the freshness of youth in Solomon his son and successor, and forming, conjointly with Solomon, a magnificent composite type of Jesus Christ, Who is the True David and the Divine Solomon, the Lord of battles and Prince of Peace, the Preparer for the Temple of the Church, and the Builder-up of that Temple; and Whose Victory, Resurrection, and Eternal Kingdom were symbolized by this rising up of David, and by his "showing God’s strength to that generation;" and by his going forth from his sick chamber, to the confusion of his enemies and to the joy of Israel, whom he had convoked to that great national Assembly which he then addressed, and to whom he presented his son Solomon, and showed the pattern of the Temple; and by the succession of his son Solomon to the throne of Israel and Judah, in David’s lifetime; so that there was no break in the Hebrew monarchy. The divine promise of the monarchy of the Messiah from the tribe of Judah and lineage of David, was the anchor of the

1 Luke xx. 42. Acts i. 20.
2 S. Ambrose, in Ps. 40: "In quinque libros divisum videtur esse Psalterium." He then states what Psalms are included respectively in each book; and S. Jerome al Cyriacum (li. 698): "Auiton Hebrei a sae Psalmorum Volumine quinque libros continuer;" and S. Hippolytus, and S. Epiphanius (De Mens. e. 5), call the Psalter a Pentateuch (Carpzsor, Introil, p. 131. Cps. Delitzsch, ii. p. 382).
3 The 90th Psalm was written by Moses; and many of the Psalms in the last Book of the Psalter belong to the age of Malachi.
5 See the notes, below, on Ps. 41, and c. 3 of that Psalm.

See Ps. xii. 9.—words adopted by Christ Himself to describe that conspiracy against Himself.
7 Ps. lxxi. 15.
8 Cps. Bossuet, Prolegom. in Psalmos, § vii.: "David ob eam causam erectus est in regnum, ut regno Christi prudenter; dictissimum Solomoni ille pacificum in quo interemerur Christiani paeis Principum;" and see above, Introil. to Samuel, p. xiv.; and below, Prelim. Note to Ps. 72.
9 Ps. lxxi. 18.
10 See below, on Ps. 72; and above, Prelim. Note to 1 Chron. xxviii.; and on 1 Chron. xxviii. 11.
11 Gen. xlix. 10.
12 2 Sam. vii.
hopes of David and of the Hebrew Nation, and of all the faithful, who were moored thereby in safety amid all the storms of this world. And this promise is, as it were, the anchor also of the Psalter itself, on which it rides in steadfastness and peace.

The Third Book of the Psalter ends with the eighty-ninth Psalm.

In that Psalm, we do not see David in peril, as we have seen him at the end of the two former Books, but we behold the House of David itself in jeopardy. The seventy-first and seventy-second Psalms, at the end of the Second Book, had displayed the dangers which threatened David himself, and had displayed also David's deliverance from peril, and had exhibited David's glory, continued and enhanced in his son Solomon, and in the splendid anticipations which Solomon's reign afforded of the Messiah's universal dominion.

But in the eighty-ninth Psalm, at the close of the Third Book, the lustre of that glory has been dimmed, in Solomon's degenerate son and successor Rehoboam. The kingdom was then rent in twain by the schism of Jeroboam, and Jerusalem itself was pillaged by the arms of Shishak the king of that selfsame country, Egypt, which had been formerly humbled by the God of Israel, to which a reference is made by the author of that Psalm, Ethan the Ezrahite, probably one of Solomon's aged counsellors who rued the infatuation of Rehoboam: "Thou brakest Rahab (Egypt) in pieces, as one that is slain."

Therefore this Third Book closes, as the First had done, with a doxology, "Blessed be the Lord for evermore. Amen." A similar doxology stands at the end of the Second Book of the Psalter, and at the end of the Fourth Book of the Psalter, growing with increasing fulness as years roll on.

"Blessed be the Lord God of Israel from everlasting to everlasting;
And all the people say, Amen. Praise ye the Lord."

And after an interval of many hundred years this doxology burst forth from the loosened tongue of Zacharias the Priest, the father of John the Baptist, when he was filled with the Holy Ghost, and when he saw the fulfilment of that blessing, in Christ, of the seed of David:

"Blessed be the Lord God of Israel,
For He hath visited and redeemed His people,
And hath raised up a horn of salvation for us,
In the house of His servant David:
As He spake by the mouth of his holy prophets,
Which have been since the world began;
That we should be saved from our enemies,
And from the hand of all that hate us."

The Fourth Book of the Psalter begins with the ninetieth Psalm. In that Psalm, Moses "the servant of God" is introduced to our view. He had brought forth the people of Israel with triumph from the land of Egypt—that selfsame nation which humbled Israel in the unhappy days of Rehoboam, as is described in the foregoing Psalm, the eighty-ninth. With great propriety, therefore, "the Prayer of Moses, the man of God," is inserted in this place. The mind is thus drawn off from the humiliation of Israel by Egypt under King Rehoboam, to the victory of Israel over Egypt at the Exodus in the days of Moses: and it is comforted by the consolatory assurance that the power

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1 See the example of this, in Isaiah's assurance to King Ahaz in his trouble (Isa. vii. 14): "Behold, the Virgin" (i.e. of the house of David) "shall conceive, and bear a Son, and shall call His name Emmanuel." Therefore, fear not. The house of David is indestructible; it is immortalized in Christ the King of the house of David, very Man and very God.

2 As S. Ambrose says, on Ps. 40: "The Second Book of the Psalter ends with a Psalm (the 72nd) which announces in prophetic language the peaceful reign of Christ throughout the world."

3 See below, on Ps. 80, Prelim. Note.

4 Ps. lxxxix. 10.

5 Ps. lxxxix. 52.

6 Ps. cx. 3.

7 Ps. lxxii. 18.

8 Ps. cvi. 48.

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and love of Jehovah to Israel extends backward to the Creation itself, which Moses had described in Genesis, and reaches forward to eternity:—

"Lord, Thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting
Thou art God.

O satisfy us early with Thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein Thou hast afflicted us,
And the years wherein we have seen evil."

This Fourth Book of the Psalter carries us back, as we see in the ninetieth Psalm, to Moses and to the Exodus from Egypt; and with a comprehensive sweep (expressed in the words of that Psalm, "a thousand years in Thy sight are but as yesterday") that Book reaches forward over ten centuries to the days of Ezra, the second Moses, and to the Anodus of Israel, or their return from Babylon. And it closes with a Psalm, the 106th, which combines those two merciful visitations together with their entrance into the Promised Land, which were prophetic figures of the World’s Exodus and Anodus in Christ, and of its Eisodus, through Him, into the Land of its everlasting rest.

"Save us, O Lord our God,
And gather us from among the heathen,
To give thanks unto Thy holy Name,
And to triumph in Thy praise.
Blessed be the Lord God of Israel
From everlasting to everlasting:
And let all the people say, Amen,
Hallelujah. Praise ye the Lord."

The Fifth or last Book of the Psalter begins with the 107th Psalm, which represents that prayer as fulfilled; and displays the people as gathered from the lands of their exile, and restored to their own home at Jerusalem.

"O give thanks unto the Lord, for He is good:
For His mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom He hath redeemed from the hand of the enemy;
And gathered them out of the lands,
From the east, and from the west,
From the north, and from the south."

Although the Psalms are not placed in the order of their composition, yet there are chronological principles involved in their arrangement.

For example, the Psalms which form the First Book of the Psalter are due to David; and the forty-four Psalms of the last Book of the Psalter, though they were not all written after the return from Babylon (for many of them are adopted from the age of David, and one of them from Solomon), yet were placed together in the last Book of the Psalter, as being specially appropriate to that period; as expressing the feelings of the captives at Babylon, and of the pilgrim tribes returning with joy to Jerusalem.

One Psalm of that Book, the 118th, was sung at the Dedication of the Temple at Jerusalem by Joshua and Zerubbabel after the return from Babylon. The next Psalm, the 119th, has been attributed with great probability to Ezra, the restorer of the Law; and several of these may be assigned to Nehemiah, the builder of the Walls of Jerusalem, and his companion.

Indeed, the best Commentary on this last portion of the Psalter is to be found in the Books of Ezra and Nehemiah.  

1 Ps. xc. 1, 2, 14, 15.
2 Ps. xc. 4.
3 If we may venture to coin this word (Anodus). It would be convenient in Hebrew history to adopt two words (formed on the analogy of the word Exodus), to mark two other great eras in that history, viz. Eisodus, for the entrance of Israel into Canaan under Joshua; and Anodus, for the return of the Jews from Babylon.
4 "The pleasant land" of that Psalm (v. 21).
5 Ps. 127.
6 See Ps. 127.
7 See Ps. 118, Prelim. Note; and Psalms 125, 126.
8 See Ps. 119, Prelim. Note.
9 See Psalms 120, 121, 123, 128, 130. See also Ps. 102.
10 "A Prayer of the Afflicted," in the preceding Book, the answer to which is seen in this Book. See Ps. 117, and Prelim. Note.
11 See above, the Introduction to those Books.
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This last portion of the Psalter (Ps. 107—150) contains that beautiful and interesting group of fifteen Psalms called "Songs of Degrees," or, "Songs of the Up-goings" (Ps. 120—134), which describe the feelings of faithful Israelites in their up-goings to worship God in His house of prayer and praise; whether it be the going up of David, carrying the Ark to mount Zion, and leading the train of joyful worshippers thither; or whether it be the up-going of Solomon, the builder of the Temple; or whether it be the up-goings of Jehu and Zerubbabel from Babylon, when the Lord turned again the captivity of Zion, and they were like men that dream; and when they took down their harps from the willows by the waters of Babylon, on which they had hanged them, and went up to Zion, and rebuilt the Temple of Jerusalem; or whether it be the up-going of Ezra, the scribe and priest, and of Nehemiah the Tirshatha, the builders up of the Hebrew nation in religion and morals, and the builders up of the Walls of Jerusalem; or whether it be the subsequent up-goings of successive generations of pilgrim tribes at the annual festivals to that City and Temple, which, as the prophets Haggai, and Zechariah, and Malachi foretold when they encouraged the builders, would in the fulness of time be visited by the great Antitype of David and Solomon, the Divine King of Israel, the Lord of the Temple, and the great Antitype also of Jeshua the High Priest, and of Zerubbabel the leader of Israel in their recovery from bondage, and the great Antitype also of Ezra "the helper" and of Nehemiah "the comforter,"—Jesus Christ,—Who would redeem His people from a worse bondage than that of Egypt and Babylon, and Who would go up to the Temple of Jerusalem, and would afterwards go up on the clouds to the heavenly Zion, to which the hearts of the faithful are ever going up in prayer and praise, and to which, at His Second Coming, there will be a great Up-going of all His people, "to meet the Lord in the air, and to be for ever with the Lord."

These Songs of Degrees, or Up-goings, are followed by a Psalm of Hallelujah, which is succeeded by a Psalm of Praise and Thanksgiving to the Lord, in which the words "for His mercy endureth for ever" are repeated twenty-six times; and by a Psalm rehearsing the sorrows of the Captivity at Babylon, which checked the tide of sacred song; and by two Psalms of thanksgiving of David, followed by four Prayers of David, and two more Psalms of David; as if the pilgrim tribes rejoiced to regard David as their head and representative, and as the exponent of their thoughts, and as inviting them all to dwell together in unity. David is brought forward to mingle with the pilgrim tribes coming up from Babylon; as the Ezechiel were invoked of old,—with noble aspirations of an imaginative patriotism worthy of a purer faith,—to fight side by side with the Greek combatants in the glorious conflict of Salamis.

In these last Books, the Psalter expands itself, and assumes a Missionary character. It anticipates the glad tidings of the Gospel, and embraces all Nations in the one fold, and enlists all voices of the World in the worship of the God of Israel. It appeals to the Elements themselves to join in the chorus of praise, and it ends its course in a series of five Psalms, each of which begins and ends with Hallelujah, and thus its voice melts away in the Hallelujahs of the Apocalypse, which rise for ever and ever before the throne of God.

On the date of the arrangement of the Book of Psalms.

By whom the Psalms were arranged in their present order, is not certain. It has been ascribed with great probability to Ezra, "the priest and ready scribe in the Law of Moses," who was endued with spiritual gifts, and had a principal part in completing the canon of the Old Testament, and in settling the religious affairs of the Hebrew nation after the Captivity, in conjunction with Nehemiah, and with the prophets Haggai, Zechariah, and Malachi.

1 Psalms 122, 124. 2 Ps. 127. 3 Ps. 126. 4 Ps. 137. 5 Cp. notes on Psalms 123, 125, 128—130; and Ps. 102. 6 See above, on Ezra x. 1; vi. 14; and the Introduction to the Books of Ezra and Nehemiah. 7 On the typical relation of all these persons to our Blessed Lord, the King, Priest, Prophet, Redeemer, and Consoler of all true Israelites, see the remarks above, in the Introduction to the Books of Ezra and Nehemiah, pp. 256, 297. 8 I Thess. iv. 17. 9 See Ps. 105; and notes there. 10 Herod. viii. 64. Vol. IV Part II. 11 Hence S. Ambrose (in Ps. 40) says well: "Psalterium est homo consummatus in Christo." 12 Psalms 146—150. 13 Rev. xix. 1, 3, 4, 6. 14 S. Hilary (Prede. in Psalmo) expresses the prevailing opinion of Christian Antiquity when he says, "Ezra eduxit Psalmon post captivitatem in unum librum collegisse," and so S. Jerome, ad Sophronium, p. 92; and the testimonies of S. Chrysostom and others, to the same effect, are cited in Holtzinger, Thesaur. Philol. lib. ii. p. 492. Cp. Cyprian, Introd. p. 108. 15 Ezra vii. 6, 11, 12, 21; and Neh. viii. 1, 4, 9, 13; xii. 26.
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Some modern critics 1 indeed have assigned a large number of the Psalms to a later age, especially to the times of the Maccabees.

But this theory is opposed to the consent of the Hebrew Church, and is combated by many recent critics 2. It would not have been possible that the Hebrew Manuscripts should all agree, as they do, in recognizing only one and the same body of Psalms, if there had been two distinct recensions of them, one in the days of the return of the exiles after the captivity in the days of Ezra (when, according to Hebrew authorities 3, the canon of Scripture was sealed), and another in the days of the Maccabees.

Doubtless, collections of the Psalms existed for the public service of the Tabernacle in the age of David 4, and for the use of the singers of the Temple in the days of Solomon, Jehoshaphat 5, and Hezekiah 6. Whoever arranged the Psalms in their present order, would certainly have a reverent and affectionate regard to the form of those earlier collections. Probably the First and Second Books of the Psalter existed in their present shape in the days of Solomon himself.


With this question of the arrangement of the Psalms is connected another, which concerns the names of the Divine Being in the Psalter.

It cannot be an accident, that in the First Book of the Psalter the sacred Name JEHOVAH (the Lord) occurs two hundred and seventy-two times, and the Name ELOHIM (God) occurs only fifteen times; that in the Second Book, the Name JEHOVAH occurs only thirty times, and the Name ELOHIM one hundred and sixty-four times; in the Third Book the Name JEHOVAH occurs forty-four times, and the Name ELOHIM forty-three times; in the Fourth, JEHOVAH 193, ELOHIM not once; and in the last Book, JEHOVAH 236 times, and ELOHIM only seven 7.

That the use of these Names has no direct chronological significance, and that the Psalms in which the Name ELOHIM occurs are not necessarily older than those in which JEHOVAH is found, is now generally recognized by the best biblical critics 8.

It is not possible in a brief compass to analyze the considerations which seem to have determined the use of these Names, and which suggested the preference of the one to the other. This must be reserved for further investigation in the following notes 9. But the root of the matter lies in the fact, that the sacred Name JEHOVAH represents the Ever-living, Self-existing, One First Cause, as opposed to all pretenders to existence independent of Him, and even in opposition to Him, such as the false deities, or non-entities of heathenism 10,—for example, the idols of pagan Egypt and Babylon. The Name JEHOVAH represents Him Who chose Israel from among all the nations of the world, to be a depositary and witness of His true religion and worship, and Who manifested His love and glory to Israel, and entered into a covenant with Him as His peculiar people at Sinai, and pledged Himself to be the Protector of Israel, if Israel would serve Him, and Who put His Name in His chosen sanctuary at Sion, and dwelt there between the cherubim, and Who solemnly promised to David that his seed and monarchy should exist for ever in Christ.

1 Bertholdt, Psalms, Hitzig, Lengerke, Olsannaes, and others. "The extent" (says Dr. Davidson, ii. 260) 2 to which Hitzig has pushed this theory, is extravagant; for he holds that from the 31st Psalm and onward not a single pre-Maccabean Psalm occurs in the Book. Olsannaes has gone beyond Hitzig in assigning no Psalm whatever to the Davideic or Solomonic period, but throwing the most of them into the Maccabean time, even down to the age of John Hyrcanus. This is decidedly erroneous. The canon was completed before then, according to the best evidence we have on the subject. The prologue of the Greek translator of Jesus Sirach's Book (Ecclesiasticus) appears to imply that his grandfather lived at the commencement of the Maccabean time; yet the Law, Prophets, and the other Books (Heptateuch) already existed. And how could Maccabean Psalms get into the First, Second, and Third Books of the collection (the Psalter)? Neither Hitzig nor Olsannaes has succeeded in weakening the force of Hustler's arguments against Maccabean Psalms. See his Commentatio Critica, de Psalmis, Maccab., 1827, 1832, 1837.


3 By whom Macliah is called "the Seal of the Prophets;" and the framers of the Septuagint, who ascribe some Psalms to Haggai and Zechariah (e.g. Psalms 116–148), knew nothing of any Psalms composed by any later writers.

4 See 1 Chron. xxvi. 5; xxiv. 15; xxv. 1–4. See 2 Chron. xxxviii. 24; xxix. 25, 30; where it is related that Hezekiah appointed the Levites to praise the Lord, in the words of David and Asaph the Seer (Deiters, ii. 375–377).

5 Cp. 2 Chron. xviii. 5–9.


7 See the Table in the Symbols of Deiters, pp. 2–5. This enumeration does not extend to passages where Elohim is combined with the "pronominal suffix" (e.g. my God), nor to the titles of the Psalms, nor to the doxologies at the end of the Books. See also the excellent remarks in Appendix I. to the Rev. J. F. Thropp's Introduction to the Psalms, 1860, vol. ii. pp. 351–311, which deserve attentive perusal. Cp. Haeuwerck's Einl. p. 277; Keil, Einl. p. 277; Deiters, ii. 388.

8 As Deiters, Haenchenberg, Keil, Perowne, Thropp, and others; and see the Five Lectures of Dr. Edward Harold Browne, now Bishop of Ely, on the Pentateuch and the Elohistic Psalms. Lond. 1863.

9 See, for example, the notes on Ps. 42, and on Psalm 53, 57, and 68.

10 See above, on Gen. ii. 4. Exod. vi. 4.
INTRODUCTION TO THE PSALMS.

Thus the Name Jehovah in the Old Testament prepared the way for the revelation of the Name of the Ever Blessed Trinity in the Gospel.

The Name Elohim represents God as known from the Volume of His Works rather than from the Volume of His Word. It represents God as the God of Nature, rather than as the God of Grace. It represents Him as the Creator seen in His creatures. It is rather the Name which men gave to God, than that which God chose for Himself. Hence it follows that even the heathen, who worshipped the hosts of heaven, might regard their deities as Elohim; but they never dreamt of calling them by the Name of Jehovah.

The existence of these Names, Elohim and Jehovah, is of inestimable value to Hebrew and Christian Theology. The assertion that “Jehovah is Elohim” (i.e. that the Lord He is God); that “it is He Who made us, and not we ourselves,” and that “the Lord reigneth” as universal King, contains the essence of all missionary preaching. It declares the Divine attributes of the One True God, and denies the claims of all rivals to the prerogatives of Him Who was worshipped at Sinai and Sion, and Who is adored in the Christian Church.

Such considerations as these will serve in great measure to account for the adoption of the name of God that is used in the several portions of the Psalms respectively. Hence we see the reason why the Name Jehovah predominates in the First Book of the Psalter. That Book was composed entirely, or almost entirely, by David, the sweet Singer of Israel, for the use of the Hebrew Nation, and has no relation to any people but to the Church of God.

To illustrate this by examples. The sixty-seventh and sixty-eighth Psalms refer to two very remarkable passages of the Pentateuch, where the name Jehovah is used; and in both those Psalms the name Elohim is substituted in its stead;

The sixty-seventh Psalm refers to the sacerdotal benediction in Num. vi. 24, which was,—

“The Lord (Jehovah) bless thee and keep thee;
The Lord make His face shine upon thee and be gracious unto thee;
The Lord lift up His countenance upon thee, and give thee peace.”

When the Priests of the Hebrew Nation used this benediction, they executed the commission of Jehovah, Who said, “They shall put My Name upon the children of Israel, and I will bless them.”

It is clear from the considerations above stated, that the Aaronical priests, in blessing an Israelite, could not use the name Elohim there instead of Jehovah; they could not say, “Elohim bless thee.”

But it is no less true, that the Psalmist, being a devout Israelite, and knowing that there is but One Fountain and Well-spring of blessing, namely, the Lord Jehovah; and bearing in mind that Aaronic benediction, and also regarding himself as a member of the Church Universal,—embracing with true Catholic love, as he does in the sixty-seventh Psalm, all other nations of the world,—could say and would say, with the greatest force and propriety,

“God (Elohim) be merciful unto us, and bless us;
And cause His face to shine upon us. Selah.
That Thy way may be known upon earth,
Thy saving health among all nations.
Let the people (nations) praise Thee, O God;
Let all the people (nations) praise Thee.”

By this modification of the name, the Psalmist declared that the Jehovah of Israel is also the Elohim of the Universe; and that He regards all nations with fatherly love as His people; and that He will admit the Gentiles to equal privileges with the Hebrews, and will shower down blessings upon all.

Here then was an anticipation of the Gospel.

The next Psalm, the sixty-eighth, displays a similar modification, for a similar reason.

That Psalm begins with adopting the divinely-appointed watchword which was the signal to Israel for the setting forth of the Ark in the wilderness,

“Rise up, O Lord (Jehovah), and let Thine enemies be scattered.
And let them that hate Thee flee before Thee.”

1 Evidences of this are visible in the Triune Benediction, in Num. vi. 22–27; and in the Tresagion, in Isa. vi. 3, which were preludes to the universal commission to administer Christian Baptism in the Name of the One Lord in Three Persons,—the Father, the Son, and the Holy Ghost (Matt. xxviii. 19),

2 See Ps. xcv. 3; c. 3. Cp. xcvii. 4–10; xviii. 1–5. 8, 9; and 1 Kings xviii. 39.

3 See on Psalms 93. 97. 99.

4 See Num. x. 35.
Moses could not properly say, in the midst of the congregation of Israel, "Rise up, O Elohim, and let Thine enemies be scattered."

But the Psalmist is there foreshadowing, in that great Pentecostal hymn (Ps. 68), the triumphs of Jehovah in Christ over all nations; and therefore, remembering the watchword of the wilderness, and universalizing it into a signal for the victorious march of the Ark of God's Catholic Church throughout the World, after the outpouring of the Holy Ghost, which he foretells in that Psalm,

he says, with great power and beauty,

"Let God (Elohim) arise, and let His enemies be scattered;

And let them that hate Him flee before Him."  

A similar modification has been introduced into the fifty-third Psalm, which is a reproduction of the fourteenth Psalm. There also the Sacred Name Jehovah is universalized into Elohim, for like reasons. Such considerations as these will suggest the causes for which the name Jehovah prevails in the last Book of the Psalter. That Book has a missionary character. One of its main designs is to proclaim to all the world, that Jehovah, the Lord God of Israel, is the only God, and is to be adored and glorified by all Nations. Its scope and end may be expressed by the words with which every one of its last five Psalms begins and ends, viz., "Hallelujah, Praise ye the Lord."

The grounds for the preference of Elohim in the Second Book will be considered hereafter.

On the Authors and Titles of the Psalms.

With regard to the Authors of the Psalms, S. Jerome makes the following statement: "We bear witness that the Psalms were written by those Authors whose names appear in their titles,—viz. by David, Asaph, and Jeduthun (or Ethan); by the sons of Korah, by Heman the Ezrahite, by Moses, and by Solomon; all which were arranged in one volume, or roll, by Ezra."

If by the name titles we understand the superscriptions in the Hebrew original (not those also which have been added in the Greek and other Versions), we may accept this declaration as correct.

In confirmation of it, it may be observed that the ancient Hebrew Church received the titles (which specify the names of the Authors) as integral parts of the Psalms to which they are prefixed; and these titles contain independent information, which could not have been evolved from the Psalms themselves by later induction, nor have been derived from any extant histories, and which is often of such a high antiquity as to have presented difficulties even in the age when the Septuagint Version was made, and to baffle the endeavours of critical ingenuity to explain them.

Consequently, these titles were justly regarded by ancient interpreters as of great value, not only as indicating the names of the Authors of the Psalms, but also as specifying the occasions on which they were written; and many of the best modern Expositors are of the same opinion. It is much to be desired that the titles, which are found in the Hebrew Manuscripts, were inserted in our Version of the Psalms in our Book of Common Prayer, as well as in our Bible Version. They are not found in the Latin Vulgate, hence probably their absence from our Prayer Book. Happily our Bible Version, being made from the original Hebrew, may familiarize English readers with them.

According to this specification we have the following list of Authors of Psalms:

1. Moses, author of one Psalm (Ps. 90).
2. David, of seventy-three Psalms.
3. Solomon, of two (Psalms 72 and 127).

1 See Ps. 68, Prelim. Note.
2 Compare Ps. xxxii. 1, 8:
   "God standeth in the congregation of the mighty; He judgeth among the gods. Arise, O God, judge the earth. For Thou shalt inherit the nations,"
Which is thus followed in Ps. lxxxiii. 1, 18:
   "Keep not Thou silence, O God: Hold not Thy peace, and be not still, O God. * * * * That man may know that Thou, whose name alone is Jehovah, Art the most highest over all the earth."

3 See Prelim. Note to Ps. 53.
4 Compare the notes, below, on that Book.
5 See the notes, below, on that Book.
6 S. Jerome, ad Sopherionum, p. 92.
7 See, for example, the titles to Psalms 7-9. 22. 34. 45. 53. 56. 57. 69. &c.
8 S. Augustine calls the titles "the heralds of the Psalms" (in Ps. 120). S. Jerome (ii. 122) calls them "the keys, which open the doors of the Psalms to us;" and so S. Augustine (Ps. 95. 95, and Ps. 137).
9 See Carpsos, Introd. p. 131; Hävernick, Einleit. tom. iii. pp. 107-129; Keil, Einleit. 333, 389; Delitzsch, ii. 380-389; Dr. Pusey on Daniel, pp. 315-322, who acknowledges the general accuracy of the titles; and so Dr. Kay.
11 Of which there are 37 in Book I. of the Psalter.

" " 18 " II.
" 1 " III.
" 1 " IV.
" 15 " V.
Asaph, of twelve Psalms (see on Ps. 50).
Sons of Korah (including Heman the Ezrahite), of eleven Psalms (see on Psalms 42—88).
Ethan, or Jeduthun, of one Psalm (Ps. 89).

This makes a total of one hundred Psalms, leaving fifty anonymous. The fact that so many
Psalms are left anonymous, especially in the last Book of the Psalter, shows the conscientiousness and
modesty of those to whom we owe its present arrangement, and indicates the trustworthiness of the
titles. Ezra and Nehemiah, and their contemporary prophets, in whose age (there is good reason
to believe) the Psalter was arranged in its present form, and who probably composed some of the
Psalms in the last Book of the Psalter, and who knew the authors of the later Psalms, were not
eager to display their own names, and those of their contemporaries, but were content with handing
down to posterity the titles of earlier Psalms, according as they had received them from their
ancestors.

The alphabetical or acrostic Psalms are nine in number; Psalms 9, 10. 25. 34. 37. 111. 112.
119. 145.

The musical terms, &c., which occur in the titles of the Psalms are:

Amanoth, see Ps. 46.
Gittith, see Ps. 8.
Higgai, see Ps. ix. 16.
Mahalath, see Ps. 53.
Maschil, or Maccil, see Ps. 32.
Michtam, see Ps. 16.

To which may be added, Selah, see Ps. iii. 2.

Commentaries on the Psalter.

The true elucidation of the Psalter began with the ministry of Christ. His interpretation of the
Psalms is the basis of all sound exposition of it. The Spirit of Christ spake in David, and He Himself
explained to His Disciples the meaning of what He had spoken in the Psalms.
And when He had ascended into heaven He gave to them the Holy Ghost, to bring to their remembrance all that He
had said unto them, and to enable them to interpret the Scriptures, written by the prophets "who
were moved by the Holy Ghost."

Accordingly, in the Acts of the Apostles and in the Apostolic Epistles we possess a rich mine of
materials, which, when combined with our Lord's expository teaching, supply a treasure of
inestimable value for the interpretation of the Psalms.

These materials have been applied to this purpose by ancient Christian Expositors, particularly

The expository teaching contained in the New Testament, and in the early patristic writers,
have produced a practical result of great value, in the appointment of certain Psalms as proper Psalms
for special seasons in the Christian year, such as Christmas, Easter, Ascension, and Whitsunday.
INTRODUCTION TO THE PSALMS.

Such an appointment may be regarded as embodying the judgment of the Church on the Christian significance of the Psalter, and serves to attune the minds of the faithful, in reading and singing the Psalms, to their inner spiritual meaning.

In the present commentary, the use that has been made of the Psalms by the Christian Church is specified in the notes.

S. Athanasius thus describes the proper uses of certain Psalms; and his testimony may be regarded as an exponent of the judgment of the Eastern Church in his age in this respect. "If thou desirest to sing what concerns the Saviour, thou wilt find material in almost every Psalm; especially in the forty-fifth and hundred and tenth Psalms, which declare His generation from the Father, and His Incarnation. The twenty-second and the sixty-ninth are prophetic of His divine Cross, and of the conspiracy which He endured for our sakes, and of His Passion; and of the plotting of the Jews against Him, and of the betrayal of Judas. In the twenty-first, the fiftieth, and seventy-second Psalm, thou hast a manifestation of His kingly and judicial power, and of His Second Advent to Judgment, and of the conversion of the Gentiles. The sixteenth Psalm describes His Resurrection from the Dead. The twenty-fourth and forty-seventh declare His Ascension into Heaven. When thou readest the ninety-third, ninety-sixth, ninety-eighth, and ninety-ninth Psalms, thou mayest behold there the benefits conferred upon us by the sufferings of the Saviour. Such is the character of the Book of Psalms, which has indeed special Psalms suitable to every one's particular need, and to the regulation of the passions of every particular soul, and also contains numberless prophecies concerning the Coming of our Lord and Saviour Jesus Christ."

Again, with regard to the use of certain Psalms on certain days of the week, S. Athanasius thus speaks:—

"If thou desirest to sing praise on Saturday, thou hast the ninety-second Psalm; if on Sunday, the twenty-fourth; if on Monday, the forty-eighth; if on Friday, the ninety-third; if on Wednesday, the ninety-fourth; for on that day the Lord was betrayed, and began to triumph by His Passion."

The Commentaries of medieval writers, such as Bede, Remigius, Bruno of Wurzburg, Bruno of Aste, Euthymius Zigabenus, "the golden Commentary," as it is called, of Gerihouas, and the Commentary of Thomas Aquinas, Albertus Magnus, Ludolph, and of others, suggest many spiritual reflections, and minister religious edification by their devotional character. But they are often too irrelevant to be pressed into the service of an Expositor who desires, for himself and others, that spiritual refreshment which flows forth in spontaneous abundance from the sacred text.

A list of the Rabbinical Interpreters may be seen in Carpzov's Introduction (p. 145), and in the Commentary of Delitzsch (tom. ii. p. 442), where may also be found a full account of Christian Expositions. The labours of Bellarmine (1612), Lorrain (1619—1623), De Mais (1650), and Le-Blanc (1744, reprinted 1856), hold a high place among Roman Catholic commentaries, and among those of the Reformers the works of Luther, Beza, and especially Calvii (1578—1610, reprinted by Tholuck, 1836). Among the more recent, the most memorable are those of Rosenmüller (1821—1823), Stier (1834), Encald (1885), De Wette (1836, 1858), Hitzig (1835, 1865), Tholuck (1843), Lewyke (1847), Thalheimer (1845), Hengstenberg (1849—1892), Olschausen (1853), Hupfeld (1855), Delitzsch (1860, 1867). In our own country, the Psalms have been elucidated by Ainsworth, Bp. Patrick, Dr. Hammond, M. Henry, Merrick, Bp. Horne, Bp. Horsley, Dr. Jebb (1846), Phillips (1846), Thrupp (1860), Perowne (1864); Dr. Kay (1864), to whom I am greatly indebted, and by the popular work, "The Plain Commentary" (1857), and that of the Rev. Canon Hawkins (1864). Mr. Kehr's accurate Version of the Psalms (Oxford, 1839) has been used, and is often quoted, in the present volume.

1 It is much to be wished, that the Church of England might think fit to enlarge her Calendar of Proper Psalms, so as to include Proper Psalms for some other Great Festivals and Holy Days, especially Trinity Sunday, Epiphany, and the Circumcision, and also for Easter Even. It sometimes happens, as it did in the present year (1867) on Trinity Sunday, that Psalms of a mournful character are sung on festive seasons in her churches; and a Festal Psalm appointed for Whitsunday (Ps. 104), was chanted on the morning of Easter Even.

2 For an indication of the Psalms, appointed for special days in the Sarum use, the Editor is indebted to the kindness of a friend, distinguished by liturgical learning, the Rev. R. J. Hotham, Fellow of Trinity College, Cambridge, who supplied also the Calendar of Proper Psalms, according to the Roman use, which may be seen in the valuable work, "The Prayer Book Interleaved," by the Rev. W. M. Campion, and the Rev. W. J. Beannou (1866). See also Dr. Neale's Preface to his Commentary (1899), pp. 14, 15, which contains a similar Calendar.

The expository uses that the Church has made of Antiphons, as clues to the various senses in which the Psalms may be understood, are entitled to careful attention. See below, p. 2.

3 S. Athanasius, Ad Marcellinum; see above, p. iii.

4 In the same Epistle to Marcellinus.

5 See Dr. Neale's Commentary on the Psalms (Ps. 1—38). Lond. 1860; and op. Delitzsch, il, p. 44.

6 Of Mr. Perowne's valuable Critical Commentary, vol. i., comprising Psalms 1—72, appeared in 1864; and the Second Volume of that work has now been published.
INTRODUCTION TO THE PSALMS

On our Versions of the Psalter.

The English Version in our Book of Common Prayer was made in A.D. 1535, and revised A.D. 1539. It was not formed from the original Hebrew, but, for the most part, from that Latin version which is called the Gallican Psalter, and which was derived mainly from the Septuagint, and was due to S. Jerome (circa A.D. 300), and is in substance the Vulgate, or commonly received Version of the Psalms in the Latin Church. S. Jerome afterwards executed a translation of the Psalter from the Hebrew text; but, on account of the previous general reception of the Gallican Psalter in the musical services of the Church, this more correct translation has never obtained that popularity to which, on account of its greater accuracy, it was justly entitled.

The same may be said of our own English Version of the Psalter, in our authorized Translation of the Bible, which was made, by command of King James I. in A.D. 1610, from the original Hebrew.

Inferior to the Prayer Book Version in rythmical beauty and musical applicability, but much superior to it in critical accuracy, it will never supersede that Version in the choral service of the Church. But it is much to be wished that our Bible Version of the Psalms were sometimes read in our congregations; and that it were used together with other helps, for the amendment of our Prayer Book Version, in numerous places where revision is much needed, and might easily be adopted.

Characteristics of the Psalms, and how they are to be used.

We may close these prefatory remarks with some references, derived from Christian Antiquity, on the peculiar characteristics of this portion of Holy Writ.

"All Scripture," says S. Basil, "given by inspiration of God, and profitable," is written by the Holy Spirit for this end, that every one may derive from this common dispensary of souls, the appropriate medicine for his own malady. Some kind of spiritual discipline is afforded by the Prophets, another kind by the Historical Books, another by the Law of Moses, another by the Proverbial Writings. But the Book of Psalms comprehends what is useful in them all. It prophesies of the future, it calls to mind past history, it legislates for life, it suggests duty; in a word, it is a common storehouse of wholesome doctrine, applying what is best to each particular case.

The Psalter is the calm of the soul, the minister of peace. It soothes the stir and swell of the thoughts; it assuages the passions, and chastens the waywardness of the soul. The Psalter cements friendships, heals differences, and reconciles enmities; for who can regard another as his foe, with whom he has just joined in sending forth an united voice to God? The Psalter puts to flight evil spirits, and attracts the succour of angels. It is an armour in fears by night, and a repose from toils by day. It is a safeguard to children, a graceful decoration to adults, a comforter to the aged, and the fittest ornament of women. It peoples deserts, and moderates markets; it is "to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others." The Psalter is the voice of the Church; it cheers festivals, and ministers godly sorrow to the penitent; it brings forth tears from hearts of flint; it is the employment of angels; it is conversation in heaven, spiritual frankincense.

3 Our Prayer Book Version has avoided some errors of the Vulgate, e.g. in that important text (Ps. ii. 12), "Kiss the Son," where the Vulgate has, "Aproechendis discipulum;" to which may be added, in the same Psalm (c. 3), cords, where the Vulgate has erroneously jujum; and, v. 6, "Yet have I set my King," where the Vulgate has facility, "Ego constitutus sum Rex." It is not therefore correct to say, that our Prayer Book Version is only a servile copy of the Vulgate or Gallican Psalter.

4 It is much to be desired that this Version of S. Jerome, from the Hebrew Original, were published separately. C. Delitzsch, ii. 432.

5 The great merit of our noble Version is more clearly seen when it is printed strophically, as in the following pages. The beauty of the poetical Books of the Hebrew Scriptures,—such as Job, the Psalms, and the Prophets,—is much obscured by printing them as prose, and by breaking them up into verses.


7 S. Basil, in Ps. i, tom. i. p. 90. ed. Bened. 1721.

8 The same sentiments are expressed by S. Athanasius (ad Morelliani, ii. p. 784, ed. Bened. Patav. 1777), who calls the Psalter, "A Paradise of all spiritual fruits;" and S. Basil's words are almost translated by S. Ambrose, in Ps. i, §§ 4-7, 3: "Lectit Omnis Scriptura divina. Del gratiam spiret, praecepit tamen duelis Psalmorum liber," &c.

9 I adopt here, and in two other places, marked with inverted commas, the words of Richard Hooker (V. xxxvii.), who, in his panegyric on the Psalter, seems to be translating these paragraphs of S. Basil, without being conscious of it. There is no reference to Basil's name, either in Hooker's own text, or in the notes of any edition of his works. Hooker's mind was so saturated with the spirit of patristic literature, that he speaks its language, almost without being aware of it. Mr. Hallam, in his History of Literature, has justly expressed unbounded admiration of Hooker's style, its majestic march, graceful sweetness, and vigorous energy. Were not these excellences due in some measure to Hooker's familiarity with the great works of Christian antiquity? Hooker writes English sometimes with the pen of a S. Basil or a S. Chrysostom, sometimes with that of S. Augustine.
INTRODUCTION TO THE PSALMS.

Oh, divine wisdom of the heavenly Teacher, Who has so contrived His work, that while we sing Psalms we drink in celestial knowledge! For what is there that we may not hence learn? "Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, universal patience." Here is a well-spring of all good. Herein is the deepest theology; prophecies of the Incarnation, "the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of the world which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth."

The Epistle of S. Athanasius to Marcellinus was written for the purpose of indicating what Psalms are fittest to be used in any particular frame of mind, and for any special spiritual purpose, and it affords a valuable repertory to the Psalter.

All the ancient Expositors dwell forcibly on one thing—namely, on the duty of so ordering the heart, mind, and life, that they may be in tune with the Psalms when sung by the lips.

"Adsit palatum fidei," says S. Augustine, "ut sapiat mel Dei:" "Have thou the palate of faith, that thou mayest taste the honey of God." And again, "The saints of God sing Alleluias with heart, lips, and life."

Let him who sings Psalms, not sing merely with his mouth, but with his life: "Lingua tua tacet, vita tua clamet." "Vita sic canta, ut nunquam sileas!" "So sing with thy life, as never to hold thy peace." Attune thy heart to the Psalm. If the Psalm prays, pray thou; if it mourns, mourn thou; if it hopes, hope thou; if it fears, fear thou. Every thing that is in the Psalter is the looking-glass of thy soul. And another ancient writer says, "In order that thou mayest enjoy this treasure, thou must read and sing the Psalms with the same spirit as that by which they were written. Therefore, at the beginning of each Psalm lift up thy heart to God, and pray for that holy light, love, and desire, which animated the Psalmist himself."

1 In Ps. 96.  2 In Ps. 149.  3 In Ps. 147.  4 In Ps. 146.  5 In Ps. 30.  6 Cassian, Coll. 10; and see Dr. Hammond's Preface, § 30.
THE BOOK OF PSALMS.

PSALM I.

1 BLESSED * is the man that walketh not in the counsel of the || ungodly,
Nor standeth in the way of sinners,

Ps. I.] This Psalm and the following are without any in-
scription or title in the original; they are not called "Psalms of
David." This is remarkable. Of the forty-one Psalms which constitute the first of the five Books of the Psalmist, only
four Psalms are without the title "of David." These four are
the first, second, tenth, and thirty-third. Of these four, the
tenth is coupled with the ninth, so as to form one Psalm
with the ninth, which is ascribed to David in its title, and is
joined with it as one, in the Septuagint and Vulgate; and the
thirty-third is joined on to the thirty-second, and was sometimes
read as one with it.

There remain only in fact the first and second Psalms in the first
Book of the Psalmist, without the title: "of David"; and the second Psalm is assigned to David by St. Peter
(Acts iv. 25).

The reason of the absence of David's name from the first
Psalms seems to be, as ancient expositors suggest, that the first
Psalms is, as it were, a prologue,—a παράγειν πρόθεσιν,—a far-
shining frontispiece to the whole Psalm; and the following
Psalms was reckoned by some as the first, or a part of the first,
as it is in some MSS. of Acts xiii. 35, where however the read-
ing, "the second Psalm," is supported by most of the uncial
MSS., including the Codex Sinaiticus. See S. Hiley, in
Psalm ii. 1; and Delitzsch, p. 4.

But these two Psalms are more rightly regarded as distinct,
and as constituting a general Introduction to the whole Book,
as addressed to the whole world; and as the entire work is
a composite one, not due to David alone, these two Psalms,
which are a prologue to it, are not identified with him.

These two Psalms are intimately connected with one another.
They form a pair. The first of them looks backward to the
Law of Moses (v. 2); the second looks forward to the Gospel
of Christ. They join the two Testaments together. Both
of them speak of the blessings of obedience, and of the malcondi-
tion which is reserved for rebellion against God. They stand
at the beginning of the Psalmist, like a Gerizim, and an Ebal—
a Mount of Blessing, and of Cursing—side by side (see above,
on Josh. viii. 30—55); and they reveal the awful transactions
of the Great Day of Doom, when the Judge will gather all
Nations before Him, and place some on the Right Hand, and
others on the left. Each of these two Psalms exhibits the two
classes into which the world is divided, viz. those who accept,
and those who reject God. It displays them in their way and
in their end. The first Psalm describes them in their relation
to God and His Law: the one studying it and delighting in it;
the other, in practice and in words, scorning it and scoffing at it (v. 1). The second Psalm exhibits them in their relation
to Christ; the one class hating together in conspiracy, and
rising up in rebellion against Him; the other, trusting in Him
and obeying Him; and each of these two Psalms portrays the
blessedness of the former class and the misery of the latter.
 Cp. Dr. Pusey on Daniel, p. 315.
The first Psalm opens (as Theodoret remarks), like the
Sermon on the Mount, with "Blessed" (Matt. v. 3—12); and
therefore the reading of this Psalm was coupled with the
Beatitudes, as the Syriac Version informs us. It is God's first
desire that all should be "blessed" (1 Tim. ii. 4); and in the
verdict of the Universal Judgment, "Come, ye Blessed," stands
before "Depart from Me, ye Cursèd" (Matt. xxv. 34. 41).

To mark this gracious desire still more strongly, as the first
Psalms begins with "Blessed is the man" (literally, O blessed-
ness of the man, Genes. 30), so the second Psalm reverts to the
same declaration of blessedness, "Blessed are all they that put
their trust in Him" (ii. 12). See also the third Psalm, "Thy
blessing is upon Thy people;" and the first Book of the
Psalter ends, as it begins, with two blessings. See xl. 4;
xli. 1.

The imagery of the first Psalm, as well as of the second,
harmonizes with this view. In the beautiful picture here displayed to
us, of the tree planted by the waterside (literally, near
recessions of water), bringing forth his fruit in his season, and his leaf shall
not wither (v. 3), we are reminded, on the one hand, of the fig-tree
which did not bring forth fruit, and whose leaves were withered
by Christ (Matt. xxi. 19, 20), and, on the other hand, we have a
vision (as S. Hiley remarks) of the joys of the Garden of
Eden, with its pure rivers parted from one head (Gen. ii.
8—14), and the tree of life, and the glories of the heavenly
Paradise, as revealed in the Apocalypse: "On either side of the
river was the tree of life, which yielded her fruit every month,
and the leaves were for the healing of the nations" (Rev.
xxii. 2); and this similitude, as well as that of the chaff, which
the wind driveth away (v. 4), draws our attention to the grand
description with which the Herald of the Gospel, John the
Baptist, pre-announces the Second Advent of Christ as the Judge:
"Every tree that bringeth not forth good fruit is hewn down,
and cast into the fire;" and "His fan is in His hand, and He
will thoroughly purge His floor, and will burn up the chaff
with fire unquenchable" (Matt. iii. 10—12). Rightly, there-
fore, does the Chaldee Targum exclaim: "The judgment in
v. 5 here, as the Judgment of the Great Day; and the
Arabic Version, in the title of this Psalm, speaks of it as referring
to the future world.

There are (as S. Hiley remarks) five degrees of moral
virtue which are here specified as preparing a man for the
blessedness of that Day. First, the good man does not walk
in the counsel of the ungodly, literally, of the turbulent and
restless (Genes. 781), that is, he is not like a transitory traver-
seller, leaving his own appointed path, and walking side by
side with them in their devices, in the broad way that leadeth
to destruction (cp. Rev. iv. 14. Matt. vii. 13); next, he is
not stationary with sinners, or open workers of iniquity; he
does not help to form with them a band organized for evil;
next, he does not go deliberately, and openly set himself
down in the seat of the scornful, that is, of godless mockers,
This is what he avoids. But he not only shuns what is evil;
he also loves and does what is good. Therefore he is described
as finding his delight in the Law of the Lord,—the Holy
Scriptures,—as the Psalmist did (cix. 35. 47), and as St.
Paul did (Rom. vii. 22); and not only does he find delight in the
Law of the Lord, as a spiritual and intellectual enjoyment, but
he meditates upon it continually (as Joshua and the Kings of Israel
were commanded to do, Josh. i. 8. Deut. xviii. 13) as his rule
of faith and practice,—"ita ut vita ipsa sit legis meditatio"
(Hillary); and he brings forth fruit in his season, being
refreshed and invigorated by its living waters. See Jer. xvii. 8.

These living waters are the waters of the Holy Spirit flowing
in the Scriptures and the Sacraments, and they enable him to
1 WHY * do the heathen ‖ rage,  
And the people † imagine a vain thing?  

The godly man  

PSALMS I. 2—6.  II. 1.  and ungodly compared.

b Ps. 26. 4,  
Jer. 15. 17.  

c Ps. 119. 55, 47, 29, 8.  
d Josh. 1. 8.  
f Ps. 17. 17.  
  e Jer. 17. 8.  
  Keck 47. 12.  

† Heb. fade.  
† Heb. meditate.

b Ps. 6. 46. 6.  
† Or, "ungodly assemblage."  
† Heb. meditate.  

bring forth the fruits of the Spirit, says Theodoret, who quotes  
John iv. 14; vii. 37.  Isa. xiii. 19. "Bible Christum" (says  
S. Ambrose) "ut illias Sermones Eius; sermo ejus est Testa-  
mentum Vetus, Sermo Eius Testamentum est Novum. Bibitur  
Scriptura Vetus & S. Ambrose.

Whatsoever he doeth shall prosper (v. 3), or rather, he  
shall prosper in whatsoever he doeth (Josh. i. 8).  
Therefore the Lord is said to know (that is, to approve  
and love) his way (v. 6); for the Lord knoweth them that are  
His (Nahum i. 7). 2 Tim. ii. 19. See on 1 Sam. ii. 12. Acts  
xx. 18). They have Christ, Who is "the Way, the Truth,  
and the Life." (John xiv. 6); but the "way of the wicked  
shall perish." Such were the Jews conspiring against Christ.  
Tertullian de Specta. § 3, who applies this Psalm to them.  

These remarks on the first Psalm may be epitomized by  
some observations on the manifold significance of the Psalms,  
and on the mode adopted by the ancient Church for displaying  
that significance to the minds of the faithful.  

This may be exemplified by the treatment which the first  
Psalm has received in some Western Liturgies. In them the  
first Psalm is appointed to be used on various occasions; e.g.  
in the ordinary Sunday Services; at the Commemoration of  
Martyrs; on Passion-Sunday, and Easter Day.

As to the first, the daily duty of the Christian, as set forth  
in this Psalm, was commended to their religious meditation by  
the Antiphon, "Serve the Lord in fear." As to the second,  
the same Psalm was made to declare the true character of the  
Christian Martyr by means of the Antiphon, "His delight  
was in the Law of the Lord." On Passion-Sunday this Psalm  
was made to speak of Christ, as He who walked not in the  
conduit of the ungodly, and Who, when hanging on the Cross,  
was like the tree, who brings forth his fruit in due season, and  
whose leaf will not wither. At Easter the Antiphon is, "I am  
that I am, and My counsel is not with the wicked, but in  
the law of the Lord is my delight. Alleluia."  

This is a general observation, which the reader may apply to  
other Psalms; and he will find his pains amply rewarded by the  
study of the ancient Liturgies, as illustrating the Christian  
significance of the Psalms by means of the Antiphons annexed to  
them in the religious services of great festivals of the Christian year.  

Dr. Neale on the Psalms, pp. 47—54; and Archdeacon Freeman,  
Principles of Divine Service, pp. 120. 332.  

These Antiphons are grounded on ancient expositions of  
the Psalms, as may be seen in the passages collected from  
Owen, S. Rutili, S. Chrysostom, and others in the valuable  
Greek Catena, published by Corderius (3 vols. folio, Antwerp,  
1643), and from the extant expositions of Latin Fathers,  
especially S. Hilary, S. Ambrose, and S. Augustine.

Ps. ii.] After the description in the former Psalm of the holiness  
and blessedness of the righteous, and after a declaration of  
their future reward, and an intimation at its close, of the future  
punishment of the wicked ("the way of the ungodly shall  
perish,"), the Psalmist proceeds to contrast with the present life  
and future felicity of the just, the disobedience and confusion of  
the unrighteous.

His eye is illuminated with spiritual light, and he beholds the  
gathering together of tumultuous crowds; and with an ear  
quickened with spiritual life, he hears their clamorous shouts,  
like the roar of a stormy sea, raging against heaven.  

In a sudden transport of surprise, and exultation of indignation,  
he asks, "Why do the heathen rage, and the peoples (plural)  
imagine a vain thing? or rather, why do they meditate  
vanity? The same word is used in the original here, as is  
rendered meditatio in § 2 of the foregoing Psalm; and thus  
the connexion between this Psalm is made, and the contrast  
between the righteous and the ungodly is displayed more clearly.  
The former meditatio on the law of the Lord day and night;  
the latter meditare vanity. On the word rage, see Dan. vi. 6.  

The Psalmist David for the Psalm is ascribed to him (Acts iv. 25)  
foresaw the breaking forth of ungodliness in open  
Antichristianism. "The Kings of the earth," opposed to the  
Kingdom of Heaven, set themselves up in insurrection,  
and princes conspire against Jehovah Himself, and against His  
Messiah or Christ. This prophecy, as St. Peter declares, was  
partly accomplished at Christ's death. See Acts iv. 25; 26;  
and so Cletentum, Ep. c. 36; S. Irenuns, lii. 12, iv. 38;  
S. Hippolytus, pp. 67. 123; S. Hilary, and all the Catholic Fathers;  
and therefore the Church has connected this Psalm with the Paschal  
Season, by appointing it as a Proper Psalm for the great festival  
of the Resurrection, and it is connected with our Lord's triumph  
and its glorious consequences to the world, by the Antiphon in  
the Western Liturgies:  

"Posthavii Patrem, Alleluia;  
Dedit milii gentes, Alleluia;  
Harrelidatum, Alleluia."  

At Christ's Passion, the Heathen World, represented by the  
imperial Power of Rome, combined with the rulers and people  
of Israel against God and His Messiah; "We will not have this  
man to reign over us," was their language (Luke xix. 14). "We  
have no King but Caesar." (John xix. 15), was the language  
of God's own people.

Let us break asunder the bands of the law of God and Christ,  
and cast away their cords from us. This was the  
thought of their hearts, and the utterance of their lips (Origens,  
Ambrose).  

For the Pontifical counterpart of this antichristian declaration,  
see below, on Ps. cxlix. 8.  

The Psalmist passes, by a noble transition, from the outrage  
of earthly power rebelling against Christ, to a view of the calm  
majesty of the Lord, sitting upon His heavenly throne and  
looking down upon them. "He that sitteth in heaven laugheith  
them to scorn." The wicked "sit in the seat of the scornful,"  
in the Sanhedrin gathered at the house of Caiaphas, and condemn  
the Lord of life. They set Him at naught, and mock Him as  

"
The kings of the earth set themselves,  
And the rulers take counsel together,  
Heaven for Thine inheritance, and the utmost parts of the earth for Thy possession, kadayev, in the Septuagint, the same word as is used to describe the inheritance of Canaan conquered by Joshua (Josh. 1:2). These words are addressed by Jehovah to Christ as Son of Man; for as Son of God He had all dominion from the beginning, but as Man He was exalted and rewarded in the Name of the Son of God, in language which reminds us again of the Apocalypse (Rev. 2.27), He reveals His wrath against all who, after these manifestations of mercy and power, presume to resist Christ. Then shall break them in pieces (the Sept. has puxavaeis; perhaps it read tereunt, from which Rev. ii. 26. Cp. Heugster's note) with a rod of iron; Thou shalt dash them in pieces like a potter's vessel; so mighty art Thou, and so frail and feeble are they.

These words are wholly or partially repeated no less than three times in the Apocalypse (Rev. ii. 27; xii. 5; xii. 15. Thrappy, p. 41). The moral which the royal Psalmist draws is this,—that all earthly power is to be consecrated to Christ, “Be wise now therefore, O ye kings; be humble, O ye princes of the earth, and be exalted no more; for your reign is come and your kingdom, the domain of the righteous, is to be come;  

The moral which the royal Psalmist draws is this,—that all earthly power is to be consecrated to Christ, “Be wise now therefore, O ye kings; be humble, O ye princes of the earth, and be exalted no more; for your reign is come and your kingdom, the domain of the righteous, is to be come;
Against the Lord, and against his anointed, saying,
1 Let us break their bands asunder, And cast away their cords from us.
2 He that sitteth in the heavens shall laugh:
3 And the Lord shall have them in derision.
4 Then shall he speak unto them in his wrath, And vex them in his sore displeasure.
5 Yet have I set my king upon my holy hill of Zion.
6 I will declare my decree:
The Lord hath said unto me, Thou art my Son; This day have I begotten thee.
7 Ask of me, And I shall give thee the heathen for thine inheritance, And the uttermost parts of the earth for thy possession.
8 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

9 Be wise now therefore, O ye kings: Be instructed, ye judges of the earth.
10 Serve the Lord with fear, And rejoice with trembling.
11 Kiss the Son, lest he be angry, And ye perish from the way, When his wrath is kindled but a little.
12 Blessed are all they that put their trust in him.

PSALM III.

A Psalm of David, when he fled from Absalom his son.

1 LORD, *how are they increased that trouble me! Many are they that rise up against me.

Thus, this is the final exhortation,—Kiss the Son; adore Christ, lest ye perish in the way,—the way which ye have chosen for yourselves, in opposition to His way, which is the only right way, and therefore is called the way (Acts ix. 2; xix. 9; xii. 4; xxii. 22. Cp. Isxvi. 13). For soon is His anger kindled. Here again is an anticipation of the Apocalypse: "Hail us from the wrath of the Lamb" (Rev. vi. 16); but He desires to be merciful: and therefore the Psalms ends with Blessing, as the former had begun. These two Psalms are coupled together as a pair by that word "Blessed," as they are by the words, the way of the ungodly shall perish (in i. 6); and ye perish in the way (ii. 12). And well may this be so; for this Psalm revealed two names of Him, to whom all Israel looked for blessing, viz. the Name Messiah, in v. 2, and the Name Son of God, v. 7; and it is evident from the concluding words of this Psalm that the Messiah is spoken of as a Divine Person. If the Jews had understood this Psalm right, and had not supposed that the Messiah was to be only a Man (see above, on Deut. xiii. 1), and not also God, they would not have incurred the curse, and have perished in their own self-chosen way, but have walked in His way, and have inherited the blessing; for some of them did, like Nathanael, "the Israelite indeed," who said, "Rabbi Thou art the Son of God; Thou art the King of Israel!" (John i. 49); and they would have joined with heart and voice in hosannas of adoration to Him: "Blessed is the King of Israel, that cometh in the Name of the Lord" (John xii. 13).

Ps. III.] In the two foregoing Psalms, which form a pair, we have seen a Vision of Judgment. The obedience and future reward of the godly; the rebellion and confusion of all unrighteous and antichristian Powers, however strong, have been displayed; and the extension of Christ's kingdom and its final establishment in glory.

We now have another pair of Psalms, which are joined to the foregoing. The first Psalm began with the word "Blessed," the second Psalm ended with "Blessed," and the present Psalm closes with the words "Thy Blessing is on Thy people." In the foregoing Psalm God said that He would set His King upon His holy hill (v. 6), and now in the present Psalm, the King declares that God has heard him out of His holy hill (v. 4). And this Psalm is also joined to the 4th Psalm. They are coupled together, as the first two are, by certain words which we may venture to call catchwords. Observe here, in v. 5, I laid me down and slept; I awaked; for the Lord sustained me; and compare the words in the following Psalm (v. 8), I will both lay me down in peace, and sleep; for the Lord only makest me dwell in safety. The present Psalm is an Evening Hymn, the next a Morning Hymn. They may be regarded as specimens of the daily prayers of David, in his troubles and trials.

The present Psalm is entitled a Psalm of David in Hebrew, to David, literally, to David; i.e. inspired into David, or dictated to David by the Holy Ghost; cp. xlv. (title) during his flight from his son Absalom. The word rendered Psalm is missar, from zamor, to pluck (Genen. 248). The original meaning of the word is not clear, as applied to a musical composition; but it seems to signify, "to sing with an instrumental accompaniment" (psalmo, from psale, to touch); and it may be derived from the act of plucking the strings of a harp with the fingers.
This Psalm was composed in a season of bitter suffering, when, in his old age, David was driven from his own capital city, Jerusalem, by his own people, and by his own beloved and rebellious son, Absalom, and driven into the wilderness, where he enjoyed the Brook Kidron, and went up the mount of Olives barefoot, and wept as he went up.

David was then a signal type of Christ, in His agony and sufferings. See the 22d Psalm. Note to 2 Sam. xv., and on 2 Sam. xxv., 30; and Hammond here.

Here is a proof that the Psalms of David are not arranged chronologically. This Psalm belongs to the latest period of his life, a period long subsequent to that with which another Psalm, which is placed soon after it (viz., the seventh) is connected.

The arrangement of the Psalms is not an external one of time, but it is an inner one of thought and spirit; it is regulated by a prophetical anticipation of the history of Christ, and is prefigured to it.

Not only are the Psalms inspired, but the order, in which they are placed, was regulated by the guidance of the Holy Ghost. S. Jerome says truly, "Psalms in persona Christi loquitur," and no less truly S. Augustine (in Ps. 150): "Ordo Psalmorurn milii magni sacramenti videtur centinere secretum.""David was a figure of Christ; to adopt the strong words of Origens here, "David is Christ," that is, Christ speaks in him. David in his piety is displayed in the twelfth and twelfth, Psalms, and we were raised from a view of them to a contemplation of Christ, enthroned as King of kings. We now descend into the lowlands of earthly sufferings through which David passed, and through which we ourselves are to pass, and through which the Son of God, who is God, must pass, and through which every Christian must pass, in order to attain the blessedness which has been revealed in the former Psalm. As S. Jerome says here, "Potest hic Psalmus et ad David, et ad Christum, et per Eum ad omnes saeculos pertinere." Accordingly, the present Psalm is appointed in the Gregorian use for Good Friday.

It is worthy of remark, that in the present Psalm, and in all the four following Psalms, we have an expression of the personal feelings of David; the inspired representative of Christ, and of the suffering members of the Church of God in all ages. In every one of these five Psalms, we have frequent recurrence of the personal pronouns I and me, and of the possessive pronoun my. "Lord, how are they increased that trouble me; many are they that rise up against me. Many there be which say of my soul, There is no help for him in his God." This is the tone of these five Psalms in succession. They are plaintive utterances of David, of Christ, of the Church Militant, and of every faithful member of the Church. But observe, that as these stanzas of suffering start from a promise of blessing in the first pair of Psalms, so they rise to a vision of glory in the octave, "O Lord, our Governor, how excellent is Thy name in all the world who hast set Thou upon the heavens." But to return. David, driven from his city by Absalom, and weeping on Mount Olivet, was eminently a type of Christ in His sufferings; and that period in his life seems therefore to have been selected here as a striking specimen of his sufferings, as a very significant figure of Christ and His Church, and of every afflicted soul in it. The collection of this Psalm (which describes the rebellion of Absalom against David) immediately next after the Psalm which describes the insurrection of the World against Christ, David's Divine Antitype, serves to bring out in a clear view this figurative relation of David to Christ. And this is further displayed by the verbal resemblances in these two Psalms. Compare the words "rise up against me" in v. 1, and "thousands of people who set themselves against me" in v. 6, with the words in Ps. ii. 2, The Kings of the earth set themselves against the Lord, and against His Anointed; and compare the words, His holy hill, in v. 4, with the words in Ps. ii. 6, Yet have I set my King upon my holy hill.

We shall see that this first Book of the Psalter ends with a reference to a still more painful crisis of suffering, viz., the insurrection of his son Adonijah, leagued with Joab and Abiathar, against David in his old age on his sick bed (see Ps. xliv.). And the second Book of the Psalter begins with the same period in David's life as the present (see on Ps. 42, at the beginning).

Those insurrections against David, the Anointed of God, the King and the Father, were, in his history, what the Agony and Crucifixion of Christ is in the Gospel. They were his Gethsemane and Calvary; but they were succeeded by victory and triumph. Hence the prominence of their position in the Psalter. They have a prophetic meaning.

The present Psalm opens with a view of David's sorrows at the time when his people and his son were joined in insurrection against him, and supposed him to be cast off by God. The curses which he then endured from Shimei express that feeling (see 2 Sam. xvi. 8). He has no access to the Tabernacle, he has sent the Ark of God back to Jerusalem (2 Sam. xxv. 24—29). Yet he feels God's spiritual presence: "I cried unto the Lord with my voice, and He heard me out of His holy hill," the holy hill mentioned in the foregoing Psalm (ii. 6). It is related, that when David, in his flight from Absalom, came to the top of Mount Olivet, he worshipped God (2 Sam. xxv. 22).

2.) The word Selah is here introduced for the first time in the Psalter. It has been well called the "Sursum Corda" of the ceremonial ritual. It is probably derived from selah, to lift up, and denotes an elevation of the heart, and of the voice to God. It occurs in thirty-nine Psalms. Once in Psalms 7, 20. 21. 44. 47. 48. 50. 54. 60. 61. 75. 81. 82. 83. 85. 143. Twice in Psalms 4. 9. 24. 39. 49. 52. 55. 57. 59. 62. 67. 76. 81. 87. 88. 173. Twice in Psalms 3. 32. 46. 66. 67. 74. 140. Four times in Psalms 89. It never occurs at the end of a Psalm, except in Psalms which are coupled on the following ones, as Psalms 3. 24. 46. which were festival hymns succeeded by others (see Dr. Kay, p. 331, 332, and Dietzelii, p. 22, who regards it as marking a transition from piano to forte). It is represented in Sept. by "disparuim."

It is observable that Selah, the musical note of elevation, which occurs first here, is connected in this place with a triple raising up. "Thou, O Lord, art the lifter up of my head. I cried unto the Lord, I lifted up my voice. I laid me down to sleep, and rose up again, for the Lord sustained me." But the period in the Book of Psalms, which immediately precedes this Psalm, was one of David's enemies, and it was difficult for them to know when they should expect the triumph of David's Divine Antitype, the Christ. It is observable that Selah, the musical note of elevation, which occurs first here, is connected in this place with a triple raising up. "Thou, O Lord, art the lifter up of my head. I cried unto the Lord, I lifted up my voice. I laid me down to sleep, and rose up again, for the Lord sustained me."
IV.

But chief How but and
62. e 51.

iv. cp.

But he whose feet the ungodly.

Salvation belongth unto the Lord:

Thy blessing is upon thy people.

Selah.

PSALM IV.

To the chief Musician on Neginoth, A Psalm of David.

1 HEAR me when I call, O God of my righteousness:

Thou hast enlarged me when I was in distress;

Have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame?

How long will ye love vanity, and seek after leasing? Selah.

3 But know that the Lord hath set apart him that is godly for himself:

The Lord will hear when I call unto him.

4 Stand in awe, and sin not:

Commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness,

And put your trust in the Lord.

6 There be many that say, Who will shew us any good?

Lord, lift thou up the light of thy countenance upon us.

8. Salvation belongth unto the Lord] He only can give the victory. And whatever may happen to me, the King, let Thy blessing be upon Thy people! David had shown his disinterestedness and love for his people, even when rebelling against him, by sending back the Ark to Jerusalem (see above, on 2 Sam. xxv).

He prayed for them, even when they rejected him, and here also he was a figure of Christ, who prayed for His murderers (Luke xiii. 34), and who is ever praying for His Church, now that He is gone up into heaven, from whence He is ever shedding down a shower of blessing upon His people. Cp. below, v. 12; and xxviii. 9; xxix. 11; and on ii. 18.

Ps. IV.] Title.—To the chief Musician, or Precentor, on Neginoth, i.e. on stringed instruments. See Gesen. 501. This word occurs in the titles of Psalms 4, 6, 54, 55, 67, 76. In 61 it is neginoth.

The former Psalm was the Morning Hymn of David in his sufferings (see v. 5); the present was the Evening Hymn. Both probably belong to the same time of David's severe trial in his flight from Absalom, which was a forerunnership of the sorrows of Christ. This is an Easter Even Psalm, Sarum use. See v. 8.

1. Hear me,—O God of my righteousness] Thou, God, from Whom my righteousness comes, and Who will maintain my right against mine enemies and Thine. So in xviii. 47, the "God of my salvation" is the God from Whom it comes, and on Whom it rests.

Ps. 4. v. 8. O sons of men] O sons of the brave; benh ish (Phil. cirh, sons of a strong man), as opposed to benh adam (Phil. houmitzis, xlii. 2; xlii. 9). He is addressing those who rely on human strength, and contrasts them with himself, who relies on the power of God. How long will my glory — the glory of my kingdom, which God hath given me (see iii. 3),—be shamefully treated by you, who rebel against me? How long will ye love vanity, and seek after leasing, or lying? (cp. v. 6). But whatever ye may do, yet know that God is on my side. David then turns us to his enemies to his friends, and checks their wrath. Be ye angry, but sin not (so Sept., Vulg. Cp. Gen. 756; and Key); and St. Paul seems to countenance this sense, by adopting this rendering of the Sept. in Eph. iv. 26. David may be supposed to be addressing such persons as Joth and Abshai, his nephew, who, when David was flying from Absalom, was transported with indignation against his persecutors, and entreated leave to take off the head of Shimei, who cursed David (see 2 Sam. xvi. 9), and was restrained by him in the spirit of this Psalm. See also David's merciful charge with regard to the life of Absalom himself (2 Sam. xviii. 5). Commune with your own heart upon your bed (see v. 4), and be still. Commit my cause and yours to God as I do; cp. 2 Sam. xviii. 33.

5—8. Offer the sacrifices of righteousness] Ye are now excluded from the privilege of access to God's altar on Mount Zion; but still ye may offer sacrifices of righteousness, and of the sacrifice of the heart. Offer sacrifices of righteousness in mercy and meekness, not with hands stained with blood; and put your trust in the Lord. Many among you (David is speaking to his followers, who accompanied him in his flight from Jerusalem, over the Mount of Olives, and looked wistfully and despondingly on the city, from which they were driven), many among you are saying, Whom is any hope left? Who will show us any good? And he then turns from them, and raises his eyes to God: "Lord, lift up the light of Thy countenance upon us." We cannot now, it is true, offer the sacrifices of victims before the Ark at Jerusalem, but we may offer the sacrifice of the spirit. We have not access to the Urin and Thummim (the light and truth: see on Exod. xxvii. 30), on the High Priest's breastplate in the Sanctuary; but God will lift up the light of His countenance upon us. That is the true Urin and Thummim. We cannot now receive the Benefit of the Priests: "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace" (Numb. vi. 21—22); but the Lord Himself is ever present with us to bless us, and He lifts up the light of His countenance upon us. There is our true good. There is our genuine gladness,—a gladness of heart,—greater than any which our enemies can feel on account of the increase of their material blessings of corn and wine (v. 7). Compare the similar strain in Ps. xiii. 3, which belongs to the same crisis in David's history.

If we examine the narrative concerning the gifts brought to David by Ziba and Barzillai at this time (2 Sam. xvi. 1, 2; xvii. 27—29), when he was flying from Absalom, we shall see that David himself was in need of a supply of corn and wine, and that the reason in which he fed was the time of the ingathering of harvests; and probably Absalom and his friends were excusing at that time in the plenty of their own supplies, and were revelling in "the joy of harvest," and in the spoil which they had gotten from the King and his friends at Jerusalem and in its neighbourhood.

But David has God's presence and protection, and therefore he has true gladness of heart, and he lives himself down in peace, probably at Mahanaim, and sleeps; for "Thou, Lord, alone makest him dwell in safety." Then alone—cp. Dent. xxix. 12. A reference to the parallel pair of Psalms in the second
Thou hast put gladness in my heart,  
More than in the time that their corn and their wine increased.

I will both lay me down in peace, and sleep;  
For thou, Lord, only makest me dwell in safety.

PSALM V.

To the chief Musician upon Nehiloth, A Psalm of David.

1 Give ear to my words, O Lord, consider my meditation.
2 Hearken unto the voice of my cry, my King, and my God:
For unto thee will I pray.
3 My voice shall thou hear in the morning, O Lord;  
In the morning will I direct my prayer unto thee, and will look up.
4 For thou art not a God that hath pleasure in wickedness:  
Neither shall evil dwell with thee.
5 The foolish shall not stand in thy sight:  
Thou testest all workers of iniquity.
6 Thou shalt destroy them that speak leasing
The Lord will abhor the bloody and deceitful man.
7 But as for me, I will come into thy house in the multitude of thy mercy:
And in thy fear will I worship toward thy holy temple.
8 Lead me, O Lord, in thy righteousness because of mine enemies;
Make thy way straight before my face.
9 For there is no faithfulness in their mouth;
Their inward part is very wickedness;
Their throat is an open sepulchre;
They flatter with their tongue.
10 || Destroy thou them, O God;
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions,  
For they have rebelled against thee.
11 But let all those that put their trust in thee rejoice:
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.

Book of the Psalter, viz. Ps. 42 and 43, will throw much light on this pair, the 3rd and 4th. See on Ps. 42, and xlviii. 3.

Ps. V. Title.—Nehiloth, or wind instruments (Gesen. 543).
It only occurs here.

In the former Psalm David has lain down in peace and slept (ver. 8); he now rises early in the morning, and prays to God, and gives thanks. Such is the life of the believer, especially in times of trial. In the two former Psalms we see David excluded from the worship of the Sanctuary at Jerusalem; but now, being able to resort to the Tabernacle, he repairs to it with joy (cf. 3, 7; iv. 5). In the Sept. and Vulg., this Psalm is entitled, “For her who obtains the inheritance,” i.e., for the Church of God; for none but the Church of God, says S. Jerome, can have the hope which is expressed by this Psalm. The Syriac Version, therefore, incribes this Psalm with the title, “A Prayer, in the person of the Church, when he went up to the House of the Lord.”

1. Consider my meditation. The word meditate is a catchword, which connects the present Psalm with the first two Psalms (1. 2; ii. 1); and the voice of my cry refers us back to Ps. iii. 4. Thus the Psalms are woven together by delicate threads running through them, as in a tissue.

3. In the morning will I direct my prayer unto thee. Literally, will set it in order, like wood, and like the victim, hid in order on the altar by the Priest for the sacrifice (Lev. 6:8—9; vi. 5). On this use of the word arose, see below, on Ps. 1. 23. David lays his prayer on the altar as a sacrifice to God. The wood and the victim are of no avail without the spiritual sacrifice of the heart of the offerer. Cp. Rom. xii. 1. 1 Pet. ii. 5.

5. The foolish. The boastful. Cp. Ixxiii. 3; lix. 5.

6. Thou shalt destroy them that speak leasing. Here is another repetition from the preceding Psalm (v. 2). How long will ye seek after leasing? (Heb. casab.)

7. In thy fear will I worship toward thy holy temple. That is, the Tabernacle. Heb. hegoel (literally, a palace), a word applied to the Tabernacle, in 1 Sam. i. 9; iii. 3. Below, xi. 4; xviii. 6. God is King; His house is a palace.

8. Make thy way straight. Do not let me choose my own way, but Thine; and do Thou make Thy way level and manifest before me. Cp. Ps. xxi. 3; xxv. 5; xxi. 11.


10. Destroy thou them, O God! Rather, Declare Thou their guilt.

Let them fall by their own counsels. As David said of the counsel of Ahithophel. See 2 Sam. xv. 31; xvii. 14, 23: “For they have rebelled (not so much against us) against Thee.

7 David’s trust in God.
PSALMS IV. 7, 8. V. 1—11.
His refuge in prayer.


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Psalms V. 12. VI. VII. 1.

David's plea for pardon and grace.

12 Thou, Lord, wilt bless the righteous; With favour wilt thou compass him as with a shield.

PSALM VI.

To the chief Musician on Neginoth. || *upon Sheminith, A Psalm of David.

1 O *LORD, rebuke me not in thine anger, Neither chasten me in thy hot displeasure.

2 Have mercy upon me, O Lord; for I am weak:
   O Lord, *heal me; for my bones are vexed.

3 My soul is also sore vexed:
   But thou, O Lord, d how long?

4 Return, O Lord, deliver my soul:
   Oh save me for thy mercies' sake.

5 For in death there is no remembrance of thee:
   In the grave who shall give thee thanks?

6 I am weary with my groaning;
   || All the night make I my bed to swim;
   I water my couch with my tears.

7 Mine eye is consumed because of grief;
   It waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity;
   For the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication;
   The Lord will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed:
   Let them return and be ashamed suddenly.

PSALM VII.

* Shiggaion of David, which he sang unto the Lord, *concerning the || words of Cash the Benjamite.

1 O LORD my God, in thee do I put my trust:
   *Save me from all them that persecute me, and deliver me:

for use on Ash-Wednesday. It is recorded of S. Augustine, that in his last sickness he ordered these Psalms to be inscribed in a visible place, on a wall of his chamber, where he might fix his eyes and heart upon them, and make their words his own, in the breathing out of his soul to God: "Ultimam, qua defunctus est, agitutinibus, jussent Psalmodiae Ewaldis, qui sunt pauciissimi de penitentia, scribi, isopusque quaterniones jacens in lecto contra parietem postos diesbus suas innumeratis intucbatur et legebat, et jugiter ac silentium floset" (Doddin, Vit. Aug. 42).

3. *My soul is also sore vexed*] The Septuagint has here ἡ ψυχὴ μου ἐπέκτυθεν—words adopted by our Lord Himself in His sufferings, as described in the Gospel (John xii. 27. Cp. Ps. xii. 6, 7).

5. *In death there is no remembrance* Or commemoration of Thee. These words, and their parallels, in xxx. 9; lxviii. 11, appear to have been in the mind of the pious descendant of the Psalmist, the good King Hezekiah, after his sickness: "The grave cannot praise Thee, Death cannot celebrate Thee. The living, the living, he shall praise Thee, as I do this day" (Isa. xxxviii. 18, 19).

Ps. VII.] Title.—Shiggaion of David (from shaga, to wander), supposed by some (as Ewald) to mean a desultory, erratic poem, so called from the variety and rapid succession of its emotions,—a dithyramb (Delitzsch). Or it may refer to the time of wandering or flittings under persecutions, in which

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*Ps. 118. 13.*

† Heb. crown him.
David prays for defence

PSALMS VII. 2—12.

against his enemies.

2 "Lest he tear my soul like a lion,
   3 O Lord my God, if I have done this;
     If there be iniquity in my hands;
      If I have rewarded evil unto him that was at peace with me:"
(Yes, 'I have delivered him that without cause is mine enemy:"
5 Let the enemy persecute my soul, and take it;
     Yea, let him tread down my life upon the earth,
   And lay mine honour in the dust. Selah.

6 Arise, O Lord, in thine anger,
   Lift up thyself because of the rage of mine enemies:
   And awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about:
   For their sakes therefore return thou on high.

8 The Lord shall judge the people:
   Judge me, O Lord, according to my righteousness,
   And according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end;
   But establish the just:

10 For the righteous God trieth the hearts and reins.

11 My defence is of God,
   Which saveth the upright in heart.

12 If he turn not, he will whet his sword;
   He hath hasted his bow, and made it ready.

This Psalm is connected with the foregoing by certain catchwords. Here, in v. 2, we have, "Lest he tear my soul," and in v. 5, "Let the enemy persecute my soul;" and in the foregoing Psalm, v. 3, "My soul is vexed;" and in v. 4, "Deliver my soul!" Here we have, e. 6, "Arise, O Lord, in Thine anger;" there we had, v. 1, "O Lord, rebuke me not in Thine anger."

6. Lift up thyself because of 
   Or rather, against the rage of mine enemies; and, awake for me to the judgment that Thou hast commanded; or rather, Thou hast ordained judgment.

I appeal from their slanders to Thee, the Judge of all, Who will do me right, and condemn them.

7. The Authorized Version needs correction here. The sense of what follows (v. 7) is, "And let the gathering together of the people surround Thee, O God. Summon them before Thee, to hear Thy judicial sentence; and then, when Thou hast delivered it, return on high above it (i.e. above the gathering together of the people), to Thy heavenly throne. We may here compare the words of God Himself concerning Israel: "The Lord went down to see the City and the Tower. . . . Let us go down, and there confound their language" (Gen. xi. 7); and concerning Sodom, "I will go down and see whether they have done altogether according to the cry of it."

So God is here invoked to come down to earth, and to gather the people to His tribunal, and to take cognizance of the cause, and then to return to heaven. Cp. Isa. lxi. 1: "O that Thou wouldest rend the heavens, and come down!" This is the appeal of the Church in her sufferings upon earth. She imitates David; she imitates her divine Master, "Who when He was reviled, reviled not again, but committed Himself to Him Who judged righteous judgment" (1 Pet. ii. 23).

10. My defence, or rather, my shield is, or rests, upon God? He returns to the imagery of former Psalms (ii. 9; v. 13).

12. If a man will not turn and repent, God will whet His sword; He hath bent His bow, and made it ready; Yea, for that man He hath prepared the instruments of death. He hath
God's glory

PSALMS VII. 13—17. VIII. 1, 2. manifest in His works.

13 He hath also prepared for him the instruments of death;
He ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

†He made a pit, and did dig it, and is fallen into the ditch which he made.

‡His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.

PSALM VIII.

To the chief Musician upon Gittith, A Psalm of David.

1 O LORD our Lord, how excellent is thy name in all the earth!

Who hast set thy glory above the heavens.

Because of thine enemies, That thou mightest test the enemy and the avenger.

ordained His arrows; rather, He hath made His arrows to be of fire, for that man (rv. 12, 13. Cp. Eph. vi. 16).

The Psalmist foresees the future triumph of Truth and Justice, and rejoices in the sight. He anticipates the visions of the Apocalypse, and the vials of God Almighty, which are represented in all things: "Great and marvellous are Thy works, Lord God Almighty. Just and true are Thy ways, Thou King of nations; for Thy judgments are made manifest." (Rev. xv. 3, 4).

This present Psalm is coupled as a pair with the preceding by its close, which corresponds to that of the foregoing.

In reviewing the first seven Psalms, we see that they are joined together like links in a continuous chain. The connexion of the first and second, both in thoughts and words, has been already noticed. The third is a Morning Hymn; the fourth is an Evening Hymn; the fifth again is a Morning Hymn; the sixth and seventh are Nocturnal Hymns (vss. 6); the seventh is connected with them.

These five hymns represent David, the type of Christ, and of His mystical Body, the Church, under various forms of trial and tribulation, and prepare us for the glorious song of exultation which now follows. They are like a spiritual Kedron of darkness, a ghastly Gethsemane of agony, a prophetic Calvary of shame, leading up to a glorious Olivet of victory; and the moral to be drawn from the collocation of these Psalms of suffering, followed by a Psalm of glory, may be expressed in the words of the Apostle: "If we suffer with Him, we shall also reign with Him" (2 Tim. ii. 12).

Ps. VIII.] Title.—Upon Gittith; probably upon a musical instrument which David brought from Gath (Targum). All the Psalms "upon Gittith" the 8th, 6th, and 8th, are of a jubilant character. If this is the true meaning, then the Philistine city, Gath, furnished, as Egypt had done before, instruments which were converted to the praise of God in the Hebrew Church. Some suppose it to mean a musical tune from Gath (Lutherick, ill. 114).

The Sept. and Vulg. render the word Gittith, the winepresses (Gath signifies a winepress), and suppose these Psalms to have been sung to a musical instrument used in the joy of the harvest (cp. Gen. xi. 4). This interpretation has led some of the earlier expositors to suppose that this, and the other Psalms with this title, were sung at the joyful season of the ingathering of fruits and treading of grapes at the Feast of Tabernacles, an opinion not unworthy of notice. And many of the Fathers gives a spiritual meaning to the word winepresses here, and regard it as representing the spiritual joy and praise of the Christian Churches which form the Church Universal. See Theodore here, and the note there, p. 560.

The Church uses this Psalm on the festival of the ascension of her Lord into heaven, and thus teaches us its meaning.

David, having in the five foregoing Psalms passed through a time of trial from rebellion, now rises to joy. He lays aside the personal individuality which characterizes all these Psalms, and expands his thoughts to the whole family of man. O Lord (Jerus. xvii. 14), our Lord (Adonai) is the indefinite name, from nathan, to give, or place; and this is the sense assigned to the words in Sept., Vulg., Syriac, and Ethiopic.

This truth is displayed in the natural heavens, which are the work of the Lord Jehovah; and these words are a prophetic utterance which was fulfilled in Christ's glorious exaltation above the heavens. His Ascension made the heavens to be more glorious, and made the Name of Jehovah our Lord to be glorious in all the earth. See Hilag, Ewald, Hofgeld, Delitzsch, and Ep. Browne.

2 Out of the mouth of babes and sucklings hast thou ordained strength.

Because of thine enemies, That thou mightest test the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

Thou hast made him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
How could this be an occasion for joy? What is the answer to this question? Only because David, being a Prophet, and knowing (as St. Peter expressly affirms, Acts ii. 30) that “God had sworn with an oath, that of the fruit of his body, according to the flesh, He would raise up Christ to sit upon His throne,” foresaw that Man, in his own Seed, the second Adam, would be restored to the dignity and dominion that he had originally received from God in the first Adam; nay, that he would rule the whole creation in far higher dignity, and by far greater power than he ever possessed in Paradise. This is what David himself expressed in 2 Sam. vii. 19, referring to the Divine promise in 2 Sam. vii. 13.

Without this view, this Psalm is wholly unintelligible. Man, who fell in Adam, is a mere Enos without Christ. But in Christ, he is raised above Adam, and above the Angels themselves. He is united to Elohîm. He who is the Son of God from eternity, took Man’s nature, and became Emmanuel, God with us, God made flesh; and after His Resurrection, as Man upon the Cross, for the sins of all mankind summed up in Himself, He raised Himself from the dead, and said, “All power is given to Me in heaven and in earth” (Matt. xxviii. 18).

Without Christ the Redeemer and Restorer of all things, the very purpose of this Psalm is lost. Paul supplies a comment on this Psalm, in Heb. ii. 6–9 (see the note there): “We see not yet all things put under (man), but we contemplate (βασιλεύς) JESUS (the Man Jesus, the Second Adam) by reason of the suffering of death (which he madest as Man upon the Cross, for the sins of all mankind summed up in Himself, He raised Himself from the dead, and said, “All power is given to Me in heaven and on earth” (Matt. xxviii. 18). Without Christ the Redeemer and Restorer of all things, the very purpose of this Psalm is lost. Paul supplies a comment on this Psalm, in Heb. ii. 6–9 (see the note there): “We see not yet all things put under (man), but we contemplate (βασιλεύς) JESUS (the Man Jesus, the Second Adam) by reason of the suffering of death (which he madest as Man upon the Cross, for the sins of all mankind summed up in Himself, He raised Himself from the dead, and said, “All power is given to Me in heaven and on earth” (Matt. xxviii. 18). Without Christ the Redeemer and Restorer of all things, the very purpose of this Psalm is lost. Paul supplies a comment on this Psalm, in Heb. ii. 6–9 (see the note there): “We see not yet all things put under (man), but we contemplate (βασιλεύς) JESUS (the Man Jesus, the Second Adam) by reason of the suffering of death (which he madest as Man upon the Cross, for the sins of all mankind summed up in Himself, He raised Himself from the dead, and said, “All power is given to Me in heaven and on earth” (Matt. xxviii. 18). Without Christ the Redeemer and Restorer of all things, the very purpose of this Psalm is lost. Paul supplies a comment on this Psalm, in Heb. ii. 6–9 (see the note there): “We see not yet all things put under (man), but we contemplate (βασιλεύς) JESUS (the Man Jesus, the Second Adam) by reason of the suffering of death (which he madest as Man upon the Cross, for the sins of all mankind summed up in Himself, He raised Himself from the dead, and said, “All power is given to Me in heaven and on earth” (Matt. xxviii. 18).

The former Psalm, the sixth Psalm, connected with the seventh, was a nocturnal hymn, and it was written in a night of trouble (see vi. 6); the present also is a nocturnal hymn, but it is a song of praise in harmony with the glorious splendour of the starry heavens which it describes.

What is man, now so frail and feeble, that Thou madest him only a little lower than Elohîm? So the original; and Elohîm is here rendered Angels by Sept., Vulg., Targum, Etschora, and the Targum. And this reading is adopted in the Epistle to the Hebrews (ii. 7); and Elohîm is also rendered by Angels, in Heb. i. 6 (cp. Ps. cxlviii. 2, 3, where it means something other than God, man may make us pause before we reject a rendering which has so much authority on its side.

Modern interpreters, however, generally are in favour of translating the words thus—“Thou madest him little less than God.”

In either case, the words refer to man’s original creation, in perfect innocence after the Divine image and likeness; (see above, on Gen. i. 26.) This, and the words, “Thou madest him to be a little lower than Angels,” are also said with reference to God’s gift to Adam at that time; “Let them have dominion over the fish of the sea,” &c. See Gen. i. 26.

The divine image was marred by the Fall of Man. The grant of dominion over all the Creation was also, in a great measure, forfeited by the Fall (see the remarks of Rp. Stauderon, quoted above, on Gen. i. 26; and below, on 1 Cor. iii. 23). Man (Adam), who was created little less than Elohîm, fell, and became marred as frail and feeble; and the Earth, which before was blessed, was cursed for his sake (Gen. iii. 17; cp. Rom. viii. 20).

David therefore contrasts Man’s original greatness with Man’s present frailty. But how could this be a source of congratulation? Must it not rather be a cause of sorrow and shame, to contrast man, become as Enoch after the Fall, with what he had been, when created only a little less than Elohîm?
I WILL praise thee, O Lord, with my whole heart;
I will shew forth all thy marvellous works.

I will be glad and rejoic in thee:

To the chief Musician upon Muth-laben, A Psalm of David.

1 PSALM IX.

To the chief Musician upon Muth-laben, A Psalm of David.

1 I WILL praise thee, O Lord, with my whole heart;
I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee:

been regarded by some Ancient Expositors (as Athanasius) as symbolic of the Jewish World; and the wild beasts of the field as figurative of the Heathen Nations; and the fowls of the air as representing the higher order of human intelligences; and the fishes of the sea, those who are immersed in the waves of worldly affairs (Hesychius).

However this may be, it is certain that we have here a prohecy of Man's exaltation in Christ.

To adopt the words of an ancient Father (Theodoret), God, the Ever Ablen, has made Man, and has made it to be His own temple, and has called it His own flesh; and after He had effected this ineffable union, has sat down on the throne of the world, high "above all principality and power, and every name that is named, both in heaven and on earth, and in the world to come" (Rv. i. 21), and has put all things under His feet. Such is the honour which Human Nature, in Christ, has received from the Lord of all.

This is the glorious testimony of the first octave of the Psalter.

Ps. IX.] Title.—Upon Muth-laben. All attempts to explain the origin of this term, Muth-laben (Death to the son, or death of the son) are conjectural. Some suppose that it refers to a well-known tune, to which this Psalm was set. See Pfeiffer, Dublin, p. 299, where various expositions of it are detailed, and Hânciericz, Einl. iii. 116.

The earlier expositors, as Hilary, S. Ambrose, S. Jerome, S. Augustine, S. Gregory Nyssen, Theodoret, and others, suppose a reference to the Son—the Man and of God (cp. the concluding remarks on the foregoing Psalm), and it is not unworthy of observation, that the divine judicial majesty, the glory of which is here described by the Psalmist, is vested in the Son, because He is the Son of Man, and as a consequence of His death. See John v. 22. Acts xvii. 31. Heb. x. 12, 13.

The obscurity of the title, for which no one can clearly account, is a proof of its antiquity. Cp. note above, on the title of Psalm 7.

This is the first of the Alphabetical Psalms, which are Ps. 9, 10. 25. 34. 111, 112. 114. 115, four of which, 9, 25. 34. 115, are ascribed in their titles to David. The adoption of writing acrostically is not (as some allege) a sign of decline in Roman literature. Ennius wrote acrostics (Ciceron, de Divin. ii. 54). But it was designed to aid the memory by the help, as it were, of stepping-stones.

This modern criticism has been adopted by the Christian Church with this view. We may refer for specimens of it to the anti-Domitianic "Lynmns Abecedarii" of S. Augustine (tom. ix.), and to the poems of Gregory Nazianzen, and to the hymn, "A Solis Oris Cardinalis," of Sisenna. This has been followed by numerous others, and some technical help were very suitable in such cases. The 119th Psalm is the best illustration of this. See the Prelim. Note there.

Here each of the lines of vv. 1 and 2 begin with aleph, those of vv. 3 and 4, with bet (bethel, ephish), and so fill, with some variations as to the length of the stanzas, we come to v. 17, which begins with god; and v. 12 of Ps. 10 begins with caph, v. 14 with reth, v. 15 with shin, v. 17 with thau. Thus this ninth Psalm is coupled with the following, and are of a pair. Indeed, in the Feligraye, and some other versions, they make one Psalm. It is also joined to it by certain remarkable expressions occurring in both Psalms, e.g. "in times of trouble" (Heb. hittoth batashar). v. 10 (cp. x. 1); by the word oppressed or cursed (Heb. duq, v. 9 (cp. x. 18); the phrase crush for mortals, vv. 19, 20 (cp. x. 18). The words, "Arise, O Lord," are found near the close of both Psalms. Psalm ix. (13. 19) declares that God does not forget the poor; Psalm x. (v. 12) prays that He will not forget, in contrast with the impious saying of the godly; the he has forgotten (v. 11); Psalm x. (v. 12) says, that God will inspire; in Psalm x. (v. 13) the wicked say, that He will not inspire. Cp. Delitzsch, Key, Psalmy on Daniel, 316.

This Psalm is also connected with the two foregoing ones. The seventh Psalm ended with the words, "I will praise the Lord, and will sing praises to the Name of the Lord Most High. In the beginning of the eighth Psalm the Name of God is praised as excellent, because of His works (v. 1—9). And now the strain is repeated, I will praise O Lord for all Thy marvellous works; I will sing praise to Thy Name, O Thou Most High." And this praise is grounded on the recognition of the exaltation of Man in the Messiah, which is the glorious theme of the hymn of praise which we have just heard the eighth Psalm.

Yet further. It will be seen, on examination of all this group of Psalms (the ninth to the fourteenth), that it displays one great doctrine,—that of the judicial power of God punishing His adversaries, and delivering His faithful servants. These Psalms are "Visions of Judgment" on various forms of impiety, and they find their natural consummation in the next octave, the fiftieth Psalm, which the Church, by a wise instinct, has appointed as a Proper Psalm for the festival of the Ascension; the first Proper Psalm being the eighth, when she contemplates Christ sitting in Judicial Majesty at God's right hand. Thus she has joined together the two octaves in that festival.

These Visions of Judgment succeed one another in a regular order, as follows:—

The present Psalm, the ninth, is a "Vision of Judgment" upon Nations rising against God, and is the counterpart of Psalm 2.

The next Psalm, the tenth, is a Vision of Judgment upon proud and prosperous, treacherous and cruel Atheism.

Psalm the eleventh is a Vision of Judgment on the violence of open persecutors.

Psalm the twelfth is a Vision of Judgment on the hypocrisy of insidious and sycophant deceivers.

Psalm the thirteenth is a Vision of Judgment on those who appear to have crushed the Truth.

Psalm the fourteenth is a Vision of Judgment on a general apostasy in faith and morals.

Thus these Seven Psalms may be compared with the Seven Seals, the Seven Trumpets, and the Seven Vials of the Apocalypse; they are consummated (as those septenary groups of the Apocalypse are) in a Vision of Ascension and glory; "Lord, who shall abide in Thy Tabernacle, who shall dwell on Thy holy hill?" (Ps. xv. 1.)

Hence in the Syriac and Arabic Versions, some of these Psalms are entitled, "Prophecies of the Coming of Christ." In the present Psalm Davila contemplate the destruction of the Nations, He looks up to the Lord, sitting on His throne of judgment. He hath prepared His throne for judgment; He shall judge the world in righteousness (cp. 7, 8). Cp. also vv. 4, 15, 17, 18.

We may express the connexion of the eighth and ninth Psalms in the words of the Church: "He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and dead."
I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, They shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; Thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, Thou hast put out their name for ever and ever.

6 ¶ O thou enemy, destructions are come to a perpetual end: And thou hast destroyed cities; their memorial is perished with them.

7 But the Lord shall endure for ever: He hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

9 The Lord also will be a refuge for the oppressed, A refuge in times of trouble.

10 And they that know thy name will put their trust in thee: For thou, Lord, hast not forsaken them that seek thee.

11 Sing praises to the Lord, which dwelleth in Zion:

12 When he maketh inquisition for blood, he remembereth them: He forgetteth not the cry of the poor.

13 Have mercy upon me, O Lord; Consider my trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: In the net which they hid is their own foot taken.

16 The Lord is known by the judgment which he executeth: The wicked is snared in the work of his own hands. ¶ Higgaion. Selah.

17 The wicked shall be turned into hell, And all the nations that forget God.

18 For the needy shall not alway be forgotten:

The expectation of the poor shall not perish for ever.

5. Thou hast rebuked the heathen] Here our minds are carried back to the second Psalm, and to the rebellion of the people against God's Anointed.

6. O thou enemy] Rather, As for the enemy, they are cut off; they are ruins for ever, like Sodom and Gomorrha, and the literal Babylon; and as the Babylon of the Apocalypse will be (Rev. xviii. 19—21. Cp. below xi. 6.

— And thou hast destroyed cities] Rather, And cities, Thou, O God, hast rooted out; their memorial, even theirs is perished. What God destroys cannot be restored, and their cities to desolate for ever; but He reigns eternally, The Lord shall endure for ever. He hath prepared His throne for judgment. He shall judge the world in righteousness. St. Paul, by adopting these words in his speech at Athens (Acts xvii. 8), and by applying them to God judging the world by Christ, helps us to see the connexion of this Psalm with the preceding one.

11. Sing praises to the Lord, which dwelleth in Zion] This was the expression of David's joy when he had taken Jeshua, and brought the Ark up to Zion; and he prays to the Lord for help, that he may show forth all His praise in the gates of the daughter of Zion (v. 14), i.e. of Jerusalem, the city which is the daughter of Zion the citadel (see above, on ii. 6), and his heart is lifted up from the gates of death (v. 13), and from the gates of the earthly Zion to the heavenly Zion, on which his own Son is set in glory and majesty, as he himself has declared in Ps. ii. 6, where Jehovah had said, "Yet have I set My King on My holy hill of Zion." This thought of his own exaltation, and of the destruction of his enemies by the judicial majesty of God is closed in the original by a double musical note, Higgaion, Selah, the one signifying the meditation of the heart, from hayah, to meditate (i. 2; ii. 1), (higgaion occurs, xix. 14; xxii. 3.); the other signifying the elevation both of the heart and voice; see on iii. 4.

17. The wicked] They, who were once so proud, shall be turned into hell (Heb. into sheol), the world of darkness, God will put them in fear, or rather, He will array His terror against them, and they will fall prostrate at the sight. The impious and haughty man (who once so gloried in his power, and rebelled against God) shall find that he is a frail and feeble man (Heb. eshah).

The Psalmist repeats the word of the foregoing Psalm, in which Man is described in his weakness after the Fall, and apart from God and Christ. See the note on viii. 4.
Arise, O Lord; let not man prevail:
Let the heathen be judged in thy sight.
Put them in fear, O Lord:
That the nations may know themselves to be but men. Selah.

PSALM X.

1 WHY standest thou afar off, O Lord? Why hidest thou thyself in times of trouble? 
2 The wicked in his pride doth persecute the poor: Let them be taken in the devices that they have imagined.
3 For the wicked boasteth of his heart's desire, And the Lord abhorreth the covetous, whom He will never see.
4 The wicked, through the pride of his countenance, will not seek after God: || God is not in all his thoughts.
5 His ways are always grievous; Thy judgments are far above out of his sight: || As for all his enemies, he puffeth at them.
6 He hath said in his heart, I shall not be moved: For I shall never be in adversity.
7 His mouth is full of cursing and deceit and fraud: Under his tongue is mischief and vanity.
8 He sitteth in the lurking places of the villages: In the secret places doth he murder the innocent: His eyes are privily set against the poor.
9 He lieth in wait secretly as a lion in his den: He lieth in wait to catch the poor: He doth catch the poor, when he draweth him into his net.
10 He crooketh, and humbleth himself, That the poor may fall || by his strong ones.
11 He hath said in his heart, God hath forgotten: He hideth his face; he will never see it.
12 Arise, O Lord; O God, lift up thine hand: Forget not the humble.
13 Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it.

Ps. X.] The Tenth Psalm is a continuation of the foregoing, as has been already observed; see on ix. 1.

2. The wicked in his pride doth persecute the poor] Our English Version is capable of improvement here (ver. 2-6); for the pride of the wicked is vexed (scorched by fire). They (the proud) are taken in the plots which they (themselves) have laid. For the wicked sings praise to his soul's desire; he himself is the god of his praise and glory. He blesses and idealizes himself; he sings hallelujahs to himself; and forgets God (v. 4). Grasping gain he blesseth; he despiseth the Lord; cp. Mal. iii. 15: "And now we call the proud happy; yes, they that work wickedness are even set up." The context that follows, the Authorized Version may be amended. The Psalmist adds, The wicked in his scornfulness, (saith) He (God) will not require it (see c. 13,—cp. 2 Chron. xxiv. 22). God will not make inquisition. There is no Judgment to come. This is the impious and scornful spirit of which the Prophets speak (Isa. v. 19, and Mal. ii. 17), "Where is the God of judgment?" and which St. Peter describes, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His Coming?" (2 Pet. iii. 4.)

4. The wicked also saith, There is no God; this is all his thought. The wicked denies the Moral Government of the world. God will not require; may, more, God is not; this is his creed. All his thoughts end in downright Atheism. He will not seek for God, and then says,—He is not.

5. His ways are always grievous] Or, rather, are prosperous. See Geem. 205; and as to the verb in the original, cp. Job xx. 21; and as to the sense, Job xii. 6: "The tabernacles of robbers prosper, and they that provoke God are safe." See Geem. 205.


10. He crooketh, and humbleth himself] Or, according to the Cuthib, He (the poor) is crooked, and sinks (see Geem. 198), the helpless perish by his strong ones.
Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand:
The poor committeth himself unto thee; Thou art the helper of the fatherless.

15. Break thou the arm of the wicked and the evil man:
Seek out his wickedness till thou find none.

16. The Lord is King for ever and ever:
The heathen are perished out of his land.

Lord, thou hast heard the desire of the humble:
Thou wilt prepare their heart, Thou wilt cause thine ear to hear:

18. To judge the fatherless and the oppressed,
That the man of the earth may no more oppress.

Psalm XI.

To the chief Musician, A Psalm of David.

1. In the Lord put I my trust:
How say ye to my soul, Flee as a bird to your mountain?

2. For, lo, the wicked bend their bow,
They make ready their arrow upon the string,
That they may privily shoot at the upright in heart.

3. If the foundations be destroyed,
What can the righteous do?

4. The Lord is in his holy temple,
The Lord's throne is in heaven:
His eyes behold, his eyelids try, the children of men.

5. The Lord trieth the righteous:
But the wicked and him that loveth violence his soul hateth.

6. Upon the wicked he shall rain snares,
Fire and brimstone, and an horrible tempest:
This shall be the portion of their cup.

Psalm XI. This is another of the "Visions of Judgment," which are presented to the eye of faith in this series of Psalms, from Ps. 9 to 14; see on Ps. ix. 1.

The foregoing Psalm has displayed the impious temper and language of the proud, prosperous sinner; the present Psalm describes the faith of the righteous in persecution. This Psalm is joined on to the foregoing by certain catchwords. That Psalm in v. 8 described the wicked as lurking in secret places, as having "their eyes privily set against the poor," and here they are represented as aiming their arrows, that they may privily shoot at the upright (v. 2).

1. In the Lord put I my trust: how say ye to my soul, Flee, O bird, to thy hill? David's words to Saul, "The King hath come to seek me, as when one hunteth a partridge in the mountains," may illustrate this. See above, on 1 Sam. xxvi. 20. Cp. on lxxxiv. 3, "The sparrow Hath found her house.

2. If the foundations be destroyed, what can the righteous do? The Lord is in His holy Temple, is the answer; as in Ps. iv. 6. "Many say, Who will show us any good?" The answer to which is a prayer, viz. "Lord, lift thou up the fight of Thy countenance upon us.

3. Upon the wicked he shall rain snares, fire and brimstone: The Psalmist refers to the destruction of Sodom and Gomorrah, as a prophetic emblem of what awaits the ungodly (see on ix. 6); and he anticipates the language of St. Jude concerning those cities, "as set forth for an example, suffering the vengeance of eternal fire" (Jude 7). And he anticipates also the imagery of the Apocalypse, xix. 20; xxi. 8.

— this shall be the portion of their cup] See Rev. xvi. 19; xviii. 6. He adds, that the righteous Lord doth behold the upright (cp. Job xxxvi. 7. 1 Pet. iii. 12); or (as it is rendered in the Arabic and Targum) the righteous shall see His face. Cp. xiii. 1; xvi. 11; xvi. 15. Rev. xxi. 4.

This prophecy received its accomplishment in the reception of Christ into glory; and through Him it will be fulfilled in all the faithful. Accordingly, this Psalm is appointed in the Latin Church for use on the Festival of the Ascension.
PSALMS XI. 7. XII. XIII. 1. in God's justice and mercy.

Ps. 14. 7. &
166. 8.
Job 30. 7.
Ps. 33. 18. &
34. 15.
1 Pet. 3. 12.

Ps. 14. 7. &
166. 8.
Job 30. 7.
Ps. 33. 18. &
34. 15.
1 Pet. 3. 12.

7 For the righteous Lord loveth righteousness;
a His countenance doth behold the upright.

PSALM XII.

To the chief Musician || * upon Sheminith, A Psalm of David.

1 *HELP, Lord; for the godly man ceaseth;
For the faithful fail from among the children of men.
2 *They speak vanity every one with his neighbour:
*With flattering lips and with a double heart do they speak.
3 The Lord shall cut off all flattering lips,
And the tongue that speaketh proud things:
4 Who have said, With our tongue we will prevail;
Our lips are our own: who is Lord over us?
5 For the oppression of the poor, for the sighing of the needy,
Now will I arise, saith the Lord;
I will set him in safety from him that puffeth at him.
6 The words of the Lord are pure words:
As silver tried in a furnace of earth, purified seven times.
7 Thou shalt keep them, O Lord,
Thou shalt preserve them from this generation for ever.
8 The wicked walk on every side,
When the vilenest men are exalted.

PSALM XIII.

To the || chief Musician, A Psalm of David.

1 HOW long wilt thou forget me, O Lord? for ever?
* How long wilt thou hide thy face from me?

Ps. XII.] This Psalm is a sequel to the foregoing. It displays another form of impiety, which will incur the anger of God—the impiety of the tongue.

Our lips are our own the wicked say (v. 4); or rather, are wild, as on our side (cp. 2 Kings vi. 16. Ps. xlii. 7). They rely on their lips, their smooth flattering speeches fitted to deceive; and on their proud and haughty words able to overawe. This (they say) is our artillery; with it we are invincible. But no; The Lord shall cut off all flattering lips (lips of smooth tongues), and the tongue which speaketh proud things.

How different are the words of God! The words of the Lord are pure words, as silver tried in a furnace of earth (v. 6); or, in a furnace placed in the earth, so that it may be heated to any intensity.

Therefore, since God has pledged His word in favour of piety and virtue, The Lord saith, I will arise (v. 5), and will set him (the poor) in safety, from him that puffeth at him (cp. x. 5, and Gesen. 668). The verb here used (puffeth) signifies literally to breathe, to blow (Cant. iv. 16. Ezek. xxi. 31. Gesen. 668).

By this word the present Psalm is linked on to a foregoing one; "As for his enemies, he puffeth at them" (v. 5).

7, 8.) These verses may be rendered thus: Thou shalt keep them, O Lord, Thou shalt guard him from this generation for ever, although the wicked walk on every side, because iniquity is exalted among the children of men. The Psalmist foretells two things: that iniquity will overflow, even unto the end; and that the righteous will be preserved from the flood of iniquity. And thus he prepares the way for the declaration of the Lord Himself in the Gospel, concerning the latter Days (Matt. xxiv. 12, 13).

This Psalm was used by the Jews at a circumcision, when infants were brought into covenant with the Lord, whose protection is here assured to His faithful servants, in a faithless age. The act of Circumcision had a spiritual significance. It separated God's people from those who were unregenerate, and it taught a moral lesson, that they must not be "uncircumcised in hearts and ears, and lips" (Exod. vi. 12. Deut. x. 16. Acts vii. 51. Rom. ii. 29); for, as the Psalm says, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."
How long shall I take counsel in my soul,  
Having sorrow in my heart daily?  
How long shall mine enemy be exalted over me?  

Consider and hear me, O Lord my God:

Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say, I have prevailed against him;
And those that trouble me rejoice when I am moved.

But I have trusted in thy mercy;  
My heart shall rejoice in thy salvation.

I will sing unto the Lord,  
Because he hath dealt bountifully with me.

PSALM XIV.

To the chief Musician, A Psalm of David.

1 THE * fool hath said in his heart, There is no God.  
b They are corrupt, they have done abominable works,  
There is none that doeth good.

2 The Lord looked down from heaven  
Upon the children of men,  
To see if there were any that did understand, and seek God.  
3 They are all gone aside,  
They are all together become filth;  
There is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge?  
Who eat up my people as they eat bread,  
And call not upon the Lord.

5 There were they in great fear:  
For God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor,  
Because the Lord is his refuge.

7 Oh that the salvation of Israel were come out of Zion!  
When the Lord bringeth back the captivity of his people,  
Jacob shall rejoice, and Israel shall be glad.

*See Rev. vi. 10. Cp. below, xlv. 23—26, where is a similar appeal for deliverance.
The Church here says (c. 2), How long shall I be taking counsel? She appears to be devising many plans in vain, like an unsuccessful general in an army. And when her state seems to be waxing worse and worse, and apostasy appears to prevail, as is described in the following Psalm (xiv. 1—3), and the oppressors devour God’s people as their daily bread (cp. lii. 4), and they shame the counsel of the poor; i.e. they treat all pious designs with disdain and scorn, as old wives’ fables, and as mere dreams of idiots or dotards, then suddenly the Avenger will come. There were they in great fear. Yeander I see the Judge appearing; the Psalmist points his finger to His awful presence, and beholds His enemies quaking with fear, and crying to the hills to cover them. And the redemption of God’s people draweth nigh. O Lord, hasten the time! Oh that the salvation of Israel were come out of Zion, where the Ark of God is (David, in his flight from Absalom, left it there); and (in a larger spiritual sense) from the heavenly Zion, where the Redeemer-Judge sits enthroned (see ii. 6), and whence He will come to judgment (cp. Rom. xi. 26). When the Lord bringeth back the captivity of His people, as He brought the captive Ark from the land of the Philistines (the taking of the Ark is called the “Captiveity of the Land” in Judg. xviii. 30; see note there; and therefore this phrase is no sign of an interpolation in an age later than that of David), then shall Jacob rejoice, and Israel shall be glad; as in the days of Samuel, the “men of Beth-shemesh,” when reaping their wheat harvest in the valley, “lifted up their eyes, and saw the Ark, and rejoiced” at the sight. 1 Sam vi. 13.
On the relation of the present Psalm to Psalm 53, and on the Name of God, as used respectively in each, see on Ps. 53.
Psalm XV

A Psalm of David.

Psalm XV.

1 LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.

3 He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned;
But he honoureth them that fear the Lord.

He that sitteth on his throne shall be moved.

Preserve me, O God:
For in thee do I put my trust.

Psalm XVI.

Psalm XVI.

We now arrive at the second octave of the Psalms, and it coincides with the second Psalm appointed for the festival of the Ascension, as the first octave fell on the first Psalm appointed for that festival.

In the foregoing Psalm David had lifted up his eyes to Zion, "The hill of God," where the Ark of His presence was. He was mindful of the holiness required of all who are admitted to its neighbourhood. The holiness of the Ark had been shown by the death of Uzzah, who had been smitten by God for touching it. "And David was afraid of the Lord, and said, How shall the Ark of the Lord come to me?" (2 Sam. vi. 7—9.) This feeling of reverential awe seems to have produced three Psalms, Ps. 15, 24, and 101. This feeling acted powerfully on the mind of his son Solomon, as we know from the incident in 2 Chron. xxviii. 11, and from his words "the places are holy (holiness) wheresoever unto the Ark of the Lord hath come."

How much more is this true of the heavenly Zion, to which David raises his eyes and his heart from the earthly citadel! Therefore he puts this question to himself and others, "Lord, who shall sojourn (παρασκευασθαι, Sept.) even a short time in Thy tabernacle? and much more, Who shall dwell (abide continually, κατασκευασθαι, Sept.) in Thy holy hill, where the Ark was? And he answers this question by drawing a portrait, which, in its several features, is the very opposite to that which had been delineated in the foregoing Psalm. Contrast, for instance, the words above: They speak vanity (εἰς αἰει) every one with his neighbour, xii. 2, and the words here concerning the righteous, v. 3. He doth so evil to his neighbour, nor taketh up a reproach against his neighbour. Compare Ps. cl. 5. Contrast again the words above, concerning the wicked: covetous, he believeth (x. 3), and reproveth the Lord; and the words here (v. 4), In whose eyes the vile person is contemned, or, who is self-abased; but he honoureth them that fear the Lord. So far from eating up God’s people as they eat bread (xiv. 4), he abstains even from envy (literally, λιθάσεις, xvi. 5); and contrast also the summary: The heathen are sunk down in the pit (ix. 15). The wicked shall be turned into hell (xv. 17), with the words here (v. 5), "He that doeth these things shall never be moved." The words never be moved. He who is thus qualified to dwell in God’s holy hill shall never be moved (see the next Psalm, v. 8), he shall partake of the stability of that holy hill itself, as it is said, “They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever” (xix. 1).

We see, therefore, that there is a logical progress in the two octaves. The eighth Psalm,—the first octave, the first Psalm for Ascension Day,—springs forth from out of the first pair of Psalms, in which the blessedness of the righteous is depicted, and in which Christ is revealed as sitting in glory on His holy hill of Zion (ii. 6). That Psalm, the eighth, revealed to us the culmination of the Divine Head of the Church, Christ Jesus, raising our humanity to the right hand of God, and having all things subject to Him. The second octave, the present Psalm, the second Psalm for Ascension Day, speaks of the exaltation of Christ, the true King, not to any earthly Zion, but (as Ezechiel here expresses it) to the hill of the living God, the heavenly Jerusalem (see Heb. xii. 22); and in an appropriate corollary it represents the duties to be done by His members, in order that they may be qualified to ascend to that holy hill of Zion, and to partake in the exaltation of their Divine Head. Christ has gone before, in order "to prepare a place" for them; but they must "prepare themselves" for the place. They who are travellers to the heavenly Zion, must have their lamps, and their "feet shod with the preparation of the Gospel of peace" (Eph. vi. 15). And, therefore, this Psalm, which describes the heavenly ascent, is called by some ancient Expositors "Jacob’s Ladder of Angels."

The ancient Fathers observe that the Psalm takes the form of question and answer ("Lord, who shall dwell in Thy holy hill?"), and it may be called, as it were, a "Catechism for Heaven." It is continued in Ps. xcvii. "Who shall ascend into the hill of the Lord?" another Psalm for Ascension Day.

David, in singing this Psalm, is teaching us how we may attain the blessedness of the everlasting mansions. See Athanasius, Basil, and Theodoret here; and cp. Bp. Sanderson’s Sermon on this Psalm (ii. 358). The moral of it may be expressed in the words of St. Paul: "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 1—4).

Ps. xvi. 1. Title.—Michtam of David. This title is prefixed to five other Psalms, 56—60. The word michtam is probably derived from cathan, to engrave; and therefore this Psalm is entitled, An engraving on a pillar, in Sept. and Targums; and the word seems to intimate that the language of the Psalm is written in capital letters before the eye, and is to
The blessed hope
PSALMS XVI. 2—8.
of Resurrection.

2 O my soul, thou hast said unto the Lord, Thou art my Lord:

3 But to the saints that are in the earth,

4 Their sorrows shall be multiplied that || hasten after another god:
Their drink offerings of blood will I not offer,

5 Nor take up their names into my lips.

6 The Lord is the portion † of mine inheritance and *of my cup:
Thou maintainest my lot.

7 I will bless the Lord, who hath given me counsel:

8 I have set the Lord always before me:

be deeply engraven on the heart. Compare the note, above, on Job's words, by which he introduces his memorable declaration of his faith in the Resurrection: "Oh that my words were printed in a Book, that they were engraved with an iron pen, and lead in the rock for ever!" (Job xix. 23.)—That was Job's "micham," his "cup," in comparison at the end of that chapter; and "Hannahed" here. Others derive the word micham from cetham, gold; the root of which is cetham, to separate, to purify, to hide as precious; and they suppose it to signify a golden poen, like the "aurea curmina," needed to Pythagoras (see Euseb., Tito, S. 10, and our Margin.

The first octave of Psalms has presented to us a series of Visions of Judgment, ending in the Vision of the Ascension of the Righteous. The following octave, ending in Ps. 22, exhibits a series of images, culminating in the ascension to glory. David is a representative of the believer, severely afflicted in this life. He presents to us in himself an epitome of the conflicts of the Church Militant in earth, and is a type of Christ in suffering and in glory. Therefore, this octave of Psalms naturally finds its climax in the sufferings of Christ. It ends with that Psalm which Christ used on the Cross (Ps. 22), which the Church has appointed for use on the Day of the Lord's Passion, and which ends with a thanksgiving for that victory and glory, to which His Passion brought Him, and to which He will bring all His faithful members with Him.

The present Psalm is connected in thought and language with the foregoing. In the foregoing Psalm David had said that the godly man "honoVeth them that fear the Lord (v. 4); and that they know and have "their own delvet in the sainites upon earth." The foregoing Psalm ended with the words, he shall never be moved; and the present Psalm takes up those words (v. 8): "I have set the Lord always before me: because He is at my right hand, I shall not be moved." In the Sept., as well as in the original, the same word is used in both places. He had said, in the foregoing Psalm, "Lord, who shall abide in Thy tabernacle, who shall dwell or rest in Thy holy hill?" and he now says, "My flesh also shall rest in hope" (v. 9).

In the original, and in the Sept., and in Vulg., the word (signifying to rest) is happily repeated.

The following Psalm is in like manner linked on by catch-words to the present.

The present Psalm is entitled, in the Syriac and Arabic Versions, a Psalm on the "election of the Church, and on the Resurrection of Christ;" and we know from the Holy Spirit Himself, speaking by two Apostles, St. Peter (see Acts ii. 25—31) and St. Paul (see Acts xiii. 36, 37), that David here speaks in the person of Christ, or rather that Christ speaks in David, and by David, and foretells His own Resurrection. As St. Peter observes, David knew that God would raise up Christ from out "of his loins" and, to adopt the words of St. Paul (Heb. vii. 10), Christ was "in the loins of his father David, and made by David's mouth." As St. Peter adduces, the Spirit of Christ was in the Prophets, and testified of His "sufferings, and of the glory that should follow" (1 Pet. i. 11).

Christ is the only perfect example of the righteous One, described in the foregoing Psalm: "Lord, who shall dwell in Thy tabernacle?" and therefore that Psalm, which displays a picture of the Righteous One, prepares us for a vision of the Resurrection and Ascension of Christ in the present Psalm.

1. Preserve me, O God: for in thee do I put my trust—thou hast said unto the Lord, Thou art my Lord! The Chaldee paraphrase supplies here the words, "O my soul," which are adopted in our Version, and seem to be authorized by Jeremiah, who imitates these words: "The Lord is my portion, saith my soul, therefore will I hope in Him" (Lam. iii. 24).—See, the xix. 6. Judg. v. 21. Ps. xxxv. 4; xliii. 5; ciii. 1; xxxii. 3. Jer. iv. 19; and see the references to the soul, below, v. 10; and above, iii. 2; vi. 3; iv. 7; 2. 5 x; xi. 12; iii.

These words (say Athanasius and Theodoret) are spoken in the person of Christ, whom the Father hath appointed heir of all things (Heb. i. 2).

2. My goodness extendeth not to thee! Or, my goods cannot profit Thee, Who art the Author of all good, and Who art in heaven, and in glory, and invisible, and who art, as the Apostle speaks, the "holy One," or Other, and "the powerful of glory, the invisible and uncreated, and that portion of the earth, and for the excellent ones. In them is all my delight, although they be despised by the world. The Church of the Saints is His Hephzibah (Isa. lxxv. 1). Delitzsche. This seems to be the sense of the passage; and it is an expression of thoughts which rose in David's mind, when he had made immense preparations for the temple, and for the edification of God's people; and he has given utterance to these thoughts in 1 Chron. xxix. 11—16, which may serve as a commentary on this Psalm. David's mind seems to be turning toward that future Temple; and he deplores the misery of those who worship any other God but the Lord of that Temple; and he says that he will take no part in the sacrifices to other deities, or even make mention of the name of other gods, neither let it be heard out of thy mouth (Exod. xxxiii. 13). He regards himself as dedicated to God's service like the Levites (Numb. xviii. 20). "The Lord is the portion of mine inheritance" (v. 5). What is my wealth to Him? He Himself is all my wealth. My meat and drink is to do His will. Thus he almost anticipates the language of his Divine Antitype (John iv. 34); and, being filled with the Holy Ghost, he loses his own personal features of earthly feebleness, and is transfigured into Christ, and in His name speaks of His Resurrection.

5. portion and my cup! Observe the contrast to xi. 6. There the portion of the wicked and their cup of carnal is storm, and fire, and brimstone; my cup and portion is the Lord.

6. The lines) Which mark out my inheritance: (see Dent, xxii. 9. Josh. xvii. 5. 2 Sam. viii. 2, where the same word chelok is used; and Hammond here) are fallen unto me in pleasant places; yea, I have a fair heritage. Such is the heritage of Christ. The lines of that heritage, the Church Universal, extend to the ends of the earth. Cp. xiv. 4; and Ezechias here. St. Paul adopts the figure (2 Cor. x. 16).

7. I will bless the Lord, who hath given me counsel (or my counsellor) who is the reisv also (my earnest desire also, see Job xix. 27. Ps. vii. 9; xxiv. 2; Lxxvii. 21. Jer. xi. 20. xvi. 10. x. 12 instruct (or counsel) me in the night season) This phrase seems to refer to the words of Job in his marvellous prophecy of the Resurrection, (see Sept.), but it is used above in the Ambrose, Note, and which closes with the words, "my reins are consumed within me" with earnest desire of seeing God in that day (Job xix. 27). I have intense longing for Him in the depth of the night.

D 2
Because "he is at my right hand," I shall not be moved.

Then my heart is glad, and my glory rejoiceth:

My flesh also shall rest in hope.

For thou wilt not leave "my soul in hell; Neither wilt thou suffer thine Holy One to see corruption.

Thou wilt show me the path of life:

"In thy presence is fulness of joy;

"At thy right hand there are pleasures for evermore.

PSALM XVII.

A Prayer of David.

1 HEAR † the right, O Lord,

Give ear unto my prayer, that goeth † not out of feigned lips.

2 Let my sentence come forth from thy presence;

Let thine eyes behold the things that are equal.

3 Thou hast proved mine heart;

Thou hast visited me in the night;

Thou hast tried me, and shalt find nothing;

I am purposed that my mouth shall not transgress.

Concerning the works of men,

By the word of thy lips I have kept me from the paths of the destroyer.

"The Lord Christ" (says Theodoret) "is here speaking as Man, and is saying, 'I, being strengthened by the power of God, am going to My Passion, and I rejoice in the hope of Resurrection; for My soul will not be left in Hades, nor will My bodily see corruption, but I shall speedily rise again, and return to Life, and open the way of Life to all believers.'"

 Cp. H. A. Strong's "Four Homilies," ii. 260; iii. 61; 65; Bp. Pearson on the Creed, pp. 231. 258. Art. v. The word Holy One is plural in the printed text of the original; but the singular is found in 250 MSS., and in all the Ancient Versions, and is quoted by St. Peter (Acts ii. 27—31; xiii. 34—37). The plural may, however, serve to remind us that the hope of glory assured to Christ, the Head, the Holy One of God, is also assured through Him to all His members, who partake of His holiness. See Rom. viii. 11. 2 Cor. iv. 14. 1 Thess. iv. 14. To them also the promise extends: "Thou wilt show me the path of life; in Thy presence (or countenance) is fulness of joy; at Thy right hand " (as in an inexhaustible fountain) "are pleasures for evermore." Cp. xvii. 15; xxvii. 8.

Ps. XVII.] This Psalm is called a Prayer (tephillah) of David. This designation (tephillah) is prefixed to five Psalms. See also 17. 80. 90. 102. 142.

This Psalm is linked on to the foregoing by certain catchwords: cp. e. 5. "Thou hast visited me in the night," with xvi. 7. "My reins instruct me in the night seasons," and cp. e. 4, 5. "I have kept me from the paths of the destroyer," with xvi. 11. "Thou wilt show me the path of life," and both Psalms end with the same aspiration for a blessed Resurrection.

The former Psalm is a prophecy of Christ the Head, proclaiming the certainty of His own glorious Resurrection. The present Psalm is a prayer of David, and of all true believers represented by him, for a joyful Resurrection through Christ.

4. I have kept me from the paths of the destroyer. Or rather, I have marked the paths of the transgressor. I have tried them by the word of Thy lips. The sentiment is explained by the Apostolic precept, "If any man obey not our words, note that man, and have no company with him, that he may be ashamed" (2 Thess. iii. 14. Cp. Rom. e. 6). Observe the contrast between these words and those of the foregoing Psalm. There we read (e. 11), Thou wilt show me the path of life; here the Psalm speaks of the paths of the destroyer. The path of life is one; but there are many paths of the destroyer.

20
5 Hold up my goings in thy paths, That my footsteps † slip not.
6 I have called upon thee, for thou wilt hear me, O God: Incline thine ear unto me, and hear my speech.
7 Shew thou marvellous lovingkindness, O thou || that savest by thy right hand Them which put their trust in thee From those that rise up against them.
8 † Keep me as the apple of the eye, 
9 Hide me under the shadow of thy wings,
10 From the wicked † that oppress me, From † my deadly enemies, who compass me about.

They are inclosed in their own fat: With their mouth they † speak proudly.
11 They have now † compassed us in our steps:
12 † Like as a lion that is greedy of his prey, And as it were a young lion † lurking in secret places.

Arise, O Lord, † disappoint him, cast him down: Deliver my soul from the wicked, † || which is thy sword:
14 || From men which are thy hand, O Lord, From men of the world, † which have their portion in this life, And whose belly thou fillest with thy hid treasure : || They are full of children, And leave the rest of their substance to their babes.
15 As for me, † I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

To the chief Musician, A Psalm of David, † the servant of the Lord, who spake unto the Lord the || * Ps. 36, title. words of || this song in the day that the Lord delivered him from the hand of all his enemies, † || * Ps. 22, and from the hand of Saul; and he said,

1 I WILL love thee, O Lord, my strength.
2 The Lord is my rock, and my fortress, and my deliverer;

PSALM XVIII.

The Psalmist adopts the words of Job, describing the prosperity of the wicked in this life (Job xxix. 13—15); and he comforts himself in the trials of this world, as Job did, with the hope of a blessed Resurrection (see Job xiv. 14; xv. 13); but giving up all seeing of the likeness (the teowah, Numan. xii. 8. Cp. Heb. i. 3) of God.

The wicked are satisfied abundantly in this life, with children born after their own likeness; but when I awaked from the sleep of death, I shall be satisfied (the same word is repeated in the Hebrew, and in the Sept. yarda6 is repeated, a word adopted often in the Gospels, to signify repletion with food from God, Matt. v. 6; xiv. 20), with Thy likeness, Thy glory, in life everlasting (Sept.). We shall there see, and as He is; and we shall be changed into His likeness. The thought is completed by St. John; " Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is (cp. i Cor. xiii. 12; xiv. 40. 2 Cor. iii. 18. Col. iii. 10). As Theodoret observes here, the wicked may be satisfied with sons in this life, but I, O God, shall be satisfied with the sight of Thy Son for evermore. So also Duhmussa here.

Ps. xviii.) This Psalm, which is entitled a zirah (or song, see on Ps. 30, title), is David's Hymn of praise to God for his
Psalm 118.

My God, 
My buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.

The sorrows of death compassed me,
And the floods of unt godly men made me afraid.

The sorrows of hell compassed me:
The snares of death prevented me.

In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry came before him, even into his ears.

Then the earth shook and trembled;
The foundations also of the hills moved and were shaken,
Because he was wroth.

There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.

He bowed the heavens also, and came down:
And darkness was under his feet.

And he rode upon a cherub, and did fly:
Yea, he did fly upon the wings of the wind.

He made darkness his secret place;
His pavilion round about him were dark waters
And thick clouds of the skies.

At the brightness that was before him his thick clouds passed,
Hail stones and coals of fire.

The Lord also thundered in the heavens
And the Highest gave his voice;
Hail stones and coals of fire.

Yea, he sent out his arrows, and scattered them;
And he shot out lightnings, and discomfited them.

Then the channels of waters were seen,
soon as they hear of me they shall obey me (see vv. 43, 44);
and therefore St. Paul teaches us to apply this Psalm to the conversion of the Gentiles to Christ, which was the firstfruits of Christ’s Death and Resurrection. See v. 49, quoted in Rom. xv. 9.

Doubtless we must hold the literal sense of this Psalm, and apply it to David himself, the Anointed King of Israel, whose throne was defended by God against all rebellions (cp. xx. 6). But the Psalm looks far beyond, David, as St. Paul has taught us; it looks to Christ, and His Church, as the Psalm testifies at its close. “The Lord gives salvation to His King, and showeth mercy to His Anointed, to David, and to his Seed for evermore.”

Quicunque in hos Psalmos (says Augustine) dicta sunt, quas Domino, id est Capiti Ecclesiae, congruere non possunt, ad Ecclesiam referenda sunt. Totus enim Psalmus Christum loquitur, in quo sunt omnium membros ejus; et Jansenius well says, “David canit omniam de se tanquam typi Christi, Seminis sui, ejus passionis victorias, et imperium in omnes gentes propagandum, et sine fine duraturum, in se previdit adumbraur.” Even the Chaldee Paraphrase calls this Psalm a prophecy; and the Syriac Version calls it “a hymn on Christ’s Ascension.”

This Psalm has already been commented on in the notes on 2 Sam. xxiii.
The glory, power, and mercy of God.

And the foundations of the world were discovered
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.

16 "He sent from above, he took me,
He drew me out of many waters.
He delivered me from my strong enemy,
And from them which hated me:
For they were too strong for me.

They prevented me in the day of my calamity:
But the Lord was my stay.

19 "He brought me forth also into a large place;
He delivered me, because he delighted in me.

20 "The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompenced me.

21 For I have kept the ways of the Lord,
And have not wickedly departed from my God.

22 For all his judgments were before me,
And I did not put away his statutes from me.

23 I was also upright before him,
And I kept myself from mine iniquity.

24 "Therefore hath the Lord recompenced me according to my righteousness,
According to the cleanness of my hands in his eyesight.

25 "With the merciful thou wilt shew thyself merciful;
With an upright man thou wilt shew thyself upright;
With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself froward.

26 For thou wilt save the afflicted people;
But wilt bring down high looks.

27 "For thou wilt light my candle:
The Lord my God will enlighten my darkness.

28 "For by thee I have run through a troop;
And by my God have I leaped over a wall.

29 As for God, his way is perfect:
"The word of the Lord is tried;
He is a buckler to all those that trust in him.

31 "For who is God save the Lord?
Or who is a rock save our God?

32 "It is God that girdeth me with strength,
And maketh my way perfect.

33 "He maketh my feet like hinds' feet,
And setteth me upon my high places.

34 "He teacheth my hands to war,
So that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
And thy gentleness hath made me great.

36 Thou hast enlarged my steps under me,
"That my feet did not slip.
37 I have pursued mine enemies, and overtaken them: Neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: They are fallen under my feet.

39 For thou hast girded me with strength unto the battle: Thou hast † subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; That I might destroy them that hate me.

41 They cried, but there was none to save them:

h Even unto the Lord, but he answered them not.

42 Then did I beat them small as the dust before the wind:

i I did † cast them out as the dirt in the streets.

43 † Thou hast delivered me from the strivings of the people; And † thou hast made me the head of the heathen:

m A people whom I have not known shall serve me.

44 † As soon as they hear of me, they shall obey me:

† The strangers † shall † submit themselves unto me.

45 o The strangers shall fade away,

And be afraid out of their close places.

46 The Lord liveth; and blessed be my rock;

And let the God of my salvation be exalted.

47 It is God that † avengeth me,

p And † subdueth the people under me.

48 He delivereth me from mine enemies:

Yea, † thou liftest me up above those that rise up against me:

Thou hast delivered me from the † violent man.

49 † Therefore will I † give thanks unto thee, O Lord,

Among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king;

And sheweth mercy to his anointed, to David,

And to his seed † for evermore.

PSALM XIX.

To the chief Musician, A Psalm of David.

† THE † heavens declare the glory of God;

And the firmament sheweth his handywork.

Ps. XIX.] The foregoing Psalm closed with the declaration, that thanks will be given to God among the Gentiles; the present Psalm takes up, and continues, that strain, and glorifies God for the universal diffusion of light, both natural and spiritual.

The Holy Ghost, speaking by St. Paul, has enabled us to see the spiritual meaning of this Psalm, and to recognize its connexion with the preceding. The foregoing Psalms, as interpreted by him (Rom. xix. 9), contain a prophecy of the extension of Christ's kingdom to the heathen; an extension which did not take effect during His earthly ministry, but was a consequence of His Death and Resurrection, and Ascension into heaven, and of the sending of the Comforter by Him (see Matt. xxviii. 20, and above, Ps. ii. 8). And now, in the present Psalm, as explained by St. Paul, we hear a song of praise for the universal diffusion of the Gospel by the ministry of its preachers, to all nations of the earth. "I say," asks St. Paul, "have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world (Rom. x. 16)."

The Church has adopted St. Paul's interpretation, and has signified her adoption of it by appointing this Psalm to be used on the Festival of the Nativity, when she celebrates the rising of the "Sun of righteousness" upon the earth; and it is only a natural sequence of that adoption to connect it with His Birth from the grave, when the light, which dwelled at His Nativity, shone forth upon all nations, to whom He sent forth His Apostles after His Resurrection, to preach the Gospel, and to baptize them into the Name of the Blessed Trinity; and to whom He sent the Holy Ghost after His Ascension, to enable them to fulfill their commission.

This has already been pre-announced in the second Psalm, where, after Christ's Passion, the Father is represented as saying to Him, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession" (ii. 8). Accordingly, in the Latin Church, this Psalm is appointed for use also on the festivals of the Ascension and of Trinity Sunday; so likewise it was in the Sarum use; and in the Gregorian use, it is appointed for...
God's glory in His works.  

PSALMS XIX. 2-7.  

God's grace in His Word.

2 Day unto day uttereth speech,  
And night unto night sheweth knowledge.

3 There is no speech nor language,  
|| † Where their voice is not heard.

4 ¶ Their line is spread out through all the earth,  
And their words to the end of the world.

5 Which is as a Bridegroom coming out of his chamber,  
And rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven,  
And his circuit unto the ends of it:  
And there is nothing hid from the heat thereof.

7 The law of the Lord is perfect,  
|| converting the soul:  
The testimony of the Lord is sure, making wise the simple.
Prayer for pardon, grace, PSALMS XIX. 8—14. XX. 1—4. and acceptance of sacrifice.

8 The statutes of the Lord are right, rejoicing the heart:
9 The commandment of the Lord is pure, enlightening the eyes.
10 The fear of the Lord is clean, enduring for ever:
11 The judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:
12 Sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned:
And in keeping of them there is great reward.

12 Who can understand his errors?
13 Cleanse thou me from secret faults.
14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

PSALM XX.

To the chief Musician, A Psalm of David.

1 THE Lord hear thee in the day of trouble;
2 The name of the God of Jacob defend thee;
3 Send thee help from the sanctuary,
And strengthen thee out of Zion;
4 Remember all thy offerings,
And accept thy burnt sacrifice; Selah.
5 Grant thee according to thine own heart,
6 A conqueror and king, we had a view of Christ, the Divine Conqueror and King, bringing the heathen under His peaceful sway, and diffusing the light of the Gospel throughout the world. This was the gracious of His conflicts, the triumph of His victory. And now (as S. Jerome, S. Augustine, and other ancient expositors observe) we have a view of Christ as a Priest offering a Sacrifice. The Psalmist, in devout adoration, prays for the acceptance of his Seed: “The Lord hear thee in the day of trouble; remember all Thy offerings (literally, Thy meat-offerings): Heb. mimahat, which were specially regarded as memorials, typical of the Holy Eucharist (see on Lev. ii. 2), and accept Thy burnt sacrifice,—the whole burnt offering of Thyself. See above, on Leviticus, Introd., p. ii.; and on i. 2—9.

This prayer is made more emphatic by the note of exaltation of heart and voice (Selah). “Christo hae dicta” (says Augustine), “figurau optandi; que, venia sancte canens; erucem, quia totas obtutus es Deo, tu testamentis resurrexitur convertas!” “Grant Thee according to Thine own heart, and fulfil all Thy counsel;” that the fulness of the Gentiles may come in, and so all Israel be saved (Augustine); and this is what Isaiah calls the “travail of Christ’s soul, by which He was satisfied;" see Isa. liii. 11. And then, as if the Psalmist saw his prayer already granted, he exclaims, “We will rejoice in Thy salvation, in the salvation achieved by Thee; and in the Name of our God we will set up our banners. Christ is our JERUSALEM set up. See on Exod. xvii. 15. The Cross is our banner. David, inspired by the Holy Ghost, beholds the Resurrection of Christ, and the acceptance of His sacrifice. “Now know I that the Lord swearth His anointed;” and David rejoices in the overthrow of His enemies, Death, Satan, and the Grave, and in the resurrection of the Church Universal to grace and glory, achieved by the Resurrection of Christ.

Ps. XX.] The four following Psalms continue the strain of prayer, praise, and prophecy, suggested by the view of sufferings, followed by deliverance and Resurrection, which was presented to the writer by his own life primarily, and in a fuller sense by that of his Seed and Antitype, Jesus Christ.

David prays for himself in the second person: “The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee.” Doubtless, in a literal sense, this Psalm was intended for liturgical use, when the King of Israel and his people went forth against their enemies. But it looks beyond them; and David, as the Prophet, sees in himself a figurative adumbration of Christ.

The present, and the next Psalm, form a pair, and are coupled together (like other pairs of Psalms) by catchwords. Thus here, in v. 6, we have, “We will rejoice in thy salvation;” and the next Psalm takes up the words, and begins thus: “The King shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice.” Here again the prayer is, “The Lord grant thee according to thine own heart, and fulfil all thy counsel” (v. 4); and there we hear the voice of praise (in v. 2): “Thou hast given him his heart’s desire, and hast not withholden the request of his lips.”

This pair of Psalms is an introduction to the next Psalm (the 22nd), the Psalm which Christ Himself appropriated to Himself, by adopting its first words, when He was offering Himself as a sacrifice for us on the Cross (Matt. xxvii. 46).

What is true of the Gospels historically, is true of the Psalms prophetically; they reveal by degrees more and more clearly the mystery of the Cross, and the offices of Christ. We have in the present group of Psalms an instance of this process of gradual development.

In the two foregoing Psalms, under the figure of David, c Ps. 12. 6.
& Ps. 13. 5.

† Heb. truth.

g Ps. 119. 72, 127.
Prov. 8. 10, 11, 19.
2 Ps. 119. 169.
ν Heb. the dropping of honey- cords.

i Prov. 29. 18.

k Ps. 40. 12.

L Lev. 4. 2, &c.
2 Chron. 26. 6.
ν Gen. 20. 6.
2 Sam. 23. 25, 33, 34, 39.
ο Ps. 119. 133.
Rom. 6. 11, 14.

b Heb. my rock, Ps. 18. 1.
g Isa. 42. 14, &c.
44. 6, &c. 47. 4.
I Thess. 1. 10.

Ps. 40. 12.

† Heb. thy help, 1 Kings 6. 13.
b Chron. 29. 8.
Ps. 73. 17.
ν Heb. support thee.
ν Heb. turn to makers: or, make fat.
Ω Ps. 21. 2.
God saves His Anointed, PSALMS XX. 5—9. XXI. 1—6. Who rejoices in God.

And fulfill all thy counsel.
5 We will rejoice in thy salvation,
And in the name of our God we will set up our banners:
The Lord fulfill all thy petitions.
6 Now know I that the Lord saveth His anointed;
He will hear him † from his holy heaven
† With the saving strength of his right hand.
7 Some trust in chariots, and some in horses:
‡ But we will remember the name of the Lord our God.
8 They are brought down and fallen:
But we are arisen, and stand upright.
9 Save, Lord:
Let the king hear us when we call.

PSALM XXI.

To the chief Musician, A Psalm of David.

1 THE king shall joy in thy strength, O Lord;
And in thy salvation how greatly shall he rejoice!
2 Thou hast given him his heart's desire,
And hast not withheld the request of his lips. Selah.
3 For thou preventest him with the blessings of goodness:
Thou settest a crown of pure gold on his head.
4 He asked life of thee, and thou gavest it him,
† Even length of days for ever and ever.
5 His glory is great in thy salvation:
Honour and majesty hast thou laid upon him.
6 For thou hast ‡ made him most blessed for ever:

8. They are brought down and fallen: but we are risen, and stand upright. Save, Lord: let the king hear us when we call! So the Targum, which renders the words, "O Lord, redeem us: O mighty King, hear us," and so the Syriac Version. But, according to many ancient Versions (Sept., Arabic, Ethiopic, Vulg., which has, "Domine salvum fac regem"); they may be rendered, "O Lord, save the King: may he hear us when we call!"

But on the whole, the Authorized Version seems preferable. In the other rendering, the change of person is abrupt; and that reading seems designed to avoid what no doubt was a mystery, and is made clear to us by the Gospel, namely, that the King here prefigured is the Lord, and that He is the Messiah, Who hears and answers prayer. David was King of Israel; but he, the earthly king, whose courage had saved his people, knew that he needed help from above. He therefore looks up, and adores his heavenly King, and prays to Him for salvation. He says, "Hearken unto the voice of my cry, my King and my God" (v. 2). See what follows here: "The king rejoice in thy strength," xxii. 1. And the Holy Spirit here teaches us to look to the King Whom God had promised, and Whose Ascension into heaven the Psalmist himself describes as the Ascension of One Who is no other than the "Lord of hosts" (xxiv. 10), and that to Him the prayer, "Hosanna," or, "Save, Lord," is to be addressed. That David prophesied of the Messiah as a Divine Person, is certain from the testimony of our Lord Himself. See Matt. xxiii. 44; and cp. Heb. 1. 5—13.

Ps. XXI.] The language of the present Psalm, which is coupled with the foregoing, and refers to the same Person, confirms the exposition given of that Psalm. That Psalm was a prayer for the victory of Christ; this is a thanksgiving for it. "De Christo cantitur," says Augustine. The present Psalm is the echo of the foregoing; and each celebrates the praise of Christ.

 Doubtless, in a primary sense, both these Psalms concern David himself; but they extend far beyond him. The King, here displayed to us, is King of kings; He is the Everliving One, Christ Blessed for ever. This is avowed even by Hebrew expositors. The Chaldee Targum opens here with these remarkable words: "O Lord, the King Messiah shall rejoice in thy strength;" and Rashi owns that the older Hebrew doctors expounded this Psalm of the Messiah; but he adds, that in order to obviate the arguments of Christians, it is better to confine it to David. They, therefore, who limit it to the literal sense, imitate the Jews. The Church has declared her own judgment on this question by appointing this Psalm to be used on the festival of Christ's Ascension into heaven.

3. Thou settest a crown of pure gold on his head] Compare the words of a preceding Psalm, also appointed for Ascension Day: "Thou hast crowned Him with glory and honour" (viii. 5); and the Vision of Christ in glory, seen by St. John, in the Apocalypse: "I saw, and beheld a white horse: and He that sat on him had a bow; and a crown was given Him: and He went forth conquering, and to conquer" (Rev. vi. 2).

4. He asked life of thee—thou gavest it him—length of days for ever] This could not be predicted of David himself; but it is true of Christ, who says, in the Apocalypse, "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i. 18. Cp. Rom. vi. 10).

6. Thou hast made him most blessed for ever] Or, as it may be rendered literally, and more emphatically, "Thou hast made him blessings for ever. Christ is "the Blessed One;" and all are "blessed in Him;" and "all shall call Him Blessed" (lxix. 17). God has blessed us with all spiritual blessings in Him (Eph. i. 3); and He "is made unto us wisdom and righteousness, and sanctification and redemption" (1 Cor. i. 30). "He is over all, God blessed for ever" (Rom. xi. 5).
The King's victory.  

PSALMS XXI. 7—13.  XXII. 1.  The Sufferer's prayer.

1 Thou hast ♩ made him exceeding glad with thy countenance.

7 For the king trusteth in the Lord,And through the mercy of the most High he ♩ shall not be moved.

8 Thine hand shall ♩ find out all thine enemies:
Thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger:
The Lord shall ♩ swallow them up in his wrath,
And the fire shall devour them.

Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.

11 For they intended evil against thee:
They "imagined a mischievous device,
Which they are not able to perform."

Therefore ♩ shall thou make them turn their ♩ back,
When thou shalt make ready thine arrows upon thy strings against the face of them.

13 Be thou exalted, Lord, in thine own strength:
So we will sing and praise thy power.

PSALM XXII.

To the chief Musician upon ♩ Aijeleth Shahar, A Psalm of David.

MY ♩ God, my God, why hast thou forsaken me?
Why art thou so far ♩ from helping me, and from ♩ the words of my roaring?

SYMBOLIZED THE DAWN OF CHRIST'S GLORY; AND S. JEROME SAYS, "NOUS PER CERVUM MATUTINUM NULLUM SILENI CHRISTIUM INTELIGIUM, Solutus totius Psalmi contextus ostenditur." THE IN-APPLICABILITY OF MANY THINGS IN THIS PSALM TO DAVID HIMSELF (SEE vv. 16—18. Cp. SADLER, EMANUEL, pp. 109—114) shows that some other Person than David is here contemplated. It suggests the belief,—a belief confirmed by other evidence,—that the "Spirit of Christ," which was in David, is here speaking of the "sufferings of Christ, and of the glory that should follow" (I Pet. i. 11); in fact, that Christ speaks by David.

This Psalm is connected with the foregoing. In that Psalm we beheld Christ's Exaltation; here we see His sufferings, to which that Exaltation was due. Cp. the similar sequence, in Ps. 68 and 69.

Our Lord adopted the first words of this Psalm, when He was on the cross: "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46. Mark xv. 34.); and S. Jerome justly says, "Ex loco animadverterimus, totum Psalmum un Dominio in cruce posito decantari." And the Holy Spirit, speaking by two Apostles and Evangelists, St. Matthew (xxvii. 36) and St. John (xiv. 23) applies it to Christ. St. Matthew says, they crucified Him, and parted His garments, casting lots, that it might be fulfilled which was spoken by the Prophet (i.e. in this Psalm, v. 18), or, as St. John has it, "that the Scripture might be fulfilled, which saith, They parted My garments among them, and upon My vesture did they cast lots." And St. John says (xix. 28), "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled" (i.e. the Scripture in v. 18, "I thirst."). The language of those who persecuted Christ to death, is accurately described in the Psalm: "All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord; let Him deliver Him" (vv. 7, 8). Compare the narrat­ive of the Evangelists: "They that passed by reviled Him, wagging their heads" (Matt. xxvii. 39). It is remarkable that the very words here used in the Septuagint, Ἐξακριβηκόντα, και ἐσκέψαντο καθαρά, are adopted in the Gospels (Matt. xxvii. 39. Mark xv. 29. Luke xxiii. 38. Cp. above, on ii. 4), "They mocked Him, and said, He trusted in God; let Him deliver Him" (Matt. xxvii. 40. 43). And the Author of the Epistle to the Hebrews quotes v. 22 of this Psalm, and regards it as spoken by Christ: "He is not ashamed to call them brethren, saying,
The Sufferer's anguish

PSALMS XXII. 2—14.

2 O my God, I cry in the daytime, but thou hearest not; And in the night season, and I am not silent.
3 But thou art holy, 
O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: They trusted, and thou didst deliver them.
5 They cried unto thee, and were delivered:
6 But I am a worm, and no man; A reproach of men, and despised of the people.
7 All they that see me laugh me to scorn: They + shoot out the lip, + they shake the head, saying;
8 ¶ He trusted on the Lord that he would deliver him: + Let him deliver him, seeing he delighted in him.

9 'But thou art he that took me out of the womb: Thou + didst make my hope when I was upon my mother's breasts.
10 I was cast upon thee from the womb: + Thou art my God from my mother's belly.
11 Be not far from me; for trouble is near;
For there is + none to help.
12 ¶ Many bulls have compassed me: Strong bulls of Bashan have beset me round.
13 ¶ They + gaped upon me with their mouths, As a ravening and a roaring lion.
14 ¶ I am poured out like water, and all my bones are + out of joint:
My heart is like wax;

I will declare Thy name unto my brethren, in the midst of the Church will I sing praise unto Thee (Heb. ii. 12).

The concurrent opinion of all ancient Expositors may be summed up in the following passage here: “Dicuntur locae in persona Crucifixi;” or, as Theodoret expresses it, “our Lord Christ speaks in this Psalm as Man, suffering Man, in the Name of all Human Nature;” and the Church has declared her judgment in this sense, by appointing this Psalm to be used on Good Friday. It is remarkable, that in the Hebrew Synagogue this Psalm is appointed to be used on the anniversary of the great national deliverance of Purim, which has been shown above to have been typical and prophetic of the World's deliverance by the death of Christ. See the notes on Esther vii.9; ix.21; x.3.

It may be added here, that this group of Psalms (Ps. 23—25) affords a beautiful specimen of that exquisite symmetry with which the Psalms were arranged, so as to be fitted to one another, and to be pre-adjusted to the Gospel. In the 22nd we have a prophetic view of His Passion, and of the consequent preaching of the Gospel to all nations; in the 23rd, of His Death, Burial, and Resurrection; in the 24th, of His Ascension into heaven; in the 25th, of the remission of sins through Him; and thus we have a prelude to the utterances of the Church of Christ in her Creed: “I believe in Jesus Christ, His only Son our Lord, Who was crucified, dead, and buried. He ascended into heaven: I believe in the Holy Ghost; &c.”

1. Why art thou so far? Rather, as in the margin, Far from my salvation (i.e. from Tische, my Preserver) are the words of my roaring. Thou hearst them not.

2. Thou art holy. O thou that inhabitest the praises of Israel] Or, literally, and more emphatically, Thou art sitting on the praises of Israel as on a throne, as Thou art enthroned upon the Cherubim (xxx.1; xxvii.1).

3. I am a worm] So Jacob is called by God: “Fear not, thou worm, Jacob, and ye men of Israel” (Isa. xii. 14); and such Christ Himself seemed to be in His humiliation (Catena, p. 392). The Hebrew word here rendered worm is (not zechal, nor sas, nor rimmah, but) toleheth, that is, the worm formed of the coconuts, which yields scarlet juice, with which the scarlet dye is produced; and this word is therefore often rendered scarlet in the Bible (Exod. xxv. 4; xxvi. 1; and xxvii. 3, v. xxxviii. xxxix. passim; and Lev. xiv. passim); and, as Hammond observes, this was a fit name for Christ; for though He was despised as a worm, yet with His blood is “dyed that garment, in which we must appear before God;” scarlet is often used as typical of Christ's blood. See the note above, on Josh. ii. 18; and on Lev. xiv. 4.

8. He trusted on the Lord] Rather, literally, roll upon God, i.e. Cast Thyself upon Him, if Thou canst. Cp. the words in xxxvii. 5, where the same verb is used. Thus in the Lord, Whom Thou clarest as Thy God. Probably this scroll is grounded upon what Christ is foreseen to have said, Who (as St. Peter, who was present at His arraignment, asserts) “when He was reviled, reviled not again, when He suffered, He threatened not, but也不会 committing (rapetitio, a verb put absolutely, as the verb is here) Himself to Him that judgeth righteously; Who His own self bare our sins in His own body on the tree.” See 1 Pet. ii. 24.

It is observable that the Evangelist St. Matthew (xxvii. 43) adopts the paraphrase of the Septuagint here, which is also followed in other versions, Vulg., Syriac, Arabic, and Ethiopic, where the verb is in the past tense, “He trusted in God;” and not in the imperative. Probably this paraphrase was designed to explain clearly the words of the original.

12. Strong bulls of Bashan have beset me round] Cp. Ezek. xxxix. 18. Bashan was famous for its cattle (Deut. xxxiii. 14). The chief Priests and Scribes of the multitudinous herd of the people, exulting fiercely in their power, and yet as stupid and irrational as brute beasts, are here compared to fit bulls of Bashan. Cp. Deut. xxxii. 14. Hosea iv. 16 (Ezechias, Theodoret). 14. all my bones are out of joint! And yet, strange to say, not a bane of Him was broken; otherwise, the type of the Paschal Lamb would not have been fulfilled. See John xix. 36. Our Lord's body was like the Apostolic net, on the point of breaking—but not broken. Luke xvi. 6. Compare also John xxi. 11.
It is melted in the midst of my bowels.

15 ¶ My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.

16 For dogs have compassed me:
The assembly of the wicked have inclosed me:

They pierced my hands and my feet.

I may tell all my bones:
They look and stare upon me.

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

But be not thou far from me, 0 Lord:
O my strength, haste thee to help me.

Deliver my soul from the sword;
† My darling † from the power of the ^ dog.

Save me from the lion's mouth:
For thou hast heard me from the horns of the unicorns,

I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.

16. They pierced my hands and my feet] The word here rendered the, and, and, in most extant Hebrew MSS, the reading is punctuated so as to signify "as a lion." Two MSS (Kesimico, 39; De Rossi, 337) are cited as having caaru, "they pierced." And so the Sept. renders the word; and so Syriac, Arabic, and Vulg., and the Ethiopic (the 30th Targum has both readings); and the Mosora Magna, on Num. xxxiv, 9, and the Mosora Parva, say that the word is not to be rendered as a lion. S. Justin Martyr, in his Dialogue with Trypho the Jew (§ 104), quotes the reading they pierced, and no exception is taken by the interlocutor to this rendering.

Some have supposed that caari is the true reading, not however in the sense of as a lion, but with a vocalization so modified as to become a nominative plural participle construct, and to signify piercing; and this sense of the whole the most probable view is that of the Moshoiah was to be pierced, is foretold by Isaiah (lii. 5. Cp. Zech. xii. 10), and that our Lord's hands and feet were pierced is evident from Luke xiv. 20. John xx. 25.

In this question, see the various authorities cited in the elaborate article of Eiseleer (Dublin, p. 305), who accepts the reading caari in the sense of piercing (De Rossi's Collations; Delitzsch, p. 184; Phillips, Perowne, 107; Dr. Kay, 42, 326; Thring, 133). Ewald adopts caaru, they pierced.

With regard to the allegation, that these words could not have been written by David, as being inapplicable to him, see on bxx. 2. That very inapplicability proves that a greater than David is here.

Deliver my soul from the sword] These words of Christ on the Cross, speaking here by the mouth of David, seem to be echoed by those of Simon to the Blessed Virgin at the Presentation, "Yes, a sword shall pierce through thine own soul," as well as through the soul of thy Son (Luke ii. 35), where the same word, yewa'ala, is used for sword, as in the Septuagint here. Cp. Origin here.

My darling] Heb. ychhidah. This is a remarkable word; it is the feminine of yehchid, which signifies an only son (from yechid, to John: Genen. 315), and it is rendered here poywvya by Sept., and naaica by Vulg.

It is a memorable fact, that the masculine yechid occurs three times in one chapter of the historical books of the Old Testament, and in no other part of them; and that chapter is Genesis xxii., which relates the sacrifice of Isaac, the only-begotten son, whom his father loved, the type of Christ crucified. See Gen. xxii. 2: "Take now thy son, thine only son (yechid), whom thou lovest, and go to the place which I shall tell thee; and slay him, thy son, thine only son, from Me;" and in v. 16. It is also a remarkable circumstance, that the feminine word yechidah, which is the word used here, occurs only once in the historical books of the Old Testament; and that passage is the history of the sacrifice of Jephthah's daughter (Judg. xi. 34), "she was his only daughter," on which it has been already observed that she was in several most interesting and beautiful respects a type of the pure human soul of Christ, offering itself a willing sacrifice on the cross. See above, note on Judges xxi. 10, ff. 15.

In the Psalms this word is used in another place which foretells the Passion of Christ: "Rescue my soul from their calamities" (destructions), "my darling from the lions" (xxxi. 17; see there vv. 11, 15, 16). My darling is explained by the parallelism in both these places as meaning my soul (Heb. nephesh; Gr. ψυχή), which is mine as being that which I possess, and which I willingly lay down, as Christ says: "No man taketh My life (or soul, ψυχή) from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John x. 17, 18). And that soul might well be called yechidah; that is, an only child, and a daughter, on account of its dearness to God. (See John i. 14, 18; iii. 16, 18. 1 John iv. 9.) The feminine gender bespeaks intensity of tender feeling and cleanness. Cp. note on 1 Thess. ii. 7; and on Ps. xvii. 8; and the exquisitely pathetic and tender words in Nathan's parable, "It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter" (2 Sam. xii. 3).

Thou hast heard me from the horns of the unicorns] Thou hast heard me, so as to deliver me from the horns of the wild oxen. He had before spoken of his proud, wealthy, and carnal enemies as fat bulls of Bashan (c. 12); he now describes them as wild oxen, buffaloes, or bisons; see on on Job xxxiv. 9. Cp. below, xxix. 6; xci. 10.

I will declare thy name unto my brethren; in the midst of the congregation will I praise thee] He says, I will declare Thy name unto my brethren; this was literally fulfilled in Christ (as S. Jerome remarks), when He said to Mary Magdalene, on the morning of the Resurrection, "Go unto my brethren, and say unto them, I ascend unto My Father, and your Father, and My God, and your God" (John xx. 17); and when He said to the women, "Go tell My brethren that they go into Galilee, and there shall they see Me" (Matt. xxviii. 10).

But it had a still wider fulfilment. Christ arose from the dead, and became the firstborn among many brethren (Rom. viii. 29. 1 Cor. xv. 20. Col. i. 18. Rev. i. 5). This is the blessed fruit and glorious reward of Christ's Death and Passion. He speaks as before (says Theodoret), and calls all who believe in Him His brethren. St. Paul explains the words, teaching us to regard them as uttered by Christ, "the Captain of our salvation, made perfect through sufferings," and to see here "Jesus crowned with glory and honour for the suffering of death;" and as, by the free gift and grace of God, "taking death for every man, and thus bringing many sons to glory"
23 "Ye that fear the Lord, praise him;  
All ye the seed of Jacob, glorify him;  
And fear him, all ye the seed of Israel.  

For he hath not despised nor abhorred the affliction of the afflicted;  
Neither hath he hid his face from him;  
But he, when he cried unto him, he heard.  

My praise shall be of thee in the great congregation:  
I will pay my vows before them that fear him.  

The meek shall eat and be satisfied:  
They shall praise the Lord that seek him:  
Your heart shall live for ever.  

All the ends of the world shall remember and turn unto the Lord:  
And all the kindreds of nations shall worship before thee.  

For the kingdom is the Lord's:  
And he is the governor among the nations.  

All they that be fat upon earth shall eat and worship:  
All they that go down to the dust shall bow before him:  
And none can keep alive his own soul.  

A seed shall serve him;  
It shall be accounted to the Lord for a generation.  

They shall come, and shall declare his righteousness  
Unto a people that shall be born, that he hath done this.

(Heb. ii. 9—12), and as purchasing an universal Church, formed of Gentiles as well as of Jews, by His blood (Acts xx. 25). As is expressed here (ver. 27, 28), "All the ends of the earth shall remember and turn unto the Lord, and all kindreds of nations shall worship before thee." This change of bitter and intense sorrow to rapturous and jubilant praise, may serve to explain the circumstances which at first may have surprised us, that we find this Psalm, the 22nd (a Psalm appointed for Good Friday), as an octave following two successive octaves (viz.), the 8th Psalm and the 15th, which the Church has associated with the Festival of Christ's glorious Ascension into heaven. This collocation is perfectly rational. Its principle, may be expressed in our Lord's own language, upon the night before His Passion, "Now is the Son of Man glorified" (John xiii. 31); and in St. Paul's words, "For the joy that was set before Him, He endured the Cross, despising the shame, and is set down at the right hand of God" (Heb. ii. 2). The glories of Ascension Day ought ever to be blended in our thoughts with the sorrows of Good Friday; and in this Psalm they meet together, and, as it were, greet one another with a sisterly embrace and loving kiss.

23. all ye the seed of Israel. All ye, who, being born again, become Israelites indeed, and see God by faith (S. Jerome). See below, on xxiv. 6.

24. of the afflicted. Heb. ani. This word is specially identified in the Psalms with Christ, Who in all our afflictions was afflicted. (Isa. liii. 10; xxiv. 12; lixiv. 23. See also Zech. ix. 9, where it is rendered lowly.

25. My praise shall be of thee in the great congregation. Or rather, "My praise springs forth from Thee." Thou art its source.

26. The meek shall eat and be satisfied. Blessed are the meek, for they shall feel on Him Who is the Bread of Life (Eveeul).  

27. the ends of the earth shall remember. All nations in all quarters of the world shall remember themselves and their Father's home, like the returning Prodigal, the type of the heathen world coming back to God (see Luke xv. 17—20), and like the healed demoniac, coming and sitting down at Jesus' feet, clothed and in his right mind (Mark v. 15. Luke viii. 35).

28. the kingdom is the Lord's. This is an Evangelical prophecy. The Kingdom of Satan has passed away. The Kingdom of Christ has come. By His Ascension into heaven, all things are put under His feet. Satan fell from heaven by pride; Christ ascended above the heavens of heavens by humility (S. Jerome).

29. All they that be fat upon earth shall eat and worship. They who boast their earthly abundance, and pamper themselves with this world's dainties, and are inclined in their own fat (Ecc. vii. 10); they who are compared to bulls of Bashan in x. 12, must come and seek their food at Christ's table of Scriptures and Sacraments, if they would be fat and flourishing (Ps. lxii. 14); fat indeed, and not having "leanness of soul;" they must seek for food there where He makes a spiritual "feast of fat things" (Isa. xxv. 6), and He "will satiate them with the narrow and fatness" (Ps. lxxxiii. 5). They must worship Him (see lxii. 11). None can keep alive his own soul. Christ alone can do that. They go to dust. He only can raise them.  

30. A seed shall serve him. A never-failing seed, born to Him by the regenerating waters of Baptism (says Theodoret), shall worship Him; no Powers of Earth or Heli shall prevail against His Church (Matt. xvi. 18); it shall be accounted, or numbered, to the Lord (see lxixiii. 6. 2 Chron. li. 10) for the joy of the Gentiles appertaining to Him, not to earthly Kings, and living by His life. The language of this Psalm, passing from accents of sorrow to strains of joy, may be compared with that of the divine prediction of Isaiah (iii. 11) (also appointed for Good Friday), in which, after a description of the sufferings of the Messiah, the prophet proceeds to speak of the glorious fruits of His Passion in the purchase of the Universal Church by the blood of the Cross: "He shall see his seed, He shall proclaim His days; He shall see of the travail of His soul, and be satisfied."  

31. They shall come, and shall declare his righteousness. For, as Isaiah there says, "By His knowledge shall my righteous servant justify many, for He shall bear their iniquities" (Isa. lii. 11); and "the righteousness of God is manifested in Him, even the righteousness of God by faith in Jesus Christ, Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness, that He might be just, and the justifier of him which believeth in Jesus" (Rom. iii. 21—26).

It is certain that what is spoken in this Psalm (says Theodoret) has not been verified in David himself; nor in any of his posterity, except in the Lord Jesus Christ. He, and He only, Who is God, the Eternal Word, and Who was made flesh, of the Seed of David, has filled the earth and sea with His knowledge of the truth, and has turned men from false worship, to adore the only true God.

Unto a people that shall be born. They shall be born again by the preaching of the Word, received with faith, and by baptism into Christ (S. Jerome).
Ps. XXIII.] The present Psalm is a natural sequel to the foregoing, in which the Good Shepherd has been described as giving His life for the sheep (John x. 11). This Psalm is the voice of the Church, praising Christ (S. Jerome). It is the song of the hallowed exulting with joy, because the Lord Himself leads them to green pastures; and it describes the mystical banquet which He Himselves provides for them (Origen, Athanasius, and Theodoret).

We here see Him, as described by Isaiah, feeding His flock like a Shepherd, gathering the lambs with His arm, and carrying them in His bosom, and gently leading those that are with young (Isa. xl. 11), and as laying the lost sheep upon His shoulder (Isa. lii. 13). He, Who was led as a lamb to the slaughter, and, as a sheep before her shearers, was dumb (Isa. liii. 7), He Who in the foregoing Psalm was represented as slain like a lamb, is now displayed as the Shepherd of the sheep, and is represented as leading His sheep beside the still waters; as it is said in the Apocalypse, taking up the twofold imagery of the Psalm, "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water" (Rev. vii. 17). The spotless Lamb is also the Good Shepherd. Christ has been slain as the Lamb, and has passed through the valley of the shadow of death, and has been raised from the grave; therefore, as the Shepherd, He is able to guide His sheep through the same dark valley, and to cheer them with His voice, and to comfort them with His pastoral rod and staff,—the rod of correction, as well as the staff of support. Each have their uses for the believer,—"Erudite consolando, non affligent mortificando" (S. Jerome, Isidore).

In the foregoing Psalm Christ has been described as Very Man, giving His soul to death; in the present Psalm He is displayed as the Lord Jehovah, as all ancient Expositors agree. "In hoc psalmo Ecclesia loquitur Christo" (says Augustine). "Domina Jesus Christus meus Pastor est, et nihil mihi desinit." Christ is expressly called the Lord in the next Psalm (xxiv. 8. 10. See also xx. 9).

In the foregoing Psalm we saw His Passion; here we see its fruits. In the foregoing Psalm it was said, "The mock shall eat, and be satisfied" (xxv. 26). All shall eat and worship (xx. 29). The present Psalm (say Athanasius and Theodoret) is sung by the Universal Church, rejoicing in the consciousness that Christ is her Shepherd and feeds her. In the former Psalm, there was a promise that the ends of the earth should turn to the Lord, and that the fat should eat (xxv. 27—29). Here we see the promise fulfilled; here the Cross itself becomes, as it were, a pastoral rod and staff, which comfort the faithful; here we see the table spread, and the head of the guest anointed with oil, and the cup of blessing running over (v. 6). What a striking contrast is this to the cup of Gethsemane, and yet it was a fruit of that cup! and we see the faithful soul dwelling in the house of the Lord for ever (v. 6).

Hence the ancient interpreters (Origen, and Athanasius, in Catena, p. 413; S. Ambrose, De Sacramentis, V. 5; Du Bœuf, c. 10; S. Chrysostom, and S. Basil, and Theodoret here, and others) see in this Psalm a prophetical picture of the means of grace and spiritual unction, especially the Holy Sacraments. The description of the Passion of Christ prepares the way for the mention of the Sacraments, which represent that Death, and derive all their virtue from it, and flow, as it were, from His pierced side. They impart to the faithful soul all the benefits of that Death, and are spread before the eyes of the faithful in that spiritual table, which God hath prepared for them in His Church, which is His Home (1 Cor. xii. 22). That spiritual Table is spread in the presence of her enemies, who look on with envy, and who, by their presence and power, make her to feel more intensely the blessings of the Sacraments, and to resort to them with more eager cravings of spiritual hunger, and to be more thankful to Him Who instituted them.

And further (as Origen suggests), the eye of faith sees here that future heavenly Table, which will be spread by Christ Himself for all His faithful disciples, and of which He speaks when He says, "I appoint unto you a kingdom, that ye may eat and drink at My table in My kingdom" (Luke xxii. 29).

David, the shepherd of Bethlehem, could speak from personal experience of what the Shepherd feels for his sheep. He had led his flock through the dark defiles of the rocky fastnesses of Judah, which presented an image of the gloomy valley of the shadow of death; and he experienced in his exile the loving care of hospitable friends, like Barzillai, who spread for him a table in the wilderness, when he fled from Absalom his son (2 Sam. xvii. 27—29), and his eyes were raised upward from them and their affectionate care, to a loving contemplation of his home and Father in heaven.

Surely goodness and mercy shall follow me all the days of my life (Psalm, "all the days.") The farewell words of Christ, the good Shepherd, to His flock, which He has purchased with His own blood, were, "Lo, I am with you all the days" (xvâras xâs nhvâpas, which are the same words as those of the Septuagint here), "even to the end of the world" (Matt. xxviii. 20).
Psalm XXIV.

A Psalm of David.

Psalm XXIV.

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

He hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, That seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;  
\(^8 \) And the King of glory shall come in.

Who is this King of glory?  
The Lord strong and mighty,  
The Lord mighty in battle.

Lift up your heads, O ye gates;  
\(^9 \) Even lift them up, ye everlasting doors;  
And the King of glory shall come in.

Who is this King of glory?  
The Lord of hosts, he is the King of Glory, Selah.

**PSALM XXV.**

_A Psalm of David._

1 **UNTO** a thee, O Lord, do I lift up my soul.  
2 O my God, I trust in thee:

of which, when it had compassed the city seven days, the walls of Jericho fell down flat before the eyes of multitudes that proceeded on the ground—when David meditated on this triumphal progress of the Ark of God, a march continued for more than four centuries, from Sinai to Sion—surely, he may have supposed to have been transported by the Spirit in a heavenly rapture, to have beheld the glorious communication which was foreshadowed by all these triumphs; namely, the victory of the Lord Christ, whom he saith as Lord of Hosts (on which see note I Sam. 1. 3; ii. 10), over all the powers of Satan, and His universal ascension into His capital city, the heavenly city, and the exaltation of the Ark of His Church, in which His presence and power dwell. What else mean those emphatic words, twice repeated, "Ye everlasting doors?" But whatever may be said of the personal consciousness of David himself, in whom the Holy Spirit spake, we can have little doubt that the Holy Spirit, Who spake by him, had a view of Christ's Ascension in dictating this Psalm, and that He intended us, who have the light of the Gospel, to see here a prophetic emblem of it. This is the opinion of the ancient Expositors, as S. Athanasius, S. Jerome, S. Gregory Nyssen, S. Chrysostom, S. Leo. To quote one among many, Theodoret, "In the twenty-second Psalm we behold Christ suffering; we now see Him ascending into heaven, and we hear the choice of angels singing. Lift up your heads, O ye gates; those gates which were never before lifted up to receive $\text{He}a\text{s}$ within them, but are now opened to all, through Christ, Very Man as well as Very God, Who has passed through them at the Ascension." And the Church has declared her judgment in this sense, by appointing this Psalm for the use of the faithful on the Festival of the Ascension.

This Psalm is recited in the Synagogue, at the carrying back of the volume of the Law, the _written Word of God_, into its shrine; we see here the return of Christ Himself—the Giver of the Law, the Living Word—into His heavenly shrine, the true Holy of Holies (see Heb. ix. 11, 12), and we behold Him ascending "where He was before" (John vi. 62).

Ps. XXV.] This is the third of the alphabetical Psalms. See above, on Ps. 9. There is a remarkable analogy between this Psalm and Ps. 34; in both the letter $\text{vay}$ is omitted in the acrostic series; they correspond with each other in the commencement of the stanzas which begin with $\text{mem}$ ("What man is he?") and $\text{ayin}$ ("Mine eyes are toward the Lord"); in both _pe_ is repeated after _thau_, and with it each of the Psalms ends; and in both, that last stanza begins with the same word, namely, $\text{vay}$. Both the first two lines of this Psalm begin with _aleph_, the first line being like a general introduction or motto to the whole; and in the second line _beth_ is put off to the second word.

The form of the Psalm may not be sacrificed to its alphabetical structure, and in order to excite attention by anacoluths, and to bring out more forcibly the _key-note_ of the Psalm, the _kaphe_ is omitted in v. 18 (where it might have been expected); and we have a double _resh_ in vv. 18, 19, corresponding to the double _aleph_ at the beginning of the Psalm. The double _aleph_ brings out the assertion that the soul is looking up to God; the double _resh_ brings out the prayer, that God will look down on the soul. Cp. Thrupe here, and see Prelim. Note to Ps. 145.

The present Psalm holds an important place in the history of Christian ritual. The sixth verse, beginning "Reminiscere," gave the name to "Reminiscere Sunday," the second Sunday in Lent; the twelfth verse beginning with "Oculi," gave the name to the third Sunday in Lent. This Psalm was inserted by Luther into his Office to be used at Easter after the reception of the Holy Communion. This is the first of a series of Psalms which contain a confession of sin and prayers for forgiveness. Repentance and remission of sins is their theme. And it is also worthy of notice that this Psalm has two octaves in succession, viz. the 32nd Psalm ("Blessed is he whose unrighteousness is forgiven, and whose sin is covered"); and the 39th (v. 8, "Deliver me from all mine offences, and make me not a rebuke to the foolish"), which are penitential utterances of spiritual contrition. It is submitted for the reader's consideration, whether the reason of this arrangement may not be found in the fact that the foregoing Psalm foretold the Passion, Resurrection, and Priesthood of Christ, and the gift of the Spirit, and the initiation of the means of grace in the Church and the preaching of the Gospel to the Gentiles. See the remarks on Psalms 19—24. Christ's Passion, Resurrection, and Ascension must precede, in order that Repentance and Remission of sins may follow.

The explanation of this arrangement may be seen in our Lord's words to His assembled Apostles after the Resurrection: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me." And He said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that Repentance and Remission of sins should be preached in His Name among all nations, beginning at Jerusalem" (Luke xxiv. 44—47). See also the speech of St. Peter at Jerusalem, on the day of Pentecost, when, after appealing to the prophetic testiomy of the Psalms to the Passion, Resurrection, and Ascension of Christ, the Apostle says, "Repeat, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38—40). These passages of the New Testament afford the best commentary on the order in which these Psalms are placed.

We cannot distinctly define what may have been the degree of clearness of David's personal consciousness as to the efficacy of Christ's sacrifice and heavenly intercession in the work of Remission of Sins, but we may confidently affirm that the Holy Spirit, Who spoke by David, and Who guided those who arranged the Psalms and completed the Canon of Holy Scripture, teaches us to regard the doctrine of Repentance and Remission as a corollary to the doctrine of Christ's Passion, Resurrection, and Ascension, and that He instructs us in these doctrines, not only by the Psalms severally, but by the order in which they are arranged. The order of the Psalms is, as it
Let me not be ashamed,
Let not mine enemies triumph over me.
3 Yea, let none that wait on thee be ashamed:
Let them be ashamed which transgress without cause.
4 **Shew me thy ways, O Lord;**
Teach me thy paths.
5 Lead me in thy truth, and teach me:
For thou art the God of my salvation;
On thee do I wait all the day.
6 Remember, O Lord, *thy tender mercies and thy loving-kindnesses;*
For they have been ever of old.
7 Remember not *the sins of my youth,* nor my transgressions:
*According to thy mercy remember thou me* for thy goodness' sake, O Lord.

8 Good and upright is the Lord:
Therefore will he teach sinners in the way.
9 The meek will he guide in judgment:
And the meek he will teach his way.
10 All the paths of the Lord are mercy and truth
Unto such as keep his covenant and his testimonies.

11 **For thy name's sake, O Lord, pardon mine iniquity;**
For it is great.

12 What man is he that feareth the Lord?
*Him shall he teach in the way that he shall choose.*
13 *His soul shall dwell at ease;*
And his seed shall inherit the earth.
14 *The secret of the Lord is with them that fear him;*
And he will shew them his covenant.
15 *Mine eyes are ever toward the Lord;* for he shall *pluck my feet out of the net.*
16 *Turn thee unto me, and have mercy upon me;* for I am desolate and afflicted.

**THE PENITENT'S PRAYER**

**PSALMS XXV. 3—16.**

For pardon of sins.

*For thy name’s sake, O Lord, pardon mine iniquity;* for it is great.

*The secret of the Lord is with them that fear him;* and he will shew them his covenant.

*Mine eyes are ever toward the Lord;* for he shall *pluck my feet out of the net.*

*Turn thee unto me, and have mercy upon me;* for I am desolate and afflicted.

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*Turn thee unto me, and have mercy upon me;* for I am desolate and afflicted.
Prayer for grace.  PSALMS XXV. 17—22.  XXVI. 1—5.  Godly resolutions.

17. The troubles of my heart are enlarged: O bring thou me out of my distresses.

18. Look upon mine affliction and my pain; And forgive all my sins.

19. Consider mine enemies; for they are many; And they hate me with cruel hatred.

20. O keep my soul, and deliver me:

"Let me not be ashamed; for I put my trust in thee.

21. Let integrity and uprightness preserve me; For I wait on thee.

22. Redeem Israel, O God, out of all his troubles.

PSALM XXVI.  A Psalm of David.

Ps. XXVI.] This Psalm is couched on to the foregoing by thoughts and words. At the close of the foregoing the Psalmist had prayed for integrity (c. 1). Unless this Psalm is regarded as a sequel to the preceding one, it will seem vain-glorious; but being combined with the penitential acknowledgments of sin, and with the earnest supplications for pardon and grace, and with the earnest profession of faith that God has heard his prayer, will breathe forth in the foregoing Psalm, it will be seen that the declarations which the Psalmist now makes of integrity, are not assertions of human merit, but acknowledgments of Divine mercy. As Augustine says, "Non merita mea, sed misericordia tua, ante omnes moes est."

This Psalm is also a strong protest against the Antoninomian notion, that a barren and speculative faith in Christ and in His imputed righteousness, will avail for salvation, independently of godly resolves and earnest strivings after holiness; and that the virtue of Christ's death will save any one who does not take heed to follow the blessed steps of His most holy life. In a very different frame of mind, the Psalmist makes a godly resolution to walk in the way of the Lord, and not to stumble in it. "I shall not slide" (c. 1); rather, "I will not faller" (cp. v. 12); and he entreats God to examine and prove him, to show him his secret faults, lest any sin should escape his own notice, and not be confessed and repented of; and to try—or rather, to purify and refine—his repress; that is, to cleanse his desires, and affections, and his heart, his conscience, and spirit; and he expresses a steadfast resolve to wash his hands in innocence (Isa. i. 16—17), and so would he compass God's altar; or (in an optical sense, see Delitzsch, p. 221, and Porson, p. 122), "so may I be admitted to compass (Thine) altar!" David regards himself in a spiritual sense as a Priest of God. Israel was a Kingdom of Priests (Exod. xix. 6); and in that sense he says that he will wash his hands in innocence. The Priests washed their hands and feet in the Brazen Laver in front of the Holy Place, before they ventured to compass the altar. See above, on Exod. xxx. 17—21, and Hammond here, who says, that, "David, desiring to express his coming with a pure heart to pray to God, doth it by this similitude of a Priest; and, as a Priest washed his hands and then offered oblation, and, in offering sacrifice, compassed the altar, so he himself joins purity and oblation together.

This resolve is to be made by all Christians before they approach God (see Matt. v. 23, 24, where the word altar is used), especially in the Holy Communion (1 Cor. xi. 28. Cp. Heb. ix. 19—22); and though the Psalmist affirms his resolution to walk innocently, yet, as well knowing that he can do nothing without God, and that his best resolutions may fail, and that his holiest actions need pardon, he adds, "Redeem me, and be merciful unto me" (c. 11).

One other remark may be made here on this group of Psalms following the 22nd, which foretells "the sufferings of Christ, and the glory which would follow." These Psalms speak of Remission of Sins, which is the fruit of Christ's Passion; but they speak also of the grace and blessings to be obtained by the faithful in the Lord's house. Thus Psalm xxvii. 5, 6, "Then prepare a table for me: Thou anointest my head with oil; my cup runneth over: and I will dwell in the house of the Lord for ever:" and in xxvi. 11, "My foot standeth in an even place: in the congregations will I bless the Lord." So in xxviii. 4, "One thing have I desired of the Lord, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord." So in xxvii. 5, "In the time of trouble He will hide me in His tabernacle." In xxviii. 2, "Hear the voice of my supplications, when I lift up my hands toward Thy holy oracle." Again, in xxix. 9, "In His temple dotor every man speak of His glory." This is a natural consequence of what precedes; and may serve to remind the Christian reader, that the pardon which flows from Christ's Sacrifice is to be had in the means of grace which He instituted for that purpose, and which He offers to all who dwell in faithful and loving communion with His Church; or, as it is expressed in Christian language, in the Article of the Creed, "Credo remissionem peccatorum, et vitam aeternam, per sanctum Ecclesiam." See Ip. Pearson on the Creed, Articles ix. and x, notes, pp. 384. 390.
The Psalmist's joy

PSALMS XXVI. 6—12. XXVII. 1—6. in the house of God.

6 I will wash mine hands in innocency:
So will I compass thine altar, O Lord:
7 That I may publish with the voice of thanksgiving,
And tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy house,
And the place where thine honour dwelleth.
9 Gather not my soul with sinners,
Nor my life with bloody men:
10 In whose hands is mischief,
And their right hand is full of bribes.
11 But as for me, I will walk in mine integrity:
Reconcile me, and be merciful unto me.
12 My foot standeth in an even place:
In the congregations will I bless the Lord.

PSALM XXVII.

A Psalm of David.

1 THE Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?
2 When the wicked, even mine enemies and my foes, came upon me to cast up my flesh,
They stumbled and fell.
3 Though an host should encamp against me, my heart shall not fear:
Though war should rise against me, in this will I be confident.
4 One thing have I desired of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of my life,
To behold the beauty of the Lord, and to inquire in his temple.
5 For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
6 And now shall mine head be lifted up above mine enemies round about me:
Ps. 3. 3.
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the Lord.

Gather not my soul with sinners] Bind me not up in the same bundle with them, like the tares for the fire (Matt. xiii. 30). To this is seen in the following Psalm (v. 10), "When my father and my mother forsake me, then the Lord will take me up;" literally, will gather me to his fold. See the note there.

Ps. XXVII.] This Psalm is entitled in some ancient versions (Septuagint, Arcabie, and Ethipio) "A Psalm of David before he was anointed," i.e. probably before he was made King of Judah and Israel at Hebron, when all opposition had fallen before him (see 2 Sam. v. 3); and this harmonizes with the words in this Psalm (v. 1), "The Lord is my light;" and (v. 6), "Mine head shall be lifted up" now that I am anointed with the divine anointing. See also the following Psalm, which is a continuation of the present; "The Lord is the saving strength of His Anointed" (xxviii. 8).

This notice corresponds with the tenor of the Psalm, in which he expresses his earnest desire to dwell in the house of the Lord all the days of his life (v. 4). David’s first wish, after he had been anointed king, was to bring up the Ark to Mount Zion; and this was at length effected by him. See 2 Sam. vi. His enemies had come upon him like wild beasts, to devour his flesh (v. 2), but “they stumbled and fell;” and now he was in safety, and the yearning of his whole heart is to dwell in the house of the Lord, to behold, or rather to admire, the beauty of the Lord, and to inquire in His Temple. The word bakkar, here rendered inquire, means to search out diligently (see Exod. xxxiv. 11); and the sense is, that David was not content to visit God’s house, nor even to adore the Divine Presence there, but he searched out diligently God’s will, in order that he might know, and do it. The word bokar corresponds to the Greek ενωπίω, as used by our blessed Lord to describe the diligent study of the Holy Scriptures (John v. 39. Cep. 1 Pet. i. 10).

In a Christian sense, we may say, with Origen here, that men behold the beauty of the Lord, and inquire in His Temple, when they meditate on the mystery of the Blessed Trinity.

5. He shall set me up upon a rock] This is fulfilled to the Christian, who is firmly built on Christ, the Rock (Origen).

6. will I offer—sacrifices of joy] Literally, of jubilees, Heb. teruah, the sound of the trumpet of jubilee. See above, note on Lev. xxiii. 24. It is observable that the word teruah is used in 2 Sam. vi. 15, and also in 1 Chron. xxvi. 28, to describe that act of David which followed the composition of this Psalm, viz. bringing the Ark to Zion. "David and all the house of Israel brought up the Ark of the Lord with shouting, and with the sound of the trumpet;" and the words which follow here, "I will sing, yea, I will sing praises unto..."
7 Hear, O Lord, when I cry with my voice:
Have mercy also upon me, and answer me.

8 When thou saidst, "Seek ye my face;"
My heart said unto thee, Thy face, Lord, will I seek.

9 Hide not thy face far from me;
Put not thy servant away in anger:
Thou hast been my help;
Leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me,
Then the Lord ° will take me up.

11 Teach me thy way, O Lord,
And lead me in ¦ a plain path, because of ¦ mine enemies.

12 Deliver me not over unto the will of mine enemies:
For ° false witnesses are risen up against me,
And such as ° breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the Lord ° in the land of the living.

14 ° Wait on the Lord:
Be of good courage, and he shall strengthen thine heart:
Wait, I say, on the Lord.

PSALM XXVIII.
A Psalm of David.

1 UNTO thee will I cry, O Lord my rock; ° be not silent ° to me:

2 Lest, if ° thou be silent to me, I become like them that go down into the pit.

the Lord," are illustrated by David's acts at that time. See 1 Chron. xv. 29; and 1 Chron. xvi. 9. And his words here, in v. 8, which may be rendered, ° "My heart said unto Thee, Seek ye My face" (it repeated those words of Thine, and re-echoed Thy gracious invitation), ° "Thy face, Lord, will I seek," are found in the Psalm which he wrote on that occasion.

° Seek the Lord and His strength, seek His face continually.
See 1 Chron. xvi. 11.

10. When my father and my mother forsake me, then the Lord ° will take me up) Literally, will ° gather me into His flock, like a weakly and weary lamb, left by its parents; or, like a weary pilgrim in the wilderness, left behind by the caravan of fellow-travellers. Cp. Num. xii. 15. Josh. i. 18. A father and mother may fail in love, and they must fail by death (as was probably the case with David's parents at this time); but the Lord says, ° "I will never leave thee, nor forsake thee" (Deut. xxxi. 6). ° "Can a woman forget her sucking child? Yea, she may forget; but I will never forget thee" (Isa. lx. 5). "Paren tum amor in filios mortu finitur; Dei amor crescit." Therefore, when David was about to die, he said to Solomon his son (1 Chron. xxviii. 5. 20), ° "If thou seek the Lord, He will be found of thee; but if thou forsake Him, He will cast thee off for ever;" but, ° "Be strong, and ° of good courage; fear not, nor be dismayed; for the Lord God, even my God, will be with thee; He will ° not fail thee, nor ° forsake thee."° ° We see the same spirit in these words as that which breathes in this Psalm: ° "Thy face, Lord, will I seek. When my father and my mother forsake me, the Lord taketh me up," ° "I had fainted" (v. 13). These words are not in the original; and there is something very pathetic in the apo- strophe after ° "unless I had believed to see the goodness of the Lord in the land of the living." ° No words could express the misery, no plummet could fathom the depth of the abyss of the contrary alternative. Blank silence was the only representative of such a supposition.

14. ° Be of good courage, and let ° thine heart be strong (this is the true rendering of v. 14): wait on the Lord.

For an excellent and affecting exposition of this text, in reference to the duties of the faithful in times of trouble, the reader may refer to Bp. Sanderson's sermon upon it (p. 335), preached before King Charles I., at Woburn, in the time of his distress, Aug. 8, 1647.

But we should take a defective view of this Psalm, if in reading it we did not raise our eyes from David, and from all the faithful in their afflictions, to the sufferings of the Divine David, the Man of Sorrows, and to His perfect resignation to the will of His Father, and to His steadfast trust in Him, and to the glory to which those sufferings led. Accordingly, the Latin Church has appointed this Psalm for Good Friday and Easter Even; and so the Sarum use.

Ps. XXVIII.] This Psalm is a continuation of the preceding. In the foregoing Psalm David had said, ° "He shall set me up upon a Rock" (v. 5). God Himself is now his Rock: ° "Unto Thee will I sing, O Lord, ° my Rock" (v. 1). He had desired to dwell in the house of the Lord, to behold the beauty of the Lord, and to seek Him out in His temple (v. 4); and he now lifts up his hands towards His holy oracle (v. 2). He had said, in the foregoing Psalm, ° "The Lord is ° the strength," (literally, strongholds; Heb. maon) ° "of my life" (v. 1). He here takes up the word, and says, ° "The Lord is ° the saving strength," (literally, the strongholds of salvation) ° "of ° His Anointed" (v. 8). He had said, that the Lord would gather him, as a shepherd, into His flock (v. 10). He now prays the Lord to extend His gracious care, not only to His
The Psalmist's thankfulness


2 Hear the voice of my supplications, when I cry unto thee,
3 When I lift up my hands || d toward thy holy oracle.
4 Draw me not away with the wicked, and with the workers of iniquity,
5 Which speak peace to their neighbours, but mischief is in their hearts.
6 Give them according to their deeds, and according to the wickedness of their endeavours:

Give them after the work of their hands; render to them their desert.

Because they regard not the works of the Lord, nor the operation of his hands,
He shall destroy them, and not build them up.

Blessed be the Lord, Because he hath heard the voice of my supplications.

The Lord is my strength and my shield; My heart trusted in him, and I am helped:
Therefore my heart greatly rejoiceth; and with my song will I praise him.

The Lord is || their strength,
And he is the || saving strength of his anointed.

Save thy people, and bless thine inheritance:
|| Feed them also, || and lift them up for ever.


PSALM XXIX.
A Psalm of David.

* GIVE unto the Lord, O ye mighty, Give unto the Lord glory and strength.

anointed servant (a phrase which confirms the title of the foregoing Psalm in the Septuagint), but to His people, who are the Lord's flock. David himself, as their anointed King, was their shepherd; but he knew that his pastoral labours would be of little use without the guidance and protection of the Divine Shepherd; and therefore he prays, “Save Thy people, and bless Thine inheritance. Feed them, and lift them up for ever.” Carry them, as a shepherd supports his flock, by his tender love and care; and, when needful, in his arms (Isa. lxxiii. 9).

Ps. XXIX. 7. In the Hebrew Ritual, this Psalm is connected with the Feast of Pentecost, when the Law was given, amid manifestations of divine glory and majesty, on Mount Sinai (see the authorities in Delitzsch, p. 233, Porson, 132). This appointment is suggestive of the true interpretation of the Psalm; and it falls into the series of octaves of Psalms appointed for Ascension Day (see Psalms 8. 15. 22); and in the Latin and Sarum use it is appointed for the Festival of the Epiphany—the manifestation of God's glory in Christ.

In the Septuagint this Psalm is entitled “On the going forth of the Tabernacle” (probably the temporary Tabernacle in the house of Obed-edom); in the Arabic version it is super-scribed “Concerning the Ark and the Tabernacle.” It seems to be connected with the bringing up of the Ark to Mount Zion (2 Sam. vi. 12—19). It has been supposed by some to have been suggested by a violent thunderstorm, and to describe the effects of a tempest sweeping from the north of Palestine and appearing to shake the mountain ridges of Lebanon and Sirion, or Hermon (v. 6, C. Deut. iii. 9), and passing over to the wilderness of Kadesh (see Gen. xiv. 7; xvi. 14, xxi. 1. Num. xiii. 26, xx. 1). To the ear of the Psalmist, thunder was the “voice of the Lord” (cp. Job xxxvii. 2, 5; xl. 9; and on Rev. x. 3, p. 212). Jehovah, the God of Israel, was not a mere local Deity, like the gods of the heathen. He is the Creator and Lord of the Universe, and the elements are His ministers. The words, “voice of the Lord,” occur seven times in this Psalm, and may remind us of the seven thunders in the Apocalypse (Rev. x. 3, 4); and they may remind us also of the sevenfold gifts of the Spirit, Who came down from heaven in all His fulness, and spoke to the World on the Day of Pentecost.

The voice of the Thunder, and the flash of the Lightning spoke to the Psalmist of the manifestations of God's glory on Mount Sinai, amid thunders and lightnings, at the giving of the Law (Exod. xix. 16). Then the “voice of the Lord was heard, as Moses describes, with exceeding power (see Exod. xix. 19; xx. 18), and it sounded forth in the thunders of the Deutepheago, Hence the Hebrew Church connected this Psalm with Pentecost, the Feast of the Giving of the Law (see on Acts ii. 1); and in the Christian Church this Psalm, used in a large portion of Christendom at the Epiphany, and falling, as it does, in the series of the octaves of the Ascension, may raise the thoughts to the glory of the Creator and Redeemer, manifested in love as well as in power upon earth, and showing His glory and power by riding upon the clouds, and by sending down the Holy Ghost, the Comforter, from heaven at Pentecost, with the sound of a rushing mighty wind, and in flames of fire (Acts ii. 2), to strengthen and comfort His Church.

The physical phenomena of the day of the Christian Pentecost are not largely described in the Acts of the Apostles; but we may infer something more of their nature from St. Peter’s reference to the words of Joel, “I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood” (Acts ii. 19, 20). This consideration may serve to display the prophetic character of this Psalm, especially in its conclusion, “The Lord sitteth upon the throne. The Lord will give strength (ghostly strength) to His people; the Lord will bless His people with Peace (ver. 10, 11).

1. Give (or ascribe) unto the Lord, O ye mighty! In Heb. heny elom, sons of the mighty (see Genesis 45). The Targum has "assemblies of angels." The Vulg. has "filios arietum," "young rams," through a confusion of el with egl (Genesis 37).

3. The voice of the Lord is upon the waters; the God of glory thundereth.

In nature, and in civil tumults. In a spiritual sense, say S. Basil and Theodoret, the Voice of the Lord is upon the waters of Baptism; He said to His Apostles, "Go and teach all nations, baptizing them" (Matt. xxviii. 19); and His Voice went with them, and the God of glory thundered in the preaching of the Apostles Bongermers, James and John, "the sons of thunder" (Mark iii. 17), and of all His Apostles; and the Psalms’s description was realized on the Day of Pentecost, when God the Holy Ghost came down with a rushing mighty wind from heaven.

5. The voice of the Lord breaketh the cedars. The ancient Expositors remind us that the breaking of the cedar-trees by the wind, is a figure of the laying low of the lofty and proud things of this world by the rushing mighty wind of the Holy Spirit, given on that day. "Confringit cedros Deus, hoc est humiliatit superbos" (S. Jerome, and so S. Basil). The movement of the mountains, stirred from their base by the "voice of the Lord," may symbolize the uprooting of the earthly strongholds of sin and Satan, by the "voice of the Lord," in the Apostolic preaching of the Gospel. Cp. Mark iii. 17.


7. The voice of the Lord divideth the flames of fire] The Voice of the Lord is here said to divide the flames literally, to here out flames cedrus omnium. The Sept. has ἱπποτεντfeas φόντας τοπός. In the words of Gesenius (798), "The voice of Jehovah cuttest out flames of fire;" i.e., "sendest out divided flames of fire." This is (as Theodoret has observed) very descriptive of the Divine manifestation at Pentecost, sending forth divided flames, like "tela triusula," in the tongues of fire which were divided off from one heavenly source or fountain of flame (see on Acts ii. 3), and sat upon the heads of the Apostles, and which filled them with the fire of holy zeal and love. Cp. S. Gregory, Hymn in Evangelium Domini.

9. The voice of the Lord maketh the hills to clave] A consequence of storms, which is noted by Arabic poets (Ewladi, p. 30), and discovered the forests, or lays bare the forests, strips them of their foliage (cp. Is. xlvii. 2), of their vesture, as Virgil expresses it (Georg. ii. 404), "Aquilo silvis decensit honorem." The Voice of the Lord is said to make the hills to clave. The hinds, in their surefootedness and fleetness (xviii. 33. Hab. iii. 19. Cant. ii. 7.) are also, in a manner, because of their tread with impunity on serpents (Theodoret and S. Jerome), are regarded as symbols of preachers of the Gospel. "Cervi sunt predictores" (says S. Jerome), who bring forth souls to Christ by the Gospel, which is God’s Voice; and the stripping of the leaves of the forest by the Voice of the Lord, represents their work in humbling the strong oaks and lofty cedars of the world by the power of the Gospel, and in stripping the souls of the worldly-minded of their manifold disguises (S. Basil). Others apply it to the act of the preachers of God’s Word, disclosing the dark thickets of divine mysteries in the Holy Scriptures by evangelical light shed forth by the Holy Ghost (S. Jerome).

— speak of his glory] Rather, cries, "Glory." Compare v. 1, "Give unto the Lord glory and strength." This was fulfilled in the most emphatic manner on the Day of Pentecost, when three thousand were added to the Church, and glorified His power and love (Acts ii. 11. 41). Then all voices in His temple cried, "Glory." "Glory to God in the highest; on earth, Peace; Good will towards men." All joined in one universal Doxology.

10. The Lord sitteth upon the flood; Yea, the Lord sitteth King for ever.

Kebbe.
11. The Lord will give strength unto his people.] Compare this declaration at the close of the Psalm with the invitation at its beginning (vv. 1, 2), "Give unto the Lord glory and strength. Give unto the Lord the glory due unto His name." The response to this is, Every one in His temple cries "Glory" to Him. And the fruit of this ascription of glory to God is, that the Lord will bless His people with peace. Thus this Psalm prepares the way for the next Psalm, which speaks of Christ's Resurrection. He said to His disciples, "Peace be unto you" (John xx. 19), and He breathed on them, and said, "Receive ye the Holy Ghost,"—the Spirit of Peace—the earnest of Pentecost.

Ps. XXX.] According to the title, this Psalm was written "at the dedication of the house of David." Some have supposed that this refers to the dedication of the site of the future Temple on Mount Moriah (2 Sam. xxvii.); but the words cannot bear this meaning, and it is much more reasonable to interpret them (with Delitzsch and others of David's own time) as applied to a further enlargement of the temple on Mount Zion, mentioned in 2 Sam. vii. 1. 2. The word for dedication is from the Hebrew chanoz, which is applied to houses in Dent. xx. 5, and to walls in Neh. xii. 27. Psalm 101 seems to belong to the same occasion. The present Psalm is appointed in the Jewish ritual for the Exonnia, or feast of Dedication. See on John x. 22. In the Latin Church it is appointed to be used on the festival of the Ascension, when Christ, the Divine David, the Lord and King of all true Israelites, entered into His royal palace in heaven. From the language of this Psalm we may infer that David had been recently afflicted with sickness, from which he had recovered when he composed it (v. 2); and similarly the Divine David says, "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv, 26).

Thankful for this mercy, and having dedicated his own house, David would naturally be more desirous to dedicate a house to the Lord. And he is described in 2 Sam. vii. 1 as "sitting in his own house," and saying to Nathan the prophet, "See now I dwell in a house of cedars, but the Ark of God dwelleth within curtains." And the expression of his intense desire to build a house to the Lord elicited the divine promise of the eternal kingdom of the Messiah, who was to arise from his seed. See Prettin. Note to 2 Sam. vii.

The present Psalm is the only one that is called a skirah, or song, in the first book of the Psalms, i.e. Psalms 1—41. The word skirah is found in the titles of Ps. 45, 46, 48, 65, 66, 67, 68, 75, 83, 87, 88, 92, 108, 130—134. Psalm 18 is entitled "a skirah (or song) of deliverance from his enemies," and the present skirah may be coupled with it.

1. I will extol thee, O Lord; I will extoll thee,—for Thou hast lifted me up, and set me out of the pit, from the depths of suffering (vv. 1, 3), and hast not made my foes to triumph over me. At this time, when David sat in his house, "the Lord had given him rest round about from all his enemies" (2 Sam. vii. 1).

3. thou hast brought up my soul from the grave! Words true of David, and how much more applicable to Christ, after His death, burial, and resurrection! We may here see with the eye of faith Christ ascending into heaven; and with the ear of hope we may hear the joyful song of the faithful "caught up to meet Him in the air!" (1 Thess. iv. 17).

4. Sing unto the Lord, O ye saints of his, and give thanks || at the remembrance of his holiness.

5. his anger endureth but a moment; in his favour is life: Weeping may endure ✠ for a night; but ✠ joy cometh in the morning.

† Heb. there is but a moment in his anger. † Heb. in the evening. Ps. 120. 1. † Heb. singing.

k Job 29. 18. 6 And "in my prosperity I said, I shall never be moved.

7 Lord, by thy favour thou hast made my mountain to stand strong:
'Thou didst hide thy face, and I was troubled.

8 I cried to thee, O Lord;
And unto the Lord I made supplication.

9 What profit is there in my blood, when I go down to the pit?

m Shall the dust praise thee? shall it declare thy truth?

10 Hear, O Lord, and have mercy upon me:
Lord, be thou my helper.

11 Thou hast turned for me my mourning into dancing:
Thou hast put off my sackcloth, and girded me with gladness;

12 To the end that my glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

PSALM XXXI.

To the chief Musician, A Psalm of David.

1 IN *thee, O Lord, do I put my trust; let me never be ashamed:
Deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily:
Be thou *my strong rock, for an house of defence to save me,
For thou art my rock and my fortress;
Therefore *for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me:
For thou art my strength.

5 Into thine hand I commit my spirit:
Thou hast redeemed me, O Lord God of truth.

6 I have hated them that regard lying vanities:
But I trust in the Lord.

turned my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness." The Resurrection and Ascension of Christ were the pledge and earnest of the everlasting glory of His saints.

7 Lord, by thy favour thou hast made my mountain to stand strong! David had established the stronghold of Mount Zion, and seemed now firmly established thereon (2 Sam. v. 7—10), and had overcome all his enemies; and then God thought fit to remind him of his own weakness and dependence by sickness: "To the end that human glory might not boast of itself, but sing praise to God, and not be silent." (c. 127.) "He that glorifieth, let him glorify in the Lord." (1 Cor. i. 31.)

And therefore the Psalmist adds (c. 12), "I will give thanks unto Thee for ever." In a spiritual sense this is the voice of the Redeemer, Who by His Resurrection dedicated His Church, which was purchased by His own blood, and which has gained through Him an everlasting inheritance in heaven (S. Jerome).

Ps. XXXII.] The present Psalm is connected with the foregoing. That Psalm was a song of thanksgiving for recovery from sickness; this is a hymn of praise for preservation from other dangers, which threatened the life and fair fame of David; and it seems probable that it is nearly contemporaneous in composition with the former. See on v. 6; and on 2 Sam. xxii. 1. Christ Himself adopted the words of this Psalm (see v. 5, cp. v. 11); and in a spiritual sense this Psalm also may be regarded as the voice of the Redeemer, In His human nature, to the Father, and as the voice of the redeemed speaking by Him (S. Jerome). It is entitled in the Septuagint a Psalm of ecystasy,—a word which is used in that version in v. 23: "I said in my ecstasy," i.e. amazement and distress; and "pre exalti," in Tuli; and it seems to be referred by them to a time when David had been distracted by some sudden panic,—a foreshadowing of the Agony and the Passion.

2 Be thou my strong rock! Heb. tswr. Art thou my rock (cliff, Heb. seba). The same variety occurs above, 2 Sam. xxii. 2. See the note there; and Ps. xviii. 2.

3 For thy name's sake lead me, and guide me Or rather, Thou wilt lead me, and guide me, as my Shepherd (xxiii. 1); and so in the following verse, —Thou wilt bring me out of the net.

5 Into thine hand I commit my spirit Memorable words, adopted by our Blessed Lord Himself upon the Cross. See Luke xxi. 46, where they are rightly (as Sept.) in the future tense, I will commit; and thence the prayer passed into the mouth of the first martyr, St. Stephen, at Jerusalem (Acts vii. 59), and of S. Polycarp, at Smyrna (Mart. 14), and into the hearts of thousands of Christians of every age, in their dying hour. Cp. 1 Pet. iv. 19.

David committed his spirit to God, that He might not die; but Christ, and all Christians after Him, commit their spirit to God, that they may live for ever by death, and after death.

This Psalm is thus connected with the 22nd Psalm. Both of these Psalms were used by Christ on the Cross. From the 22nd He derived those bitter words of anguish, "El, Eli, lama sabachthani?" From the present Psalm He derived those last words of love and trust which He uttered just before His death. The Psalter was the Hymn-book and Prayer-book of Christ.

6 I have hated them that regard lying vanities] As David showed, when he took Zion, and sought the blind and lame (chaps. 5-8) "hatred of David's soul" (see the note on 2 Sam. v. 9), and in his encounter with the Philistines, which took place soon after, when he burned their images (2 Sam. v. 21). Cp. Jer. ii. 8; and Jonah ii. 8: "That they observe lying vanities forsake their own mercy."
7 I will be glad and rejoice in thy mercy:
For thou hast considered my trouble;
Thou hast known my soul in adversities;
And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large room.

9 Have mercy upon me, O Lord, for I am in trouble:
Mine eye is consumed with grief, yea, my soul and my belly.
For my life is spent with grief, and my years with sighing:
My strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies,
But especially among my neighbours,
And a fear to mine acquaintance:
They that did see me without fled from me.

12 I am forgotten as a dead man out of mind:
I am like a broken vessel.

13 For I have heard the slander of many:
Fear was on every side: while they took counsel together against me.
They devised to take away my life.
But I trusted in thee, O Lord:
I said, Thou art my God.

15 My times are in thy hand:
Deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant:
Save me for thy mercies' sake.

17 Let me not be ashamed, O Lord; for I have called upon thee:
Let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence;
Which speak grievous things proudly and contemptuously against the righteous.

19 Oh how great is thy goodness, which thou hast laid up for them that fear thee;
Which thou hast wrought for them that trust in thee before the sons of men!

20 Thou shalt hide them in the secret of thy presence from the pride of man:
Thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the Lord:
For he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes:

8. Thou hast set my feet in a large room] Probably David refers to the conquest of Zion. Cp. Ps. ii. 5; xviii. 19; and below, v. 21: “The Lord hath shown me His marvellous kindness in a strong city.”

11. I was a reproach among all mine enemies] Or rather, I, the King of Israel, became more a reproach than mine enemies. My people reproached me, their King, more than they reproached my enemies. This is often the sense of the Hebrew prepositions here used (see Gen. 48.44), as it is of the Greek τιμάω, in Sept., and πραζεύω, in Vulg. It can hardly be doubted that David mourned at that time over his own neglect of God’s law, which marred the joy of the scribes of the Ark toward Zion, and caused the outbreak of God’s wrath on Uzzah (2 Sam. vi. 6. 1 Chron. xii. 7-11); and such an event as that may have well filled him with remorse, and have made him an object of reproach. The historian (2 Sam. vii. 1) intimates that he was surrounded by many enemies at that time.

The Psalmist adds that he became a reproach, especially to his neighbours. David, when praising God, and bringing up the Ark to Zion, was despised and scoffed at even by his own wife, Michal (2 Sam. vi. 16. 20). So Christ endured shame from His own people when He was doing His Father’s will, and promoting His glory, and saving the world.

20. in the secret of thy presence] Literally, in the hiding-place of thy countenance: what the poet calls “a privacy of glorious light.”

22. I said in my haste, I am cut off] Such might have been David’s thought, when God cut off Uzzah at Perez-Uzzah, in the going up of the Ark from Kirjath-jearim (2 Sam. vi. 7). In a spiritual sense, not only the words in v. 5, which were used by Christ on the Cross, but also a large portion of this

38. 20).
Psalm may be understood as applicable to Him in His Passion and Resurrection. See Exegesis, on v. 11; and Paulinus, on v. 12; Corderius, pp. 535, 540.

1. Blessed is he whose transgression is forgiven, whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3. When I kept silence, my bones waxed old through my roaring all the day long.

The fact that the first Psalm which is called a Maschil, is one of the "penitential Psalms," may be designed to suggest this important truth, that the first step to intelligence is the consciousness of sin. "Intellectuall prima est ut te norses peccatorum; consequens intelligentia est, ut, cum ex fide per dilectionem benedixeres operari, ne hoc virtutis tuis sed gratiae Dei deputeteris," says Augustine, commenting on this Psalm, who also observes, that from this Psalm we learn, that man confessing his sins is delivered from death, not by the merits of his own works, but by the grace of God. "Promitit nobis intellectum" (he says, on v. 8), "et estendit nobis quid sit intellectus, "Nolle esse sicut equus et mulus, quia non est intellectus. Eius et mulus creatae servitut;" its sunt peccatores, superbi de peccato suo." It is remarked by Theodoret that this Psalm may well be called a maschil, as teaching us the Evangelical doctrine of the Remission of Sins by the grace of God; and S. Gregory (in Prolog, ad second. Psalm. Pontent. reckons four lessons as taught by this Psalm: (1) "Nemo ante fidelis de meritis suis, qua nulla sunt, se effert;" (2) "Nemo, fide per gratiam acceptis, de pecatibus impuniter presumat;" (3) "Nemo bonum, quod facti, sibi, sed gratiae Dei attribuit;" (4) "Nemo per desideriis terrorum in honbe operationis pigret." The present Psalm appears to have been written when the Prophet Nathan said to the penitent king, "The Lord hath put away thy sin; thou shalt not die" (2 Sam. xi. 15-18).

1. Blessed is he whose transgression is forgiven] Literally, is lifted up, and taken away. See on John i. 29: "Behold the Lamb of God, that taketh away the sin of the world." — whose sin is covered] See below on James v. 20, where it is shown that there is a reference here to the twofold work of the Redeemer: first, of bearing and taking away sin, and next, of covering it, so that God remembers it no more; and therefore it follows, that God doth not impute sin to him, that is, will not exact its penalty. St. Paul, quoting these words as David's (Rom. iv. 7), says that God's pardon is of His free grace, vouchsafed to man's faith and repentance. If a man does not cover his own sin, but confesses it, then God will cover it: "Qui se accusat, excusat" (Augustine), but "Qui se excusat, accusat." 2. in whose spirit there is no guile] Words adopted in the New Testament, and applied to him who was an Israelite indeed (John i. 47), and to the saints in glory (Rev. xiv. 5). David characterizes the true penitent as without guile: let no one, therefore, presume on God's grace, given to faith and repentance, as if it were to be made an occasion for sin. Cp. Rom. vi. 1. Jule 4. 3. When I kept silence] During the year in which David had cherished his sin, without confessing his guilt. See above, on 2 Sam. xii. 1-5. — my bones waxed old through my roaring] How is it, that he could be said to keep silence, and yet have roared all the day long? The reason was, that his sorrow was not as yet
4 For day and night thy hand was heavy upon me: My moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid.

6 'For this shall every one that is godly pray unto thee 't at a time when thou mayest be found:

Surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding place; thou shalt preserve me from trouble;

Thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way in which thou shalt go:

† I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding:

Whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked:

But 'he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous:

And shout for joy, all ye that are upright in heart.

a godly sorrow; he did not confess his sin, but covered it, and had no comfort (Prov. xxviii. 13). It seems probable that God chastened David with sickness after his sin "in the matter of Uriah," in order to bring him to repentance (cp. on xxxviii. 7); and the roar of rage like a lion (Isa. v. 29. Amos iii. 8. 8), but he covered his sin; and therefore his earnest vocerations were not heard of God. Cp. on Job xxxvii. 4; xxx. 9.10; and Hosea vii. 14: "They cried not to the Lord when they were in trouble, when they beheld on their beds," and see on Heb. xii. 17. On the other hand, there are roarings, from the discontent of the heart, which are heard of God. See xi. 1; xxviii. 8. God is deaf to the howlings of the impotent; but the least whisper, and even the unexpressed aspirations of the contrite heart, are a roaring to Him: "Cor auditur aud Deum; intentio cordis clamor ad Deum" (Augustine).

5. I acknowledged my sin unto thee; and thou forgavest the iniquity of my sin." See 2 Sam. xii. 13, "David said unto Nathan, I have sinned against the Lord." And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die:" "Vox naondum est in ore, et vultus sanatur in corde" (Augustine). God covered the sin of him who doth not cover it. 6. "And in a time of finding (margin) when Saul findeth him out. — in the floods of great waters they shall not come nigh unto him" The true penitent will be safe in the ark of Christ's Church, in the great flood of the future Universal Judgment (Leighton). Cp. Isa. xlix. 2. 8. I will instruct thee: God now speaks. The word here used (asseclae, I will instruct thee, from acelac) has been supposed to authorize the sense assigned to the title of this Psalm as a marshall. See above, Prelim. Note. — "I will guide thee with mine eye." Literally, I will counsel for thee with mine eye upon thee. I will be thy counsellor with mine eye (cp. xiv. 7). This mention of the Divine Eye cannot connect this Psalm with the two following ones. See xxxiii. 18, "Behold, the eye of the Lord is upon them that fear Him, to deliver their soul from death;" and xxv. 15, "The eyes of the Lord are upon them." This saying suggests the corresponding duty, that man, on his side, should have his eye fixed on God's eye, as the Psalmist himself says, "Mine eyes are ever toward the Lord" (xxv. 15), and he ready to act with full love and angelic alacrity at the least intimations of God's will, and at the slightest twitting of the Divine Eye; and not like a brute beast, which hath no understanding, a horse or mule, which must be governed by bit and bridle. The effect of God's Eye on the tender heart, is expressed in those touching words of the Evangelist, "The Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, and Peter went out, and wept bitterly." (Luke xvi. 19, 61, 62). St. Peter's eyes streamed with tears, responsive to the piercing glance of the Divine Eye of Christ.

9. Whose mouth must be held in with bit and bridle, lest they come near unto thee: The word here rendered mouth is adi, which is also so rendered in ch. 5, in our version; though there some translate it eye. So Targum and Gesen, 608. The common meaning of the word adi is ornament (see Exod. xxxix. 4—6. 2 Sam. 1. 24. Isa. xlix. 18). Jer. ii. 22; iv. 20. Ezek. vii. 20; xxiii. 40. Cp. Gesen. 608. Everest, 1017), and probably that is the meaning here, as the Targum interprets it; and then the sense is, "whose adornment is in bit and bridle" (not a mouth's ornament, which is in the grasp of the adi, and ready will) "for holding them, or they will not come nigh thee, to obey thee." The sense has been happily explicated by Horace (1 Ep. xv. 13), "Equi fremito est auris in ore," "a horse's ear is in his bitted mouth;" but man's ear is in his heart, and with it he listens to the least whisper of God's voice, and hastens to obey it. Cp. Prov. xxxiv. 3. "A whip for the horse, a bridle for the ass, and a rod for the fool's back;" but the devout heart is like Samuel, who said, "Speak, for Thy servant heareth." (1 Sam. iii. 10).

The feed of the ass on which our Lord rode in His triumphal entry into Jerusalem, had never been tamed, and no one had ever sat on it. The ramment of the Apostles was laid upon it, but we do not hear that any bit or bridle was put into its mouth; and it carried our Lord into the Holy City. Thus it became a beautiful type and figure of the alacrity with which the Gentile World received the Gospel of Christ, and entered into the city of God (see below, on Matt. xxi. 5). It was an emblem of the cheerful affection with which the soul of every faithful soul submits to His mild and easy yoke, and does with joy whatsoever He bids it. Christ guided it with His eyes.

10. Many sorrows shall be to the wicked: The word sorrows is rendered saccharies, whips, by Sept. and Vulg.; and the Psalmist seems to intimate (as Augustine suggests), that the man who will not be guided by God's Eye, is as obedient like horse and mule, and needs bit and bridle in order to be brought near to God, must expect to be chastised by the whips of affliction; but the man who is drawn gently to God by cords of love, is embraced by the divine mercy on every side.
PSALM XXXIII.

1 REJOICE 'in the Lord, O ye righteous:
   For praise is comely for the upright.

2 Praise the Lord with harp:
   Sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song;
   Play skillfully with a loud noise.

4 For the word of the Lord is right;
   And all his works are done in truth.

5 He loveth righteousness and judgment:
   'The earth is full of the || goodness of the Lord.'

6 By the word of the Lord were the heavens made;
   And all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap:
   He layeth up the depth in storehouses.

8 Let all the earth fear the Lord:
   Let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done;
   He commanded, and it stood fast.

10 The Lord t bringeth the counsel of the heathen to nought:
   He maketh the devices of the people of none effect.

11 'The counsel of the Lord standeth for ever,'
   The thoughts of his heart t to all generations.

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This Psalm is coupled with the foregoing one by the catchword with which it opens, which is a repetition of the exhortation with which the preceding ends,–"Rejoice in the Lord, ye righteous!" 'Shout for joy, all ye upright!' Perhaps this is the reason why it is without an inscription; it is a continuation of the former (see Prelim. Note to the first Psalm, and Pusey on Daniel, 316). It is also connected with the preceding Psalm by the words in v. 17 "An horse is a vain thing for safety: behold, the eye of the Lord is upon them that fear Him." Compare what has just been said in xxxii. 8, 9, "I will guide thee with mine eye upon thee. Be ye not as the horse."
Blessed is the nation whose God is the Lord;  
And the people whom he hath chosen for his own inheritance.

The Lord looketh from heaven;  
He beholdeth all the sons of men.

From the place of his habitation  
He looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike;  
He considereth all their works.

There is no king saved by the multitude of an host:  
A mighty man is not delivered by much strength.

An horse is a vain thing for safety:  
Neither shall he deliver any by his great strength.

Behold, the eye of the Lord is upon them that fear him,  
Upon them that hope in his mercy;

To deliver their soul from death,  
And to keep them alive in famine.

Our soul waiteth for the Lord:  
He is our help and our shield.

For our heart shall rejoice in him,  
Because we have trusted in his holy name.

Let thy mercy, O Lord, be upon us,  
According as we hope in thee.

Ps. XXXIV.] Title.—"A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed."  

If this title is trustworthy, then the Psalm refers to the time when David fled from Saul, and changed his behaviour, or rather, changed his renoun ( Heb. taum; Gen. 23:2), the verb occurs in v. 8; a phrase which is found in 1 Sam. xxi. 13, i.e. feigned himself mad at the court of Achish, King of Gath, who treated him with scorn, and drove him from him, and David escaped to the cave of Adullam (1 Sam. xxii. 1). If this is a correct supposition, then it may be said, with S. Basil, Nicephorus, and some recent critics (as Delitzsch, p. 260), that the name Abimelech was an official name of Kings of Gath. It is supposed by Thwppp (p. 150) to be an etymological name of Achish, and to be borrowed from the Geraric Chief in the time of Abraham, with an analogous reference to the decepion practised on him by Abraham.

We know too little of David's circumstances at that time to assert with confidence that there is nothing in this Psalm which is suitable to them. The very fact that there is nothing apparently in the Psalm itself to suggest such a connection, may be urged in behalf of the antiquity and trustworthiness of the title. At the same time we may infer from David's history that the indignities with which he was treated by the Philistines were recognized by him as providential, and as an occasion for such a thanksgiving as is contained in this Psalm. See on Ps. xxx. 5. By the evil treatment he received at their hands he was happily saved from fighting against Saul and Jonathan at Mount Gilboa. Perhaps also the words, "Keep thy tongue from evil, and thy lips from speaking guile" (v. 13), may have been suggested to him by reflection on his own guile at Nob, which produced such disastrous consequences (1 Sam. xxi. 1-3), and in pretending himself to be mad at Gath. When we next hear of him at the court of Achish, he does not resort to any such stratagem (1 Sam. xxvii.).

This is one of the alphabetical Psalms. The verses are omitted, and in v. 22 pe is repeated after as, as in Ps. 25. See above, on that Psalm.

This Psalm, as was before observed, is connected with the former in its train of thought and language; and it is also coupled on to the following Psalm by the mention of "the Angel of the Lord" (v. 7). See xxxv. 6, the only other place in the Psalms where that phrase occurs. In the former case, the Angel of the Lord is an Angel of mercy; in the other, he is an Angel of judgment. We may observe the similar contrast of an Angel of mercy with an Angel of judgment in Acts xii. See on v. 7.
5. And their faces were not ashamed! Rather, and may their faces not be ashamed!

6. This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

8. O taste and see that the Lord is good: blessed is the man that trusteth in him.

9. O fear the Lord, ye his saints: for there is no want to them that fear him.

10. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

11. Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12. What man is he that desireth life, and loveth many days, that he may see good?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Depart from evil, and do good; seek peace, and pursue it.

15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

16. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19. Many are the afflictions of the righteous: but the Lord delivereth out of them all.

20. He keepeth all his bones: not one of them is broken.

21. Evil shall slay the wicked: and they that hate the righteous shall be desolate.
The Sufferer's PSALMS XXXIV. 22. XXXV. 1—6. judicial denunciations.

22 The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

PSALM XXXV.

A Psalm of David.

1 PLEAD *my cause, O Lord, with them that strive with me:
2 Fight against them that fight against me.
3 Take hold of shield and buckler, And stand up for mine help.
4 Draw out also the spear, And stop the way against them that persecute me:
5 Let them be confounded and put to shame that seek after my soul:
6 Let them be as chaff before the wind:
7 Let their way be dark and slippery:
8 Let the angel of the Lord chase them.

His own words, Matt. xxiii. 88); but none that trust in Him shall be desolate, or rather, be condemned. See Acts ii. 21. Rom. x. 13.

Ps. XXXV.] This Psalm, which (as has been already noticed) is connected with the foregoing, appears to have been suggested by the persecution which David suffered from Saul (1 Sam. xxvii. 24. xxviii. 9.). In a higher sense, it is to be interpreted of Christ on the Cross. It opens with a prayer spoken by Christ in His suffering humanity (Heuereh). Christ is here praying for Himself as Man, and for the whole world (see v. 27. Origen). He is committing His cause to be judged by the Father (S. Cyril). He Himself said "This cometh to pass, that the word might be fulfilled which is written in their law, They hated Me without a cause." See John xv. 25, where He is quoting c. 2 and r. 19 of this Psalm. And the language in c. 11 and following, "False witnesses did rise up; they laid to My charge things that I knew not," can hardly fail to bring to mind the narrative of the Gospel, "There arose certain and bare false witness against Him" (Matt. xxvi. 60, 61. Mark xiv. 57); compare also v. 13—16 of this Psalm (describing the prayers and tears of the Psalmist for his adversaries) with the history of our Lord weeping over the city of Jerusalem, when it was about to crucify Him, and praying for His murderers (Luke xix. 41; xxiii. 46).

Further, compare the words in vv. 15—21 with the account of the insults which Christ endured at His Passion (Matt. xxvi. 67; xxxv. 41. Mark xiv. 65. Luke xiiii. 63). 4. Let them be confounded.] What has been said in the foregoing note (viz. that Christ is speaking in this Psalm), affords the true solution of the difficulty which some have felt, in the complimentary language which is here used. See v. 4. "Let them be confounded," and vv. 5, 6. "Let them be as chaff before the wind: and let the Angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them" and v. 25, "Let them be ashamed and brought to confusion," and compare the denunciations in another Passion Psalm (Ps. lx.), and especially in that other sublime Psalm on the Passion (lxix. 19—29) "Let their table be made a snare," &c.; and in Psalm cix. 8. "Let His days be few, and let another take his office." 5. It is true, are imprecations, but in whose month? Even regarded as proceeding from the mouth of David, they are not from David as a common man, but from David as a prophet speaking in the Spirit of God, and saying his "Amen" to God's decrees; God, who is good, is also just, and will not act with passion, but in equity. And David, the inspired prophet, speaks in the same spirit as that in which God acts: "David Prophet in Spiritu Dei sic dicti quomodo illa Deus facit, certo Vol. IV. Part II. 19—20 judicio, bono, justo, sancto, tranquillo, non perturbatus ira, non amaro zelo, non anno inimicitiorum excrecens, sed vitiorum puniendorum suum." The Holy Spirit Himself speaks in David: (see 2 Sam. xxix. 22. Luke i. 70. 2 Pet. i. 21.) And we repeat,—these are imprecations, but in whose mouth? In the mouth of Christ; Who said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you were done in Tyre and Sidon, they would have repented long ago of their impiety." (Matt. x. 11.) It is the Messiah Himself Who is here speaking by David. "Psalm verum suam facit Christus" (says Augustine) "ut adnueat nos ipsius locutuni esse." As the Messiah Himself has taught us (see v. 19. John xv. 25), He who speaks here is the same loving Saviour Who went over Jerusalem, Who prayed for His murderers: and in His divine mercy He warns us by His own awful voice, that if we will not accept His offers of grace, He will be to us a consuming fire (Heb. xii. 29) and that the Day is coming when it will be too late to cry for pardon, and when the miserable sinners who have mocked Him will cry, and cry in vain, to the mountains and rocks, "Fall on us, and hide us from the wrath of the Lamb" (Rev. vi. 10).

Thus we are led to look with the eye of faith to Christ suffering on the Cross, as the Lord of all. Behold, the Cross itself is become like a judgment-seat. There the Crucified One declares His Sovereign Will, and pronounces a judicial sentence on the wicked, "Let them be as chaff before the wind, and let the angel of the Lord chase them" (e. 5). Hence, therefore, these imprecations are salutary warnings. They are designed to deter men from presuming on God's mercy and from forgetting His justice. They set before us the terrors of judgment, in order that we may escape them. Cp. what is said below, on xx. 22. and Ps. lxxx. Note to Ps. 100.

And let it not be forgotten that there is a Gerizim as well as an Elal, in the prophetical and judicial utterances of Christ on the Cross (cp. on Josh. viii. 30—35). There are blessings for the righteous, as well as curses for the ungodly. He Who says, "The angel of the Lord shall smite thee with a sore smite" (e. 5), says also, "The angel of the Lord came upon them that feared Him, and delivered them" (xxxv. 7). He Who says, "Let them be ashamed and brought to confusion together that rejoice at My hurt" (e. 20), adds also, "Let them shout for joy and be glad that favour My righteous cause" (e. 27).

5. Let them be as chaff!] This was fulfilled by the dispersion of the Jews as chaff, on account of their sin in rejecting Christ; and it will be fulfilled in the confusion of all who imitate them. See i. 4. and S. Cyril here.

6. their way! [Cp. i. 6; ii. 12. — the angel of the Lord!] See above on xxxiv. 7.
For without cause have they hid for me their net in a pit, Which without cause they have digged for my soul.

Let destruction come upon him at unawares; And let his net that he hath hid catch himself: Into that very destruction let him fall.

And my soul shall be joyful in the LORD: It shall rejoice in his salvation.

All my bones shall say, Lord, who is like unto thee, Which deliverest the poor from him that is too strong for him, Yea, the poor and the needy from him that spoileth him?

† False witnesses did rise up;
† They laid to my charge things that I knew not.

They rewarded me evil for good To the † spoiling of my soul.
But as for me, when they were sick, my clothing was sackcloth: I || humbled my soul with fasting;
† And my prayer returned into mine own bosom.
I † behaved myself † as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.
But in mine † adversity they rejoiced, and gathered themselves together: Yea, * the objects gathered themselves together against me, and I knew it not;
They did † tear me, and ceased not:
With hypocritical mockers in feasts, * They gnashed upon me with their teeth.

LORD, how long wilt thou * look on? Rescue my soul from their destructions, † * My darling from the lions.

I will give thee thanks in the great congregation: I will praise thee among † much people.

Let not them that are mine enemies † wrongfully rejoice over me: Neither † let them wink with the eye * that hate me without a cause.
For they speak not peace: But they devise deceitful matters against them that are quiet in the land.
Yea, they * opened their mouth wide against me, And said, * Aha, aha, our eye hath seen it.
This thou hast * seen, O LORD: Keep not silence: O Lord, be not † far from me.

10. [The poor and the needy] Christ is called poor and needy here, as in other Psalms, and by Isaiah (S. Ambrose). See above, on xxiv. 8.
33. [my prayer returned into mine own bosom] A phrase which seems to have been in our Lord's mind in Matt. x. 13. Luke x. 6.
15. [objects] Hebr. necia. See Job xxx. 8. If the word be translated with Kinach and others) in a passive sense; but it seems better to understand it actively (with Symmachus, Jerome, Gesenius, and others), as signifying "snares whom I know not," and who knew no ill of me.
7. [They did tear me, and ceased not] This was fulfilled in Christ's Passion (Matt. xxvi. 67; xxvii. 26. Mark xiv. 65).
16. [With hypocritical mockers in feasts] Literally, with profane jesters for a cake; i.e., parasites, trencher-friends, buffoons (see Hammond here, and Gesen. 440. 492). This, on the whole, seems the most probable explanation of this passage (cp. Deutchz, 275). The feasts of God Himself were profaned by the hypocritical mockery of those who conspired against Christ at the Paschal Festival; and who pretended reverence for it, and yet murdered Him Who is the true Passover. See below, on John xvi. 28.
17. [Rescue—my derailing from the Hans] The peculiar appropriateness of this phrase to Christ on the Cross, has already been pointed out in the notes on the former Passion Psalm (xxii. 20).
21. [Aha, aha] Cp. Mark xv. 20. "Ah! thou that destroyest the temple, and bandest it in three days, Save thyself." Cp. below, Ps. xli. 15, another Passion Psalm, where the same interjection occurs, and also lx. 3.
The Sufferer’s denunciations PSALMS XXXV. 23—28. XXXVI. 1—5. and benedictions.

23 "Stir up thyself, and awake to my judgment, 
Even unto my cause, my God and my LORD.

24 "Judge me, O LORD my God, "according to thy righteousness;
And let them not rejoice over me.

25 "Let them not say in their hearts, "Ah, so would we have it:
Let them not say, "We have swallowed him up.

26 "Let them be ashamed and brought to confusion together that rejoice at mine hurt:
Let them be clothed with shame and dishonour that "magnify themselves against me.

27 "Let them shout for joy, and be glad, that favour "my righteous cause:
Yea, let them "say continually, "Let the LORD be magnified, "which hath pleasure in the prosperity of his servant.

28 "And my tongue shall speak of thy righteousness 
And of thy praise all the day long.

PSALM XXXVI.

To the chief Musician, A Psalm of David the servant of the LORD.

1 THE transgression of the wicked saith within my heart,
That there is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, "until his iniquity be found to be hateful.

3 The words of his mouth are iniquity and deceit:
He hath left off to be wise, and to do good.

4 "He deviseth mischief upon his bed;
He setteth himself in a way that is not good;
He abhorreth not evil.

5 Thy mercy, O LORD, is in the heavens; 
And thy faithfulness reacheth unto the clouds.

Ps. XXXVI.] The foregoing Passion Psalm is now followed in natural order by a Psalm of Resurrection and Ascension. In the present Psalm, we see a fulfilment of the prayer uttered in the preceding Psalm, to which the present is an echo; see, for instance, the word rendered "chase" in xxxv. 5, repeated here in v. 12; the verb in each case is dashboard.

This Psalm is called a Psalm of David the servant of the Lord, and is thus paired with another Song of deliverance bearing the same title (Ps. 18) which is a prophetic thanksgiving for the deliverance of Christ. The present Psalm falls on the octave of the Ascension Psalms, viz. the 8th, 15th, 22nd, 29th.

For an exposition of this and the following Psalms, the reader may refer to S. Ambrose, i. 61—203.

1. "The transgression of the wicked," &c. Rather these words are to be rendered, "The oracle of sin to the wicked is (this)—In the secret of my heart." The word rendered "oracle" is neshum, which usually signifies a prophetic utterance, a divinely-inspired parable; see Gen. xxii. 18, Num. xiv. 25; and especially Num. xxiv. 3, 4, 15, 16 (and note), and 1 Sam. ii. 30; and cp. 2 Sam. xxiii. 1. The best exposition of it, as used here, is the divine utterance in Ps. cx. 1, "The Lord said unto my Lord;" literally, "Jehovah's oracle to my Lord." (is) "Sit Thou on my right hand."

Here the Sin of the wicked man is personified, and is made by him a god to himself: the sinner is like Miah setting up the teraphim of Sin, in his own heart, and divining thereby: and Sin's oracle utterance from its prophetic shrines to him, is, "In my own heart," that is, "Fear not God, nor man; look only to thine own heart." Be thine own all in all. Rely on thyself. In a word, the oracular maxim inspired by Sin is,—Self-deification. Defy thyself, and defy God. Like Mezentius of old, it says, "Dextra milii debus, et telum quad missile libere" (Virg. Ena. x. 779).--no fear of God before his eyes] He is like the unjust judge in the parable, who avows to himself this rule of life; see Luke xiii. 2—4, and Dr. Kay here.

David himself had once stood on the brink of that dreadful abyss which he is here revealing to the sight. "Thou didst it secretly," said Nathan to him, 2 Sam. xii. 12, and for a time Sin was enshrined within him, and its oracle to him was, "Thine own heart is all in all; therefore fear not." 2 For he flattereth himself] For he hath made it smooth to himself in his own eyes as to his sin being found out. He has made all quite easy and smooth to himself; he flatters himself that his sin will not be found out, and he cares little if it is. His own heart is his sacrarium, in which he enshrines his sin as a god. He despises men, and does not believe in a judgment to come; and therefore the words of his mouth are iniquity; he abhorreth not evil. The verb rendered "flattereth" is the hiskii of chalal, to smooth; see Isa. xlii. 7; cp. above, v. 9. Prov. ii. 10; vii. 5. Geneva, 281.

But now observe the contrast. The Psalmist lifts his eyes from earth to heaven, and from man to God, whom he seeks v. 5.
The Sufferer's triumph. PSALMS XXXVI. 6—12. XXXVII. 1—5. "Fret not thyself."

6. Thy righteousness is like the great mountains; Lit. mountains of God, which men have not planted, and which men cannot move; cp. Is. 51. 9; ciev. 16. — thou preservest man and beast] Cp. civ. 21, and even the ravens (Job xxxviii. 41. Ps. civ. 9. Luke xii. 24, 25), and the sparrows (Matt. x. 29); how much more men! 8. Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light: This is the language of our Humanity in Christ, looking up to the glories of His future Ascension; it is the language of every faithful soul, looking up to Him in heaven. "Qvis est fons vitae nisi Christus? et Qvi est fons, hic est lumen. In eculo non fatigabimus, quin fons est; non tendebamus, quin lumen est." (S. Augustin). Hence these two figures (of fresh waters and light) are applied to Christ in the Apocalypse. There the Lamb leads to living waters, and He is the Light of the heavenly city (Rev. vii. 17; xxi. 23).

These words reveal to us the doctrine of the Ever-Blessed Trinity. The Fountain of Life is the Only-begotten Son of the Father; and it is by the illumination of the Holy Ghost that we are enabled to see Christ, the Light of the World. "In Thy light we see light;" see 1 Cor. xii. 3 (Dilysius).

12. They are cast down:] In the original the word dokak, used in the preceding Psalm (v. 5), is repeated here; "Let the angel of the Lord chase them." And thus the mind is carried back to that awful Vision of Judgment. On the sense of that word, see Genesis 105.

Ps. XXXVI.] This Psalm seems to belong to the same period of old age and bodiely feebleness of David, which produced the four following Psalms (see Prelim. Note to Ps. 38), when Adonijah his son rebelled against him, and when Joab the captain of his host, and Abiaiah the priest, joined in the insurrection. See 1 Kings i. 1—4. Cp. below, v. 25: "I have been young, and now am old."

But we must raise our eyes above David. This Psalm, following these Psalms prophetic of the Passion and of the Ascension of Christ, may best be illustrated by our Lord's own words on one of the days of His Passion Week, when He had withered the leafy, barren fig-tree. The Apostles expressed their surprise, "How soon is the fig-tree withered away!" and His reply was, "Have faith in God." (Matt. xx. 21. Mark xi. 20—22). At the time of Christ's Passion, Jerusalem itself, which was symbolized by the fig-tree,—displaying an abundance of green foliage, and tempting the wayfarer to resort to it for fruit, but bearing none,—looked fair and flourishing, like the Psalmist's deep-rooted tree (see v. 35); and soon afterwards Christ Himself seemed as if He had been withered by the Rulers of Jerusalem. But, Have faith in God, was His exhortation to His disciples; and so the Psalmist says here: Fret not thyself because of evil doers (who, for a while, "spread abroad like a green bay tree"—v. 35)—and are soon withered), but trust in the Lord, and do good; i.e. do not make a vain show of leaves, but bear fruit (v. 3). Cp. Ps. lxxii. 3. 18—28, where the consolation is the same as here; and see on Mark xi. 22. 1. Fret not thyself because of evil doers, neither be thou ensnared against the workers of iniquity] The evildoers described in the foregoing Psalm, which concludes with the prophecy, "the workers of iniquity are fallen," of which we see the fulfilment here.

The present Psalm is one of the Alphabetical Psalms, on which see above, Ps. ix.; it is called "Providentia Speculum" by Tertullian, "Poto contra murmum" by Isidore, "Vestis plurimam" by Luther.

5. Commit thy way unto the Lord:] Or, roll thy way on the Lord, reposite it on Him; cp. xxii. 8.

PSALM XXXVII. A Psalm of David.
Trust in the Lord.  PSALMS XXXVII.  6—22.  There is a future reward.

Trust also in him; and he shall bring it to pass.

6  And he shall bring forth thy righteousness as the light, And thy judgment as the noonday.

7  But it is a little that a righteous man hath more to do, All his work shall be rewarded.

8  For the arms of the wicked shall be broken: But the Lord upholdeth the righteous.

9  The Lord shall laugh at them: For he seeth that his day is coming.

10  Their bow shall enter into their own heart, And their bows shall be broken.

11  A little that a righteous man hath is better than the riches of many wicked.

12  For if the righteous man shall be punished, Wherefore do not evil, and wait patiently for him?

13  Fret not thyself because of him who prospereth in his way, Because of the man who bringeth wicked devices to pass.

14  Cease from anger, and forsake wrath: Fret not thyself in any wise to do evil.

15  For evildoers shall be cut off: But those that wait upon the Lord, They shall inherit the earth.

16  Yea, thrice considerst thou their profit, And repose them in their beds, When the sun goeth down.

17  That the righteous may receive an inheritance in the land of the living.

18  Trust in the Lord, and do good; So shalt thou dwell in the land, And verily, thou shalt be fed.

19  Trust in the Lord, and serve his purpose.

20  As the fat of oxen, and the dew of herbs, So shall be the increase of thy cattle, and the fatness of thy land.

21  There is a future reward.
23 * They that be cursed of him shall be cut off.
24 * The steps of a good man are ordered by the Lord: And he delighteth in his way.
25 * Though he fall, he shall not be utterly cast down: For the Lord upholdeth him with his hand.
26 * He is \( ^{1} \) ever merciful, and lendeth; And his seed is blessed.
27 * Depart from evil, and do good; And dwell for evermore.
28 * For the Lord \( ^{k} \) loveth judgment, And forsaoketh not his saints; They are preserved for ever:
29 * But the seed of the wicked shall be cut off.
30 * The righteous shall inherit the land, And dwell therein for ever.
31 * The mouth of the righteous speaketh wisdom, And his tongue talketh of judgment.
32 * The law of his God \( ^{i} \) is in his heart; None of his \( ^{j} \) steps shall slide.
33 * Nor \( ^{t} \) condemn him when he is judged.
34 * Wait on the Lord, and keep his way, And he shall exalt thee to inherit the land:
35 * When the wicked are cut off, thou shalt see it.
36 * I have seen the wicked in great power, And spreading himself like \( ^{x} \) a green bay tree.
37 * Yet he \( ^{x} \) passed away, and, lo, he was not:
38 * Mark the perfect man, and behold the upright:
39 * The end of that man is peace.
40 * But the transgressors shall be destroyed together:
41 * The end of the wicked shall be cut off.
42 * The salvation of the righteous is the Lord:

25. * Nor his seed begging bread*] Nor have I seen a good man’s seed forsaken by God, even though they may be reduced to beg their bread, as Lazarus did (Luke xvi. 21). So Aben-ezra; so Pfeiffer, Dubia, p. 319; and others.
40. * the salvation of the righteous is the Lord*] This is often referred to as the "cursed man." The text speaks of the contrast between the righteous and the wicked. The righteous are blessed and inherit the land, while the wicked are cursed and cut off. The text emphasizes the importance of waiting on the Lord and keeping his ways, as this leads to exaltation and inheritance of the land. The destruction of the wicked is also described, and the salvation of the righteous is attributed to the Lord. This passage underscores the moral and spiritual guidance provided by the Lord for his faithful followers.
He is their strength in the time of trouble.

And the Lord shall help them, and deliver them:
He shall deliver them from the wicked, and save them,
Because they trust in him.

PSALM XXXVIII.

A Psalm of David, to bring to remembrance.

1 O a LORD, rebuke me not in thy wrath:
Neither chasen me in thy hot displeasure.

verse begins with the last letter of the alphabet; and thus the Psalm, which has flowed down continuously from alegate to there, exhibits in its form what it displays in its substance, namely, the full and final account, the alpha and omega of the history of good and evil men.

Ps. XXXVIII. The following group of four Psalms (Ps. 38, 39, 40, 41), which conclude the First Book of the Psalm, probably belongs to the last days of David.

They seem to have been composed in his old age and decrepitude, when Adonijah his son, and Joab the captain of his host, and Absalom the Priest, rose up in rebellion against him, as is described in 1 Kings i. 1-7; and when he was raised up by God, in answer to such prayers as are contained in these Psalms, and was enbued with supernatural strength, and was enabled to rise from his bed of weakness, and to go forth from his chamber of sickness, and to "stand up and walk about," in the presence of that great assembly of nobles and people of Israel which he had assembled at Jerusalem, and to which he presented Solomon his son and successor, and exhibited the pattern of the Temple, and made a solemn oblation of his own royal offerings for it, and exalted the whole with that magnificent ascription of praise, "Blessed be the Lord God of Israel our Father, for ever and ever." See above, Prelim. Note on 1 Kings i, and 1 Chron. xxviii., xxix.

It is remarkable that the Second Book of the Psalm ends with a similar group of four Psalms composed on the same occasion. See below, on Psalms 69-72.

This will be best shown in the following Synoptical Table of parallelisms:

Psalms 35—41 compared with Psalms 69—72.

xxviii. 4. For mine iniquities are gone over mine head.

11. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

22. Make haste to help me, O Lord my salvation.

xl. 2. He brought me up also out of an horrible pit, out of the miry clay.

3. And he hath put a new song in my mouth, even praise unto our God.

6. Sacrifice and offering thou didst not desire... burnt offering and sin offering hast thou not required.

13-17. Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to confusion that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, Aha.

all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy: yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

xli. 1. Blessed is he that considereth the poor: the Lord will deliver him.

2. The Lord will preserve him, and keep him alive.... The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

7. All that hate me whipsper together against me: against me do they devise my hurt. An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

13. Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

1. O LORD] This is one of the Penitential Psalms. It has been already remarked, that the Psalms which express sorrow for sin, and breathe forth prayers for pardon, are usually placed after Psalms which refer prophetically to Christ's Passion, Resurrection, and Ascension into heaven. This arrangement has a spiritual significance, intimating where pardon is to be had, and whence grace flows; and it will be often found, that Penitential Psalms are coupled with Psalms of godly resolution of amendment, and are followed by Psalms which convey assurances of comfort to the faithful and loving Penitent. Thus the 25th Psalm, which contains a confession of sin, comes after three Psalms, 22, 23, 24, which speak of Christ's Passion and glorification, and is followed by a Psalm of godly resolution, the 26th, and of comfort still, the 27th. Similarly, the 32nd Psalm, a Penitential Psalm, comes after two Psalms, the 30th and 31st, which foretell Christ's sufferings and victory, and is followed by a Psalm, the 33rd, of thankful and joyful hope in God.

Similarly, the 38th and 39th Psalms, which form a pair of Penitential Psalms, came after four Psalms, the 34th, 35th, 36th, 37th, which refer prophetically to the Passion and exaltation of Christ, and the overthrow of His enemies; and are followed by a pair of Psalms, the 40th and 41st, which express a
thankful sense of God's protection, and a joyful hope of His favour; and so the First Book of the Psalms concludes.

This specimen may serve to show that the Psalms are not to be regarded as disjointed compositions, but that they are arranged with systematic method and harmonious symmetry; and that the Holy Spirit instructs us, not only by the teaching of individual Psalms, but by the order in which they are combined and compacted into one well-organized whole.

The present Psalm joins itself on to the foregoing by the catchword at the close (r. 22), "Make haste to help me, O Lord, my salvation," which is a phrase taken up from the last stanza of that Psalm (c. 39), "the salvation of the righteous is from the Lord."

This Psalm is entitled, to put in mind, to bring to remembrance (אָנָאָבָה, Sept.) a phrase adopted by our Lord Himself (Luke xxii. 9, 1 Cor. xii. 24, 25), and compare Heb. x. 3, a sacrificial remembrance of sin; and this Psalm might serve the double purpose of reminding the penitent of his own sins, and of invoking God's remembrance of His promise of mercy. It was thus like the offering of the minchah, or memorial, in the Levitical Law (cp. Levit. ii. 2). The 70th Psalm, which bears the same title, suggests the latter sense of the word.

This Psalm is used in the Synagogues yearly on the Great Day of Atonement, when the remembrance of sins is made, of which the Apostle speaks (Heb. x. 3).

In the Septuagint, this Psalm is entitled, "for the Sabbath Day," as if it were sung at the weekly remembrance of the sabbath incense on the show-bread. See Levit. xxiv. 7 (Kap.). S. Ambrose applies this in a spiritual sense, and says, that it befits a Christian, especially on the seventh day of the week, to remember and confess his sins.

2 For thin arrows stick fast in me, and thy hand presseth me sore.
3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.
4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.
5 My wounds stink and are corrupt, because of my foolishness.
6 I am troubled; I am bowed down greatly:
7 I go mourning all the day long.
8 For my loins are filled with a loathsome disease: and there is no soundness in my flesh.
9 I am feeble and sore broken:
10 My heart panteth, my strength faileth me:
11 As for the light of mine eyes, it also is gone from me.
12 They also that seek after my life lay snares for me:
13 But I, as a dumb man, heard not:
14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.
15 For || in thee, O Lord, do I hope:
16 For I said, Hear me, lest otherwise they should rejoice over me:

3. my bones] Cp. Job's words, xix. 13—19, which seem to have suggested the language here used.
4. my sin—mine iniquities] In his old age, David did not forget the sins of his youth, which caused his sufferings.
5. his anger: As the sense in which these words may be understood as spoken by Christ, "Who knew no sin," see below, ch. 12. As Hesychius says (on v. 2), "All the arrows of God's wrath against the sins of the world were fixed in Him, Who was the Second Adam, and died to take away the guilt of the first Adam."
6. I am troubled] These expressions of weakness were very suitable to David in his last days. See Prellim. Note, and 1 Kings i. 1—4.
7. my loins are filled with a loathsome] Rather, are full of burning.
8. I am a dumb man] These expressions of weakness were very suitable to David in his last days. See Prellim. Note, and 1 Kings i. 1—4.
11. My lovers and kinsmen stand afar off] Adonijah, his son, had rebelled against him, and Joab and Abiathar had forsaken him, and joined in the insurrection. Cp. Ps. lixviii. 18, a Passion Psalm, "Lover and friend hast Thou put from me, and wine acquaintance into darkness."
13. But I, as a dumb man, heard not; and I was as a dumb man that speaketh not his mouth] Words fully verified in Christ at His Passion, Who, "when He was reviled, reviled not again," and was silent before Pilate; and was "led as a lamb to the slaughter, and as a sheep before her sherrers is dumb, so opened He not His mouth." Cp. Ps. xxxiii. 2, 9.
15. Thou wilt hear] Rather, Thou wilt make answer for me. Thou art my Advocate, therefore I flee to Thee. So Christ committed His cause "to Him that judgeth righteously" (1 Pet. ii. 20).
When my * foot slippeth, they * magnify themselves against me.

17 For I am ready * to halt, 
And my sorrow is continually before me.

18 For I will * declare mine iniquity; 
I will be * sorry for my sin.

19 But mine enemies * are lively, and they are strong: 
And they that * hate me wrongfully are multiplied.

20 They also * that render evil for good are mine adversaries; 
* Because I follow the thing that good is.

21 Forsake me not, O LORD: 
O my God, * be not far from me.

22 Make haste * to help me, 
O LORD * my salvation.

PSALM XXXIX.

To the chief Musician, * even to * Jeduthun, A Psalm of David.

1 I * SAID, I will * take heed to my ways, that I sin not with my tongue: 
I will keep * my mouth with a bridle, * while the wicked is before me.

2 I was dumb with silence, I held my peace, * even from good; 
And my sorrow was * stirred.

3 My heart was hot within me, 
While I was musing * the fire burned. 
* Then spake I with my tongue,

4 Lord, * make me to know mine end, 
And the measure of my days, what it is; 
* That I may know * how frail I am.

5 Behold, thou hast made my days as an handbreadth; 
And * mine age is as nothing before thee: 
* Verily every man * at his best state is altogether vanity. Selah.

6 Surely every man walketh in * a vain show: 
Surely they are disquieted in vain: 
* He heapeth up riches, and knoweth not who shall gather them.

18. I will declare mine iniquity. [See above, xxxii. 5. It would appear from such passages as these, that David’s sin, in the matter of Uriah the Hittite, was divulged by himself. That it became notorious, is evident from Nathan’s words (2 Sam. xii. 14), and from Shimeon’s (2 Sam. xvi. 7).]

22. O Lord my salvation. [“Fides supplex nunc facta est fides triumphans” (Delitzsch).]

Ps. XXXIX. This Psalm is a continuation of the foregoing. In vs. 2 and 9, “I was dumb with silence; I was dumb, I opened not my mouth,” the Psalmist takes up the strain of v. 13 of that Psalm (38th), “I was a dumb man that openceth not his mouth.”

This Psalm was delivered by David to Jeduthun (or Ethan, see Prelim. Note to Ps. 80), a Levite of the stock of Merari, one of David’s three choir-masters (1 Chron. xvi. 41; xxv. 1–6. 2 Chron. v. 12). His name occurs also in the titles of Psalms 62, 77, and 80, which bear much resemblance to the present (cp. Hitzelacker, Einleitung, ii. p. 116).

These four Psalms form a spiritual quaternity of pathetic hymnody, deeply imbued with penitential self-humiliation, recognizing the vanity of all earthy confidence, and breathing a spirit of patient waiting for God, and of firm trust in His power and love. It is a very affecting utterance of such feelings as must have been in David’s mind in his last days, when his own son Adonijah rebelled against him when he was lying on a sick bed. See Prelim. Note to the foregoing Psalm.

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The present Psalm is fitly appointed by the Church of England to be used at the Burial of the Dead.

2. I held my peace, * even from good. [This is the rendering of many ancient versions; and though it is disputed by many recent critics, yet it seems to be authorized by xxvii. 1. 1 Kings xxiii. 3.]

4. make me to know mine end. [Make me to consider how near I am to death, and how short the measure of my days is; * so teach me to number my days that I may apply my heart to wisdom,” ver. 12; see Bp. Hall’s Sermon on this text, l. 472, and also Alsp. Leighton’s Six Lectures on this Psalm, i. 661—651, and Dr. Barrow’s excellent Sermons on the consideration of our latter end, Sermons xlv. xlvii. vol. ii. pp. 489—531.]

5. Verily every man—vainly. [Selah.] The Hebrew words (repeated in v. 11) are Col. Heb 2 col. Adam siteth; every Adam (child of man) standing (however stable he may seem) is all Abel (vainly); as to the name of Abel (Hebel), see on Gen. iv. 2, and below, Isi. 9.

6. Surely. [Or verily. The same adverb (so) is repeated three times, and ought to be translated by the same word in English; i.e. either Surely or Verily in each case. It may also mean only (Geese, A2. Delitzsch, 305), and perhaps this rendering is preferable; see below, Psalm 62, in which the same adverb occurs six times, ver. 1, 2, 4, 5, 6, 9; and so Dr. Kay renders it.

— He heapeth up.] He heapeth up wealth like sheaves on the threshing-floor, and knoweth not who shall gather the corn
7 And now, Lord, what wait I for? 
8 My hope is in thee.
9 Deliver me from all my transgressions:
   Make me not the reproach of the foolish.
10 I was dumb, I opened not my mouth;
   Because thou didst it.
11 Remove thy stroke away from me:
   I am consumed by the thine hand.
12 When thou with rebukes dost correct man for iniquity,
   Thou makest his beauty to consume away like a moth:
   Surely every man is vanity. Selah.
13 Hear my prayer, O Lord, and give ear unto my cry;
   Hold not thy peace at my tears:
   For I am a stranger with thee, and a sojourner,
   As all my fathers were.
14 O spare me, that I may recover strength,
   Before I go hence, and be no more.

PSALM XL.

To the chief Musician, A Psalm of David.

1 I waited patiently for the Lord; 
   And he inclined unto me, and heard my cry.
2 He brought me up also out of an horrible pit, out of the miry clay, 
   And set my feet upon a rock, and established my goings.
3 And he hath put a new song in my mouth, even praise unto our God: 
   Many shall see it, and fear, and shall trust in the Lord.

Ps. XL. The foregoing Psalms, which express the Lord's carnation for sin, his fervent desire for pardon, his patient waiting for God, his steadfast trust in Him, and his earnest longing for deliverance, are appropriately followed by a Psalm which speaks of the offering and acceptance of that only Sacrifice by which men can hope for reconciliation with God—the Sacrifice of the Cross. In the Epistle to the Hebrews (x. 5) we are taught to connect this Psalm with that Sacrifice, and the Church has declared her judgment to this effect, by appointing this Psalm as well as the 25th to be used on Good Friday. The Sarum use, the Latin use, and the present Church of England use, agree in this. The present Psalm is coupled with the preceding one. It opens with a thanksgiving which is an echo to the prayer with which that Psalm ends.

This Psalm was probably written in David's last sickness (see Prelims. Note to 1 and to Ps. 33); and this Psalm seems to express his thankfulness for being raised up to declare God's "truth, and righteousness, and lovingkindness in the great congregation" of Israel, which he had convoked, and to which he went forth from his chamber of sickness in the strength of God. See above, Prelims. Note to 1 Chron. xxviii., and below on Psalms 70 and 71.

2. He brought me up also out of an horrible pit: Literally, the pit of torment, i.e. of destruction (Gen. vii. 21).

—out of the miry clay: The same imagery is used in another Passion-Psalm, lix. 2, 11. This was true of David, when he was raised from his sick bed (1 Chron. xxviii. 1); and how much more it is applicable to Christ, at His Resurrection, from the grave!

In this Psalm the Redeemer speaks in language of thankfulness and praise, and His redeemed people speak in Him with thankfulness and praise for the blessings they have received from His Passion and Resurrection (S. Chrysostom. S. Cyril).
4. turn aside to lies] Lying vanities (Jonah ii. 8), i. e. idols; see lv. 2.
6. Sacrifice and offering thou didst not desire; Mine ears hast thou opened; [as a reference to the passage, which is rendered He opened, signifies literally He depa, a well (see Gen. xxvi. 20); and the sense is, Thou hast dugst mine ears, so that the water of obedience gushed up from the well-spring of my heart; see Num. xxii. 17, 18, "Israel sang this song, 'Spring up, O well, sing ye a psalm to the well dug for us by the people;"'—where the word is the same (carabal) as that which is here rendered by opened.

Some have supposed (without reason) a reference here to the law concerning servants giving up their ears bored with an awl at the door-post of the house (Exod. xxi. 6).

The Sept. renders these words by τμα καντηριγν μου (a body thou preparstal to thyself for me), which was doubtless designed (as the renderings of the Sept., which is an Hellenistic Targum, often are) for a paraphrase, and not a literal translation. And because it is a correct paraphrase, and substantially gives the sense, therefore St. Paul, writing to the Hebrews (to whom the Sept. was like an Authorized Version, and sometimes a paraphrase), adopts those words (Heb. x. 6), "Thou trainedst to Thyself a body for me?" Thou hast rendered that body perfectly obedient to Thyself; Thou hast made it all eat; Thou hast made me a holocaust to Thyself (Exod. xvi. 5). See the note on Heb. x. 5; and Pfeiffer, p. 315; and D. Hume here.

In another Passion-Psalms, the same Hebrew word (carabal) occurs, and is rendered pierced, "They pierced My hands and My feet," where the Sept. has ἑπικεφ, they duged; and properly understood, that if they rendered it literally here, it might be supposed by the readers that the Messiah's ears were really to be pierced, as well as His hands and feet, and therefore they paraphrased the expression, and gave the sense, and not the exact words.

St. Paul is arguing from this passage that it is not possible for the blood of bulls and goats to take away sin,—as, he observes, was self-evident from the non-cessation, but frequent repetition, of these sacrifices. Therefore, when He (Christ) came into the world, He adopts these words of the Psalmen, and applies them to Himself: "Lo! I come." St. Paul represents those words as spoken by Him Who came unto the world,—the Messiah; and as declaratory of the reason of His Coming, which is, to do God's will, namely, by offering Himself as a sacrifice for sin, by reason of the insufficiency of all Levitical offerings.

Therefore He could not be said of David himself personally, because his coming could not be regarded as a consequence of the inadequacy of the Levitical Ritual, or as the substitute for it; but it is true in the fullest sense of the Coming of Christ, and what is more true to do what the Law showed to be necessary to be done, and which it foreshowed would be done, but which the Law could not do, and which Christ alone could do, and has done. As St. Paul says, "He taketh away the first in order to establish the second" (Heb. x. 9).

In the Volume of the Book] Even in that Book of the Levitical Law which prescribed the sacrificial offerings of the Tabernacle and Temple, it is written of Me. So the ancient versions, and so St. Paul quotes the words; but some modern Expositors render them, it is prescribed to Me; and it may bear that meaning, as it may in 2 Kings xxii. 15; but the other rendering seems more expressive.

In the Volume of the Book, that is, not merely in one or two texts, or in one or two pages, but in the entire roll of the Law; or, as St. Paul expresses it in the Hebrew, βιβλίον, that is, literally, the συναγείον of the cylinder or stick, or ιννίλιον, around which it was rolled, so that this saying of the Messiah, "I come to do Thy will, O My God," is, as it were, the pith and marrow of the Book of the Law, the pivot on which it turns.

There is something very expressive in all this. It is not merely written in the Book itself, but it is written in the megillah, or roll of the Book; i.e. in the Book taken as a whole; this is written; and this sense is even still more intensified by the words of the Sept., τω κεφαλή, literally, in the projecting summit, the prominent and visible apex of the stick round which the Book is rolled, as on an axis. The Coming of Christ, to do God's will, is the cardinal point to which the whole Book of the Law converges, and round which it revolves, and in which it is seen to be consummated. "Finis Legis Christus" (Rom. x. 4). "The κεφαλή Βιβλίου" (say Origen and Didymus) "means the whole of the Old Testament for the whole is summed up in Christ as its Head." "Legis Moesica et totius Scripturae scopus Conatus est in Duplificato" (Pfeiffer, 315); and the purpose of Christ's Incarnation, and the aim and end of His life on earth, was, "to do His Father's will." "My meat" (He said) "is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

In the Volume or Roll of the Book of the Law it was written of David, and enjoined to David as a King of Israel, that he should write a copy of the Law, and meditate on it day and night, and do it (Deut. xxi. 18—20). But how much more true is this of Christ! 8. I delight to do thy will] Or, good pleasure (Heb. natshephon); and therefore the Father testified of Christ, when He came forth at His Baptism: "Thou art My Beloved Son, in whom I am well pleased" (Matt. iii. 17).—thy law is within my heart] It is written there, not only in Thy Book, but in my heart. Cp. Jer. xxxi. 33. 2 Cor. iii. 3. In applying these words to Christ, we need not say
that David himself clearly understood their application to Him. This is not the question. The question is, not what David thought, but what the Holy Spirit meant, when He spoke these words through David. David was the divinely-inspired prophet of God, who says of himself, "The Spirit of the Lord spake by me" (2 Sam. xxviii. 2); and this question is decided for us by the Holy Spirit Himself, speaking by a divinely-inspired prophet (Mal. iii. 4) and taught us what His own meaning was, when He dictated them to David. Christ spoke by David. Similarly the Apostle St. Peter declares that Christ spoke by David concerning His own Resurrection, see Acts ii. 27—31. The Spirit of Christ was in the prophets, and spake by them (Ps. cxlii. 1.)

9. I have preached righteousness in the great congregation The language of this and the following verse was very applicable to David, especially on that great occasion, already specified, when he was aware of the David's sickness, and went forth from his chamber, and "stood up on his feet in the sight of all Israel, the congregation of the Lord" (1 Chron. xxviii. 2, 8), and declared God's righteousness, and truth, and loving-kindness to himself and his people. See above, Preface, Notes to Psalms 38 and 39; and below, Preface, Note to Ps. 71.

The Hebrew word kahal, for congregation, here used twice, occurs four times in the chapter which describes that wonderful renovation of David's powers (I Chron. xxix. 13, 10. 20, twice). Compare David's words, in Ps. lxxxi. 15, 16, which seem to belong to the same period of his life: "My mouth shall show forth Thy righteousness and Thy salvation. I will go in the strength of the Lord God; I will make mention of Thy righteousness."

These words are true in the largest sense of Christ's preaching, both in His own persons, and by His Spirit in the Apostles, and in the Church Universal, even unto the end. See Matt. iv. 23. Mark xvi. 15. Luke xv. 16—21. Rom. iii. 21, 22. Heb. ii. 3.

The language of Christ in another Passion-Psalms is very similar to this. See xxii. 23—25, where the word kahal is used, as here. That word occurs only in five other places in the Psalm.

12. Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head This was David's confession. But it is here to be extended to Christ. He came to do God's will (v. 7), and He did it perfectly. It is the utterance of the suffering Messiah, whose words we heard in ex. 7, 8, bearing the sins of the whole world, as its Proxy and Representative, and as its Vicarious Sacrifice for sin, and for Reconciliation with God. True it is, that the Prince of this world "came and found nothing" in Him (John xiv. 30); true it is, that He asked, "Which of you convinceth Me of sin?" (John viii. 46); true it is, that He was "holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26); and if He had not been the Lamb "without blemish and without spot" (1 Pt. i. 19). He could not have been "the Lamb of God that taketh away the sin of the world" (John i. 29. 36). But "He paid the things which He never took" (Ps. lxix. 4); and when He speaks of sins,—sins more than the hairs of His head.—He speaks not of sins which He himself committed (heaven forbid that we should dream of this!); but of the sins that were laid upon Him, and which were immeasurable, because they were the sins of the whole world. As the prophet says, "He did no sin, neither was guile found in His mouth;" and "Surely He hath borne our sins, and hath carried our sorrows. He was wounded for our transgressions, and bruised for our iniquities. God hath laid on Him the iniquities of us all" (Isa. lvi. 6—8); and, as the Apostle St. Peter testifies in the New Testament, "It is expedient for us to have our sins in His own body upon the tree," (1 Pet. ii. 24); and "God hath made Him to be sin for us, Who knew no sin, that we might be made righteous of God in Him" (2 Cor. v. 21); but "He redeemed us from the curse of the Law, being made a curse for us" (Gal. iii. 13). As St. Augustine says, He suffered for us in "indemnitatem mortis, ut nos per Eum haberveremus immutam Vitam."

Christ has taken our nature; He is Emmanuel, God with us. He and His people form one body. When He spoke to St. Paul, persecuting His Church, He did not say, "Why persecutest thou Me?" (Acts iv. 6). And as He speaks of their sins as laid on Himself, because He bare them, and took them away, so they partake of His righteousness, and may speak of it as their own; for God sees them, and accepts them, "in the Beloved" (Eph. i. 6; and see below, note on 2 Cor. v. 15).

There is the same mode of speaking in that other great Passion-Psalm (Heb. viii. 1), which is identified with Christ by several quotations of it in the New Testament. There the Messiah says, in the person of His people, "God, Thou knowest my foolishness; and my sins are not hid from Thee" (Ps. lxxvii. 6). The sense of the ancient Expositors on all such speeches as these is well expressed by St. Augustine, "This is spoken from the mouth of Christ's own body, the Church; for what foolishness was there in Christ?" And when He speaks of sins, "Hoc plane, luculé, aperít, quin ex oris Corporis intelligat, Delicta nulla Christus habet; fit delictorum susceptor, non commissor; Delicta mea a Te non audiat, sed abscondat, id est confessus sum Tibi omnia delicta mea, sed ubi? Ubique in corpore, in membris" (S. Augustine, in Ps. ixxvii. 6); and so S. Ambrose, in Ps. xl.: "Omnium peccata suscepisti, pata tua omnium factae es; sed nullas sensas in Te transire potest peccati." Christ was that True Sacrifice, on Whom the sins of the people were laid, and Who was regarded as having their sins transferred to Himself, and as taking them away. See above, note on Lev. xvi. 8. And a learned ancient Greek Expositor, Theodoret (in Ps. 22), thus speaks: "Some persons imagine that such words as these do not suit Christ. For (they ask), How could He speak of His sins, Who knew no sin? But they forget, that He, Who knew no sin, was made sin for us, that we might be made righteous in Him." (2 Cor. v. 21), and that He redeemed us from the curse of the Law, being made a curse for us (Gal. iii. 13). As then, He Who is the fountain of righteousness, took on Him our sins, and as He, Who is the Ocean of Blessing, took on Him the Curse which lay upon us, and endured the Cross, despising the shame, so He uttered words in our name. "The chastisement of our peace was upon Him," as the prophet says (Isa. liii. 5); "in our person He suffered, and in our person He speaks. We are in Him, and He is in us. Ho
The Sufferer's prayer

PSALMS XL. 14—17. XLI. 1—4.

...and hope.

11 a Let them be ashamed and confounded together that seek after my soul to destroy it;
Let them be driven backward and put to shame that wish me evil.
15 b Let them be desolate for a reward of their shame that say unto me, Aha, aha.
16 d Let all those that seek thee rejoice and be glad in thee;
Let such as love thy salvation say continually, The Lord be magnified.
17 f But I am poor and needy; yet the Lord thinketh upon me:
Thou art my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

To the chief Musician, A Psalm of David.

1 BLESSED is he that considereth the poor:
The Lord will deliver him in time of trouble
2 The Lord will preserve him, and keep him alive;
And he shall be blessed upon the earth:
3 And with his will not deliver him unto the will of his enemies.
4 The Lord will strengthen him upon the bed of languishing:
Thou wilt keep all his bed in his sickness.
5 I said, Lord, be merciful unto me: heal my soul;
For I have sinned against thee.

and we together make one mystical Body."  

14. Let them be ashamed.] On these imprecations see above, note on xxxv. 4, 5.
15. Aha, aha.] An exclamation, which occurs three times in the Psalms; and in each case there seems to be a reference to the mockery at the Passion. See xxxv. 21; and bx. 3, which appear to belong to the same time as the present Psalm.
17. I am poor and needy.] Or, afflicted (evil) and poor; another phrase which connects this Psalm with the Passion. See xxxv. 6.

The Latter verses of this Psalm (vv. 13—17) constitute the 70th Psalm, which is a continuation of that other great Passion-Psalm (the 69th), which is appointed as the present is for special use on Good Friday. That collocation and appointment confirm the interpretation which is here given to the present Psalm. Compare also the close of Psalm xxxv. (vv. 25—29), another Psalm which is propitie of the Passion of Christ; and see xli. 4.

Psalms 69, 70, 71 and 72, which close the Second Book of the Psalter, seem to belong, as has been already observed, to the same time in David's life as the present group of Psalms at the end of the First Book, viz. his last days, when, in their sorrows and sufferings, succeeded by victory and glory, were typical of the Passion, Resurrection, and Ascension of Christ.

Ps. XLI.] This Psalm, like the foregoing, is an atonement of David in his distress, probably in his old age, when his darling son Adonijah rose up against him and usurped the kingdom, and when Joab and Abiathar the priest joined in the conspiracy (see 1 Kings i. 1—7). See above, Prelim. Note to Ps. 38.

Christ Himself, speaking by the divinely-inspired Evangelist St. John, teaches us that it was fulfilled in Himself: "I know whom I have chosen, but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me" (see v. 9); and therefore it is expounded of Christ by the ancient interpreters (as St. Ambrose, St. Jerome, and St. Augustine), and Tho. Dorot. declares that it would be rashness and presumption not to apply it to Him; and the Syriac version entitles this "a prophecy concerning Christ and Judas Iscariot."

This Psalm is a natural sequel and continuation of the preceding Psalm, which describes His voluntary obedience and self-sacrifice, v. 7. He now declares the fruits of that voluntary offering.

Christ adopted the words of this Psalm (see v. 9), and we may hear Him speaking to us in it (St. Jerome).

1. Blessed is he that considereth the poor.] In the foregoing Psalm, David had described himself as afflicted and poor (v. 17), and had expressed hopes of deliverance. He here declares the happiness of those that take thought for the poor. This is applicable in the highest sense to Christ. Christ Himself we know speaks by David in this Psalm. He declares that His own consideration of the misery of mankind in its weakness (the Hebrew word here used for poor is dol, weak, powerless, hanging in a tremendous condition of fear and anxiety, see Genesis 19) was followed by blessedness; "For the joy that was set before Him He endured the Cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii. 2). "He" (says St. Jerome here) "Who was rich, because poor for our sake, that we through His poverty might be rich" (2 Cor. viii. 9); and by His condensation He was glorified. Because He humbled Himself and became obedient to death, therefore God hath highly exalted Him (Phil. ii. 7). Blessed is he who considereth the poor; blessed is he who sees Christ in His poor. And He will say to those who have imitated Him in His compassion for the poor, and who have relieved the poor for His sake, and have considered Him in them, "Come, ye blessed children of My Father; for I was hungry and ye fed Me; for inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me." (Matt. xxv. 35). Cp. Ezequiel here, in Cordelio Catoni, p. 764.

3. Thou wilt make all his bed in his sickness.] Lit. Thou turnest all his bed in his sickness. These words, "Thou wilt strengthen him on the bed of languishing; Thou turnest all his bed in his sickness," were verified in David's case in a marvelous manner in his last sickness, when, probably, he wrote the present Psalm (see Prelim. Note). He then seemed to be reduced to the lowest depths of feebleness—his natural strength exhausted, and his throne being usurped by his own son (see Prelim. Note to Ps. 38); but God comforted him upon his bed of languishing, and enabled him to go forth in the strength of the Lord God. Cp. below, on Ps. lxxi. 16.

4. Heal my soul; for I have sinned against thee.] Could Christ say this? Who is our Head, and without sin? Yes, He could say it in the name of His members; the voice
of the members is the voice of the Head; and the voice of the Head is our voice; for we were contained in Him. The members spoke in the Head, and the Head spoke for the members. We hear therefore only the voice of the Head now. David himself was called a man of battle by Shimeā (2 Sam. 7:17). Such words as these were probably uttered by many in the time of David’s last sickness, when he appeared to be forsaken of God, and when his own favourised son Adonijah, and his own captain Joab, the chief priest Abiathar were leagued against him (see Prelim. Note). In a spiritual sense this is to be applied to the Messiah. The sufferings to which He was subjected were regarded by many as a proof that sin clave to Him. They thought and spake of Christ as Job’s friends did of him. (Job xi. 6; xii. 5—10.) As the prophet says (Isaiah liii. 4, 5), “We did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions,” and not, as we imagined, for His own.  

— now that he lieth he shall rise up no more: So said David’s enemies of him, lying on his sick bed, in his old age. So said Christ’s enemies concerning Him; but David rose up from his bed, and went forth from his sick chamber, and contradicted his enemies; and Christ raised Himself, and defeated His foes, and became the “first-fruits of them that sleep: for as in Adam all die, even so in Christ shall all be made alive” (1 Cor. xv. 22).

— wise own familiar friend: Lit, the man of my peace, in whom I trusted, which did eat of my bread. This was true of David when betrayed by Adonijah, Abiathar, and Joab. The same was true of Christ even at the Holy Eucharist, when He applied them to His body, and went forth from His sick chamber, and confounded their enemies; and Christ raised Himself, and defeated His foes, and became the “first-fruits of them that sleep: for as in Adam all die, even so in Christ shall all be made alive” (1 Cor. xv. 22).

—their advantage.  

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity:

His heart gathereth iniquity to itself;

When he goeth abroad, he telleth it.

All that hate me whisper together against me:

Against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast unto him:

And now that he lieth he shall rise up no more.

9 Yes, mine own familiar friend, in whom I trusted,

Which did eat of my bread, hath lifted up his heel against me.

But thou, O Lord, be merciful unto me,

And raise me up, that I may requite them.

And as for me, thou upholdest me in mine integrity, and setttest me before thy face for ever.

Blessed be the Lord God of Israel

From everlasting, and to everlasting. Amen, and Amen.

But in the fullest sense of these words are verified in Christ, Who is appointed by the Father to be Judge of all, and Who will require every one according to his works. John v. 22, 27. Acts x. 42; xvii. 31.

Thus we are brought at the close of this First Book of the Psalms, after a prophetic view of the Passion, Resurrection, and Ascension of Christ, to a contemplation of the Judgment to come.

BLESSED BE THE LORD GOD OF ISRAEL.—ANALOGIES OF THE BOOKS OF THE PSALTER.

13. Blessed be the Lord God of Israel! These were the very words of King David, when he brought up the Ark to Zion (1 Chron. xvi. 36). They were also his words when the present Psalms (Ps. 35—41) were written; see 1 Kings i. 47, 48, “The king bowed himself upon the bed, and also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.” And these were also his words when he was enabled to rise from his bed of sickness, and to stand upon his feet before the assembled nobles and people of Israel, and to present to them his son Solomon as his successor, and the pattern of the Temple for which he had made preparations. Then David blessed the Lord before all the congregation, and David said, “Blessed be Thou, Lord God of Israel our father, for ever and ever (1 Chron. xix. 10). And the Second Book of the Psalter, which closes with the same scene as the present Book, ends with the same blessing. See Ps. Lxxvii. 18—20.

Further, it is remarkable that as the First and Second Books of the Psalter end with this formula, which David uttered in the great congregation of Israel (1 Chron. xxix. 10), and in his dying hour (1 Kings i. 47), so this formula is taken up and re-echoed at the very beginning of the Gospel. Zacharias the father of the Baptist, when his tongue was loosed, broke forth in the voice of divinely-inspired praise and thanksgiving, and his first utterance was, “Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began” (Luke i. 68—70). He saw in the birth of Christ the fulfilment of God’s promises to David. Then it was that the “horn of salvation” was raised up in David’s house.

This First Book of Psalms began with a declaration of blessing to all who believe and obey God and Christ (see i. 1, ii. 12); it now closes with an ascription of praise to God. “Blessed be the Lord God of Israel, from everlasting to everlasting, Amen, and Amen.” So the transactions of the future Judgment will be consummated in a Hallelujah of praise.
This longing

PSALMS XLII. 1. for God.

Psalms XLII.

To the chief Musician, || Maschil, for the sons of Korah.

1 As the hart panteth after the water brooks, So panteth my soul after thee, O God.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen (Rev. vii. 12).

The first Three Books of the Psalter end with a double Amen, and the First and Second Books of the Psalter close with a single Amen. The First and Second Books of the Psalter are usually included in the Psalter, and are counted of the number of Psalms, viz., the first 150, but are not included in the Psalms of David. The Second and Third Books of the Psalter, namely, the 48th, 68th, 104th, and 115th, are not included in the Psalter, but are included in the Psalms of David. The First and Second Books of the Psalter are the Psalms of David, and the Third Book of the Psalter is the Psalms of Asaph, and the sons of Korah, and other ascribed authors. Thus ends the First Book of the Psalms.

PRELIMINARY NOTE TO THE SECOND BOOK OF THE PSALMS. Ps. 42 is the first Psalm of the Second Book of the Psalter, which extends to Psalm 62. The First Book of the Psalter is composed as we have seen, entirely of Psalms written by David. The Second Book contains, in addition to Psalms of David (51-65, 68-70), some Psalms which are nearly connected with him, viz., a Psalm of Asaph, the seer (Ps. 73), and Psalms of Jehoiada and their school, with some of the sons of Korah (12, to which Ps. 43 is a sequel, and Psalms 44-49), three anonymous Psalms (66, 67, 71), which last is, however, a sequel to 70, a Psalm of David; and it closes with a Psalm of Solomon (Ps. 72). As with Psalms, so with the words, "The prayers of David the son of Jesse are ended."

In the First Book of the Psalter, David alone speaks; in the Second Book, we hear the voices of David and his son Solomon, and of his friends, mingled together.

The beginning of this Second Book of the Psalter with the beginning of the First Book of the Psalter. The third Psalm may be regarded as the beginning of that Book; the first two Psalms a Prologue to the whole. As with Psalms, so with the words, "The prayers of David the son of Jesse are ended."

This is the case with the Book of Psalms. In this Second Book of the Psalter, we are carried back, as it were, from which the First Book began—the rejection of David by his son Absalom, and by his people; and the destruction of that son by his own wickedness. Those events present many points of analogy between him and Christ, rejected by His own children and people the Jews, who thus involved themselves in ruin. And we shall see that the Second Book of the Psalter closes with the same scenery as the First Book, viz., the events of David's last days, his sickness, and the rebellion of Adonijah, and David's deathbed, and the preparations for the building of the Temple and the establishment of his son Solomon in the kingdom.

David was a figure of Christ, both in sufferings and in victories. According to this view, we see that both the First and Second Books of the Psalter begin and end with foreshadowing of "the sufferings of Christ, and of the glory that should follow" from them.

This repetition and recapitulation in the Second Book of the Psalms are accompanied with the addition of new features in the prophetic picture. For example, we have indeed in the First Book foreshadowings of the Passion, Death, Resurrection, and Ascension of Christ; but it is not till we arrive at the Second Book that we have any Pentecostal Psalms. They are all comprehended in the First. Fourth Psalms of the Psalter, namely, the 48th, 68th, 104th, and 115th. Nor is it till we arrive at the Second Book of the Psalter, that we have a clear and vivid portrayal of the Church, personified as the Queen, in bridal beauty and royal dignity. See xiv. 9.

It is observed by S. Andrewes, that the foregoing Psalm, which closes the First Book, ends with a prophecy of the Passion and Resurrection of Christ, and that this Psalm, which begins the Second Book, opens with the expression of eager thirst for the waters of the Holy Spirit. This and the two following Psalms are like the utterances of the Church in the interval between the Ascension and Pentecost.

"THE SONS OF KORAH." The present and following Psalms form a pair. See xiii. 11; and xliii. 5. Hence the latter has no specific title. They are both due to "the sons of Korah." In our version this Psalm is entitled, "For the Sons of Korah;" but the Hebrew proposition (ל) rendered would be more properly translated "of," as it is by our Translators in the First Book, where the words "to-David" in the titles of the Psalms are rendered "of David." It strictly signifies to; and it seems to show that the Psalms, to which it is prefixed, were suggested and dictated by the sons or seers of David. This position may be compared with the Greek καὶ, prefixed to the names of the Evangelists. There is One Gospel; and that One Gospel was given by the One Spirit to different Evangelists, to be delivered to the world in different documents. The living waters of the one Gospel flow down and along (καὶ) four Evangelic channels: like the rivers of Paradise from one fount (Gen. xi. 10-14).

The fact that so many Psalms in this and the following Books of the Psalms were not written by David, but by the "sons of Korah" and others, is of great importance to be noticed. It brings out the fundamental truth, that we do not receive the Psalms as inspired because they were written by David, but because they were written by the Holy Ghost, who inspired the writers, and because they have been received as such by the Hebrew Church, and by Jesus Christ and His Apostles, and by the consent of the Holy Spirit Himself, speaking in the Catholic Church.

This and the following Psalm were written by that family which held an important place in the Hebrew choral service. See 1 Chron. vi. 16-33; xxvi. 1-19; and Havernick, ii. 229. We have a similar pair of Psalms, from the same source, below, Ps. 84 and 85. Twelve Psalms are ascribed to this family of Korikites, viz. 42-49, 54, 55, 57, 88.

We are informed that the children of Korah did not die in their father's sin (see Num. xxvi. 10, 11); and it is a very consolatory feature in that dark picture of guilt and suffering, that those children of Korah, who had deserved the sanctuary by his sin, were the ancestors of "sons of Korah," who, profiting by the warning of their forfather's punishment, carefully shunned his sin (as Asaphinos observes here), and were advanced to an important place in the house of God, and were not only members of its choir, but were inspired by the Holy Ghost to be interpreters of the religious emotions of the "sweet Psalmist of Israel" in his sorrows and sufferings. See above, on 1 Chron. ix. 19; and below, Prelim. Note to Ps. 84.

The present and following Psalms represent that earnest aspiration for the service of the Sanctuary, which the author himself, as a Korikite, would keenly feel, and which he well knew to be deeply felt, perhaps beyond the power of utterance, by his royal Master, in whose name he writes, and who was dwelt in some degree even in his voice;—from his palace at Jerusalem, and,—what caused him a more bitter pang,—from the sacred services of the Sanctuary.

ANALOGIES OF THE BOOKS OF THE PSALTER. The First Book of the Psalter is introduced by a prologue,
My soul thirsteth for God, for the living God: When shall I come and appear before God?

My tears have been my meat day and night, While they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me:

For I had gone with the multitude, 'I went with them to the house of God, With the voice of joy and praise, With a multitude that kept holyday.

Why art thou cast down, O my soul? And why art thou disquieted in me?

Hope thou in God:

For I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me:

Therefore will I remember thee from the land of Jordan, And of the Hermonites, from the hill Mizar.
Trust in God.

PSALMS XLII. 7—11. XLIII.

Desire for God.

7 1Deep calleth unto deep at the noise of thy waterspouts:
2 All thy waves and thy billows are gone over me.
3 Yet the Lord will command his lovingkindness in the daytime,
And in the night his song shall be with me, and my prayer unto the God of my life.
4 I will say unto God my rock, Why hast thou forgotten me?
5 Why go I mourning because of the oppression of the enemy?
6 As with a sword in my bones, mine enemies reproach me;
7 While they say daily unto me, Where is thy God?
8 Why art thou cast down, O my soul? And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

PSALM XLIII.

1 Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
2 For thou art the God of my strength:
Why dost thou cast me off?
3 Why go I mourning because of the oppression of the enemy?
4 O send out thy light and thy truth:
Let them lead me; let them bring me unto thy holy hill,
And to thy tabernacles.
5 Then will I go unto the altar of God, unto God my exceeding joy:
Yea, upon the harp will I praise thee, O God my God.

2 Sam. xv. 24, 25. But he knew that God’s favour, presence, and revelations were not limited to one particular place, or manifested only in particular ways, although God had appointed certain places where He showed Himself, and had instituted certain means, especially the Urim and Thummim, by which He revealed His will; but that they were vouchsafed to all who sought for them with faith and love, and who lamented, as David did, their seclusion from the ordinary means of grace.

In a like strain he had said in the parallel Psalm, in the former Book, to those persons who were now separated from access to the Altar in Zion, “Ofer the sacrifices of righteousness, and put your trust in the Lord.” “Lord, lift Thou up the light of Thy countenance upon us.” See iv. 5. 6. That countenance is the true Urim and Thummim. Yet David does not disparage the ordinary means of grace. No; he longs with intense craving to be restored to them. Listen to his words in this Psalm (v. 4): “Bring me unto Thy holy hill, and to Thy tabernacles. Then will I go unto the Altar of God, unto God my exceeding joy.”

K
The sufferings and trust — PSALMS XLIV. 1—7. of God's people.

PSALM XLIV.

To the chief Musician for the sons of Korah, Maschil.

Ps. XLIV.] Title.—"For the Sons of Korah." Rather, "Of the Sons of Korah." See above, Prelim. Note to Ps. 42.

The former two Psalms referred to afflictions which David suffered from his own rebellious son Absalom, and his own people, who had driven him from Jerusalem. The present Psalm speaks of a different attack—an attack from the Heathen. Together, these three Psalms, regarded as prophecies, represent the combination of the Heathen with the Jews against Christ at His Passion—a combination already displayed in the second Psalm: "Why do the heathen rage, and the people imagine a vain thing?" (v. 1.) What assault of the heathen was the occasion of the present Psalm, is not certain. It has been supposed by many (as Hengstenberg, Keil, Delitzsch, and Kay) to refer to the same aggression as that which is the subject of the 68th Psalm, to which it bears much resemblance, as it does to the 56th, and which was written at the time of the war of David with the Edomites (see the title of that Psalm), which ended in his victory over them, described in 2 Sam. viii. 12; 14; and 1 Chron. xviii. 11, 12. See the notes above on those passages, where it has been already observed, that these conquests of David over the Heathen, were prophetic of the spiritual conquests of Christ over the Gentile world, and of the planting of the Church in all lands. And thus it will be seen that this Psalm is a connecting link between the foregoing Psalm and the following one (the 45th), which is a prophecy of the victory of Christ and the glory of His Church.

The victory of David seems to have been gained after much loss of life on his side; see v. 9—12. 22; and 1 Kings xi. 15, 16, where the revenge taken by Joab in Edom suggests such a supposition. And (as S. Ambrose, S. Augustine, and S. Jerome observe, who call this Psalm "A Psalm of Martyrs") the spiritual conquests of Christ were achieved after much carnage of the enemies of Martyrs. St. Paul himself suggests this application by quoting this Psalm as prophetic of the sufferings of the primitive Christians (see Rom. viii. 16. quoting v. 22), and therefore there is good ground for the heading of this Psalm in our Authorized Version: "The Church, in memory of former favours, complaineth of her present evils, and she fervently prays for succour." And S. Ambrose observes, that in former Psalms we have seen a prophecy of Christ's Passion, Resurrection, and Ascension, and of the Coming of the Holy Ghost; and that here we are taught that we ourselves must be ready to struggle and suffer, in order that these things may profit us. Human will must work together with divine grace; and S. Jerome adds, "This Psalm excites the faithful to fight the good fight for Christ, and reminds them that no one is crowned except he strive lawfully (2 Tim. ii. 5); and in it we hear the voice of the holy martyrs." This Psalm is joined on to the foregoing Psalm by numerous catchwords. Thus v. 4, 5 take up the language of xili. 8 and xliii. 3, 4; and v. 25 adopts the words of xlii. 5 and xiii. 5; and v. 9, 23 adopt the thoughts of xili. 9; xili. 2.

1. thou art my King, O God: Command deliverances for Jacob.

2. Thou hast saved us from our enemies, And hast put them to shame that hated us.

Ps. 34. 14.

3. Neither shall my sword save me.

Through thee will we push down our enemies: Through thy name will we tread them under that rise up against us.

4. Neither shall my sword save me.

5. But thou hast saved us from our enemies.

6. Thou didst cast out by Joshua, and thou didst plant Thine own people in their stead. The Psalmist prays to God to renew the favour which He then showed to Israel, and to give them victory over the heathen.

7. And cast them out] Rather, and didst make them (Thine own people) to spread abroad like a tree. See Ps. lxx. 8: "Thou broughtest a vine out of Egypt; Thou hast cast out the heathen, and planted it. Thou preparest room before it; and didst cause it to take deep root, and it filled the land." 

8. Thou didst cast out by Joshua; but Thou art my King, Thou art King of kings. This language, uttered by "the sons of Korah" in David's name, is even more expressive than if it were spoken directly by David himself. It shows that his people knew that David rejoiced to own God as His King, and that it was David's royal will and pleasure that they should regard their sovereign as God's servant.

9. Command deliverances for Jacob] Command Thou the salvation of Jacob. Jacob will be saved, but it is by Thee, not by me, and by my people. Though the women of Israel chanted David's praise, "David has slain his ten thousands" (1 Sam. xviii. 7); and though his subjects said, "The King spared us of the hands of our enemies" (2 Sam. xix. 9), yet David would not assume any such credit to himself. "Through Thee" (he says) "shall we push down our enemies," as with horns. Op. 1 Kings xxii. 11, 12. "With these shall thou push the Syrians."

6. I will not trust in my bow, neither shall my sword save me] I will not trust in any own sword and bow, but in the sword of the Divine Warrior, and in the bow of the Divine Archer, whose arrows are sharp in the heart of His enemies, is consecrated by that imagery with this Psalm, as well as by its inner meaning.
In God we boast all the day long, And praise thy name for ever. Selah.

But thou hast cast off, and put us to shame; And goest not forth with our armies.

Thou makest us to turn back from the enemy: And they which hate us spoil for themselves.

Thou hast given us like sheep appointed for meat; And hast scattered us among the heathen.

Thou sellest thy people for nought, And dost not increase thy wealth by their price.

Thou makest us a reproach to our neighbours, A scorn and a derision to them that are round about us.

Thou makest us a byword among the heathen; A shaking of the head among the people.

My confusion is continually before me, And the shame of my face hath covered me.

For the voice of him that reproacheth and blasphemeth; By reason of the enemy and avenger.

All this is come upon us; yet have we not forgotten thee, Neither have we dealt falsely in thy covenant.

Our heart is not turned back, Neither have our steps declined from thy way;

Though thou hast sore broken us in the place of dragons, And covered us with the shadow of death.

If we have forgotten the name of our God, Or stretched out our hands to a strange god,

Shall not God search this out? For he knoweth the secrets of the heart.

Yea, for thy sake are we killed all the day long; We are counted as sheep for the slaughter.

Awake, why sleepest thou, O Lord? Arise, cast us not off for ever.

Wherefore hidest thou thy face, And forgettest our affliction and our oppression?

For our soul is bowed down to the dust: Our belly cleaveth unto the earth.

Arise for our help, And redeem us for thy mercies' sake.

19. Though thou hast sore broken us in the place of dragons] Or, in the place of jackals (Heb. tawwir. Isa.xiii. 22; xlili. 20. Jer. l. 24. 22, a place of desolations (Gesen. 889). The conjunction (ci), rendered though, is supposed by some to suggest the meaning, "that Thon shouldest have bruised us;" but the sense seems rather to be, "in that Thou hast bruised us;" and the Authorized Version is substantially corrected.

22—29. Yea, for thy sake are we killed all the day long—Arise for our help, and redeem us for the merces' sake] These words are plaintive utterances of the Church in her persecutions, and are her appeal to God with prayers and tears for deliverance. They are like the voice of the souls under the Altar: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10). "Veceen ergo Martyrum" (says Augustine), "anamnes in loco Psalmos."

Here again we are brought into contact with the former Book of the Psalter: "My soul is sore vexed; but Thou, O Lord, how long? O save me, for Thy mercies' sake." (see Ps. vi. 5, 4; vii. 6); and as the prayer uttered in these two Psalms is answered in the next Psalm, the eighth, a Psalm of joyful victory, so it is here. The present Psalm of sorrow and distress, which is joined on to two foregoing Psalms of a similar character, is now followed by a Psalm of exaltation. Here is another specimen of the symmetry with which the Psalter is arranged and fitted.

K 2
Ps. XLV. The present subline Psalm is to this Second Book of the Psalter what the eighth Psalm is to the former Book. In that Book, after a period of sorrow, we arose in the eighth Psalm to the glory of the Ascension; and now, after a season of suffering described in the foregoing Psalms, we advance a step further, and ascend to a clearer view of Christ's triumphant exaltation.

In former Psalms we have seen the sufferings and glory of Christ; and now we are about to see a vision of the admission of the Church of Christ to partake of the glory purchased for her by those sufferings. The view which is now presented to us is that which is displayed by St. Paul, in all its Evangelical fulness, especially in the Epistle to the Ephesians: "God hath put all things under Christ's feet, and gave Him to be Head over all things to the Church," Eph. i. 22, 23; "Christ loved the Church, and gave Himself for it" (Eph. v. 25); and by St. John, in the Apocalypse, "Let us be glad, and rejoice; for the Marriage of the Lamb is come, and His Wife is ready made," Rev. xix. 8.

We are about to contemplate the graces of the Church, the Queen and Bride of Christ, glorified by means of her union with Him. We have now a series of Psalms displaying a succession of spiritual pictures exhibiting the Divine Majesty of Christ, His irresistible power, His glorious triumphs, and His tender love for His Church; and to contemplate her privileges and privileges derived from her mystical union with Him. The Church has recognized this by the appointment of this Psalm, Ps. xliv. 1-21 (46th) and 69th, for use in her great festivals respectively, Christmas Day, Ascension Day, and Whitsun Day. The Sarum use, the Latin use, the present Church of England use, all agree in the appointment of this Psalm at Christmas Day. In the Gregorian use, it was appointed for the Festival which celebrates the angelic message of the Incarnation, viz. the Annunciation.

That Christ, Very God and Very Man, is the subject of the present Psalm, we know from the Holy Spirit Himself, speaking in the New Testament, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," Matt. xxi. 28; "The evidence of His divine Majesty," says the Author of "Theological Dictionary," "is admitted or acknowledged by all, and a new and peculiar sense is given to it in this Psalm." The Church, as already suggested, thus exhibits the beauty, the glory, and the power of Christ's kingdom, and the duties and the privileges of the Church.

The title of the Psalm is, "To the Chief Musician § upon Shoshannim, for the sons of Korah, § Maschil, A Song of loves."

My heart is inditing a good matter; I speak of the things which I have made touching the king: My tongue is the pen of a ready writer.
2 Thou art fairer than the children of men: Grace is poured into thy lips: Therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most mighty, With thy glory and thy majesty;

4 And in thy majesty ride prosperously Because of truth and meekness and righteousness; And thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the king's enemies; Whereby the people fall under thee.

6 *Thy throne, O God, is for ever and ever: The sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: Therefore *God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 *All thy garments smell of myrrh, and aloes, and cassia, Out of the ivory palaces, whereby they have made thee glad.

declaration, "My tongue is the pen of a ready writer," who indicates the Holy Spirit says; as David declares of himself: "The Spirit of God hath taught me" (Psalm cxlii. 1); that my tongue is in my tongue." The Writer is the Holy Ghost; and the Psalmist says, "I am not uttering any thing of my own; I am not producing the fruit of my own mind: my tongue is the ready minister of the Holy Spirit." (Isai. Basil., Theodore.) "What, therefore, matters it," (says Theodoret, Prefat. ad Psalms), "that some of the Psalms are ascribed to David, some to Asaph, some to the sons of Korah? The Author of them all is the Holy Ghost, and the tongue of whosoever they are ascribed were the ready writers of what the Holy Ghost uttered and spake to them.

2. Thou art fairer than the children of men. How could Christ be called "fairer than the children of men" by the Psalmist, and yet be described by Isaiah as "having His visage marred more than any man" (Isi. lii.), with "no form, nor comeliness; and when we shall see Him, there is no beauty that we should desire Him?" (Isi. lili. ii.) Because Isaiah is describing Him as He appeared to the carnal eye of the unbelieving Jews; and the Psalmist is speaking of Him as He appears to the eye of faith (S. Jerome). He beheld Christ, revealed in all the spiritual beauty of His divine perfections (S. Basil).

— Grace is poured into (or upon) thy lips. As the beloved Evangelist says, "The Law was given by Moses, but Grace and Truth came by Jesus Christ." The Gospels are the handwriting of God, as men have received, and grace for grace (John i. 16, 17). And even the inhabitants of Nazareth "wandered at the gracious words that proceeded out of His mouth" (Luke iv. 22). Cp. John vii. 46, "Never man spake like this man.

Gird thy sword upon thy thigh—ride prosperously because of (or in behalf of; Sept.) truth and meekness and righteousness] What a sublime transition from the view of Christ as a God of grace and love, to Christ as a Mighty Conqueror! This imagery connects the Isaiah with Christ as revealed in the Apocalypse. "I saw, and beheld a white horse, and He that sat on him had a bow, and He went forth, conquering and to conquer" (Rev. vi. 2). "Out of His mouth goeth a sharp sword, and He hath on His vesture, and on His thigh His Name written, the Names of kings, and Lord of lords; and in righteousness doeth He judge the nations" (Rev. xix. 11, 12).

5. Thine arrows are sharp in the heart of the king's enemies. "The arrows of Christ" (says S. Basil and S. Jerome) "are the winged words of Apostolic teaching, by which the hearers were pierced to the heart (see Acts ix. 37); not for death, but life eternal; and by which His enemies are made to become His friends." They are "verba cor transfigentia, amorem excitantis" (Augustine).

In a still holier metaphor, the Arrows which are discharged from the Bow of Christ are the Preachers of the Gospel, especially the Apostles and Evangelists. See below, on Ps. cxxvi. 4, "Arrows in the hand of a mighty man," and see Zech. ix. 13, 14, and the note below, on Rev. vi. 1, 2, a passage which supplies the best commentary on these verses. His "sagittarit" (says S. Jerome) "of Christ referred to the captives"; St. Paul the Apostle was an Arrow of the Lord, discharged from His bow from Jerusalem to Illyricum, and from Illyricum to Spain, flying from East to West, and subduing Christ's enemies beneath His arrows.

— the king's enemies] Thine enemies. So our Lord speaks of Himself as the "King" (Matt. xxi. 40), and He speaks of His enemies, Luke xix. 27.

6. Thy throne, O God] Here is a testimony to the Godhead of Christ, and the union of the Epistle to the Hebrews, adopting the version of the Sept. (Heb. i. 8). And so S. Justin Martyr, Dial. c. Tryphon, § 38, and § 56, and § 63, where S. Justin, on the ground of this passage, claims divine adoration for Christ. The Prophet Isaiah says, in a similar strain, "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God" (Isa. ix. 6); and Jeremiah calls Him "the Lord our Righteousness" (Jer. xii. 8); Pusey defends our version (on Daniel, 470—475).

7. God, thy God, hath anointed thee] Here also is a testimony to Christ's Manhood, and thus these two sentences declare the Two Natures and One Person of Christ. As Augustine says, "O Tu Deus, unxit ad Deus Tunus. Deus unguitur a Deo. Uncus est nobis Deus; ut ungeretur, homo erat, sed homo ut Deus esset, versus homo, et versus Deus; Deus ergo homo, et ideo unctus Deus quia homo Deus, et factus est Christus."—with the oil of gladness above thy fellows] Whether kings or priests; for He is the King of kings (Rev. xxi. 16), and the Everlasting High Priest, anointed with the unction of the Holy Ghost, typified by the holy anointing oil, compounded according to God's direction given to Moses; see on Exod. xxx. 22—25.

8. All thy garments smell of myrrh, and aloes, and cassia. Rather, all Thy garments are myrrh and aloes, yea, cressa. Thy raiment is myrrh and aloes, very cressin. Christ's robes need no perfume from without, they are perfume. He is grace, and imparts it to others. Myrrh and Cassia were ingredients in the holy anointing oil of the Sanctuary (Exod. xxx. 23, 24). One of the three daughters of Job, who was born to him after his affliction, was called Cassin (see on Job xii. 14); and myrrh and aloes are mentioned in the Gospel history of Christ's burial. The Gospel of Christ, wherever it is preached and received, is "an odour (odora) of life unto life" (2 Cor. ii. ii), like that sweet spikenard of the faithful woman, Mary of Bethany, which filled all the house with its fragrance (John xii. 3.)—the ivory palaces] Palaces inlaid with ivory; see 1 Kings x. 18; xxi. 30. These ivory palaces in a spiritual sense (says Theodoret) are churches erected to the honour of Christ by kings and princes of Christendom.

— whereby] Or theekhs, Heb. minyu for min, as in xlv. 10. Isa. lxi. 9. Some render it strings (i.e. of musical instruments), so Gesen. 481. But the other rendering seems preferable.
PSALMS XLV. 9—17. XLVI. 1. and Bride.

9. "Kings' daughters were among thy honourable women:
   Upon thy right hand did stand the queen in gold of Ophir.

10. Hearken, O daughter, and consider, and incline thine ear;
   Forget also thine own people, and thy father's house;
   So shall the king greatly desire thy beauty:
   For he is thy Lord; and worship thou him.

12. And the daughter of Tyré shall be there with a gift;
   Even the rich among the people shall intreat * thy favour.

13. * The king's daughter is all glorious within:
   Her clothing is of wrought gold.
   She shall be brought unto the king in raiment of needlework:
   The virgins her companions that follow her shall be brought unto thee.

15. With gladness and rejoicing shall they be brought:
   They shall enter into the king's palace.

16. Instead of thy fathers shall be thy children,
   Whom thou mayest make princes in all the earth.

17. * I will make thy name to be remembered in all generations:
   Therefore shall the people praise thee for ever and ever.

PSALM XLVI.

To the chief Musician | for the sons of Korah. * A Song upon * Alumoth.

1 GOD is our * refuge and strength,
   a Very present help in trouble.

9. the queen) Heb. shequl, a word only applied to a queen consort, not a queen in her own right; see on Neh. ii. 6. The Church (who is symbolized by this word, says S. Basil and all the ancient interpreters) has no royal right of her own; all that she has she derived from Christ—she is a queen consort, but not a queen regnant.

The Church, says S. Jerome (Ad Princip. p. 689), is founded on the Rock, which is Christ, and there stands unmovable and immovable; see below, on Matt. xvi. 18.

10. Hearken, O daughter! He addresses the Gentile Church, and invites her to listen to Christ's word, and to cast away her idols; and the Holy Spirit calls her by the name of daughter, because the Church is Christ's daughter by faith, and is born again by spiritual regeneration (Theodoret, Jerome). Let us not therefore think of any carnal union, but spiritual; Christ is her Husband, her Father, her Brother, her Lord. Who has redeemed her by His Blood, and is He her God Whom she must worship. He is her All in All.

— Forget also thine own people) As Rebecca, coming to Isaac out of Mesopotamia, forgot her own people and became a type of the Church coming from Gentiles to Christ (see above on Gen. xxiv. 38); and as Rachel and Ruth, types of the Church coming from Heathenism (see on Gen. xxxi. 14. Ruth ii. 8—13).

On the other side, Joseph espousing Asenath in Egypt and forgetting his own people and father's house (see Gen. xlvi. 27), was a figure of Christ's going forth from the land of Judah to espouse to Himself an universal Church from the heathen world. See above, note on Gen. xlii. 45. 51. That act of Joseph, as is there observed, was connected in the mind of the Hebrew Church, and also of the Christian, with the marriage of Solomon with Pharaoh's daughter (1 Kings iii. 1), which is supposed to have been the occasion of the present Psalm. The Gentile Church is here exhorted to forget her own people and her father's house,—to cast away all recollections of heathenism, to renounce all its idolatries, errors, and vices. And Christ calls her daughter, lest she should imagine that in forgetting her father's house she had become an orphan. No: she has become the royal spouse of Christ, and is an adopted child of God in Him (S. Basil).

12. Tyre) Formerly the great heathen mart of the world (Isa. xxiii. 8.). Cp. below lxxviii. 4; and on Acts xx. 3.

13. withia) In the Palace. See Levit. x. 18. 1 Kings vi. 18. 19. The Church is inwardly glorious by the indwelling of the Spirit, and in her virgin modesty, sits arrayed in bridal attire within the palace, and waits there in quietness, till she is brought to Christ by those who are sent to lead her to Him.

— of wrought gold) Of woven tissues of gold (Genes. 514, 603). See note on Exod. xxviii. 38, where it signifies orashes.

14. raiment of needlework) Raiment of embroidery. See on Exod. xxvi. 1; xxvii. 35, and Genes. 790. The words used here as descriptive of the attire of the Bride (in vv. 13, 14), seem to connect it with the ornaments of the Tabernacle, and its Priesthood.

15. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth) This (observes Theodoret) could not be predicated of Solomon, or of any kings of Judah; they did not make their children to be princes in all lands. But it is eminently true of our King, the Divine Solomon, Jesus Christ. According to human generation, He was the son of Abraham and David, and so He had fathers; and He made his children, the Apostles, to be Princes in all lands (S. Basil, S. Chrysostom, Theodoret). Indeed all the faithful, who are His seed, partake of His universal royalty. As they themselves say in the Apocalypse, "Thou hast redeemed us by Thy blood out of every kingdom and nation, and hast made us unto our God and Kings and Priests, and we shall reign on the earth." See on Rev. v. 9, 10; xx. 6. 1 Pet. ii. 5.

17. I will make thy name to be remembered in all generations) "Quod promissis, videntiis expletum. Ipsi Christiana Ecclesia nobis omnibus Christianorum nomen imposuit, in quo beatrix omnium familiae gentium" (S. Jerome). The Holy Spirit had spoken to Christ and the Church in the foregoing portions of the Psalm: and the Church herself now speaks (as S. Basil observes) and utters a joyful and thankful response for the blessings she has received, and in cheerful compliance with the exhortation in v. 11, "Worship thou Him."
beloved Bride of Christ the Divine King and Conqueror, and foretold the extension of her offspring into all lands. It predicted her universality. The present Psalm displays her perpetuity.

This Psalm was occasioned by some violent attack of powerful enemies against Jerusalem, and celebrates her deliverance, by the arm of God, from danger and distress, and their total rout and overthrow. It seems to have been composed as a song (Heb. shir; see the title) of thanksgiving for the deliverance of Hezekiah from the army of Sennacherib, and the final destruction of that vast host, as is suggested in the Arabic Version. The title says that it is upon Atmamth, that is, for treble voices; see on 1 Chron. xv. 20, the only other place where the word occurs.

The spiritual interpretation of this Psalm has been summed up in the words of Christ Himself: “Upon this Rock I will build My Church, and the gates of hell shall not prevail against it.” (Matt. xvi. 18).

In the Sarum and Latin use this Psalm is appointed on the festival of the Epiphany. In the Sarum use it was appointed also for Trinity Sunday.

1. God is our refuge and strength] Language very suitable to Hezekiah, whose name signifies whom Jehovah strengthens, and whose history corresponded to his name, and who was an eminent type of Christ. See above, on 2 Kings xviii.—xx., passim.

2. though the mountains be carried into the midst (or, heart) of the sea] Compare Rev. vi. 14, describing great commotions: “Every mountain and island were moved out of their places;” and Rev. viii. 8: “A great mountain was cast into the sea.”

Mountains symbolize strong kingdoms; the Sea, tumults.

This imagery was probably suggested to the Psalmist by the history of Sennacherib. “With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedars thereof, and I will enter into the forest of His Carmel.” See 2 Kings xix. 23.

3. There is a river, the streams whereof shall make glad the city of God] Sennacherib had threatened Jerusalem that it would perish by thirst (see 2 Chron. xxxii. 11); and it is specially recorded of Hezekiah, that he cut off the supply of water from Jerusalem, and took care to provide the city with an unfailing supply of water. See 2 Chron. xxxii. 3, 4, 30. 2 Kings xx. 20, and the record of his acts in Eclus. xlviii. 17.

In like manner Jesus Christ, his Divine Antitype, supplies the spiritual Zion, His Church, with perennial streams of living waters, in the gift of the Holy Ghost, and by the means of grace (John iv. 10; vi. 35; vii. 35). He says, “Let him that is athirst come. And whosoever will, let him take the water of life freely.” (Rev. xxi. 17; xxii. 16). “What is this river?” (asks Augustine.) “Inundatio Spiritus Sancti: hinc Civitas Deli letifacit, dum mare sacell turritis solut quem aquarum suarum.” So S. Basil. The sea of the world is a stormy and troubled sea, which rages against the Church; but the river of the Spirit, whose waters run softly, like those of Siloah, and are despeded by men (Isa. viii. 8), makes glad the city of God. (The prophet will find the complete fulfilment in the pure river of water, clear as crystal,” in the heavenly Jerusalem (Rev. xiv. 1).

There is a contrast here between the roaring surges of the World (raging against the Church, as the swelling tumult of the nations rages) and those quiet waters which make glad the City of God. This is well expressed by our English translator, whose poetical version of the Psalms has been too much neglected:—

“Let them roar—his awful surges—
Here is yet one quiet rill,
Her calm waters,
Zion’s joy, flow calm and still.”

(Robb.)

5. God is in the midst of her] God’s glorious presence sat enthroned between the Cherubim, on the Mercy-seat of the Ark, in the Holy of Holies; and Christ’s promise to the Church is, “Lo, I am with you always, even to the end of the world.” (Matt. xxviii. 20); and, “I will send you the Comforter, to abide with you for ever” (John xiv. 16).

God shall help her, and that right early] Literally, when the morning dawned. So it was with Hezekiah and Jerusalem: “The Angel of the Lord went out, and sat and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses” (2 Kings xix. 35). So it had been with the Egyptians at the Exodus, the type of the world’s deliverance by Christ; “In the morning watched the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. The sun returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.” See on Exod. xiv. 21, 27.

How much more was this the case with the enemies of God and His Church, when the Lord Jesus arose early in the morning (Mark xvi. 19), when Satan and Death were overcome, as S. Ambrose observes: “Resurrectio Christi matutina adjutorum nostrorum est celestem subsidia confort.” And how much more will it be so on the morning dawn of the General Resurrection! “Wherefore awake, thou that sleepest, and rise from the dead, and Christ will give thee light.” (Eph. v. 14).

9. He breaketh the bow] For which the Assyrians were famous. It is not unworthy of remark, that the destruction of the bowstrings of the army of Sennacherib is specially recorded in heathen history. See the note above, on 2 Kings xix. 35.

—the chariot] The special beast of Sennacherib: “With
God defends her.  

PSALMS LXVI. 10, 11.  LXVII. 1—5.  Her Song of Victory.

10 Be still, and know that I am God:
^o I will be exalted among the heathen,
I will be exalted in the earth.

11 ^p The Lord of hosts is with us;
The God of Jacob is our refuge.  Selah.

PSALM LXVII.

To the chief Musician, A Psalm || for the sons of Korah.

1 O a CLAP your hands, all ye people;
Shout unto God with the voice of triumph.

2 For the Lord most high is b terrible;
^c He is a great King over all the earth.

3 ^d He shall subdue the people under us,
And the nations under our feet.

4 He shall choose our e inheritance for us,
The excellency of Jacob whom he loved.  Selah.

5 'God is gone up with a shout,
The Lord with the sound of a trumpet.

the multitude of my chariots I am come up to the height of the mountains” (2 Kings xix. 23). God barmeth the chariots of the enemy in the fire, as Sennacherib burnt the gods of the nations in the fire (2 Kings xix. 18).

10. Be still, and know that I am God: I will be exalted among the heathen (or nations), I will be exalted in the earth)  
This was Hezekiah’s language in his prayer to God: “Now therefore, O Lord, hearken Thou save us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only” (2 Kings xix. 19). And the consequences of the deliverance which God wrought for Hezekiah and Jerusalem are thus described by the sacred historian (2 Chron. xxxii. 22, 23): “The Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations.” There is an interesting reference to this event in another Psalm by the sons of Korah, which may be compared with the present, viz. Ps. 67.  
See the Prelim. Note to that Psalm.

Ps. XLVII.] The two foregoing Psalms revealed the universality and perpetuity of Christ’s Church; the present Psalm is a continuation of them, and foretells the spiritual victories of Christ over all nations, in consequence of His Ascension into heaven (see v. 5). This is, therefore, appointed as a special Psalm for the Festival of the Ascension; and it is like a prelude to the following Psalm, which is appointed as a proper Psalm for the next great festival, that of Whit Monday, when the Holy Ghost was sent down by their ascended and glorified Lord, on the Apostles, to enable them to preach the Gospel to all nations and to bring them in subjection to Christ.

This Psalm, appointed for Ascension Day, is to be compared with Psalm xlvii (3—10), another Psalm for that festival, and Psalm lxviii. (1, 17, 18), where the ascent of the Ark to Mount Zion suggests a prophetic revelation of the glories of Christ’s Ascension into heaven. “Ascedit Deus, Ascedit Arca prophetica: Ascedit Christus in calum” (Bosanquet). In the Latin use and the Sarum use this Psalm is appointed also for Trinity Sunday.

This Psalm was probably composed at the time when God’s Presence, enthroned on the Ark (see ver. 5—9), went up to Mount Zion in a triumphal procession, conducted by David himself with songs of praise; compare 1 Chron. xv. 14—28, and 2 Sam. vi. Prelim. Note.

The present Psalm is ascribed in the title to “the sons of Korah,” and it appears that Heman, one of the principal of the sons of Korah (1 Chron. vi. 33), was appointed to take the lead in the musical services of that festival procession and ascent. See 1 Chron. xv. 16, 17, 19. It has been already observed that the sons of Korah were specially employed by the Holy Spirit to celebrate the graces and glory vouchsafed by God to His Church, and the blessings of communion with her, in her religious services. See on Ps. 42, 43, Prelim. Note.

3. He shall subdue the people under us: Rather, He subdues peoples under us. The ascent of the Ark to Mount Zion has been preceded by the conquest of Jehosaphat, and by a victory over the Philistines (2 Sam. v. 17—25), and was the prelude to many more victories; so the Ascension of Christ into heaven was the preparation for His conquests over the heathen: see above, on 2 Sam. viii. 1, “Subjectas subi CHRISTO gentes et populos dominat” (S. Jerome).

4. He shall choose our inheritance: Or rather, He chooseth. Zion was the city of God’s choice, see lxvii. 6, 69; lxviii. 1; and the whole of Israel’s inheritance was prescribed and allotted according to God’s choice, see Josh. xiii. 15; xiv. 1, 2; xv. xix.

5. God is gone up with a shout, the Lord with the sound of a trumpet: Compare 2 Sam. vi. 15: “David and all the house of Israel brought up the Ark of the Lord with shouting” (Heb. etnach, the same word as is used here), “and with the sound of the trumpet” (Heb. be kol shopar, the same words as here). See also 1 Chron. xiv. 28, where the same words are used in describing the ascent of the Ark.

The triumphant jubilee of Christ’s Ascension into the heavenly Zion was prefigured thereby; cp. Col. ii. 15. Eph. iv. 8. Then the heavenly song was, “God is gone up.” The Psalmist does not say that He was taken up (as Elias was), but God is gone up. He has mounted up, by His own power; cp. Acts i. 10. (Chrysostom). And He who is God (Elohim) is also the Lord (Jehovah). The Psalmist, speaking in the Spirit, had already adored Christ as God in Ps. xlv. 6, and as “the Lord of hosts” (Jehovah Sabaoth) in xxiv. 7, 8, 9, another Ascension Psalm. It is worthy of remark (as Origen suggests) that this mention of the shout, and the voice of the trumpet, serves to connect together past and present events in the history of the Church and of the world, and carry our thoughts forward to Christ’s Coming to Judgment. There is a mention of the voice of the trumpet sounding long, and the voice of words in the delivery of the Law at Sinai (Exod. xix. 13, 19. Heb. xii. 19); there is a mention of the shouting and sound of the trumpet at the falling down of the walls of Jericho, which was a figure of the future Judgment of the world (see above, on Joshua chap. vii. Prelim. Note): there is the mention of the shout and the sound of the trumpet, at the Ascent of the Ark to Zion, the type of Christ’s Ascension to heaven, which was announced by the voice of Angels to the Apostles on Olivet (Acts i. 10, 11). Who spake also of His future return to Judgment; and lastly,
Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the heathen:
God sitteth upon the throne of his holiness.
Even the people of the God of Abraham:
For the shields of the earth belong unto God:
He is greatly exalted.

PSALM XLVIII.
A Song and Psalm for the sons of Korah.

1 GREAT is the Lord, and greatly to be praised
a In the city of our God, in the b mountain of his holiness.

there is the mention of the same things in the Evangelical description of the great event which is yet future, the Coming of Christ and the Judgment of the World: "The Son of Man will come, in the clouds of heaven, with power and great glory, and He shall send His Angels with a great sound of the trumpet (Matt. xxiv. 31). The trumpet shall sound, and the dead shall be raised" (1 Cor. xv. 52). "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and the trumpet of God" (1 Thess. iv. 16). Thus Sain is connected with Zion, the Aeast of the Ark with the Ascension of Christ, and all with the Manifestation of Christ's Majesty and Glory in the Resurrection of the Dead, and in the Judgment of all men at the Great Day.

7. with understanding] Heb. maschil. David,—who had suffered for his own error and that of the Levites in not bringing up the Ark at first with understanding, but in an irregular manner, which had excited God's wrath, as he himself said, "the Lord our God made a breach upon us" (in the matter of Uzziah) "for that we sought Him not after due order" (1 Chron. xv. 13; xiii. 7. 2 Sam. vi. 11),—might well desire that such a caution as this should be interposed, "Sing ye praises with understanding?" and a chief person of the Levites, Chenaniah, was specially appointed for the purpose of superintending and directing the festal procession. See on 1 Chron. xv. 22.

In a Christian sense this psalm is adopted by St. Paul: "I will sing with the spirit; I will sing with the understanding also." Op. below, xili. 3.

9. The princes of the people—Even the people] Rather, princes of peoples joined themselves, so as to become people of the God of Abraham; in a word, Kings and Nations are incorporated into the Church of God, they become a people of Abraham's God. "God" (says the Baptist) "is able of these stones (of the desert) to raise up children unto Abraham" (Matt. iii. 7—9); and this prophecy will be accomplished when the heavenly song is heard, "The Kingdoms of this world are become the Kingdom of the Lord and of His Christ" (Rev. xi. 15), Who is "the Seed of Abraham, and in Whom all nations are blessed" (Gen. xii. 3; xviii. 4. Gal. iii. 29)

Ps. XLVIII.] The present Psalm follows in natural order in this series of Psalms, which, beginning with Ps. 45, display with prophetic imagery the prerogatives which the Church of Christ receives from her Divine Head. These Psalms, suggested by events in the history of the Hebrew Monarchy and People, arise in a scale of spiritual ascent from the national type to the spiritual antitype, and teach us how to Christianize Hebrew history. The Marriage of Solomon with Pharaoh's daughter gave occasion in the 45th Psalm to the prophecy of the mystical Wedlock of Christ with the Church Universal. The miraculous deliverance of Jerusalem in the days of Hezekiah from the danger with which it was menaced by the mighty host of Assyria, suggested a prophecy in the next Psalm of the stability and perpetuity of the Church, notwithstanding the assaults of her enemies. The ascent of the Ark to Zion with festival triumph in the days of David, and the victories consequent upon it, supply a vision of the Ascension of Christ, and the subjection of nations to Him and His Church. And now the present Psalm proceeds a step further. That great victory which God achieved for Jerusalem in the days of Jehoshaphat over the Moabites, Ammonites, and Edomites, who were league together in a confederacy against God's City, and were advancing together against it (see 2 Chron. x. 1—23), affords an occasion for a prophecy of the deliverance which God will work for His Church from the hand of confederate and conspiring forces, and in the total rout and overthrow. Cp. Ps. lxxviii. 2—7. This prophecy will have its accomplishment in those great struggles of the last days which are revealed in the Apocalypse (Rev. xvi. 14—16; xx. 8—10). This victory over the confederate forces of hostile powers rising in rebellion against God and His Church, will be effected, not by an arm of flesh, but by the Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv. 6). "Our weapons are not carnal, but mighty through God" (2 Cor. iv. 4); and therefore the present Psalm is appointed for Whitsun Day. The Sarum use, the Latin use, the Gregorian use, and the present Church of England use, agree in this. In the two former it is appointed also for Christmas Day and Trinity Sunday; and this Psalm is described in the Sarum Version as a Thanksgiving of the Church to God for the destruction of the persecutors.

This Psalm is entitled, "For (or, of) the Sons of Korah." It is a noteworthy coincidence, supplied by the sacred historian, that on the occasion of the going forth of Jehoshaphat and Judah to meet the confederate kings, coming from the south against them, the children of the Korhites were employed to praise the Lord God of Israel. See 2 Chron. xix. 1.

It is probable that the present Psalm was sung by the Levites returning to Jerusalem, through the valley of Berachah, or blessing, after the miraculous destruction of the enemies of Judah (see 2 Chron. xx. 29), where it is said, "They came to Jerusalem with psalteries, and harps, and trumpets unto the house of the Lord." (2 Chron. xx. 29—29.)

The present Psalm is entitled, in the Sept. and Vulgate, "On the Second Day of the Week," on which day God made the firmament, the figure of the Church confirmed in the faith (S. Jerome), and which is the day after the Lord's Day, or Christian Sunday; and it is appropriate as a Psalm of Thanksgiving for the triumph of Christ's Resurrection.
The glory of Zion.  

PSALMS XLVIII. 2—11.  

Her joy in God.

2. on the sides of the north.] The Hebrew word here used signifies the "coasts or sides of the north," by which is meant, the shores of a sea or lake, as are those of the Dead Sea. Cp. xiv. 13. Ezek. xxxix. 2. Gen. 35:8; and see Gen. xlix. 13. Ezek. xlvii. 22.

But how could Zion be called the "coasts or sides of the north," or, toward the north? Zion is the southern region of Jerusalem.

The answer seems to be, that as this Psalm was probably sung as a hymn of victory by the train of Levites coming from Bcrnah, which lay on the south of Jerusalem (see on 2 Chron. xx. 26), the hill of Zion would be seen by them as occupying the northern horizon. See on v. 12.

In a spiritual sense, the phrase, "the sides of the north," or, "toward the north" (Heb. tsaphon), seems to intimate the quarter from which evil comes. See above, on Levit. i. 11. Cp. Jer. 1:14; iv. 6; vi. 1; I. 3; II. 38. Zech. vi. 8, where it appears that sacrifices were to be offered northward, in order to avert evil.

Perhaps the Church of God is spoken of here specially as "in the sides of the north," for the same reason, namely, because she is a bulwark against evil, and a defence against the powers of darkness. See S. Jerome here, and Theodore, who says, "The mountain of Zion is so placed as to ward off the evil that comes from the north." Jerusalem is the world's bulwark against Babylon, the great northern enemy of the Church. As Augustine suggests, the sense may be that as Zion is here spoken of as "the sides of the north," so the Church, which is opposed to evil, overcomes evil by good, and illuminates darkness by light.


— They passed by.] In battle array (Isa. x. 29).

5. passed away.] Or rather, they were panic stricken (Sept., Syonamachus, and Vulg.); they were not able to escape (2 Chron. xx. 24, 29). In a spiritual sense, after the effusion of the Holy Ghost, the potentates of the earth were astounded by the miracles of the Apostles, and were converted to the faith (S. Jerome).

6. Thou breakest the ships of Tarshish.] As the ships of Tarshish, which Jehoshaphat himself had made, were broken. See 1 Kings xxiv. 49. 2 Chron. xx. 37, where the same word is used as here. This mention of ships of Tarshish confirms the opinion that this Psalm was written in the days of Jehoshaphat, and refers to his deliverance (see Key, p. 107); and this would be an acknowledgment in the good king's name, that he interpreted that act as a judgment of God, as the prophet Eiezer had taught him to do. See on 2 Chron. xx. 36. In a spiritual sense, this breaking of the ships of Tarshish, the emblems of human power and wealth (see Isa. ii. 16), signifies the humbling of that power and wealth by the might of the Spirit of God (S. Jerome).

8. As we have heard.] From our fathers in ancient time. Thou, O Lord, renewest for us the glorious miracles of mercy, which Thou didst work of old for our fathers. As we have heard in their case, so have we seen in our own. This strain of grateful recollection harmonizes well with the spirit of Jehoshaphat, as seen in his prayer, offered up publicly in the Temple on the occasion of the invasion of Ammon and Moab, when it is probable this Psalm was written: "O Lord God of our fathers, art not Thou our God, Who didst drive out the inhabitants of this land before Thy people Israel?" See 2 Chron. xx. 5—12. And it might well be, as it is here, "We have thought of Thy lovingkindness, O Lord, in the midst of Thy Temple."

In a spiritual sense, the Apostles at the Day of Pentecost were waiting for Christ's promised gift of the Comforter, in the midst of the place where they were sitting, probably their "upper room." See below, on Acts ii. i.

9. According to Thy name—so is Thy praise unto the ends of the earth.] It is related by the sacred historian, as a consequence of the deliverance of Jehoshaphat, that the fear of God was on all the kings of those countries who heard that the Lord fought against the enemies of Israel (2 Chron. xx. 29).

11. Let the daughters of Judah be glad.] That is, not Jerusalem only, but the neighbouring towns and villages of Judah, who were delivered from the invaders. It appears that on the invasion of Moab and Ammon, "All Judah stood before the Lord, with their little ones, their wives, and their children." They had prayed together with the King for deliverance, let them now rejoice and praise God together. Cp. 2 Chron. xx. 13: 27: "They returned, every man of Judah and Jerusalem, to Jehoshaphat in the forefront of them to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies."
Walk about Zion—Tell the towers—Mark ye well her bulwarks. This language also confirms the opinion that this Psalm was sung by a procession approaching Jerusalem, and perhaps going round it. See on v. 2.

In a spiritual sense, the towers and bulwarks of Zion are those doctrines of the true Faith, which are the strength and glory of the Church, which are to be maintained in their soundness and stability against the assaults of heretical teachers, so that they may be transmitted unimpaired to following generations (Origen, Theodoret).

He will be our guide even unto death. He will guide us, as a shepherd guides his flock. See Lxxviii. 52; and lixx. 1, where the same word (σαβατός) is used. Cp. Gen. xxxi. 18. Exod. iii. 1. 1 Sam. xxx. 20; hence Sept. has σωταρί.

The Lord Himself is my Shepherd; therefore shall I lack nothing. He will lead me by green pastures, and along the waters of comfort; and though I walk through the valley of the shadow of death, I will fear no evil: for Thy pastoral rod and staff comfort me. See Ps. 23. Christ, the Good Shepherd, Whom we purchased with His Blood, shed for them in His death upon the Cross, will feed them and guide them in death. The sense is, God, as a Shepherd, will lead us upon, and over, death, regarded, as a wilderness, and so as to protect us from all its dangers, and to carry us through it. Compare above on Zechariah’s prayer in Isaiah xxxviii. 15. The Christian may follow up these words with the triumphant psalm of the Apostle: “O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God, that giveth us the victory, through our Lord Jesus Christ.” (1 Cor. xv. 55, 56.)

This verse is carefully to be noted, as forming the link of connexion between this and the following Psalm. See the introductory remarks to that Psalm; and on vv. 7—12; and on v. 14 where the metaphor of the Shepherd and flock is resumed:

“Say, ‘This is God, our own true God, For evermore to be; And yet for ever, even o'er death, Our Guide and Guard is He.’” (Kebbe.)

Ps. LXXIX.] The present Psalm makes a pair with the preceding. The foregoing Psalm was a hymn of thanksgiving for a great national deliverance, and ended with the words, This God is our God for ever and ever: He will be our guide—(or, He will guide us as a shepherd does his flock) to death, and over it, as through a waste and dreary wilderness, or across a dark and swelling stream.

This comforting assurance leads us, by a natural consequence, to the doctrine inculcated in this Psalm, in which the national deliverances of Israel are elevated and spiritualized, and from which we learn to regard the God of Israel as our Redeemer, rescuing us from Death, and giving us everlasting life. On David’s belief in this doctrine, see Fig. xlvii on Daniel, 499—504.

This Psalm was therefore, not addressed to the Hebrew Nation only, but to the whole world. Hear ye this, all ye people (or peoples) guide, all ye inhabitants of the world. The whole verse should be understood, and the meditation of my heart (shall be) of understanding.

The question now propounded is not how the Hebrew Nation is to be delivered from Aman and Moab, but how all the children of Adam are to be delivered from Death and its consequences. Can this ever be effected by any human power, as some (he says) vainly imagine (vv. 6—15), or is it the act of God alone? This is the problem to be solved, the problem of Redemption. Thus the subject of the last Psalm grows into one of universal and eternal interest. 4. I will incline mine ear to a parable; I will hearken to the voice of the Holy Spirit speaking to me; and I will then declare it to others upon the harp.

—dark saying?] See Lxxviii. 2.

5. When the iniquity of my heels shall compass me.] Iniquity here personified, as in evil 42; Job v. 16, and is represented as dogging the heels of the Psalmist, in order to hurt him. See below, on v. 6, and Ps. LXX. and Ps. LXX. here, and other later expositors. There seems to be a reference to the primordial prophecy in which the Serpent is represented as bruising the heel of the promised Seed, and to that prophetic speech of Jacob, where Dan is described as “an adder in the path which biteth the horse heels”—a prophecy which has always been regarded as symbolizing the work of Iniquity, even of the Evil One himself (see note on Gen. xxix. 17). Hence Augustine says here, “Diabolus calcaneum tuum observat, ut dejectat to.”

But let not the believer fear, since there is One Who has bruised the serpent’s head, and Who will bruise him under our feet (Rom. xii. 20). If I have my “foot shod with the preparation of the Gospel (Eph. vi. 15), God will redeem my soul from the power of the grave: for He shall receive me.” The Iniquity of the Evil One may pursue me, but God will deliver me, and receive me to Himself. But this is not so with those whose case he proceeds next to describe—the prosperous sinners, who trust in worldly wealth and power for deliverance.

6. They that trust in their wealth? All the wealth of the world cannot redeem a single soul from death, and from God’s wrath, of which death is the insta tant. From this, “a great ransom cannot deliver thee. Will He (God) esteem thy riches? L 2
None of them can by any means redeem his brother, 
Nor can God a ransom for him: 
(For the redemption of their soul is precious, And it ceaseth for ever.)
That he should still live for ever, And see corruption.
For he seeth that wise men die, Likewise the fool and the brutish person perish, And leave their wealth to others.
Their inward thought is, that their houses shall continue for ever, And their dwelling places † to all generations; They † call their lands after their own names.
Nevertheless one being in honour abideth not: He is like the beasts that perish.
This their way is their folly:
Yet their posterity † approve their sayings. Selah.
Like sheep they are laid in the grave; Death shall feed on them; And the upright shall have dominion over them in the morning; And their † beauty shall consume † in the grave from their dwelling.
But God † will redeem my soul † from the power of † the grave: For he shall receive me. Selah.
Be not thou afraid when one is made rich, When the glory of his house is increased; For when he dieth he shall carry nothing away: His glory shall not descend after him. Though † while he lived † he blessed his soul:

no, not gold, nor all the forces of strength." See Job xxxvi. 18, 19. And thus the Psalmist prepares the way for the declaration of Christ Himself, that "the Son of Man gave His soul a ransom" (kónes, the cognate word, is used here by Sept.) "for many" (Matt. xx. 28. See also xvi. 15), and the words of St. Paul, 1 Tim. ii. 8, and of St. Peter, "Ye were redeemed with corruptible things, as with silver and gold, but with the precious blood of Christ." See Pet. i. 18, 19, and 1 Cor. vi. 20. Rev. v. 9.

7. None—redeem his brother] Being man, and only man, he cannot redeem his brother man. But he (says Augustine) who has Christ as his brother need not fear. See above, on Job xix. 2. "I know that my Redeemer liveth."

— a ransom] Heb. hopheb, properly a covering (see Gen. vi. 14, where it is used for the pitch with which the Ark was to be covered, so as to be safe from the water of the flood), hence a ransom and satisfaction, or propitiation to appease an offended person. See Exod. xxx. 12. Num. xxxv. 91, and cp. the remarkable place in Job xxxii. 21. In the Sept. it is here rendered qánaat, the cognate words to which are used in the New Testament to signify the propitiation made by the blood of Christ. See below, on Rom. iii. 25, and on 1 John ii. 2; iv. 10, which supply the best commentary on this Psalm.

8. is precious, and it ceaseth] This is well paraphrased in the Prayer-Book Version: "to be more to redeem their souls, so that he must let that alone for ever." 

10. For he seeth that wise men die] Rather, nay, but he will  see it; i.e. death, whatever he may think it, is inevitable (so De Wette, K塻oehl, Deissmann, Renan, Hayford). Not only fools, but wise men also. Cp. Eccles. ii. 16.

"This rendering" (says Dr. Kay, p. 110) "appears to me a satisitic restoration of the Psalmist's meaning, such as modern criticism rarely supplies." It had been already suggested also by Ep. cix. (in his Par. Lect. iii. 160).

11. after their own names] As Cain did (Gen. iv. 17).

12. like the beasts that perish See on v. 20.

14. Like sheep they are laid in the grave: Death shall feed on them] Rather, Death shall be their Shepherd (Sept.), and feed them as his flock: and the Grave (shaphad) shall be their sheepfod (Orixen, Theoderat). The verb used here for feed is rachâh, the same as in Gen. xxx. 31, "I will feed thy flock;" and as in Hosea iv. 16. Zech. xi. 7, where it is applied to the act of God feeding His people.

At the end of the foregoing Psalm, the Psalmist had said in the name of His people, that "God is our God, for ever and ever: He will lead us as a Shepherd over Death;" and here he takes upon the same pastoral figure, and contrasts with their case the case of the proud and prosperous worldly men, who trust in earthly riches and power. They will not be led in safety, under the pastoral care of God, over Death. No; Death itself will be their Shepherd; and the Grave will be their sheepsfold; where they will be laid together like sheep in a pen. As Augustine says, "Death is the Shepherd of the infidel. Life (i.e. Christ) is the Shepherd of the faithful." "In inferno sunt oves quibus pastor Moris est; in calo sunt oves quibus pastor Vita est." And so Kebel—

"Even as a flock arrayed are they For the dark Grave; Death guides their way, Death is their Shepherd now."

— the upright shall have dominion over them in the morning] In the morning of the General Resurrection, when the Lord will rise to glory. Cp. Dan. vii. 22. Wisd. iii. 8. "They shall judge the nations, and have dominion over the people." 1 Cor. vi. 2. Rev. xx. 4.

15. God will redeem my soul from the power of the grave: for he shall receive me] As Christ says by the Prophet, "I will ransom them from the power of the grave; I will redeem them from death: O Death, I will be thy plaques; O Grave, I will be thy destruction." Hosea xiii. 14, whose words are applied to Christ by St. Paul (1 Cor. xv. 54—57). Cp. Isa. xxv. 8.

— he shall receive me] Not only will He redeem me from death, but He will receive me as a guest to Himself, and to eternal life and glory. See Lxxiii. 23, and our Lord's words, "I will come again and receive you unto myself" (John xiv. 3).

And men will praise thee, when thou dost well to thyself.
19. 

He shall go to the generation of his fathers;
They shall never see a light.

20. 

Man that is in honour, and understandeth not,
Is like the beasts that perish.

PSALM L.  

A Psalm || of Asaph. 

THE mighty God, even the Lord, hath spoken,
And called the earth from the rising unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence:
A fire shall devour before him,
And to the earth, that he may judge his people.

4 He shall call to the heavens from above,
And to the earth, he that may judge his people.

5 Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness:
For he is judge himself. Selah.

18. when thou dost well to thyself].  When thou blessed thy soul; like the rich man in Luke xii. 19, and like Dives in the parable (Luke xvi. 19), and the miser of the poet, “Mili plauto Ipsi dedit “The earth offers me my wealth.” xi. 9.

20. like the beasts that perish] A contrast to the sheep of God’s pasture, of whom the Psalmist had spoken at the end of the foregoing Psalm, and of whom it is said in the Apocalypse, “The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters” (Rev. vii. 17).

ASAPH. 

Ps. L.] This Psalm is connected with the foregoing, in subject and in language. Both of these Psalms concern the whole World. The former began with the words, “Hear ye this, all ye peoples; give ear, all ye inhabitants of the world.” In the present Psalm, God Himself summons the Heavens and the Earth into His presence (see v. 4). The former begins, “Hear this, all peoples;” and in this Psalm God says, “Hear, O my people,” v. 7. The former Psalm speaks of Redemption, the present speaks of Judgment. God and God alone is the Redeemer; and God is the Judge of all. Universal Redemption for those who trust in God and obey Him was the subject of the former Psalm; Universal Judgment is the subject of the present.

This Psalm is inscribed in its title to Asaph, who was the son of Berachiah, a Levite of the family of Gershom, and fifteenth in the line of succession from Levi (see 1 Chron. vi. 1. 39—43. Cp. 2 Chron. xxix. 30; xxxi. 43. Neh. xii. 46); and was the king’s seer, and also one of David’s three choirmasters (1 Chron. vii. 29), and had a principal place in bringing up the Ark to Mount Zion, and was appointed to minister before it (1 Chron. xv. 1. 6; xvi. 4—7).

Asaph’s Psalms are historical and prophetical; and he seems to have had a special regard for the house of Joseph and his descendants. See Ps. 77, 78, 80, 81. Eleven other Psalms are attributed to him, viz. 73—83. In these twelve Psalms the Name Elohim predominates; the Name Jehovah rarely occurs. The reason probably is, that these Psalms do not concern the Hebrew Nation alone, as God’s covenanted people, but extend their range to all nations, as the universal Church of God, and proclaim to them that Jehovah, the God of Israel, is not a mere local deity, like their own gods, but is the Creator and Lord, the Redeemer and Judge of all Mankind. The present Psalm, which is the first of the group, begins with the significant declaration that Jehovah is Elohim, and summons the Earth into His presence.

Some of these Psalms which are inscribed with Asaph’s name, were composed by members of his family (Delitzsch, 380. Cp. Havernick, iii. 215). The argument of this Psalm is thus enunciated in the Syriac Exegetes: “This Psalm was uttered by Asaph the prophet, and it foretells the cessation of the Legal Sacrifices of Moses, and warns us that if we do not obey his commandments we shall incur a malediction for neglecting the spiritual writings.” This Psalm was appointed in the Jewish Ritual, to be sung on the third day of the Feast of Tabernacles (Tammid vii. 4), which was typical of the Incarnation of Christ.

1. The mighty God, even the Lord] Literally, God, God the Lord; or, the God of gods, the Lord; as Sept. and Vulg., Aramaic, Syriac, Ethiopic.

2. Out of Zion, the perfection of beauty (see xviii. 2), God hath shined] Elohim, the God of the Universe, shines forth from Jerusalem. The God Who came of old from Sinai and shined forth from Paran (Deut. xxxix. 2) shines forth from Zion; the Lawgiver of Sinai shines forth from Zion as the Judge of all. The Law of Christ went forth from the literal Zion (Isa. ii. 6), and that Law will judge us at the Last Day (John xii. 48).

Here is a Vision of the future Universal Judgment, and it is said to be at Zion. Compare Heb. xii. 22, where the Saints are said to have “come to Mount Zion, the city of the living God, the heavenly Jerusalem," and Rev. xiv. 1, where they are described as “standing with the Lamb on Mount Zion.”

On this Vision of Judgment see Augustine’s exposition, Sem. xvii. p. 135—143.

3. A fire shall devour] As the future Judgment is described by Daniel, vii. 10, and by St. Paul, 2 Thess. i. 7.

4. He shall call to the heavens—and to the earth] As witnesses of the Great Assize (Deut. iv. 20; xiii. 1).

5. Those that have made a covenant with me by sacrifice] Or, they that have made My covenant upon sacrifice. This refers in a primary sense to the transactions at Sinai as described in Exod. xxiv. 5—9 (see note there), where the people entered into covenant with God upon sacrifice, and entered into a covenant of obedience, i.e. of the sacrifice of themselves, as an offering to God. Cp. Hcb. xi. 22—24. This was the covenant which was perfectly fulfilled by Christ, by the sacrifice of Himself. See above, xi. 6, and Heb. x. 5—8.

6. the heavens] The heavens, summoned as witnesses to the Judgment, shall proclaim His righteousness; it will be so manifest that none can gainsay it. It will be clear and universal as the heavens. Cp. Rev. xv. 4.

7. Hear, O my people] God turns to His own Israel them-
O Israel, and I will testify against thee:

1 I am God, even thy God.

2 I will not reprove thee for thy sacrifices, nor thy burnt offerings, to have been continually before me.

3 Nor he goats out of thy house.

4 For every beast of the forest is mine, and the cattle upon a thousand hills.

5 I know all the fowls of the mountains: And the wild beasts of the field are mine.

6 If I were hungry, I would not tell thee:

7 p For the world is mine, and the fulness thereof.

8 Will I eat the flesh of bulls, or drink the blood of goats?

9 Offer unto God thanksgiving; and pay thy vows unto the most High:

10 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

11 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

12 Seeing thou hastest instruction, and castest my words behind thee.

13 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

14 Thou givest thy mouth to evil, and thy tongue frameth deceit.

15 Thou sittest and speakest against thy brother; Thou slanderest thine own mother's son.

16 These things hast thou done, and I kept silence;

17 Thou thoughtest that I was altogether such an one as thyself:

18 But I will reprove thee, and set them in order before thine eyes.

21 These things hast thou done, and I kept silence;

22 Now consider this, ye that forget God,

Lest I tear you in pieces, and there be none to deliver.

selves, for "Judgment must begin at the House of God." (1 Pet. iv. 17), and declares the principles on which the Universal future Judgment will be conducted and determined. The subject of inquiry addressed to each man will then be: Hath thou obeyed God's commandments? Hast thou offered thyself in soul and body a living sacrifice, holy, acceptable unto God, which is thy reasonable service? (Rom. xii. 1. 1 Pet. ii. 5.)

8. Or thy burnt offerings, to have been continually before me. Rather, thy burnt offerings are ever before Me. I acknowledge this: but this ceremonial sacrifice, although continual, is not the sacrifice which I require; it is worthless and abominable without the sacrifice of the heart (ver. 13, 14. Cp. Isa. i. 12. Jer. vii. 22, 23. Hosce vi. 6. Amos v. 21; and above, Ps. xl. 6). "Vide" (says Augustine) "ne forte linguis tuam Deum beneficiavit, et cito tua Deo malicitiam." Ofer unto God thanksgiving! This is the Sacrifice which I require. See Heb. xiii. 15, and the summarizing up below, v. 29.

16. But unto the wicked God saith. God had spoken to His people, and had warned them against supposing that legal sacrifices, without the holocaust of Obedience, will be of any avail; and He now turns to the wicked, and declares to them that they have no pretensions to speak of God's statutes, and to take His Covenant into their mouths, insomuch as they cast His words behind them by their evil lives; and imagine that, because God does not interfere immediately to punish sin, He connives at and patronizes it, v. 21. Here is an assertion that all will be judged according to the law which has been given to them, whether that law be written or not. Compare St. Paul's argument, Rom. i. 18–20; ii. 9–20.

20. Thou slandering. Givest a wound to (Gen. 205).

21. I will—set them in order before thine eyes. God is speaking of sacrifice; and He uses a sacrificial word here, the word aince, which is used of laying the wood in order on the altar (Levit. i. 7), and of laying the parts of the victim in order (Levit. i. 7, 8, 12; vi. 12. Cp. Exod. xxvii. 21; xl. 23). So God will set in order the sins of the wicked, and spread them before his own eyes. These sins were their offering, instead of the offering of praise and obedience; and they even had presumed that these things would be acceptable to Him. David uses the same sacrificial word in Ps. v. 3: "In the morning will I direct (or rather, set in order) "my prayer, as my sacrifice to Thee." This doctrine as to the nature of the true sacrifice (viz. the sacrifice of the heart and the life) is the key-note of this Psalm, and it is taken up in the Psalms that follow; see lii. 16, 17.
The Penitent's confession of sin, PSALMS L. 23. 1—6.

23. ordereth his conversation right] Another word is here used (sinn or sin), which is often employed in a sacrificial sense, to describe the setting of holy things before God. Cp. Exod. xxvi. 35. Levit. ii. 15; vi. 10; xxiv. 6. A good man’s life and conversation are here regarded as things which are set before God, and as dedicated to Him. The daily Life of Man is his daily Sacrifice.

Ps. Ll.] The occasion of this Psalm, which is one of the seven Penitential Psalms (see on Ps. 6), and is appointed in the Latin Church for Maundy Thursday, is indicated in the title prefixed to it. The circumstances which gave rise to it are related in 2 Sam. xi. and xii. The narrative of David’s sin is contained in that portion of Holy Scripture; but we are left to gather the fact of his deep remorse for that sin, from another part of Scripture, namely, from this and other penitential Psalms. Here is an evidence of the veracity of Scripture. On this and other moral and religious inferences to be derived from that history, see above, the Preface. Note to 2 Sam. xi.

1. transgression—sinfulness—sinn] David considers his act in its three distinct characters of sinfulness:—first, as a transgression (Hb. pesha, a breaking away from God; see Genes. 695, cp. xxxii. 1); next, as sinfulness (Hb. avon, a depravity or perversity,—Genen. 611,614,—it seems to indicate a continuance of the breaking away); and as sinn (Heb. chattath, a failure of duty and of God’s favour, sin and guilt; Genen. 271, 279). And to these three designations of sin on man’s side, there are here annexed three designations of mercy on God’s side. David prays God to have mercy on him, to show him grace (Heb. chesed), and to extend to him that mercy in act (choreh) which is the sign of renewed love, and to feel tender compassion (Heb. rachamim, bowels of compassion: Genen. 760) for him.

4. Against thee, thee only, have I sinned] Not that he had not sinned against man also, especially Uriah, but he looks at his sin with a God-ward sorrow; he endears to regard sin as it is, in its relation to God, and as it appears in His divine eye. See above, on 2 Sam. xii. 13, where David, when reproved by Nathan, says, “I have sinned against the Lord;” and compare, below, on 2 Cor. vii. 10, where ἡ καρα ἐκ τοῦ Λοίμου, or God-ward sorrow, is contrasted with world-ward sorrow, ἡ καρα κύριος κύριον.

— That thou mightest be justified] Not that David did evil, in order that good might come (see on Rom. iii. 8); but since nothing can be done by man but by God’s permission, he regards his sin as permitted by God, with the purpose of over-ruiling it for good. See the note below, on Rom. iii. 4; ix. 17; and 1 Cor. i. 15. 2 Cor. i. 9. “We have the sentence of death in ourselves, that we should not trust in ourselves” (2 Cor. iv. 7); and the words of Joseph to his brethren (Gen. xlv. 5; and cp. Exod. x. 9. Deut. xxi. 18. Iss. xiv. 9; and the notes, above, on 2 Sam. xii. 11; xvi. 10).

5. Behold, I was shapen in iniquity; And in sin did my mother conceive me] Behold, thou desirest truth in the inward parts: And in the hidden part shalt make me to know wisdom.

PSALM LI.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy lovingkindness: According unto the multitude of thy tender mercies blot out my transgressions.

Wash me throughly from mine iniquity, And cleanse me from my sin.

For I acknowledge my transgressions: And my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight:

That thou mightest be justified when thou speakest, And be clear when thou judgest.

Behold, I was shapen in iniquity; And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: And in the hidden part shalt make me to know wisdom.

f Ps. 37. 8. Rom. 12. 1. g Gal. 6. 15. h Heb. 10. 13. i Ps. 51. 4.
The Penitent's prayers, PSALMS LI. 7—19. and charitable intercessions.

7. *Kosop.* See above, on Exod. xil. 22; and Levit. xiv. 4. Num. xiv. 18.

9. *Hide thy face.* Do not only forgive, but forget, my sins. See xxxii. 1. If we wish that God should turn His face from our sins, our own face must be turned towards them. See v. 3. We must not hide them, if we wish that they should be hidden by Him.

10. *Create in me a clean heart.* The sense of his natural corruption, (v. 5), aggravated by actual sin, produced the consciousness of the need of God's grace to create in him a clean heart, without which he could not hope for communion with the Holy One. He uses the word *create* (Heb. bara), a word only used of the work of God (see on Gen. 1. 1), and showing that the change to be wrought in him could be wrought only by God, Who takes away the stony heart, and gives a heart of flesh ( Ezek. xxxvi. 25—27); and that it was a change like that of making a new earth out of nothing. Cp. Jer. xxiv. 7. Ezek. xil. 10. 2 Cor. v. 7.

— a right spirit! A steadfast spirit, not to be shaken, as it had been, by the winds of temptation, but firmly fixed (Heb. nasa). Cp. xviii. 57; exci. 7. Genes. 387.

12. *uphold me with thy free spirit.* Or, and let (the) free spirit uphold me. The word rendered free (Heb. ne'ibah), signifies liberal, generous, magnificent, noble (as opposed to serקבל, and niggardly: see Exod. xxv. 2; xxxiv. 5. 21. Genes. xlii. 9. 17. 2 Chron. xlixi. 30. Isa. xxvii. 6. 8. Genes. 535); and it here signifies that Divine Spirit, Who gives ungrudgingly (see James 1. 5), and which, when He works without let or hindrance on man's spirit, excites it to the free, cheerful, and joyful obedience of a loving heart, as contrasted with the forced service of a fearful slave (Gal. iv. 6. 7); for "where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

13. *sinnens shall be converted.* This shall be the fruit of my conversion, to convert others. Cp. our Lord's words to St. Peter: "When thou art converted, strengthen thy brethren" (Luke xxi. 32).

14. *bloodguiltiness.* David's eye was now opened to see the murderer of Uriah in himself. See 2 Sam. xii. 14—17; and note on 2 Sam. xii. 5. 9: "Thou art the man!" "Thou hast killed Uriah the Hittite with the sword."

15. *thou desirlest not sacrifice.* Here is the catchword which connects this Psalm with the preceding one. See Ps. i. 8: "I will not reprove thee for thy sacrifices."

16. *Zion.* Another catchword, which connects this Psalm with the preceding one (L 2): "Out of Zion God hath shined;" and with a following Psalm (iii. 6): "Oh, that the salvation of Israel were come out of Zion." David had brought up the Ark to Zion; but he felt that the presence of God, and the sacrifices offered to Him in Zion, would not profit himself or any one else without personal holiness. David's confession and prayer (like Daniel's, Dan. ix. 16—19) is exemplary to all, because it extends from himself to all the people. See above, on Ps. iii. 8; and cp. the foregoing Psalm (L 1): "Offer unto God thanksgiving;" and (v. 23): "To him that ordeth his conversation right, will I show the salvation of God."

— *Build thou the walls of Jerusalem.* It has been argued by some recent critics that these words could not have been spoken by David, and must be attributed to some one who lived after the destruction of Jerusalem by the Chaldeans. But it seems to have been forgotten by these commentators, that this prayer of David was literally fulfilled by his own instrumentality, and that of others. See 1 Chron. xi. 8, where it is said, "David built the city round about, even from Millo round about, and Joab repaired the rest of the city;" and see 1 Kings iii. 1: "Solomon built the wall of Jerusalem round about;" and 1 Kings xv. 19. Cp. the similar phrase,—to which also an objection has been made,—in Hitz. 35; and see on iii. 8.

18. *Then shalt thou be pleased with* the sacrifices of righteousness, With burnt offering and whole burnt offering: Then shall they offer bullocks upon thine altar.
PSALM LII.

To the chief Musician, Maschil, A Psalm of David, * when Doeg the Edomite came and * told Saul, and said unto him, David is come to the house of Ahimelech.

1 WHY boastest thou thyself in mischief, O a mighty man? The goodness of God endureth continually.
2 Thy tongue deviseth mischiefs; Like a sharp razor, working deceitfully.
3 Thou lovest evil more than good; And d lying rather than to speak righteousness. Selah.
4 Thou lovest all devouring words || O thou deceitful tongue.
5 God shall likewise † destroy thee for ever, He shall take thee away, and pluck thee out of thy dwelling place, And root thee out of the land of the living. Selah.
6 The righteous also shall see, and fear, And shall laugh at him: Lo, this is the man that made not God his strength; But trusted in the abundance of his riches, And strengthened himself in his || wickedness.
7 But I am a like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.
9 I will praise thee for ever, because thou hast done it: And I will wait on thy name; For it is good before thy saints.

accounted to be offered at all, unless they are offered by those who first offer the sacrifice of themselves; “the sacrifice of a broken and contrite heart” (e. 17). Hos. (xiv. 2) says, “We will offer bullocks with our lips.” Cp. Heb. xiii. 15.

Ps. LLI.] The occasion of this Psalm (see the title) is described in 1 Sam. xxi. 7; xxii. 18, 19. It belongs to a series of Psalms connected with the persecution of David by Saul (Ps. 7, 8, 34, 52, 54, 56, 57, 59, 142), which are called “Psalms fugitives” by Augustine.

These Psalms may be in a figurative sense, to the sufferers and sorrows, endured by the Divine Son of David at the hands of the ungodly; and by His Church in days of persecution.

The connexion of this Psalm with the foregoing, is marked by a reference to works and words. In the former, David had prayed to be delivered from “blood-guiltiness” (e. 18); here he appeals to God for defence against Doeg, who had shed the blood of the priests. In the former, he had vowed to use his lips in teaching the ways of God, and in singing praise to God (xxi. 14); here he prays to be delivered from lying lips and from a deceitful tongue. See also above, l. 19, 20.

4. o thou deceitful tongue] Doeg had maliciously betrayed David, and Abimelech the Priest, to Saul; and his malignity is further evident from the fact, that when Saul’s body-guard refused to obey his orders and to slay the priests of the Lord, Saul said to Doeg, “Turn thee, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod” (1 Sam. xxii. 19).

4, 8.] (Isai. 36.) I trust in the abundance of his riches—but I trust in the mercy of God for ever] See the similar contrast in xlxi.

6. 15.

8. I am like a green olive tree in the house of God] Observe Vol. IV. Part II. - 81

the contrast; the wicked, however prosperous they may be for a time, and like a fair and flourishing tree (as Doeg was), and however they may pluck up others (as Doeg did), yet will one day be plucked up by the roots. Cp. the beautiful descriptions in Job viii. 16—19, and in Ps. xxxviii. 35—38. “But I am like a green olive tree planted in the house of God.” I visited God in His tabernacle at Nob, and received help from Him, and my hopes are fixed in His sanctuary; “all my fresh springs are in Him.” (Ps. lxvii. 7). His courts are my home, they are the soil in which I grow, and where in heart and soul I abide, and by which I am enabled to bear fruit. “Those that be planted in the house of the Lord shall flourish in the courts of our God” (xviii. 18). Though I am driven from them, yet my heart is there. The unbelieving Jews were like the barren leafy fig-tree, withered by the breath of Christ (Matt. xxii. 19). They were like the branches broken off from the olive-tree (Rom. xi. 17—19); but the faithful soul (says St. Hilary) remains ever green and flourishing in the ancient Church of God.

It has been imagined by some, that trees (cedars, palms, and olives) were actually planted in the court of the Temple; and this has been inferred from these two places in the Psalms, and from Ps. cvii. 3 (Stanley’s Lectures, Lect. xxxvii. p. 207). But these words were written before the Temple was built; and it is hardly probable that trees, which would have had an idolatrous character in the neighbourhood of the sanctuary, would have been permitted there. The olive is not here supposed to be growing in the sanctuary, any more than in another Psalm (Ps. lxxviii. 3) the olive plants are supposed to be about the table. There is another expression in Ps. lxxxiv. 3, which illustrates this; see the note there.

It has been conjectured by some, that Nob itself was on the northern ridge of the Mount of Olives, and that the image here used was suggested by that circumstance (Thurupp, Essay, 217; Stanley, Palest. 187).
PSALM LIII.

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

1 THE fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity:  
2 God looked down from heaven upon the children of men, To see if there were any that did understand, That did seek God.  
3 Every one of them is gone back: They are altogether become filthy; There is none that doeth good, no, not one.  
4 Have the workers of iniquity no knowledge? Who eat up my people as they eat bread: They have not called upon God.  
5 There were they in great fear, where no fear was: For God hath scattered the bones of him that encampeth against thee: Thou hast put them to shame, because God hath despised them.  
6 Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM LIV.

* 1 Sam. 23. 19. To the chief Musician on Neginoth, Maschil, A Psalm of David, * when the Zophims came and said to Saul, &c.

1 SAVE me, O God, by thy name, And judge me by thy strength.  
2 Hear my prayer, O God; Give ear to the words of my mouth.

The name Jehovah designates God in the world of grace; the name Elohim designates Him acting in the natural world (see on Gen. ii. 4. Exod. vi. 3). The 14th Psalm marks this distinction, and serves a special purpose in so doing; and the present Psalm, by using the word Elohim where the 14th Psalm had used Jehovah, declares that the God of Nature is not a different God from the God of Grace; and by this appellative equation, if we may use the term, it teaches that important truth to all ages in which it is sung in the public worship of God. Thus also it delivers a prophetic protest against a pernicious error in some ancient and modern theological systems, which separate the God of Israel from the God of the Natural World.  
3. They are—become filthy] See on Job xv. 16, where the same word is used.  
5. where no fear art] See Job xv. 21, “a dreadful sound is in his ears,” and note on 2 Kings xix. 7; and cp. Prov. xxviii. 1.  
— God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them] The latter words in the original here, bear much resemblance to those in the parallel Psalm (xiv. 5, 6); but the sense is widely different. The later edition of the Psalm refers to the former, and, at the same time, adds some original features to the picture presented to us in Ps. 14.  

Ps. LIV.] The occasion of this Psalm, as indicated in the title, is described in 1 Sam. xxviii. 19; xxvi. 1.
Prayer against treachery

PSALMS LIV. 3—7. LV. 1—5.

For strangers are risen up against me,
And oppressors seek after my soul:
They have not set God before them. Selah.

Behold, God is mine helper:
The Lord is with them that uphold my soul.
He shall reward evil unto mine enemies:
Cut them off in thy truth.
I will freely sacrifice unto thee:
I will praise thy name, O Lord; for it is good.
For he hath delivered me out of all trouble:
And mine eye hath seen his desire upon mine enemies.

PSALM LV.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

1. Give ear to my prayer, O God;
And hide not thyself from my supplication.
2. Attend unto me, and hear me:
I am mourned in my complaint, and make a noise;
Because of the voice of the enemy,
Because of the oppression of the wicked:
For they cast iniquity upon me,
And in wrath they hate me.
My heart is sore pained within me:
And the terrors of death are fallen upon me.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.

3. strangers] Either the Ziphites, who belonged to Judah, but treated David as an alien; or the men of Keilah, whom he had delivered from the Philistines (1 Sam. xxiii. 6).
In either case, what was true of David, is still more applicable to Christ; to whose cruel sufferings, at the hands of those of His own household and of those whom He came to save, the devout mind will turn, in reading the series of Psalms which describe the sorrows of David. Accordingly, in the Syriac version, we find the following words prefixed to Ps. 53: "Those who said, 'his desire,' are not in the original, and would be better omitted. What David says is, that his eyes look calmly on his enemies; he views them without alarm, for he feels that the shield of God's power and love is cast over him to protect him. Compare what is said below, ix. 10. The consummation of this idea is seen in the seven movement of Christ, passing through the midst of His enemies, and looking calmly upon them, while they were taking up stones to cast at Him (John viii. 59). Cp. Luke iv. 30, and see the rendering in Sept., Vulg., Syriac, &c.

3—7. The troubles of David under Saul are often placed in juxtaposition, in the Psalms, with those which he endured at the hand of Absalom his son; so it is here. We pass from the one to the other in the present Psalm. He takes up the words of the former Psalm (v. 2), "Hear my prayer, O God; give ear to the words of my mouth," and repeats them here: "Give ear to my prayer, O God, and hide not Thyself from my supplications;" and he expands here what he had already uttered in a briefer form in Ps. 41. Compare his lament there (v. 9) on the treachery of his familiar friends, with what he says here, v. 12.

The occasion of this Psalm is described in 2 Sam. xv., where David is seen retiring from Jerusalem, whence he was driven by Absalom, and looking down on the city from the Mount of Olives, and weeping over it, as Christ did, when rejected by it. See above, Prec. Note to 2 Sam. xv., for a comment on those circumstances.

2. I mourn in my complaint] Rather, I go wandering to and fro, restless and agitated with doubts and fears (see Geaeu. 750 under the word jud.) This word describes David's state of mind when driven from Jerusalem, and going into the wildness of Judah, he knew not where. He adds (vv. 4, 5), My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

Let us think here of Christ's walk from Jerusalem to Getsemane, on the night before the Passion, and of the agony there, and the words of the Gospel, "When Jesus had thus said, He was troubled (grapexah) in spirit" (John xiii. 21); and of the words, "He began to be sorrowful (lanieb) and to be very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death." The Sept. here uses the words ", and, and it may be added as another feature in the parallel, that the Sept. uses a remarkable word here in v. 8 (πλασθείς), "I lodged in the wilderness;" and two of the Evangelists use the same words to describe our Lord's lodging in the same neighbourhood in the nights of the week of His Passion. "He went out of the city into Bethany," and "πλασθείς ἐκεῖ" (Matt. xxvii. 17). Cp. Luke xxi. 37, πλασθείς. M 2
6. Oh that I had wings like a dove! See the title of the next Psalm.
The Divine Dove, the Holy Spirit, gives wings to the troubled soul which seeks for peace. See S. Hilary here.

7. in the wilderness] David, driven from his own palace and city by Absalom, found a home in the wilderness of Judah. See 2 Sam. xix. 26 & xvi. 16; and below, Ps. 63, title. So Christ, driven from the same city, His own city, by His own children, found a home at Bethany on the eastern slope of the Mount of Olives.

9. Destroy, O Lord, and divide their tongues] Rather, Confound and divide their tongues. The reference (as is evident from the words of the original) is to Gen. x. 21; xli. 1—9. "Send confusion upon them, as at Babel, and let them be punished by dispersion." This is illustrated by 2 Sam. xv. 31, where David says, "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness."
The Jews, by rejecting the Divine David, turned Sion into Babel, and were the authors of their own Dispersion into all lands. And the Divine David, after His Ascension, converted Babel into Sion, by the gift of tongues, by which the One Gospel is made to flow in the channel of all languages, and the dispersed tribes of all true Israelites are united in the spiritual Sion of the Christian Church. See below, on Acts ii. 1—7.

9. [I have seen Violence and Strife in the city] This and the two following verses represent the wretched condition, moral, political, and religious, of Jerusalem, when it had rejected David, and was in the hands of the rebellious, proud, and profane Absalom and his adherents; and they represented prophetically its miserable state at the time of the Crucifixion, and in the interval after the rejection of Christ and its destruction (Ezech. Haggai). See below, on Matt. xxiv. 15.

13. But it was thou, a man mine equal] Or, But thou wert a man after my own standard, or estimate, or valuation (Heb. erce). See Gen. 6:14. "On a par with myself." The Sept. has ἐν κυριου (cp. Ps. xli. 9 and John xiii. 19). Our Lord called Judas a "Friend" (Matt. xxvi. 50), even in the garden of Gethsemane, when he betrayed Him with a kiss.

—My guide] Or counsellor, as Ahithophel was (2 Sam. xvi. 23). The Sept. has ἀνέχεσθαι, guide. Compare the words of St. Peter concerning him who was "guide" to them that took Jesus (Acts ii. 16).

15. Let them go down quick into hell] Or, to the pit (cp. v. 23), as Dathan and Abiram did (Num. xvi. 40—50. Dent. xi. 16. Eusebius). David here speaks, not as a private man, but as a Prophet inspired by the Holy Ghost; and more than this, he is misled above himself, and borne along by the breath of prophetic inspiration; and Christ, Who was in His loins (see on xvi. 8. 11), speaks in him (as Hesychius here observes), and by His divine authority pronounces a judicial sentence on all who rebel against God, as Absalom and Ahithophel did when they conspired against David, His mounted; and as Judas and the Jews did when they betrayed and condemned Christ.

The feelings of David as a father and a private man, at this time, were feelings of the tenderest compassion for Absalom, as is evident from his command to Joab to spare him (2 Sam. xviii. 5), and from the tears which he shed over him, and from his cry of sorrow, "O Absalom, my son, my son!" (2 Sam. xvii. 33). But David was more than a father, he was a Prophet, moved by the Holy Ghost (2 Pet. i. 21). The Spirit of Christ (1 Pet. i. 11) speaks in him, and Christ is Judge of all; and delivers a judicial sentence by his lips. Because (says Athanasius) they rejected Christ, Who is the Life, therefore their righteous condemnation is to go down quick into the pit. Christ was full of tenderness for Jerusalem, He wept over it; but yet He pronounced eight woes on its rulers, and denounced God's judgments upon it (Matt. xxix. 14—29). He has shed His blood for the whole world, and yet He will say at the Day of doom to those on the left hand, "Depart from Me, ye cursed, into everlasting fire" (Matt. xxv. 41).

Concerning these maledictions in the Psalms, see also above, on Ps. 55, Prelim. Note, and below, on lxxiv. 22; and cix. 6—20.

17 k Evening, and morning, and at noon, will I pray, and cry aloud:
And he shall hear my voice.
18 He hath delivered my soul in peace from the battle that was against me:
For there were many with me.
19 God shall hear, and afflict them,
Even he that abideth of old. Selah.
|| Because they have no changes, therefore they fear not God.
20 He hath put forth his hands against such as be at peace with him:
He hath broken his covenant.
21 The words of his mouth were smoother than butter,
But war was in his heart:
His words were softer than oil,
Yet were they drawn swords.
22 Cast thy burden upon the Lord, and he shall sustain thee:
He shall never suffer the righteous to be moved.
23 But thou, O God, shalt bring them down into the pit of destruction:
† Bloody and deceitful men † shall not live out half their days;
But I will trust in thee.

PSALM LVI.

To the chief Musician upon Jonath-dm-rechokim, || Michtam of David, when the # Philistines took him in Gath.

1 BE † merciful unto me, O God:
For man would swallow me up;
He fighting daily oppresseth me.
2 † Mine enemies would daily swallow me up:
For they be many that fight against me, O thou most High.
3 What time I am afraid, I will trust in thee.
4 In God I will praise his word,
In God I have put my trust;
I will not fear what flesh can do unto me.
5 Every day they wrest my words:
All their thoughts are against me for evil.
6 They gather themselves together,
They hide themselves, they mark my steps,
When they wait for my soul.

19. Because they have no changes] Literally, who have no changes, i.e. of fortune, but are always prosperous, and fear not God. As to the word rendered changes, it seems best to be explained by the use of the cognate verb (chalaph) in Job ix. 26, and below, cii. 26.
21. The words of his mouth were smoother than butter, but war was in his heart] This was true of Athithophel, David's counsellor, and also of Absalom. See 2 Sam. xiv. 33, compared with 2 Sam. xv. 5, 6. So Judas betrayed Christ with a kiss.
23. Bloody and deceitful men shall not live out half their days] Words fulfilled in Absalom, "the young man" (2 Sam. xiii. 12—14); and David's words here, "Thou shalt bring them down into the pit of destruction," were also literally verified in him. "They took Absalom, and cast him into a great pit in the wood." Cp. a similar prophecy uttered at the same time, in Ps. lxiii. 10.
In a secondary sense (say Athanasius) the bloody and deceitful men are the Jews, who conspired against Christ, and whose sudden destruction is here foretold (so Didymus and Eusebius).

Ps. LVI.] In the foregoing Psalm the Psalmist had wished for "wings as a dove, that he might fly away, and be at rest" (v. 6); and the present Psalm is inscribed upon "Jonath-dm-rechokim," "the dove of silence in far-off land." Whether these words designate the tone of the Psalm, or the tune, is not certain.
The occasion of this Psalm, which is indicated in the title, is not described in the historical Books of the Old Testament. We read there that David fled from Saul to Gath (1 Sam. xxvii. 4), and that the lords of the Philistines envied him, and were wroth with him (1 Sam. xxix. 2—11); and it is very probable from what is there related that they sought them out, and would have slain him, if Achish had not protected him. The title is probably very ancient, perhaps contemporary with the Psalm itself.
The refrain of this Psalm is, "I will not fear what flesh can do unto me." (v. 4, 11). The treachery and cruelty of man drives him to flee,—like the dove "in the stormy wind and tempest,"—for refuge and peace in God.
6. my steps] Literally, my heels. Cp. xlix. 5, the "legipity
Trust in the Lord.  PSALMS LVI. 7—13.  LVII. 1—3.  "Be merciful!"

7  Shall they escape by iniquity?
   In thine anger cast down the people, O God.
8  Thou tellest my wanderings:
   Put thou my tears into thy bottle:
   Are they not in thy book?
9  When I cry unto thee, then shall mine enemies turn back:
   This I know; for God is for me.
10  In God will I praise his word:
   In the Lord will I praise his word.
11  In God have I put my trust:
   I will not be afraid what man can do unto me.
12  Thy vows are upon me, O God:
   I will render praises unto thee.
13  For thou hast delivered my soul from death:
   Wilt not thou deliver my feet from falling,
   That I may walk before God in the light of the living?

PSALM LVII.

To the chief Musician, || Al-taschith, Michtam of David, * when he fled from Saul in the cave.

1  BE * merciful unto me, O God, be merciful unto me:
   For my soul trusteth in thee:
   Yea, in the shadow of thy wings will I make my refuge,
   Until these calamities be overpast.
2  I will cry unto God most high;
   Unto God that performeth all things for me.
3  * He shall send from heaven, and save me
   From the reproach of him that would swallow me up.  Selah.
   God shall send forth his mercy and his truth.

Ps. LVI.] This is the first of a group of Psalms (57—59, 75) which bear in their superscription the words "Al-taschith," i.e. ne destruas (from the verb shakah: Gesen. 815), "Do not destroy," the meaning of which is supposed to be, that they were set to a tune bearing that name (Habermack, iii. 120). But the tune itself, and the title (as Theodoret, and Lathyrus, and some moderns suppose) may have been derived from David's words, when he saved Saul's life from the spear of Abishai, in the trench at the hill of Hatchlah, "Destroy him not," 1 Sam. xxvi. 9. Cp. 2 Sam. i. 14, where the same word is used by David: "How wert thou not afraid to stretch forth thine hand to destroy the Lord's Anointed?" Cp. Isa. lv. 8: "Destroy it not." David might well plead for mercy, "Destroy not," since he had shown mercy to his enemy; and God remembered him in his trouble at the great pestilence, and said to the destroying Angel, who was stretching out his hand to destroy Jerusalem (1 Chron. xxi. 12—15), "It is enough: stay now thine hand."

The Cave which is referred to in the title may be the Cave of Adullam (1 Sam. xxii. 1), or rather, at Engedi, where David concealed Saul's life, and probably used these words, "Al-taschith." See 1 Sam. xxiv. 7, 8; and below, Ps. 142, title.

For reasons which will readily appear to the Christian reader when he arrives at vv. 4—8, this Psalm has been appointed to be used in the Church on the Festival of the Resurrection.

All these Al-taschith Psalms have a prophetical reference to the sin of the Jews in persecuting the Divine David, and to the miseries which overtook them for their sin, and to the woes which await all who resist Christ, and to the glory which He attained by suffering, and to which He invites all who believe and obey Him. The title itself, "Al-taschith" (slay not), applies to the Jews in a remarkable manner, as will be seen in the note on lix. 11. As Saul, although guilty of persecuting David, was not to be destroyed, so the Jews are not to be destroyed, but to be preserved as witnesses of Christ's truth, and in order that they may hereafter glorify God by their conversion.

1. Be merciful unto me! This Psalm is connected with the foregoing by sameness of beginning, and by the repetition of the word shaph, rendered swallow up; see v. 3; and lv. 1, 2. It signifies "to pant after," as a wild beast does, eager to devour its prey (Gesen. 720).

— the shadow of thy wings [Cp. xvii. 8; lxi. 4; and Matt. xxiii. 37; and Rev. xii. 6. 15, 16, describing the Church fleeing from the dragon into the wilderness; and to her are given the two wings of the great eagle.]

3. From the reproach! Rather, He who would swallow me up revictis me.
Praise for deliverance. PSALMS LVII. 4—11. LVIII. 1, 2. “Ye weigh out violence.”

4 My soul is among lions:
And I lie even among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.
5 Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.
6 They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me,
Into the midst whereof they are fallen themselves. Solah.
7 My heart is fixed, O God, my heart is fixed:
I will sing and give praise.
8 Awake, my glory;
Awake, psaltery and harp:
I myself will awake early.
9 I will praise thee, O Lord, among the people:
I will sing unto thee among the nations.
10 For thy mercy is great unto the heavens,
And thy truth unto the clouds.
11 Be thou exalted, O God, above the heavens:
Let thy glory be above all the earth.

PSALM LVIII.

To the chief Musician, || * Al-taschith, Michtam of David.

1 Do ye indeed speak righteousness, O congregation?
Do ye judge uprightly, O ye sons of men?
2 Yea, in heart ye work wickedness;
* Ye weigh the violence of your hands in the earth.

5. Be thou exalted, O God, above the heavens; let thy glory be above all the earth] This, the refrain of this Psalm, is repeated in c. 11, and concludes it; and the present Psalm is connected with the foregoing, which has a refrain corresponding to it: “In God I put my trust; I will not fear what flesh can do unto me.” See lvi. 4, 11.

In a Christian sense this may be applied (with Athanasmus) to the exaltation of Christ’s name, and the manifestation of His glory by the Resurrection and Ascension of Christ.


— psaltery Heb. nebél (1 Sam. x. 5). It is translated by psaltery in all the historical books in our version; and by lyre in the prophetic (Isa. v. 12; xrv. 11. Amos v. 23; vi. 5).

— I myself will awake early] Or, I will awake the dawn.

See Cant. ii. 7 (Delitzsch, Poroeus). The appointment of this Psalm to be used on Easter Day, invites us to regard these words as spoken by Christ in David: “Jesus arose very early on the first day of the week” (Mark xvi. 9). Cp. above, Ps. liii. 5 (applied by all ancient Christian expositors to Christ, and in Him to His Church), “I laid me down and slept; I awaked, for the Lord sustained me.

9. among the nations] Particularly of the Philistines, to whom David fled from Saul. See the title of the foregoing Psalm. The Syriac Version regards this Psalm as prophetic of the preaching of the Gospel to the Gentiles. Thence following words may be regarded as a joyful Hymn of the Gentile World, converted to Christianity, and praising God for His mercies in Christ (S. Athanasmus, Didymus).

Ps. LVIII.] This Psalm is connected with the foregoing by similarity of language. In the preceding Psalm the writer had said that their “teeth are spears and arrows,” and “their tongue a sharp sword;” and that his “soul was among lions” (c. 4); and here he prays to God to “Break their teeth in their mouth, break out the teeth of the young lions” (c. 6). In a spiritual sense, this Psalm may be interpreted in the same manner as the foregoing, as foretelling the sin and misery of those who rise up against Christ (Athanasmus).

1. Do ye indeed speak righteousness, O congregation?] The word here rendered O congregation, is elem, and signifies silence, dumbness. It is the same word as is used in the title of a foregoing Psalm (Ps. 56)—the dove of silence. It is connected with the adjective, illem, dumb (Ps. xxxviii. 13), and alem, to be mute (Gen. 53).

The sense seems to be, “Do ye speak out the silence of justice? Do ye awaken justice, which has long been silent?” See the Targum, and Michaelis, Genesis, Stier, Kay. Ye charge me, your King, with silence and slackness in the administration of justice, and ye say, that if ye were in my place ye would awaken it from its slumber. Such was the boast of Absalom and his followers. See 2 Sam. xv. 2—6. “See, thy matters are right,” he said to the mower, “but none is deputed of the King to hear thee. Oh that I were made judge in the land!” And all the while, when he said this, that undutiful son, and disloyal subject, Absalom, was plotting rebellion and bloodshed against his father and his King—David. ( Cp. Kay here.)

The answer to this question is in the next verse: “Do ye utter justice? Nay, ye dispense violence with an empty pomp of equity.” This may be regarded as a prophetic reproof with those who sat in judgment upon Christ, and condemn’ed Him (Athanasmus). Cp. His words John vii. 24.

2. Ye weigh the violence of your hands] Ye weigh out
The wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.

Their poison is like the poison of a serpent:
They are like the deaf, who adder that stoppeth her car;
Which will not hearken to the voice of charmers,
Charming never so wisely.

Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, O Lord.

Let them melt away as waters which run continually:
When he bendeth his bow to shoot his arrows, let them be as cut in pieces.

As a snail which melteth, let every one of them pass away:
Like the untimely birth of a woman, that they may not see the sun.

Before your pots can feel the thorns, He shall take them away as with a whirlwind.
† Both living, and in his wrath.

The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.

So that a man shall say, Verily there is a reward for the righteous:
Verily he is a God that judgeth in the earth.

* Deliver me from mine enemies, O my God:
† Defend me from them that rise up against me.

To the chief Musician, * a psalm of David.

DELIVER me from mine enemies, O my God:
† Defend me from them that rise up against me.
They lie in wait for me. PSALMS LIX. 2—11. Slay them not; but scatter them.

2 Deliver me from the workers of iniquity, And save me from bloody men.

3 For, lo, they lie in wait for my soul: The mighty are gathered against me;
   Not for my transgression, nor for my sin, O Lord.

4 They run and prepare themselves without my fault: Awake † to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel, Awake to visit all the heathen: Be not merciful to any wicked transgressors. Selah.

6 They return at evening: They make a noise like a dog, And go round about the city.

7 Behold, they belch out with their mouth: Swords are in their lips: For who, say they, doth hear? But † thou, O Lord, shalt laugh at them; Thou shalt have all the heathen in derision.

8 Because of his strength will I wait upon thee: For God is † my defence.

9 The God of my mercy shall † prevent me: God shall let † me see my desire upon † mine enemies.

10 Slay them not, lest my people forget: Scatter them by thy power; And bring them down, O Lord our shield.
"For the sin of their mouth and the words of their lips
Let them even be taken in their pride:
And for cursing and lying which they speak.

Consume them in wrath, consume them, that they may not be:
And let them know that God ruleth in Jacob
Unto the ends of the earth. Selah.

And at evening let them return;
And let them make a noise like a dog,
And go round about the city.

Let them wander up and down for meat,
And grudge if they be not satisfied.

But I will sing of thy power:
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my defence and refuge in the day of my trouble.

Thou hast made the earth to tremble;
Thou hast broken it: heal the breaches thereof; for it shaketh.

Ps. 59.] The occasion of this Psalm, as indicated in the title, is described more fully in 2 Sam. viii. 13, 14; see the note there, and the note on 1 Chron. viii. 12, where the alleged discrepancies of the narrative are examined, and cp. Delitzsch here, p. 440.

On the words of the title, Shushan-eduth, "Lily of Witness," cp. above, the title of Ps. 45, and below, Ps. 80. The word eduth signifies a precept, a law, a testimony (Green, 608), and is supposed by some to be put in apposition with the word mitswah here, and with the word mitsmor (in Ps. 80), and to indicate that the Psalm itself is an eduth, or witness.

Spiritually, this Psalm reveals Christ's conquests over the Jewish world (see vv. 6, 7, "I will divide Shechem, and mete out the valley of Succoth. Gilgal is mine, and Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver").

The penalty of the Jews for their sin in rejecting Christ, was, to be scattered (see lix. 11), "Slay them not, lest my people forget it, but scatter them." That catchword scatter is taken up here in the first line of the Psalm; the doom has been executed, "O God, Thou hast scattered us; turn Thyselv to us again."

It reveals also Christ's conquests over the Heathen. See vv. 8.

1. thou hast cast us off? This Psalm unfolds the fact, that Israel suffered great reverses, and had been subjected to cruel injuries, at the hand of the Edomites. See vv. 1-5.

This consideration may serve to account for the great, and otherwise almost inexplicable, severities practised on Edom by Josiah (1 Kings xi. 13, 16). Thus one portion of Scripture helps to clear up another at a great distance from it.

In a spiritual sense, the Jews here lament over their own rejection and dispersion (Origen).
God's victories

PSALMS LX. 3—12. in Hebrew and Heathen lands.

3. Thou hast shewed thy people hard things:
\( ^d \) Thou hast made us to drink the wine of astonishment.
\( ^e \) Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth. Selah.
\( ^f \) That thy beloved may be delivered;
Save with thy right hand, and hear me.

6. God hath spoken in his holiness;
I will rejoice, I will divide Shechem,
And mete out the valley of Succoth.
Gilead is mine, and Manasseh is mine;
1. Epluraimg also is the strength of mine head;
Judah is my lawgiver;
8. Moab is my washpot;
Over Edom will I cast out my shoe:
Philistia, || triumph thou because of me.

9. Who will bring me into the \( ^j \) strong city?
Who will lead me into Edom?
Wilt not thou, O God, \( ^k \) hast cast us off?
And thou, O God, \( ^l \) didst not go out with our armies?
Give us help from trouble:
For \( ^m \) rain is the \( ^n \) help of man.
12. Through God \( ^o \) we shall do valiantly:
For he it is that shall \( ^p \) tread down our enemies.

4. Thou hast given a banner Heb. see. See above, on Exod. xvi. 15. Jehovah nisi, "The Lord is my banner." Christ has given to His soldiers a banner—the banner of the Cross—and at their baptism they are pledged to fight valiantly against it, sin, the world, and the devil.

7. That it may be displayed because of the truth Han. Or, \( ^q \) up itself in front of the truth (so Targum, Gezer, Deissaroch, Kay, and most ancient versions, Sept., Vulg., Syriac, Aram., Ethiop.). Some modern expositors render it, from the face of the bow, as if the original word was kesheth (Gen. xlvii.), and not keshet, which occurs in the sense of truth in Prov. xlii. 21. The former rendering is preferable. It has been, indeed, said, that the word rendered because (Heb. mipenei) can only mean as a defence against, but it often means in front of, from before (Gen. xxxi. 35. Exod. xlii. 31; xxxiv. 11. 24. Num. x. 35. Deut. vii. 1. 22). The banner is represented as going before the Truth, and as displayed in front of it; and Truth is like a Victor following it, and conquering its adversaries.

6. Shechem—Succoth One representing the West, the other the East of Jordan. With regard to Shechem, see Gen. xii. 6—8; xxxiii. 18. 20. As to Succoth, see above on Gen. xxxixi. 17, 18. Josh. xiii. 27. Judg. viii. 4, 5.

This prophecy was partly fulfilled in the triumphs of the Gospel at Samaria (S. Hilary). See below on Acts ix. 27—31.

This and the following words (see 6—9) contain a prediction of the triumphs of Christ and the Gospel, both in the Jewish and Gentile World. The subjection of Shechem and Succoth is mentioned first, because the firstfruits of the Gospel were from the land of Israel; e.g., the Apostles and Evangelists (Eusebius).

7. Gilgal—and Manasseh The one on the East of the Jordan, the other partly on the East and partly on the West.

— Ephraim The leading Tribe of Israel (see on Gen. xliii. 20. 1 Kings xi. 26; xii. 25), and rival of Judah. Isa. xi. 18. — Judah is my lawgiver See on Gen. xlii. 10. Num. xxi. 18. 91

8. Moab is my washpot My foothold; that is, Moab will be subject to me. This was partly fulfilled by David (2 Sam. viii. 2), and is accomplished in the subjugation of the Heathen to Christ (Athanassius).

— Over Edom will I cast out my shoe Though Edom is confederate with Moab against me, yet, trusting in God, I will make it my slave, and it shall bear my shoe (Matt. iii. 11). Moab is represented as the wash-pot in which he bathes his feet; and Edom as the slave, to whom he casts his shoe, which he has just taken off, in order that he may bathe his foot. This was accomplished by David's forces under Joab (2 Sam. xlix. 14. 1 Kings xi. 15, 16). Its full accomplishment is in Christ.

— Philistia, triumph thou O Philistia, receive me with acclamation as thy victor and thy King! Cp. Ps. cviii. 10, "Over Philistia will I triumph!" and for the history, see 2 Sam. viii. 1.

The Syriac Version entitles this Psalm a prophecy of the "Conversion of the Gentiles," and, doubtless, these victories of David, after he had gone up to Jerusalem and placed the Ark there, were prophetic of the victories of Christ over the heathen, after He had ascended into the heavenly Jerusalem (see above, on 2 Sam. viii. Tertin. Note). These words are very appropriate to Christ, for it is a characteristic of His victories, that the vanquished rejoice to be conquered by His arms, and be brought under the mild yoke of the Gospel. Christ triumphed in Philistia when St. Peter and St. Philip went and preached the Gospel there (Acts vii. 26. 40; ix. 32—43). David is represented as King of Judah and Ephraim, and as Conqueror of the heathen Moab, Edom, and Philistia; so Christ is Lord and Conqueror of the Jewish and Gentile World. All are united in Him (Col. iii. 11).

9. Who will bring me—into Edom The strong city of Edom was Petra (2 Kings xiv. 7).

In a spiritual sense, this passage is illustrated by the words of the prophet Isaiah, speaking of Christ's victory (Isa. 29:4, a passage selected for the Epistle of the Monday before Easter). "Who is this that cometh from Edom, with dyed garments from Bozrah?" (Isa. liii. 1).
Lead me to the Rock.  
PSALMS LXI.  
LXII. 1.  I wait in silence on Thee.

PSALM LXI.

To the chief Musician upon Neginah, A Psalm of David.

1 HEAR my cry, O God;  
   Attend unto my prayer.
2 From the end of the earth will I cry unto thee,  
   When my heart is overwhelmed:
   Lead me to the rock that is higher than I.
3 For thou hast been a shelter for me,  
   And a strong tower from the enemy.
4 I will abide in thy tabernacle for ever:
   I will || trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows:
   Thou hast given me the heritage of those that fear thy name.
6 Thou wilt prolong the king's life:  
   And his years || as many generations.
7 He shall abide before God for ever:
   Prepare mercy || and truth, which may preserve him.
8 So will I sing praise unto thy name for ever,  
   That I may daily perform my vows.

Ps. LXI.] We pass now to Psalms which exhibit the sufferings and faith of David, when driven from Jerusalem by Absalom his son, in his latter days (cp. Delitzsch, 464). As to neginah in the title, see Psalms 4, 6, 54, 55.

2. From the end of the earth will I cry unto thee] When David was banished from Zion, and from the sanctuary, he seemed to himself to be an exile and an outcast in the ends of the earth. Cp. Ixiii. 1.

— Lead me to the rock that is higher than I] The rock which is too high for me to climb without God's help. S. Augustine has some remarkable words here, which may be commended to the notice of those who think that there is any other Rock of the Church but Christ: “Ecclesia clamat a flibus terre, quam voluit adfecit super Petram” (Matt. xvi. 18). “Ut autem adficitur Ecclesia super Petram, quis factus est Petra? Paulum aut diecistam, Petra autem crat Christum” (1 Cor. x. 4). “In Ilo ergo adficitii sumus. Eice in quo firmatue voluit te stabilire. Moritio non vacat vox nostra sed exauditur.” “In Petra eralzati me.” And so S. Hilary; and so Origen and S. Athanasius here, all of whom apply these words to Christ. Cp. below, on Matt. xvi. 18;

4. I will abide in thy tabernacle for ever] This is my earnest desire, to dwell in Thy courts, and to be sheltered by the covert of Thy wings. The image derives additional clearness from the fact, that in the Holy of Holies the Ark was overshadowed by wings, the wings of the cherubim, upon which the Divine Presence was enthroned (1 Kings viii. 7. 1 Chron. xxviii. 18. Ps. xcvii. 1. Heb. ix. 5).

6. Thou wilt prolong the king's life] Though I, the King of Israel, am now driven from my throne and kingdom by my own son, yet Thou, O God, wilt prolong my life; literally, Thou wilt add days upon days to the King, and his years shall be age after age. David remembered the promise which God had made to him, of an eternal seat and kingdom in Christ (see 2 Sam. xxii. Prolem. Note), and therefore he was sure, that, though his subjects and his son were rebelling against him, yet his throne could not be shaken. He does not say, “Thou wilt give me a long life,” but, “Thou wilt give to the King a long life” (cp. lixvii. 11). David, as King, reigns everlasting in Christ; and therefore the Targum here paraphrases the words thus, “Thou wilt add days upon days to King Messiah,” and ends with these remarkable words, “I will pay my vows in the day of the redemption of Israel, and on the day in which King Messiah will be exalted to reign.” And S. Augustine says here, “He est Rex, cuius membra sumus, Rex Christus, caput nostrum, Rex noster, Deus illi dies super dies—dies super dies sine fine.”

These words are to be applied to David's Seed in Christ our Head, and to His Body the Church, which has eternal life through Him (Corderius).

Ps. LXII.] This Psalm is a sequel to the former, and is linked on to it by several catchwords (see e. 2, and 6, 7). He only is my rock (three repeated) compared with lix. 2; compare also lix. 8 with lix. 3, and lixii. 12 with lix. 8, in both of which occurs the verb Shalaw (to pay). As to Jeduthun, or Ethan, mentioned in the title, see Ps. 39. This Psalm is appointed for Trinity Sunday in the Latin and Sarum use.

1. Truly—upon God] Or, only on God. The Heb. ae has both senses (Gen. 62). It occurs six times in this Psalm (re. 1, 2, 3, 5, 6, 9). And it would best be rendered only in all of them.

— my soul waiteth upon God] Rather, my soul (is) silence to God (see e. 5), “My soul be silent to God,” and see above, on xxvii. 7; the word here used, duniy throughout, occurs above in xxii. 2; xxxix. 2, and below, lv. 1. Praise (is) silence to thee; that is, Praise listens, waits, as it were, hushed for a reply from God. It is not so much that man speaks to God, as that man's speech is silence, waiting for an answer from God. The voice of the devout soul is all ear; cp. Lam. iii. 20 (where the adverb dumn occurs), “Wait in silence for salvation;”
Men are vanity.  

PSALMS LXII. 2—12. God is our refuge and strength.

2 b He only is my rock and my salvation; 
He is my defence; 'I shall not be greatly moved.

3 How long will ye imagine mischief against a man? 
Ye shall be slain all of you; 
4 As a bowing wall shall ye be, and as a tottering fence.

They only consult to cast him down from his excellency: 
They delight in lies: 
5 They bless with their mouth, but they curse inwardly. Selah.

My soul, wait thou only upon God; 
For my expectation is from him.

6 He only is my rock and my salvation: 
He is my defence; I shall not be moved.

7 In God is my salvation and my glory: 
The rock of my strength, and my refuge, is in God.

8 Trust in him at all times; ye people, 
Pour out your heart before him: 
God is a refuge for us. Selah.

9 k Surely men of low degree are vanity, 
And men of high degree are a lie: 
To be laid in the balance, they are lighter than vanity.

10 Trust not in oppression, 
And become not vain in robbery: 
If riches increase, set not your heart upon them.

11 God hath spoken once; 
Twice have I heard this; 
That power belongeth unto God.

12 Also unto thee, O Lord, belongeth mercy: 
For thou renderest to every man according to his work.

Jer. 31. 25. Ezek. 7. 27, & 33. 20. Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Eph. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

ep. cix. 4. I am proper;" and for a similar use of the abstract (silence) for the concrete, see ivit. 1.

In a like spirit, we may add, that the thoughts of the devout soul are heard by God, as Dr. Young says, "Our thoughts are heard in heaven," a sentiment borrowed, perhaps, from S. Augustine, who says, "Quomodo aures nostras ad voces, ita aures Dei ad cogitationes nostras." And he also says, "Iten- tio cordis clamor ad Deum."

3. How long—a man] Rather, How long will ye rush on one man? How long will ye assault me only? The counsel of Alithophel to Absalom was, "Let me come upon him with twelve thousand men, and I will smite the king only" (2 Sam. xvii. 1, 2), and Hushai the Archite agreed in this (2 Sam. xvii. 12, 13).

How fully was all this verified in Christ, Who alone bore all the insults and injuries, as well as the sins, of the world, which He came to save! Cp. Isa. liii. 3.

— a bowing wall—a tottering fence] Ye who with great numbers and violence assault me alone, as if ye would batter me down like the wall of a besieged city, will become as a tottering wall, and fall prostrate to the ground; for my fortress is God, and He is my salvation.

5. My soul, wait thou only upon God] My soul, wait in silence on (literally, be silent to) God only. See above, on v. 1.

9. Surely men of low degree are vanity] Or, Only (see on v. 1) vanity (Heb. hebel) are the sons of men (Heb. Adam). Cp. above, on xxxix. 9, 11, and below, exiv. 4.

— men of high degree] Literally, sons of man of strength (Heb. ish, Lat. vir). Not only the sons of Adam, man in his weakness (sicel hqdpwv), but the sons of man in his strength (sicel &amp;wpa) are only vanity. David as man, as a son of man, whether in weakness or strength, has no confidence in himself; but he has faith in God's promises to him, Who has raised him above the law of Adam, in Christ. See his own remarkable words in 2 Sam. vii. 19, and the note there; "Is this the law of God, O Lord God? Thou hast spoken of Thy servant's house for a great while to come." Therefore, strong in the divine pledge of perpetuity to his Throne and Seed, he regards all opposition to them as vanity. He is raised above Adam in Christ, and all storms of the world beat idly upon that Rock.

—to be laid in the balance] Rather, to go up in the scales.

12. thou renderest] Literally, thou payest. At the close of the foregoing Psalm, he had said that he himself would pay his vows to God; and now, at the end of this Psalm, he says that God will pay to every one according to his work.

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b ver. 6. 4 Heb. high place, Ps. 39. 9, 17. c Ps. 37. 24.

d Isa. 30. 13. e Ps. 25. 5. f Heb. in their inward parts.

g Jer. 5. 25. h 1 Sam. 1. 15. Ps. 42. 4. Lam. 2. 19. i Ps. 18. 2.

j Or, alike. k Ps. 39. 5, 11. Isa. 40. 15, 17. Rom. 3. 4.

l Luke 12. 15. m Job 38. 14. n Rev. 19. 1. o Or, strength. p Ps. 86. 12, &amp; 103. 8. q Dan. 3. 9. r p Job 34. 11. s Prov. 21. 19.
Ps. LXIII.] This Psalm is a continuation of the two foregoing. It belongs to the same period of suffering and sorrow; the time of David's captivity from Jerusalem by his son Absalom. As the title intimates, it was written when he was driven from the sanctuary of God, and from his own palace and city, into "the wilderness of Judah," on the east of the Mount of Olives, and when he was about to cross the Jordan into Gilead. See above, on Ps. iv. 7, and cp. Deut. xxxii. p. 465.

This Psalm is a Manual for those who are debarred by sickness, or any other cause, from the privilege of public worship and communion in the Church of God.

Ps. LXIII. 1. (thirty land) The word here rendered thirty, is apukh, which is used twice in the history, to describe the condition of David and his companions at this time, when driven from Jerusalem (2 Sam. xvi. 2. 14; xvii. 29); it is there rendered weary, and the word rendered thirty (tensus) in 2 Sam. xviii. 29, is the same as that which is used here, "My soul thirsteth for thee." Cp. xiii. 2; below on xiii. 6.

2. To see thy power and thy glory—sanctuary] Rather, So, in the holy place have I looked upon Thee to behold Thy power and glory. That is, with such intense longing and earnestness I used to look upon Thee (tibolav σε, ἐνθυμοῦ σε), in order to behold (παρα, ἴδε) or to have a vision of Thy power and glory. David means to say, that when he was at Jerusalem in the Sanctuary, he availed himself of the blessings of prayer and worship, and longed to see God revealed to him there; and that he trusted that now, when he is deprived of the privilege of that worship, he may not be cut off from that spiritual communication with God, which is the essence of all worship. "In templo volens orem

3. In the "dry and thirsty land where no water is," and may say with the Psalmist,

"Thy right hand upholdeth me."

In the "shadow of thy wings" shall I rejoice.
PSALMS LXIII. 10, 11. LXIV. Sinners fall by their tongue.

10. They shall be a portion for foxes] Or jackals; an appropriate speech in the wilderness, where David was; and this prophecy was fulfilled; his enemies were routed in the wild desolate region of the east of Jordan, and their carcases became a prey to the wild beasts there. See 2 Sam. xviii. 6–8; and cp. the similar prophecy in Ps. iv. 24.

11. the king] David calls himself here, “the king,” for reasons already specified, on lxi. 6. — Every one that sweareth by him] By God, see Deut. vi. 13. Isa. lxv. 16; or, it may be, by the King, who is foreseen by David, and is speaking in David, namely, Christ. And so Augustine, “Every one will triumph who swears allegiance to Christ.”

Ps. LXIV.] The form of enmity which is specially deprecated in this Psalm, is the enmity of the Tongue; and in this respect this Psalm resembles Ps. 5, which is also connected with the time of Absalom’s rebellion. Probably it is a lament produced by hearing that Absalom his son was resorting to his father’s counsellors for advice, and that they were conspiring against him. See 2 Sam. xvi. 20–22; xvii. 1–4, 23. The prophecy here delivered, that the counsellors of mischief would perish by their own conspiracy, was fulfilled in their case. Cp. above, on lxii. 10.

3. And bend their bows to shoot their arrows] Rather, make tight their arrows (on their bows). See Iviii. 7; cxxv. 6; and Delitzsch, p. 471.

6. They accomplish a diligent search] Or rather, “We have matured a deep-laid plot;”—he is quoting their words.

7. But God shall shoot at them with an arrow] Suddenly † shall they be wounded. So they shall make their own tongue to fall upon themselves:

8. All that see them shall flee away.

9. And all men shall fear, and shall declare the work of God; For they shall wisely consider of his doing.

10. The righteous shall be glad in the Lord, and shall trust in him; And all the upright in heart shall glory.
Ps. LXV. To the chief Musician, A Psalm and Song of David.

1 PRAISE waiteth for thee, O God, in Sion: And unto thee shall the vow be performed.

2 O thou that hearest prayer, Unto thee shall all flesh come.

3 Iniquities prevail against me: As for our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou choosest, And causeth to approach unto thee, that he may dwell in thy courts: We shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By terrible things in righteousness wilt thou answer us, O God of our salvation: Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6 Which by his strength setteth fast the mountains; Being girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, And the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: Thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when thou hast so provided for it.

Ps. LXV.] The previous suppliary Psalms of David, in his distress and banishment from Jerusalem, are followed by Psalms of Praise sung in the Sanctuary of God. The present Psalm follows appropriately after the foregoing. Here David in the wilderness had expressed his intense yearning for God's presence, and declared that having felt the rapturous ecstasies of spiritual communion with Him in the Sanctuary at Jerusalem (lxiii. 1, 2), he found his reward in being visited by God's comforting grace in his sorrowful banishment from home; "in a dry and thirsty land, where no water was." But now the Psalmist is restored to Jerusalem, and to the service of the Sanctuary (see v. 4); and his love for God's house has been enhanced by separation from it. Cp. xiii. 4, 5; and xiii. 5, 4.

The title assigns this Psalm to David himself; and there are many resemblances in it to foregoing Psalms of David. See the parallel places quoted in the notes to vv. 1—6; and even though it be allowed with some (as Delitzsch) that this title only intends here that it is composed after the model of David, and that it belongs to a later age, yet the tone of it as above described seems to have suggested its collocation in this place. But it may best be ascribed to David himself.

It seems as if David's return to Jerusalem was blessed with a bountiful harvest. See below, on v. 12. And in a spiritual sense (as Athanasius observes), this Psalm describes the beauty of the Earth, fertilized by the rains and dews of Divine grace, and bringing forth rich spiritual harvests, and beautified with the flocks of Christ's hand and pasture, for those who love and serve God, as David did. Cp. Ps. 67.

1 Praise waiteth for thee, O God, in Sion] Or rather, Praise (a) silence to Thee (so Targum), O God, in Sion. See above, xlii. 1, 6, which best explains the sense of these words. Praise waits on Thee in silent faith.

--- the vow be performed] Be paid. See xli. 8; and lxvi. 13.

2. all flesh] Gentiles as well as Jews will be united together in the Sion of Thy Church. See below, on lxviii. 13; and cp. St. Peter's quotation from the prophet Joel, on the day of Pentecost (Acts ii. 17), "I will pour out of My Spirit on all flesh." (Athanasius).

4. satisfied with the goodness of thy house] See xxxvi. 8: "They shall be abundantly satisfied with the fulness of Thy house." The goodness of Thy house means the gifts of the Spirit (Athanasius). of thy holy temple] Of the holiness of Thy temple. Cp. xxxvi. 8. The word for temple here is hekhal, which is used for the tabernacle (1 Sam. i. 9; iii. 3. 2 Sam. xxii. 7. Ps. v. 7: xi. 4; xxvii. 4; xxix. 9.


6. girded with power] Cp. lxviii. 33; xcvii. 1.

7. the tumult of the people] This blessing would be felt by David with deep thankfulness after the suppression of Absalom's rebellion. Much more will it be felt by those who behold the triumph of Christ over all opposition.

9. Thou greatly enrichest it—water] Rather, Thou greatly enrichest it; the river of God is full of water: it never fails like earthly streams.

In a spiritual sense, this is to be applied to the pouring forth of the living waters of the Gospel (Athanasius). when thou hast so provided for it] Rather, for so Thou hast established it; the Corn is established, and the Earth is established for it, by Him. Harvests, whether temporal or spiritual, are not due to man's labour and skill, but to Him. See cxlvii. 8. He prepareth rain for the earth, He maketh grass to grow upon the mountains; and see Isa. lv. 10—12.

The verb here is the same as in v. 6, "settest fast." The Psalmist is here foretelling the gracious outpouring of the Holy Spirit, and the conversion of the Nations of the Earth to Christ (Origen).
Thy paths drop fatness.  PSALMS LXV. 10—13.  LXVI. 1—4.  All shall praise Thee.

10 Thou waterest the ridges thereof abundantly:
    || Thou settlest the furrows thereof:
   † Thou makest it soft with showers:
Thou blessest the springing thereof.
Thou crownest † the year with thy goodness;
And thy paths drop fatness.
12 They drop upon the pastures of the wilderness:
And the little hills † rejoice on every side.
The pastures are clothed with flocks;
* The valleys also are covered with corn;
They shout for joy, they also sing.

PSALM LXVI.

To the chief Musician, A Song or Psalm.

1  MAKE a joyful noise unto God, † all ye lands:
2 Sing forth the honor of his name:
Make his praise glorious.
3 Say unto God, How terrible art thou in thy works!
   * Through the greatness of thy power shall thine enemies || submit them-
   selves unto thee.
4 All the earth shall worship thee, and  shall sing unto thee;
They shall sing to thy name. Selah.

11. thy paths drop fatness] Thy footsteps drop fatness.
12. They drop upon the pastures] The word upon is not in the original, and would be better omitted. Wherever God walks unseen, His footmarks drop fatness: they drop pastures (Heb. neth; Geizen. 524) of the wilderness; that is, green pastures spring up, even in the wilderness, under His feet. The beautiful fresh pastures are like dew-drops, which God lets fall in His gracious progress of benediction over the earth:—
   "Flowers laugh before Him on their beds,
   And fragrance in His footing treads."

This is fulfilled, in the highest sense, in the gracious work of Christ, "coming down like rain on the mown grass: as showers that water the earth" (Ps. lxxii. 6). Origens.
   — the little hills rejoice on every side] Rather, the hills are girdled with joy.

David had said in one of his Psalms, composed in his banishment from Jerusalem by Absalom, that God, by His presence with him in the wilderness, had put more gladness in his heart than could be derived from any increase of corn or wine; see above, on iv. 7. But "godliness has the promise not only of the life that now is, but also of that which is to come" (see 1 Tim. iv. 8); and it may be conjectured that the King's return to Jerusalem was blessed with a bountiful harvest, and that the present Psalm is a song of thanksgiving, chanted in the Tabernacle for this blessing from above. It seems that David's flight was in the summer. See 2 Sam. xvii. 27—39.

Perhaps also this Psalm of Thanksgiving for an abundant harvest was composed on an occasion when that blessing was made more acceptable by the previous famine for three years which occurred in David's reign, and which is described in 2 Sam. xxii. 1, and which seems to have preceded Absalom's rebellion; and that insurrection may have been produced in part by the popular discontent at that time; and Shimel's curses, in 2 Sam. xvi. 7, may have been caused by David's conduct to the house of Saul on that occasion. See 2 Sam. xxi. 6.

But however this may be, this Psalm of Thanksgiving is not only a devout expression of praise for the mercies of God in the natural world, but may also suggest the language of joy and love for His goodness in the world of grace, and for the spiritual harvests of the Gospel. The words of the Psalmist in ver. 9—13, may be adopted (with S. Hilary) by all Christian people in the spiritual Sion for the refreshment of the perennial living waters which flow in the rivers of His grace, and for the blessings which spring up under the feet of Christ, ever present with His people, and for the golden crops which adorn the valleys of the wilderness, and for the flocks which clothe the pastures of His Church; and of them it may be said, with the deepest feelings of spiritual joy,—
   "The pastures have put on their pride,
The white flocks grazing far and wide;
The vales are wrapt in golden grain,
They shout for joy, they sing again."

Ps. LXVI.] The former Psalm was entitled, "A Psalm (miseror) of David, a Song" (shir). The present Psalm is entitled, "A Song, a Psalm," and this is the superscription of the two following Psalms also. "In Psalmos est sonoritas, in cantico est luttitia" (says Augustine). The former word indicates an instrumental musical accompaniment; the latter the vocal utterance, especially in public worship; and this is expressed in the first words of the present Psalm: "Make a joyful noise unto God, all ye lands: sing forth the honour of His name, make His praise glorious."

After the sorrowful tone of the Psalms of David in his exile, the jubilant tone of this Psalm is made more triumphant by the contrast. The present Psalm is an amplification of the foregoing one, and it refers to vows which had been made in the time of distress (see ver. 13, 14), and which are now paid in time of prosperity.

In a spiritual sense, this Psalm may be regarded (with Origen, Athanasius, Theodoret, and others) as expressive of the joy of Christ and of His Church extended throughout the world, after the suffering endured by Him in the days of His humiliation, which led Him up to glory, and purchased for her the gifts of the Holy Ghost. In the Sept. it is called a "Psalms of Restoration," and may be a Passover Psalm. See v. 6.

3. How terrible art thou] See v. 5; above, lxv. 5; and below, lviii. 8.
5 Come and see the works of God:
   He is terrible in his doing toward the children of men.
6 He turned the sea into dry land:
   There did we rejoice in him.
7 He ruleth by his power for ever;
   His eyes behold the nations:
   Let not the rebellious exalt themselves. Selah.
8 O bless our God, ye people,
   And make the voice of his praise to be heard:
9 Which holdeth our soul in life,
   And suffereth not our feet to be moved.
For thou, O God, hast proved us:
   Thou hast tried us, as silver is tried.
11 Thou broughtest us into the net;
   Thou laidst affliction upon our loins.
12 Thou hast caused men to ride over our heads;
   But thou broughtest us out into a wealthy place.
13 I will go into thy house with burnt offerings:
   I will pay thee my vows,
   Which my lips have uttered, and my mouth hath spoken,
   When I was in trouble.
I will offer unto thee burnt sacrifices of fatlings,
   With the incense of rams;
   I will offer bullocks with goats. Selah.
16 Come and hear, all ye that fear God,
   And I will declare what he hath done for my soul.
   I cried unto him with my mouth,
   And he was exalted with my tongue.
18 If I regard iniquity in my heart,
   The Lord will not hear me:
   But verily God hath heard me;
   He hath attended to the voice of my prayer.
20 Blessed be God, which hath not turned away my prayer,
   Nor his mercy from me.

6, the sea—the flood] Or river. The wonders and mercies of the Red Sea and the River Jordan are coupled in one breath, as in ex. 5. Both those were significant and prophetic of greater wonders and mercies in Christ. See on Exod. xiv., Prelim. Note; and on Josh. iii. 7—16. And therefore all the earth is here invited to praise God for them (ver. 4, 8).
 — There did we rejoice] Rather, there we will rejoice. The miracles of the Red Sea and of the River Jordan are ever present to the mind of the Universal Church; in faith she is ever standing on the shore of the Red Sea, and on the banks of the Jordan, and is rejoicing before God for them. This is done especially at Easter, when she reads the history of the Exodus, and at every administration of Baptism, when she com-
PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song.

1 Let God be merciful unto us, and bless us; And cause his face to shine upon us; Selah.

2 Therefore shall the earth yield her increase; And God, even our own God, shall bless us.

3 God shall bless us; And all the ends of the earth shall fear him.

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David.

1 Let God arise, let his enemies be scattered: Let them also that hate him flee before him.

Ps. LXVII.] In the Syriac Version this Psalm is entitled, "A Hymn of an unknown Author," which the people sang when they brought David back over Jordan to Jerusalem (2 Sam. xix. 11, 23, 39, 41). Whatever may be the credibility of this statement, it is certain that this Psalm is an expansion of the foregoing, and displays the spiritual meaning which was in the Psalmist's mind when he thanked God for temporal mercies. He looks beyond the blessings of a bountiful harvest (as he had done in Ps. 65) to the great ingathering of all Nations into the heavenly garner. His prayer is, that "God's way may be known upon earth, His saving health among all Nations," and he utters a song of praise for what he foresees in the far-off distance of the latter days, and what has been justly called "The World's Harvest Home."

1. God be merciful unto us, and bless us; and cause his face to shine upon us! This liturgical prayer is grounded on the priestly Benediction prescribed by God, in Num. vi. 24—26.

In that benediction the word בְּכֵלָה is repeated three times; here Elohim takes its place, and is used once. When read by the light of the New Testament, these two passages illustrate the doctrine of the Trinity in Unity. See above, on Num. vi. 24—26. And as the present Psalm is an invitation to the Gentiles to praise the God of Israel, it was fit that they should be reminded that the Lord of Israel (Jehovah) is the God (Elohim) of the universe. The great doctrine proclaimed in this Psalm is, that "The Lord (Jehovah) He is God Elohim; it is He that hath made us, and not we ourselves;" and that therefore all Nations should join in an universal chorus of praise and thanksgiving to the Lord God of Israel, Who is the Creator, Preserver, and Sovereign of the Universe.

2. Thy saving health among all nations] Or, as the original has it, among all the heathen; and in v. 3, "Let the people praise Thee, O God," means, "Let the nations praise Thee." In this and the following verses there is an appeal to all nations to join in a response of thanksgiving for the divine benediction. Well, therefore, may the Syriac Version say in the title, that here we have a prophecy of the effects of Apostolic preaching to the heathen world (Matt. xxviii. 19, 20); and therefore the Psalm closes with the words, "all the ends of the earth shall fear Him." Cp. xxii. 27. Isa. xlix. 6; Is. lx. 2.

Ps. LXVIII.] This Psalm was used in the Hebrew ritual, as it is now in the Christian, at Pentecost. Observe the preparations made in the preceding Psalms for the glorious revelations of this great Pentecostal Psalm. Psalm 65 opened with the announcement, "Praise waiteth for Thee, O God, in Sion: Thou shalt all flesh come;" and thus a prophetic intimation was given that the Spirit "would be poured on all flesh," as it was at Pentecost, and that all Nations would worship the God of Israel. In that Psalm also we had a vision of the spiritual Harvests which would be gathered in, when God had visited the earth and blessed it with the rains and dews of the Spirit; and that the pastures would be clothed with flocks, tended by the Shepherd's care, Who gave His life for the sheep. See Lev. 9—15. That strain of praise was continued in the next Psalm: "Make a joyful noise unto God, all ye lands; all the earth shall worship Thee" (lxv. 1, 2); and in the next Psalm, the Benediction, which God had appointed to be pronounced on His people Israel, is extended to all nations: "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all Nations. God, our own God, shall bless us; and all the ends of the earth shall fear Him." (lxv. 1, 2, 6, 7).

The descent of the Holy Ghost at Pentecost fulfilled these prophecies. Then our Great High Priest spread His hands in blessing over all Nations. That Psalm, Ps. 67, opened with the Benediction which God commanded the Priests to pronounce on His People (Num. vi. 24—20). The present Psalm begins with the words which were used in the wilderness, whenever the Ark of God set forward in its march; see Num. x. 35. And this Psalm, in v. 7, ("O God, when Thou wentest forth before the people"); refers to the leadership of God, guiding His people in their way from Egypt, through the desert, to the Promised Land.

As in the foregoing Psalm, the sacred Name Elohim, the God of the natural world, took the place of Jehovah (see lxv. 1), by which He revealed Himself to His covenantal people, so it is here. The words used by Moses, when the Ark set forth, were "Rise up, O Lord," they here become "Let God arise;" and for the same reason, because this Psalm is an appeal to all Nations of the Gentile World.
"Let His enemies be scattered."  

**PSALMS LXVIII. 2—6. Extol God; His Name is Jah.**

2 b As smoke is driven away, so drive them away:
3 c As wax melteth before the presence of God,
   So let the wicked perish at the presence of God.
4 But let the righteous be glad;
   Let them rejoice before God:
5 Yea, let them sing praises to His name:
   Extol him that rideth upon the heavens
6 By his name Jah, And rejoice before him.

5 A father of the fatherless, and a judge of the widows,
   Is God in his holy habitation.

6 i God setteth the solitary in families:
   He bringeth out those which are bound with chains:
   But the rebellious dwell in a dry land.

To join in adoring the Lord God of Israel. See vv. 29—32. At the same time, it may be remarked, that though the Name ELOHIM occurs twenty-three times in this Psalm, yet JEHOVAH is not omitted (see see Num. xx. 7, and Jehovah Adonai, v. 20, and Adonai six times, and Shaddai, v. 14. Thus the great truth is declared,—that there is ONE GOD, Who reveals Himself "as sundry times and in divers manners" to men.

But the Psalm looks forward to far greater conquests, even the redemption of the whole World to the sceptre of David, wielded by the hand of Christ. The Jews sung it as a Pentecostal Hymn; and St. Paul has taught us to regard it as a prophecy of the Ascent of Christ to the heavenly Jerusalem, and of the ascension of His Church by His Ascension, and of the gifts of the Holy Spirit, by which His royal enthronization was inaugurated. See Eph. iv. 8—11, referring to v. 8. And the Christian Church has profited by this Apostolic exposition, and has appointed this Psalm to be used on the great Festival of Whitsun Day; and it thus teaches us to regard it as a prophecy of the exaltation of Christ, as universal Conqueror and King, and of the triumphal progress of the Ark of His Church, to which He has promised His perpetual presence, and to which He has given His Holy Spirit, to abide in it continually, till it shall have accomplished its march of victory through the world, when it will be received up into the Holy of Holies of the everlasting Sanctuary in the heavenly Jerusalem. In this Psalm God promises the gift of the Holy Ghost to all who receive the Gospel; and He assures those who preach it that He will deliver them from all their enemies, and that they will be enabled to convert many who oppose the faith; He foretells the character and origin of the Apostles (see v. 27), and the conversion of the Gentiles by their means; and clearly displays the Ascension of Christ into heaven: (S. Athanasius).

1. **Let God arise—flee before him**] As was before observed (Prelim. Note), the Psalmist adopts the words which Moses used whenever he set the Ark forward in the wilderness (Num. x. 33). In all probability these words were uttered when the Ark led the people forward under Joshua, across the dried bed of the Jordan, into the Promised Land, which was to be conquered by their arms (Josh. iii. 6—17); and they were used when the Ark set forth in its victorious course round the walls of Jericho, which fell down after they had been encompassed seven days (Josh. vi. 4, 5, 12—20).

2. **Let God arise**] These words of the ancient Hebrew Church, and of the Church of Christ, when she seeks to emulate the rising up of Christ our God, and the scattering of His enemies, at His glorious Resurrection and Ascension into heaven. In hearing these words, we behold the false gods of the heathen world flying before the face of Christ (Athenagoras, Eusebius, and Lactantius). We see also the scattering of the Jews who rejected Christ. As S. Augustine says, "Jann factum est, ex nescius Christus, Qui est super omnia Deus benedictus in secula" (Rom. ix. 11). "et dilecti sunt Iunicii et alieni" (see note on Jam. i. 27). While the Ark went forth of old, the Jews were gathered (see on Num. x. 25; xiii. 15); but now that they have rejected Christ, Who goes forth in the Ark of His Church, they are scattered.

As in the foregoing Psalm, the benediction which God had promised to the people of Israel by the anointed Priest, is extended to all nations, so the song of triumph with which the Ark of God set forth, has become the watchword of the Universal Church of Christ. Now that Christ has ascended into heaven, and has sent the Holy Spirit from heaven, both the blessing and the song of victory have been made universal by Him.

4. **Extol him that rideth upon the heavens**] Rather, Cast up (a way): so Sept. (apud Symmachus, Aquila, and Arubie) for Him that rideth over the deserts. The Hebrew verb rendered cast up, is natal, and is used in the sense of casting up a highway, in Is. lvii. 14; lviii. 10. "Cast ye up, prepare the way," (see note on v. 4). The Hebrew verb rendered deserts, is arabah. (Cp. Isa. xxiii. 9; xxxv. 1); ch. 31. And thus this passage of the Psalm before us is connected with the Evangelical announcement, "Prepare ye the way of the Lord; make straight in the desert (arabah) a highway for our God." Therefore these words are very fitly used by the Church of Christ when she exhorts her children to prepare a way by missionary enterprise for the triumphal progress of her risen and ascended Lord through the wilderness of heathenism. "Iter factum Christo" (says S. Augustine), "per speciosas pedes evangelizantium pervia sinit ei eorda credentium." And so S. Cyril, who says, "He commands to make the way that leads to heaven itself," and Theodoret here, and S. Gregory (Moral. xiii. 9)—

"Cast up His way, prepare it well, Who rides in might o'er waste and fell; In Jah, His Name unchangeable, Exult before the Lord."—**Koch.**

**By his name Jah**] Rather, His Name is Jah. A solemn declaration. The Psalmist has modified the Mosiac starting words (in v. 1) from Jehovah to Elohim, for reasons suggested above, yet he desires it to be understood that Elohim is Jah, and that Jah is Elohim; that is, the God of Israel and of all nations, (see note on v. 4). When the Ark first enters in Moses' Song, Exod. xv. 2.

5. of the fatherless] Christ said to His disciples, when He was preparing to ascend into heaven, "I will not leave you fatherless," (oppos. John xiv. 18), the word here used by the Sept. Compare what is said below, on the Christian significance of the word, fatherless. He calleth the fatherless, and the widow.

— a judge of the widows. Rather, an advocate (patronus). Christ is the Defender of His Church, which is as a Widow in the world. See Is. li. 1—9.

6. setteth the solitary in families] He setteth those who were solitary. He gathers them to the home of His Church.

—with chair] Rather, into happiness. He unchains the prisoners, and brings them into a happy place. Christ delivers us, who were prisoners, from the hands of Sin and Death; and He
Thou didst send a rain.

PSALMS LXVIII. 7—12.

The Lord gave the word.

7 O God, when thou wentest forth before thy people,
When thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God:
Even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send.a plentiful rain,
Whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein:
Thou, O God, hast prepared of thy goodness for the poor.

The Lord gave the word:
Great was the company of those that published it.

Kings of armies did die apace:
And she that tarried at home divided the spoil.

leads us up to the glory and plenty of heaven. As Athanasius says, This may be compared with the words of Jehovah to Christ in Is. xix. 9, "I will give thee for a covenant to the people, that thou mayst say to the prisoners, Go forth to them that are in darkness. Shalt they feel in the way, and their pastures shall be in all high places?"

— But the rebellions] Rather, only the rebellions. All who do not resist God in Christ, are received by Him into grace and glory. God rebukes in a parable, but others may be refreshed with the dread of God's Holy Spirit, of which He is going to speak. The Psalmist takes up the language of a foregoing Psalm, "Let not the rebellions exalt themselves" (Ps. lxvi. 7).

7. O God, when thou wentest forth 
The Psalmist adopts the triumphant language of Deborah, concerning the victory which God gave to Israel over Sisera, and for obvious reasons, he generalizes it, by changing the Name Jehovah into Elohim, see Jdg. v. 4, 5; and above, Ps. 68, and 77, Prelim. Note. 6.

10. Thy congregation hath dwelt therein: 
Thou, O God, hast prepared of thy goodness for the poor.

The Lord gave the word:
Great was the company of those that published it.

Kings of armies did die apace:
And she that tarried at home divided the spoil.
Wings of a dove.

PSALMS LXVIII. 13—17.

Snow in Salmon.

r Ps. 81. 6.

t Num. 21. 3.

u Ps. 114. 4, 6.

v Deut. 12. 5. 11.

x Ps. 13. 2.

y Ps. 87. 1, 2.

z 102. 13. 14.

a Kings 6. 30.

b Ps. 11. 16, 17.

c Dan. 3. 22.

d Heb. 12. 22.

e Rev. 9. 16.

f Or, even many thousands.

her tent," who was made an instrument in God's hands for the overthrow of His enemies (see Judg. v. 24), and was regarded by the ancient Fathers as a type of the Christian Church (see note above, on Judg. iv. 23). The Church, quickly doing her duty in the storm of battle, would be adorned with garlanded shields (see note above, on Sam. xxx. 21), where they "that tarry by the staff," are made partners with those that go to the battle. The same may be said of every Christian soul which weekly performs its proper task in that state of life to which God has called it.

13. Though ye have lien among the pots—gold] Rather. If (or, when, Heb. in—see Job xiv. 14) ye shall have between the two shepherds, (ye shall be) as wings of a dove, covered with snow and golden plumes with yellow gold. The word rendered shepherds is shephathaim, a dual substantive (and cannot mean pots; for what would be the sense of lying between two pots?) indicating the two compartments, or pens, into which the fold was divided, pastorial or prophetic, 12 The same division may be implied in Gen. xlix. 21,Judg. xvi. 16, which is the best comment on this passage. The root of the word is shephath, to place, to set in order. Compare the words stablum, stall, from stah, stasus. Hence it also signifies hooks set fast in stalls, Ezek. xli. 49. Ps. one, 134.

Primarily, the sense is, when the victory is gained, and the storm of war is past, and when ye have returned from the field of battle to your own homes, and have reclined in peace and quiet (see above, on Gen. viii. 11; xi. 11), ye will be adorned like a dove with wings of silver and pinions of gold.

Israel is compared to a dove in Lxxiv. 19. Cp. i. 11. Hos. vii. 11; xi. 11.

The present Psalm takes up the imagery of a foregoing one, where speaks of the flocks in the pastures, and the irriguous streams fructifying the soil. See on lv. 9—13.

In a Christian signification, the words contain a prophecy that when the Good Shepherd, "Who came to the lost sheep of the house of Israel," and "Who giveth His life for the sheep," hath brought the other sheep which are not of this fold, and when the Church repose between the two shepherds of the Jewish and Gentile flocks, united together as "one fold under one Shepherd, Jesus Christ" (John x. 16), then the whole glory of the heavenly Dove, Who came down at Pentecost, will be upon her; then she will be transfigured, as it were, into the likeness of the Holy Spirit of peace and love, Who brooded over the waters at Creation, and brought the Earth forth into new life (see above, on Gen. i. 1—2), and will reign over the world, symbolized by the Dove bringing the olive leaf of peace and reconciliation to the Church in the Ark in the Flood (see above, on Gen. viii. 11, 12), and Who descended on her Lord at His Baptism, when the birth of the Church dates its origin. See below, on Luke iii. 22.

The ancient Fathers of the Church confirm this interpretation. They used the word σαύπακαν, eleros, or σορτσες in their version of all the Hebrew words instead of the modern shephathaim as signifying the two Dispositions, or Folds of the Hebrew and Gentile Church (so S. Cyril, Theodoret, Euthymius, S. Jerome, S. Augustine). In the words of S. Athanasius, "If the two cleri, i. e. the faithful of the two people" (the Jew and Gentile) "were brought together, the Church would have wings like the Dove of Peace (that is, if your preaching settleth in their hearts), "then they will have the wings of a Dove; that is, the gift of the Holy Ghost;" "they will no longer mind earthly things, but mount to heaven on the wings of the Divine Dove" (S. Cyril); and S. Jerome (on Ezek. xxiii.) says beautifully, "Qui inter duo dor-
Thou hast ascended on high.

PSALMS LXVIII. 18—22.

VICTORY AND GIFTS.

a Acts 1:9, Eph. 4:8, a Judges 1:11
b Acts 2:4, 45, f Heb. in the men.
c I Tim. 1:17
d Ps. 78:60

cp. Ps. 12:20, Ps. 118:22,
Rev. 1:18 & 21
f Ps. 110:6, Hab. 3:13,
g Ps. 111:9, 12
h Num. 21:33

doubling (Gen. 833, 810), i.e. thousands doubled upon thousands. Ye worldly powers may boast your chariots and horses (Ex. 15:19), but the Divine power is incomparably greater.

Rev. vi. 11; ix. 16; and Heb. xii. 22. Jude 14. Attended by these chariots, God revealed Himself at the first Pentecost on Sinai (Deut. xxxiii. 2); attended by these chariots, Christ is gone up to heaven; and attended by these chariots He will come again in glory at the Great Day.

— The Lord is among them, as in Sinai, in the holy place] Rather, the Lord is among them. Sinai (is) in the Sanctuary; that is, Sinai is in Sion: the glory of Sinai is translated to Sion; it is concentrated and consummated there:

"silent waits
All Sinai in the Holy Place."

Kebel.

This was specially true of the Day of Pentecost. Then all the glories of the Law had melted away into the Gospel, and found their fulfillment in the Christian Church. All Sinai was in Sion. It is well observed by S. Hilary, who enlarges on this point, that this Psalm provides a divinely-inspired protest and caution against the error of those who separate the Law from the Gospel, and do not regard the New Testament as enfolded in the Old, and the Old as unfolded in the New.

18. Thou hast ascended on high] Observe the sublime change that has befallen the Lord and his people. The Psalmist is more and more raised above himself by the divine power of the Spirit; his inner eye is quickened and enlightened, and he sees the Lord God in Christ mounting on the clouds of heaven. Cp. Ps. lxxvii. 5: “God is gone up with a shout, the Lord with the sound of the trumpet;" & c. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Who is this King of glory? The Lord of hosts, He is the King of glory.

— Thou hast led captivity captive] That is, Thou hast led a hand of prisoners into captivity,—a notable hand, even Sin, Death, and Satan,—called, as captives, to Thy triumphal car (1 Cor. xv. 55—58, Eph. iv. 8, Col. ii. 15; 2 Tim. i. 10).

Thou hast received gifts for men] Literally, Thou hast received gifts in the men. See the margin, Heb. ba-Adam, in the Adam. So Sept.; that is, Thou hast received them in Thy favor. As St. Paul says of Christ, “He being” (pre-existent) “in the form of God, thought it not robbery to be equal with God, yet He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and, being found in fashion as a Man, He humbled Himself and became obedient unto death, even the death of the Cross; therefore God hath highly exalted Him, and hath given Him the Name that is above every name, that at the Name of Jesus “ (the name which He has as Man): every knee should bow, and every tongue should confess that Jesus Christ is Lord” (Jehovah). See on Phil. ii. 6—11. Christ was obedient as Man; He suffered as Man; and He is exalted and rewarded as Man. See on Matt. xxviii. 18.

The apostle St. Paul thus quotes this passage, in Eph. iv. 7, 8: “When He ascended upon high, He led captivity captive, and gave gifts to men.” This is not a literal citation, but a paraphrase, and coincides with the Chaldean paraphrase here. St. Paul, with divine tact and intuition, seizes the full force of the Psalmist’s prophecy, and places it before us. This is clear from the consideration of Christ’s two Natures in One Person. Christ, who is the Son of God from eternity, came at His Incarnation the nature of Man; and when He ascended into heaven, He received in that Nature as Man the gift of the Holy Spirit as a reward for His suffering in that Nature; and whatever He received in that Nature, that He gives to us. And Kings give gifts at their coronation, and conquerors at triumphs. He, the Second Adam, gives what He receives, for the edifying of His own body, the Church, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. iv. 12, 13). As the same Apostle says, “We are crucified with Christ; we are risen with Christ” (Col. ii. 12; iii. 1); we have ascended with Christ; we “have been made to sit together with Him in heavenly places” (Eph. ii. 6). Whatever He received in our nature He received to give to us. God hath given Him to be Head over all things to His Church (Eph. i. 22); and “of His fulness we all receive, and grace for grace” (John i. 16). See prelim. note.

— Ye, for the rebellious] Or, even in, or among rebels. Christ, after His Ascension, as a King at His Coronation, and a Victor in His Triumph, gave largesses and donatives of life eternal to His enemies. Worldly conquerors lead their foes in chains to death.

In her Office for the Consecration of Bishops, the Church of England, following in the steps of the Psalmist, and of the Apostle St. Paul (Eph. iv. 7, 8. 11—13), “He gave gifts to men; He gave some” (to be) “Apostles,” &c., thus speaks:— “Almighty God, and most merciful Father, Who hast given Thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who, after that He had made perfect our Redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect His Church; Grant, we beseech Thee, to this Thy servant such grace, that he may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord. Amen.” With Thee and the Holy Ghost livest and reignest, one God, world without end. Amen.”

19. Blessed be the Lord—salutation] Rather, Blessed be the Lord day by day; He lifteth up a loud to us. The verb here borne (by me) from the womb” daily; and the sense is the same as in Matt. viii. 17: “He Himself took our infirmities, and bare our sicknesses.” Moses bore the burden of the people in the wilderness; Aaron bore his name on his breastplate. Our King and Priest in heaven bears us on earth.

21. the hairy scalp] The proud, wilful sinner, boasting of his strength, the thick head of hair being an emblem of youthful vigor and beauty, as in Samson and Asahel. 22. from Bashan] See Num. xxi. 33, 35. As Israel was delivered from Og, King of Bashan, and conquered him by God’s might (see Deut. iii. 3—11, 13), so God will enable His Church to overcome all earthly powers (2 Cor. xi. 14; x. 5). The Psalmist speaks specially of Bashan, the kingdom of Og.
I will bring my people again 1 from the depths of the sea:
2 That thy foot may be 2 dipped in the blood of thine enemies,
3 And the tongue of thy dogs in the same.

They have seen thy goings, O God; Even the goings of my God, my King, in the sanctuary.

The singers went before the players on instruments followed after; Among them were the damsels playing with timbrels.

Bless ye God in the congregations, Even the Lord, 3 from 4 the fountain of Israel.

There is 2 little Benjamin with their ruler, The princes of Judah 3 and their council, The princes of Zebulun, and the princes of Naphtali.

Thy God hath 5 commanded thy strength: Strengthen, O God, that which thou hast wrought for us.

Because of thy temple at Jerusalem 6 Shall kings bring presents unto thee.

Rebuke 7 the company of spearmen, The multitude of the bulls, with the calves of the people, Till every one 8 submit himself with pieces of silver: || Scatter thou the people that delight in war.

Princes shall come out of Egypt; 9 Ethiopia shall soon 8 stretch out her hands unto God.

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because it was conquered under Moses, whose victories were a pledge and earnest of those which were achieved by Joshua. Cp. xxxxi. 11; and Num. xxxi. 33; xxxii. 33.

—from the depths of the sea] Not only will I rescue My people from the dominion of powers like Og, King of Bashan, but from perils like those of Egypt and the Red Sea, from which I delivered them by Moses. Cp. Isa. li. 9. Jer. xxiii. 7. 8.

23. That thy foot may be dipped in the blood] Or, That Thou mayest dash Thy foot in the blood. (Greek 456). The beam words seem to be in the sense of Isaiah, where the Messiah is described as treasuring the wine-press of His fury (Isa. liii. 3).

24. In the same] or from thy foes is its portion.

27. There is little Benjamin with their ruler] Rather, Benjamin is the little, their ruler (Genesis 46: 28). The two tribes of the southern kingdom, Benjamin and Judah, in which the Temple was (and which remained faithful to the house of David), are placed first; and two tribes of the north of Israel (Zebulun and Naphtali) are mentioned at this prophetic description of the divine conquest over the heathen world.

Surely, it is not without a divine intimation, that, in this Psalm, He foretells the triumphs of the Gospel among the Gentiles, in consequence of the gift of Pentecost, the first place is given to the tribe of the Apostle of the Gentiles, St. Paul, who was the Benjamin among the Apostolic Patriarchs. See above, on Gen. xxxvi. 16, 17; and below, on Acts ix. 1; and 1 Cor. xv. 8, 9. All the ancient expositors see here a prophecy of the preaching of St. Paul, to whom our Lord appeared after His Ascension, and who derived his Gospel by revelation from Him. See Gal. i. 1. 11, 12. Who is the Benjamin here] (asks St. Athanasius), “but the beloved Apostle of that tribe?” “Paulus signifcari nemo ambiguus,” says St. Augustine. Cp. Thaddaeus, who says, “Paul is the ruler here mentioned.”

—Zebulun, and—Naphtali] Which tribes (as Athanasius and Theodoret remark) coincided with the native country of St. Peter, St. Andrew, St. John and St. James, St. Philip, and other Apostles.

30. Rebuke the company of spearmen] The word rendered spearmen is couch, a reed, which sometimes signifies a spear. The sense here is, Rebuke the beasts of the reed (Sept., Vulg., congius, and many modern expositors), that is, the earthly powers opposed to thy people. The Power of Egypt, the Enemy of God, was typified by the beast of the reed, the Leviathan (see Isa. xix. 1. 6; xxvii. 1; xxxvii. 7); and as the

Power of Egypt was a symbol of the enemies of the Church of God, therefore the beasts of the reed are, in Scriptural language, the heathen enemies of man; as has been shown at large in the notes on Job xi. 16; xii. 1. The Targum approaches near the sense by rendering the words, the army of the wicked; and so S. Athanasius here. The word here used for rebuke by the Sept. (ἐπιθύμησιον) is that which is employed in the Gospel to denote Christ’s action in rebuking our worldly sinner (Matt. xxi. 18; xvi. 22; Mark i. 25; iii. 12. Luke iv. 41, ix. 42. Cp. Jude 9). It is remarkable that the reed of Egypt, the papyrus, was made instrumental in saving the life of Moses, the Hebrew Legislator, the Author of the Pentateuch, and in disseminating copies of the Holy Scriptures throughout the world. See above, on Exod. ii. 2.

—The multitudes of the bullocks] The proud and godless: the “fat bulls of Bashan” (Ps. xxxii. 12).

—The calves of the people] The Ephesians of heathenism. See above, on Judges iv. 12—14; and Ezek. xxxix. 18. Amos iv. 1:—Hear this word, ye kine of Bashan.”

—With pieces of silver] Doing homage to Thee.

31. Princes shall come out of Egypt] The Psalmist had just said, “Rebuke the beasts of the reeds,” Rebuke the power of Egypt, and of all powers, symbolized by Egypt, hostile to God and His Church; and he now promises that Egypt herself will send forth kings or princes envoys as proselytes (Sept., Targum). Cp. the prophecy in Isa. xix. 19—21. The record of the Day of Pentecost speaks of many from Egypt and the parts of Libya toward Cyrene (such is the meaning of the original), who saw the miracle of that day, and listened to the sermon of St. Peter (Acts ii. 10, 42). Apollos came forth from Alexandria to preach the Gospel (Acts xviii. 24); and Ecclesiastical History records the names of such noble envoys of the Gospel in Egypt, as St. Mark and Pantecenus, and St. Clement and Origen, St. Athanasius, and others.

—Ethiopia shall soon stretch out her hands] Literally, shall make them run, shall dart them forth, in eager ejaculations of prayer and praise to God. Compare the prophecy in Ps. lxxvi. 8—10. Isa. xiv. 14. Zeph. iii. 10. Ethiopia stretched out her hands to God, in the chamberlain of Candace, reading Isaiah the Prophet, and evangelized by St. Philip. See below, on Acts viii. 26, 27; and S. Hilary, S. Athanasius, and Theodoret here.
PSALMS LXVIII. 32—35. LXIX. 1, 2. 

Save me, O God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him shall the heavens and earth be lifted up, that he may judge all the nations with truth; Lo, he doth send out his voice, and that a mighty voice.

34 a Ascribe ye strength unto God: His excellency is over Israel, And his strength is in the clouds.

35 O God, b thou art terrible out of thy holy places: The God of Israel is he that giveth strength and power unto his people. Blessed be God.

PSALM LXIX.

To the chief Musician upon Shoshannim, A Psalm of David.

1 SAVE me, O God; For the waters are come in unto my soul.

2 A sinketh in deep mire, where there is no standing:

I am come into deep mire, where the floods overflow me.

33 Sing unto God, ye kingdoms of the earth] An appeal which will have its response at that great Day, when the voice will be heard from heaven, saying, “The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever” (Rev. xvi. 15).

Ps. LXIX.] The occasion on which this Psalm and the three following Psalms were written, which conclude the Second Book of the Psalter, was probably the same as that which gave birth to the last four Psalms of the First Book of the Psalter (Psalms 38, 39, 40, 41), viz., the last stage of David’s life, when he was brought very low by old age and weakness of body; and when his own son Adonijah took advantage of his enfeebled condition, and rose up in rebellion against him, and usurped the throne which was designed for Solomon; and when Adonijah offered sacrifices at Jerusalem, and covered his rebellion by a cloak of religion, and was abetted by Joab, the captain of David’s host, and by Abiathar the priest, conspiring against their royal Master.

By the mercy of God, hearkening to prayers such as are contained in this and the following Psalm, and in Psalms 38, 39, 40, and 41 of the First Book of the Psalter, David was miraculously raised up from his bed of sickness, and confounded his enemies, and went to the Council which he had assembled of the nobles and people of Israel, and presented to them the pattern of the Temple, and Solomon his son and successor. See the Pulpit Note on 1 Kings i., and 1 Chron. xxviii.

In these his sufferings and resuscitation, David was a signal figure of Christ Himself, in His Passion and Resurrection from the grave.

The following Psalm is appointed for use on Whitsun Day. The present Psalm is a Passion-Psalm, appointed for use on Good Friday. In the Sarum use, and Latin use, it is appointed for the eve of Christ’s Passion (Maundy Thursday), as are also the next eight Psalms, viz., Psalms 69, 70—77.

This sequence (viz., the position of this present Passion-Psalm immediately after a Pentecontad Psalms) is remarkable. It serves to bring out visibly a great principle, which pervades the prophetic Books of Holy Scripture, viz., the principle of Recapitulation (see below, Introduction to the Apocalypse, pp. 151, 152). After the Holy Spirit has displayed a prophetic view of future events, and has brought them to some great consummation (such as that of the Day of Pentecost, exhibited in the foregoing Psalm), He returns to the same point from which He had set out, and exhibits the same events in an amended and clearer outline, and extends the prospect beyond the point which He had formerly reached. Thus, if we may so speak, the sublime scenery of Prophecy is displayed in successive ridges of mountain ranges; or, to use another figure, the glorious sea of Prophecy rolls on in successive waves. So it is here. David had said in Psalm 54, “Save me, O God!” and that Psalm had opened a series of Psalms foreshadowing the sufferings of Christ in the afflictions of David, and leading through the deep sorrows of Gethsemane and Calvary to the glorious heights of the Resurrection, Ascension, and the Giving of the Holy Ghost, in the 68th Psalm.

We are now arrived at the 69th Psalm. That Psalm opens with the same words, “Save me, O God!” Here the suffering Messiah speaks in David. It is a Passion-Psalm, followed by two others of a similar character. All these Psalms are used on the eve of the Passion, in the Latin Church; and, like the former series of Psalms, they carry us on through scenes of sorrow to visions of glory, even more dazzling than those the imagination had been revealed to us in the splendid imagery of the great Pentecontad Psalm, the 68th. This series culminates in the universal dominion of Christ, displayed in the Psalm of Solomon, the son of David, the 72nd Psalm, which closes the Second Book of the Psalms, See the Pulpit Note to that Psalm.

The present Psalm is inscribed “A Psalm of David” on Shoshannim, or Lilies; on which see above, Ps. 45. One jubilant Psalm, the 45th, has this inscription; and two supplicatory dirge-like Psalms, i.e., the present Psalm and the next, are found in the Sarum Psalter.

With the exception of the 22nd Psalm—the great Passion-Psalm—no Psalm is so frequently quoted in the New Testament as the present. Those quotations leave no room for doubt, that He Who speaks in David here, is no other than He Who came from David after the flesh, and Whose coming from David was foreknown by David (see St. Peter’s assertion in Acts ii. 19—32), and Who was “in the loins” of His father David, when he wrote these words (cp. Heb. vii. 10), and spoke by him. See John ii. 17; xx. 25. Acts i. 20. Rom. xi. 9; xv. 3. In the Syriac Version the Psalm is entitiled, “a Prophecy of Christ’s Passion, and of the reprobation of the Jews for their sins.” As to the authorship and primary occasion of the Psalm, the title ascribes it to David, and it bears great resemblance to Ps. 40, which is ascribed to David. Cp. lxix. 2. 14 with xl. 2; lxix. 4 with xl. 12; and xliv. 31 with xiv. 7; and xlv. 32—36 with xlv. 14—17. The Psalm is ascribed to David by St. Paul, Rom. xi. 9. See v. 22. Cp. Delitzsch, p. 523. As to the allegations grounded on vv. 21. 30, that the Psalm could not have been written by David, see the notes on these passages.

1, 2. the waters are come in unto my soul—the floods overflow me] Such words as these were very suitable for David in his distress in his last days (see Pulpit Note). And in those words we hear the voice of the Divine Antitype of the Prophet Jonah (Matt. xii. 40), in His death and burial; and are reminded of the Prophet’s prayer in the sea (Jonah ii. 2—9).
3. My throat is dried] Though I am in “deep waters where the floods overflow me,” yet “my throat is dried.” Here is an evidence of the prophetic character of this Psalm. It could not be literally true of David. But it found its accomplishment in Him Who had “a baptism of suffering” to “be baptized with” (Matt. xx. 22), and Who, when He was immersed in that baptism, cried, “I thirst” (John xix. 28).

4. Mine enemies wrongfully] Rather, they that hate me without a cause, as our Lord Himself quotes the words, applying them to Himself in John xv. 55, where they stand as in the Septuagint here.

— are mighty] As Joab and Abiathar were, who conspired at this time with Adonijah against David; and as the Rulers and Priests were, who conspired against Christ.

— I restored that which I took not away] Christ suffered for sins which He never committed; “the Just for the unjust” (1 Pet. iii. 18).

5. Thou knowest my foolishness; and my sins are not hid from thee] David might well regard his own sufferings, in the rebellion of Adonijah, as a punishment for his own sins, especially in the matter of Uriah the Hittite, and as a fulfilment of Nathan’s prophecy, “The sword shall never depart from thy house.” See Prelim. Note on 2 Sam. xi., and 2 Sam. xii. 10.

To the sense in which these words are to be understood when spoken by Christ, Who “know no sin,” see above, on xl. 12. “Mine iniquities have been holden upon me, that I am not able to look up; they are more than the hairs of mine head.” God forbid, says S. Augustine, that we should understand such words as these as spoken by our Divine Head In His own Person, and concerning Himself; they are the words of His Body the Church joined to Him her Head, and speaking by Him. He committed no sin, but He took on Himself the sins of all; and He is speaking of His members, whose sins He took, in order that they might be delivered from their guilt, and power, and punishment, and who are united in Him. So also S. Hilary and S. Athanasius here.

6. I am weary of my crying: my throat is dried:

Mine eyes fail while I wait for my God.

They that hate me without a cause are more than the hairs of mine head:

They that would destroy me, being mine enemies wrongfully, are mighty:

Then I restored that which I took not away.

O God, thou knowest my foolishness;

And my + sins are not hid from thee.

Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake:

Let not those that see thee be confounded for my sake, O God of Israel.

Because for thy sake I have borne reproach;

Shame hath covered my face.

I am become a stranger unto my brethren,

And an alien unto my mother’s children.

For the zeal of thine house hath eaten me up;

And the reproaches of them that reproached thee are fallen upon me.

When I wept, and chastened my soul with fasting,

That was to my reproach.

I made sackcloth also my garment;

And I became a proverb to them.

They that sit in the gate speak against me;

And I was the song of the + drunkards.

But as for me, my prayer is unto thee, O Lord, in an acceptable time:

O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

Deliver me out of the mire, and let me not sink:

Let me be delivered from them that hate me, and out of ° the deep waters.

7. The language of the Psalmist here bears a striking resemblance to that of Job, xix. 18—19. Both were typical of Christ: see the note there. Both console themselves in their sufferings with the prospect of Resurrection to glory. Both are brought together, before the mind of devout worshippers in the Church of England in the services of June 13.

9. The zeal of thine house hath eaten me up] At this time David had shown great zeal for the house of God, by making vast preparations for it. See 1 Chron. xxviii. 11—19. St. John assures us that these words are to be applied to Christ (John xii. 17).

— the reproaches of them—fallen upon me] St. Paul teaches us that these words are spoken by Christ (Rom. xv. 3).


11. A proverb] The language of Christ’s enemies was, “Say we not well that Thou art a Samaritan, and hast a devil?” (John viii. 48). And Christ was even called “that deceiver,” by the rulers of Jerusalem. Matt. xxvii. 63. See also 1 Cor. xii. 3.

12. They that sit in the gate] The rulers and elders. Job xxix. 7. — speak against me] Rather, talk about me; make me a theme of common conversation. See Genesis, 788.

— the song of the drunkards] Not only the magistrates talk of me, but the drunkards sing ballads about me.

He Who is adored by Angels, was thus treated by high and low in His own city, Jerusalem; as David had been.
Let not the waterfalloverflow me, neither let the deep swallow me up, and let not the pit shut up my mouth upon me. 

Hear me, O Lord; for thy lovingkindness is good. 

Turn unto me according to the multitude of thy tender mercies. 

And hide not thy face from thy servant; for I am in trouble: hear me speedily. 

Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. 

Thou hast known my reproach, and my shame; and my dishonour: mine adversaries are all before thee. 

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. 

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. 

Let their table become a snare before them: for their sin. See Rom. xii. 7-10; and S. Athanasius and other ancient expositors here; and the sin for which the Jews were rejected was, we know, that sin which is described in this Psalm,—the crucifixion of Christ. See Matt. xxviii. 32. 38. Luke xxi. 51; xiii. 35; and below, on 1 Thess. v. 2. 

The question, therefore, which has been discussed concerning the morality of such imprecautions as these, seems to have been placed by some on a wrong footing. It has been alleged, that David is here speaking of his personal enemies, and that such language as this is, the language of unwarrantable passion; that it is the uncharitable utterance of a cruel and vindictive spirit, and altogether alien from that spirit which breathes in the Gospel. The character of the Old Testament itself has been involved in this accusation. "Nowhere" (it is said) "does the vindictive spirit of the Ancient Dispensation burn more fiercely than in the imprecautions of the 69th, and 137th Psalms." (Staunton, Lect. ii. 153.) But this seems to be altogether an incorrect statement of the case. Personally, David was a man of a gentle and forgiving temper, as was seen in his forbearance towards Saul, and in his lament upon him, and in his conduct to the murderers of Ishbosheth, and in his tears over Absalom. But David was something more than a man and a king; he was a prophet, "borne aloft by the power of the Holy Ghost" (see 2 Pet. i. 21); and he here speaks as such. The Holy Ghost speaks in him; as he himself says, "The Spirit of the Lord spake by me, and His Word was in my tongue" (2 Sam. xxiii. 2). "The Spirit of Christ was in him" (1 Pet. i. 11); and he was the pregoner of Christ. Being a Prophet, he knew that Christ would come of the fruit of his loins (Acts ii. 30). In this Psalm, as we know from the New Testament (see Prelim. Note; and ep. Theodoret here), Christ speaks in David. The question, therefore, is not whether these words are excusable in the mouth of David, but whether Christ has a right to use them or not. Surely He has. He is Lord of all; He is Judge of quick and dead. And if He has not a right to use them, how could we account for the words which He denounces in the Gospel on Chorazin and Bethsaida, on the Scrites and Pharisæes, and on Judas (Matt. xxvi. 24), who was the incarnate of thankless and treacherous Judaism, and was its emblem and epitome in its sin and its doom? (Rev. xvi. 15.) And (with reverence be it said) how can we believe His own assertion, that He will say at the great day, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels?" (Matt. xxv. 41.) And how can it be true, that all who have initiated the Jews in their sin of rebellion against Christ, will then cry to the mountains and rocks to fall upon them, and hide them from the wrath of the Lamb? "For the day of His wrath is come; and who shall be able to stand?" (Rev. vi. 15.) The truth is, that the words here uttered, are uttered in mercy. They were designed to be a solemn prophetic wearing against the commission of that sin, which, in spite of these
Let their eyes be darkened.  PSALMS LXIX.  23—30.  I will praise the name of God.

And that which should have been for their welfare, let it become a trap.

23  a Let their eyes be darkened, that they see not;
And make their loins continually to shake.

b Pour out thine indignation upon them,
And let thy wrathful anger take hold of them.

25  a Let their habitation be desolate;
And  b let none dwell in their tents.

For  d they persecute  him whom thou hast smitten;
And they talk to the grief of  d those whom thou hast wounded.

3  a Add  j iniquity unto their iniquity:
And let them not come into thy righteousness.

Let them  b be blotted out of the book of the living,
And  not be written with the righteous.

But  I am poor and sorrowful:
Let thy salvation, O God, set me up on high.

k I will praise the name of God with a song;
And will magnify him with thanksgiving.

words, the Jews committed, in rejecting and crucifying Christ, and on account of which, the woes here denounced have overtaken them. See B. Augustine here; and Sermon 56. And these words ought to be read with a distinction of all who now read them from imitating that sin of the Jews. And surely the warning becomes still more solemn, when it is remembered that the sin of despising Christ, now that He is risen from the dead, and has ascended into heaven, and has sent the Holy Spirit from heaven, is far more becometh than that of the Jews, who cried, "Crucify Him! crucify Him!"

Minus peecauissent Judaei crucifigentes Christum in terrâ ambulante, quam qui contemnunt in calo sedentem (Deque lecto, 35). Since, therefore, the word signifies, "since we have been warned by the wicked voice of the prophetic God, let us shun their sin and punishment; and thus the enemies of Christ and the Church may be made conducive to our good."

It is a sublime vision which these words open to us. We see the Cross itself become a Prophetic Seat, a Royal Throne, a Judicial Tribunal; and we behold the suffering Messiah here displayed as a Prophet, King, and Judge, and we hear Him pronouncing a prophetic warning, a royal decree, a judicial sentence with His dying breath.

Compare what has been said above on Ps. 35, Prelim. Note; and on lv. 15; and below, on cxx. 6—20; and Rom. xi. 14. Christ here both in David; and 'let them become a snare,' God had prepare a table of spiritual food for His people. He gave them the Tables of His Law; He gave them the living bread of His Word, which may be called their Table (Origin, Hilary, and Jerome); He gave them the Table of the Sacrificial Rites (Ohra). But all these spiritual tables of the Jews have been converted by them into a snare by their rejection of Christ. He is set for the fall of some, and the rising of others (Luke ii. 34; xx. 1. Pet. ii. 7), and is a savour of death to those who perish, as well as a savour of life to those who receive Him (2 Cor. ii. 16).

—and that which should have been for their welfare, let it become a trap! Or rather, And let it be a trap to them in their security. That is, when they think themselves secure, and as if they had despised thee, when they count their enemy (1 Thess. v. 3), let them be taken as a prey. The Sept. (which seems to have read le-thelammonia) renders the words, "for retribution," and St. Paul (Rom. xi. 9) adopts these words, as he was known to his readers, who had that version, and as containing what was quite true, and was virtually contained in the passage.

23. Let their eyes be darkened! The blindness of the Jews is the punishment they endure for refusing to see wisdom. He is the Light (Matt. xiii. 13—15. Rom. xi. 25). "Cacitas cordis et pecatum est, et pecca pecati, quâ cor superbum dignâ animâdversione punitur." (S. Augustine, Julian Pelagian, v. 3). Observe the Divine retribution of the Jews. They gave gall and vinegar in their food, and drink to Christ; and their own spiritual food and drink has become a snare to them. His eyes were blindfolded, their eyes are darkned; His loins were scourged, their loins are made to suffer.
Let all praise God.  PSALMS LXIX.  31—36.  LXX.  1—4.  Make haste to help me.

1 This also shall please the Lord
Better than an ox or bullock that hath horns and hoofs.

2 Let all praise God.  PSALMS LXIX.  31—36.  LXX.  1—4.  Make haste to help me.

2 Let the heaven and earth praise him,
The seas, and every thing that moveth therein.

3 For God will save Zion, and will build the cities of Judah:
That they may dwell there, and have it in possession.

4 The seed also of his servants shall inherit it:
And they that love his name shall dwell therein.

PSALM LXX.
To the chief Musician, A Psalm of David, * to bring to remembrance.

1 MAKE haste, a O God, to deliver me;
Make haste † to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul:
Let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame
That say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee:
And let such as love thy salvation say continually, Let God be magnified.

31. an ox or bullock that hath horns and hoofs] Literally, an ox, even a bull (a male), horned and hoofed, that is, an animal clean dividing the hoof, and having horns, i.e. of mature age for sacrifice. On the reference of these words to David's personal history at this time, see above, on v. 22; and compare the similar words in the other Passion-Psalms (xl. 6). This sentence may illustrate the principle on which the Gospel of St. Luke, who speaks most of the sacrificial character of Christ as a Victim and a Priest, is symbolized by the ox. See below, Introlog. to St. Luke's Gospel, p. 162.

35. build the cities of Judah] i.e. fortify them. It has been alleged by some recent critics, that these words could not have been used by David. But surely David would desire that which we know was done by Solomon his son (1 Kings ix. 15. 2 Chron. vii. 3, 4; and by Rechobom, his grandson (2 Chron. xi. 6—10). Cp. the phrase, to which a similar objection has been made, in Ps. li. 18.

This prayer is fulfilled in a spiritual sense by the edification of the cities of Judah, namely, churches of Christ, by the gift of the Holy Ghost, purchased by His Passion. See St. Hilary here, who disavows all expectation of a rebuilding of the literal Temple.

36. The seed also of his servants shall inherit it] Notwithstanding Adonijah's rebellion and usurpation of the throne designed for Solomon, the divinely-appointed successor of David, the seed of God's servant shall inherit it. This declaration reaches forward to Christ; and the other great Passion-Psalms concludes with a similar assurance (Ps. xxi. 30, 31), as does the prophecy of the Passion in Isa. liii.

Ps. LXX.] The two following Psalms are a sequel to the foregoing. In the Sarum use and the Latin use, this Psalm, as well as the foregoing and the following, are appointed for the Eve of Christ's Passion. The present Psalm is almost a repetition of the latter part of Ps. lx. xv. 13—17. And thus we see these two Passion-Psalms, which are appointed for use in our Church on Good Friday (Ps. 40, and Ps. 60), brought into close connexion with one another.

The range of Ps. 40 is extended and generalized by the use of Ehlim here for Jehovah. Cp. xl. 13 with lxx. 1; and xl. 4 with lxx. 4. Cp. above, Prelim. Notes to Ps. 67 and Ps. 68.

This Psalm is inscribed "to bring to remembrance," as is the 38th Psalm. See Prelim. Note.

To the Christian reader, it is like a memorial of Christ's Propitiatory Passion; and in it the devout penitent, who is united to Christ, may plead with God the meritorious efficacy of that Passion as his atonement with God. It has been already observed, that the primary occasion, to which this group of Psalms belongs, which closes the present Book, the Second Book of the Psalter (viz. Psalms 69, 70, 71, 72), appears to have been the same as that to which the composition of those Psalms which closed the First Book of the Psalter (Psalms 38, 39, 40, 41), viz. the time just before David's death, when he was reduced to great weakness of body (see 1 Kings i. 1—4), and when he was also severely vexed and harassed by enemies of his own household, when his son Abijah rebelled against him, and when Joab, his chief captain, and Abiathar the chief Priest, joined in the conspiracy and insurrection.

David was then reduced to the lowest depth of suffering, but God was gracious to him, and heard his prayers, and lifted him up by a marvellous resurrection, and delivered him from all dangers, and enabled him to go forth into the great congregation, and to declare God's praises to the assembled princes and people of Israel. See above, Prelim. Note to 1 Kings i., and to 1 Chron. xxviii., and to Ps. 39.

In that weakness and distress, David was a figure of Christ in His sufferings, and in the conspiracy of His adversaries against Him; and as David rose from his bed of sickness, and went forth from his sick chamber, and "stood upon his feet," in the presence of the assembled Israel, with Solomon at his side, his son and successor, and thus the Monarchy of Israel was seen to be continued and firmly established; so after His Passion, Christ arose gloriously from the grave, and ascended into heaven, and glorified, as it were, the martial victories of David with the peaceful dominion of Solomon, in infinite glory, majesty, and bliss for evermore.
Cast me not off in old age, PSALMS LXX. 5. LXXI. 1—11. when strength faileth.

Ps. LXXI.] This Psalm has no title, probably because it is a continuation of the foregoing. It is a collection of sentences from various other Psalms (22, 25, 31, 35, 38, 40), as may be seen in the margin. It was written in David’s old age (see 9, 19), and prepares the way for the appearance of Solomon his son in the following Psalm; and, being formed out of other Psalms, it serves the purpose of showing that David, at the close of his life, “gathered up and set his seal to” the sayings which he had uttered in the former Psalms; and sums these up, as it were, in the person of Christ suffering on the Cross, and triumphing thereby.

It has been already observed, that this and the following Psalm, as well as the foregoing ones, belong to the last days of David, when he was suffering from sickness and weakness of body, and when he was distressed by the unnatural rebellion of his son Adonijah, and by the treachery of Joab and Abiathar. See above, Drelin. Note to Ps. 70, and Drelin. Note to 1 Kings 1., and to 1 Chron. xxviii., xxix.

This Psalm is appropriately appointed by the Church of England to be used at the “Visitation of the Sick.” In the Sarum use, and in the Roman use, this Psalm (as well as the two foregoing ones and six following) is appointed for use on the Eve of Christ’s Passion.

A. *the wicked—unrighteous—wret.* Probably Joab, and David’s own son Adonijah. See the following note; cp. v. 10—13.

T. a wonder] A prodigy, or portent (Sept., Vulg.), Heb. *mikveh, which is rendered *sign* in Ezek. xii. 6—11; xiv. 24—27; and so our Lord, in His sufferings, was described as “a *sign which shall be spoken against*” (Luke ii. 34). And this seems to be the meaning here; “the Cross was to the Jews a stumbling-block, and to the Greeks foolishness” (1 Cor. i. 23).

Ps. LXXI.

1. IN *a* thee, O Lord, do I put my trust: Let me never be put to confusion.

2. *Deliver me in thy righteousness, and cause me to escape: Incline thine ear unto me, and save me.*

3. *Thou hast given thy commandment to save me; For thou art my rock and my fortress.*

4. *Deliver me, O my God, out of the hand of the wicked, Out of the hand of the unrighteous and cruel man.*

5. For thou *art* my hope, O Lord God: *Thou art my trust from my youth.*

6. By thee have I been holden up from the womb: Thou art he that took me out of my mother’s bowels:

7. My praise shall be continually of thee.

8. *Let my mouth be filled with thy praise And with thy honour all the day.*

9. *Cast me not off in the time of old age; Forsake me not when my strength faileth.*

10. For mine enemies speak against me;

And they that *lay wait for my soul* take counsel together,

11. Saying, God hath forsaken him:

Ps. 40. 17. *But I am poor and needy:* Make haste unto me, O God:

Ps. 141. 4. *Thou art my help and my deliverer; O Lord, make no tarrying.*
Perseute and take him;
For there is none to deliver him.

"O God, be not far from me:
O my God, make haste for my help.

Let them be confounded and consumed that are adversaries to my soul;
Let them be covered with reproach and dishonour that seek my hurt.

But I will hope continually,
And will yet praise thee more and more.

My mouth shall shew forth thy righteousness and thy salvation all the day;
For 't I know not the numbers thereof.

I will go in the strength of the Lord God:
I will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth:
And hitherto have I declared thy wondrous works.

Now also 't when I am old and grayheaded, O God, forsake me not;
Until I have shewed 't thy strength unto this generation,
And thy power to every one that is to come.

Thy righteousness also, O God, is very high,
Who hast done great things:
"O God, who is like unto thee!

Thou, which hast shewed me great and sore troubles,
Shalt quicken me again,
And shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness,
And comfort me on every side.

I will also praise thee 't with the psaltery, even thy truth, O my God:
Unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee;
And my soul, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long:
For 't they are confounded, for they are brought unto shame, that seek my hurt.

I will go forth in God's strength, PSALMS LXXI. 12—24. and declare His praise.

12 "O God, be not far from me:
O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul;
Let them be covered with reproach and dishonour that seek my hurt.

14 But I will hope continually,
And will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day;
For 't I know not the numbers thereof.

16 I will go in the strength of the Lord God:
I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth:
And hitherto have I declared thy wondrous works.

18 Now also 't when I am old and grayheaded, O God, forsake me not;
Until I have shewed 't thy strength unto this generation,
And thy power to every one that is to come.

19 Thy righteousness also, O God, is very high,
Who hast done great things:
"O God, who is like unto thee!

20 Thou, which hast shewed me great and sore troubles,
Shalt quicken me again,
And shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness,
And comfort me on every side.

22 I will also praise thee 't with the psaltery, even thy truth, O my God:
Unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee;
And my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long:
For 't they are confounded, for they are brought unto shame, that seek my hurt.

16. I will go] Out of my chamber of sickness into the public assembly of Israel. See the foregoing note; and I will there "make mention of Thy righteousness." So he did.

17. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. See above, on 1 Chron. xxviii. 9; and see on Ps. xi. 10, which belongs to the same period of David's life.

20. Thou shalt quicken me (or us) again, and increase my greatness, and comfort me by the glories of my royal seat, first in Solomon, and much more in Christ, and in my own Resurrection through Him. See 2 Sam. vii. 16. 18—20. Ps. xvi. 11; xvii. 15. Acts ii. 31.

22. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. See above, on 1 Chron. xxviii. 9; and see on Ps. xi. 10, which belongs to the same period of David's life.
Ps. LXXII.] This Psalm follows, in a natural order, after the preceding. The present Psalm is supposed by ancient expounders to have been written for Solomon, but Targum describes it as given by the hand of Solomon, that is, as dictated by the Holy Spirit to Solomon; and this opinion is confirmed by the uniform use of the Hebrew preposition prefixed to Solomon's name in the title of the Psalms, and is accepted by almost all modern interpreters, who regard it as a Psalm of Solomon. 

Cp. *Liææiæiæ* ii. 247; *Delitzsæh*, 552; Key, 157.

There is something very beautiful and interesting in the conjunction of these two Psalms. In the foregoing Psalm we saw the design of the ancient Psalms, and his successor, to the assembled nobles and people of Israel; we heard the prophetic utterances of David the King, the progenitor and type of Christ, especially in his sufferings and victories. And now we present the Psalm we see at his side Solomon, his son and successor (whose name signifies peaceable), another progenitor and type of Christ, especially as a Prince of peace, and as the Builder of the Temple, the type of the Church of Christ; and we have in this Psalm a prophecy, uttered by Solomon in Christ's name, of His universal and everlasting dominion.

Accordingly, this Psalm is prefixed in the Latin use for the Festival of Epiphany, and in the Sarum and Latia use for Trinity Sunday also, and in the Sarum and Gregorian use for the Festival of the Nativity.

This conjunction of David and Solomon, the two types of Christ in two different vespers, serves to engage us in greater cleanness and fulness the character and office of Christ, as Lord of battles and Prince of peace. The reader will bear in mind that this subject is treated in a similar manner at the beginning of the First Book of Kings, and also at the end of the First Book of Chronicles. Solomon succeeded to the throne while David his father was yet alive; and in both those portions of Holy Scripture the monarchy of David is seen, as it were, glistening imperceptibly by the gentle flow of a continuous stream into the monarchy of Solomon, and blending itself with it, and presenting a prophetical figure of the Monarchy of Christ. See above, *Introdo. to Samuel*, p. xiv.; and on 1 Kings i. 34; and *Prelæia. Note* to 1 Kings ii.; and on 1 Chron. xxvii. 11.

Similarly, at the close of this the Second Book of the Psalms, David, the King and Conqueror, prepares the way for his son and successor Solomon, the Peaceable King, the Builder of the Temple; and Christ, by His Spirit in David having spoken of His sufferings, now proceeds to speak by the same Spirit in Solomon of the "glory that should follow" in the universal subjection of all nations to His sway (see 1 Pet. i. 11). As the sufferings described in the foregoing Psalms exceeded the sufferings of David, and are only hinted at in David (see on xix. 21, "They gave me guilt to eat"), so the glory described in the present Psalm far transcended that of Solomon, and is only seen verified in Christ. Even the Chaldee Targum describes this Psalm as a prophecy concerning King Messias; and R. Solomonos allows that the earlier Hebrew expounders understood this Psalm in this sense; and all the early Christian interpreters agree in this opinion. "In Solomon" (says Tertullian, Adv. Marcion, v. 9) "no nation is blessed;" but, as this Psalm foretells, all nations are blessed in Christ; and Augustine says, "Many things are uttered in this Psalm which cannot be applied literally to Solomon, but which are most aptly fitted to Christ, of whom Solomon was a type" "It caus est verum Solomon, hoc est, verum Pacificum." So Justin Martyr, *Exeæiæiæ*, S. Jerome, S. Athanasius, S. Augustinæ, and Dr. Pusey on *Daniel*, 479-482.

1. *Give the king* Solomon here prays to God for wisdom and justice, that he may be qualified to judge the people committed to his trust. This accords with Solomon's history, of whom we read, that at his accession he went to the high place at Gibeon, "the great high place where the Tabernacle was," and there prayed to God, "Give Thy servant an understanding heart to judge Thy people" (1 Kings iii. 4-9). He had learnt this prayer from the lips of David his father, who, on the eve of his death had said, "Give unto Solomon my son a perfect heart to keep Thy commandments, Thy testimonies, and Thy statutes" (1 Chron. xxix. 19), and had said, "The Lord hath chosen Solomon my son to sit upon the throne of the kingdom. And He said, I will establish his kingdom forever, if he be constant to do My commandments and My judgments" (1 Chron. xxviii. 5-7).

Solomon here prays for himself as King, and as "the King's son," the son appointed by God to rule instead of his father; and he asks for the gift of wisdom, on the ground of that love which God showed to David, the man after His own heart. Cp. Prov. xxxi. 8, 9 (Bp. Sanderson, ii. 275).

This prayer is fulfilled in Christ as Man, anointed by the Holy Ghost. God gave the Spirit without measure to Him (John iii. 34. Cp. Isa. xii. 2. 4); and God "gives all judgment to Him," as He Himself declares (John v. 22); and He alone is qualified to do those things which are specified in this Psalm (v. 5. 6). This was so understood even by ancient Jewish expounders. The *Chaldee Targum* paraphrases this verse thus: "Give the sentence of Thy judgments to King Messias, and Thy righteousness to the Son of David, the King." 2. The mountains— and hills Not Sinai only, but all mountains and hills. See John iv. 21, — peace—by righteousness Or, peace in righteousness: for it is only by, and in, the righteousness given to us by God in Christ, that we have peace with God. See Isa. xxxii. 17. Rom. v. 1.

Such glowing words as these cannot be applied to Solomon; but they must be referred to Christ, Who said, "My peace I give you" (John xiv. 27), and Who is our Peace (Eph. ii. 14. *Eisochias*).

5. sun and moon See xxxix. 36, 37. Isa. ix. 7. These words are to be applied to Christ, Who is "a Priest for ever" (ca. 4. Didymus).

6. He shall come down like rain upon the mown grass—
In his day shall the righteous flourish; and abundance of peace so long as the moon endureth.

And He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: The kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him: All nations shall serve him.

For he shall deliver the needy when he crieth; The poor also, and him that hath no helper.

He shall spare the poor and needy, And shall save the souls of the needy.

He shall redeem their soul from deceit and violence: And precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba: Prayer also shall be made for him continually; and daily shall he be praised.

There shall be an handful of corn in the earth upon the top of the mountains; The fruit thereof shall shade like Lebanon:

and they of the city shall flourish like grass of the earth.
Blessed be the Lord God, PSALMS LXXII. 17—20. LXXIII. 1. the God of Israel.

17. shall be blessed in him] Literally, shall bless themselves.
“Consider well” (says Athanasius) “how the glorious predictions of this Psalm are not applicable to the son of the woman who had been wife of Uriah, but are fulfilled in Christ,” the source of blessedness to all: cp. Dawey on Daniel, 481.

18. Blessed be the Lord God, the God of Israel! See above, on lixi. 22; and lviii. 35; and the close of the First Book of the Psalms (xlii. 13); and the note there, where is a similar doxology; also cxxv. 48, the end of this Book.

20. The prayers of David the son of Jesse are ended
“David, the son of Jesse.” Observe this designation. It is remarkable with the fact that in the Psalms of David, as rehearsed in 2 Sam. xxii. 1, we read, “David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue;” and the sacred historian closes the account of the events to which the present pair of Psalms refers, by the following words: “Solomon sat on the throne instead of David his father . . . David the son of Jesse reigned over all Israel. And the time that he reigned was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead” (1 Chron. xxv. 22—29).

The prayers of David, the son of Jesse, are accomplished (see the word in Gen. ii. 1. 2 Chron. xxxvi. 22) in the glorious vision of the universal dominion of his own Son, who was typified by Solomon, the King Messiah. This was promised to him by God (2 Sam. vii. Prelim. Note); and for this he yearned, as the sun and substance of all his aspirations. In his royal grandeur David did not forget his pastoral simplicity; just as Matthew, the Evangelist and Apostle, never forgot that he had been “Matthew, the Publican.” Because the gracious condescension of God was made more striking by the fact, that these glorious promises were vouchsafed to one who was a son—the youngest son—of Jesse, the shepherd of Bethlehem Judah. But God had foretold by Jacob to Shiloh, come of thy seed (see on Gen. xlix. 10; and the Genealogy in Ruth iv. 18—21); and all this was fulfilled in Christ.

Thus ends the SECOND BOOK of the Psalms. Cp. Prelim. Note to Ps. 42, the first Psalm of this Book.

Ps. LXXIII.] The present Psalm opens the THIRD Book of the Psalter. It consists of seventeen Psalms, and extends to Ps. 89. This Book is connected with the foregoing, as that Book was with the Book before it. In the foregoing Book we were introduced to David’s helpers in song, “Asaph the seer” (Ps. 50), and to “the sons of Korah” (Psals 42. 44—49). We now have more intercourse with his choir-masters. Asaph, or his descendants, composed seven Psalms in this Book (Psalms 73—83); three are assigned to the sons of Korah (Ps. 84, 85, 87), and one to Heman, probably of the sons of Korah (Ps. 88), and one to Ethan or Jeduthun (Ps. 89), with which Book the Book concludes. Only one Psalm is in this Book expressly ascribed to David himself (Ps. 86, and this is called a prayer). But David’s spirit breathes in them all. With reverence, he it said, this Book in some respects has the same relation to the foregoing, as the Apostolic Epistles in the New Testament have to the Gospels.

The present Book of the Psalter has a meditative character. It is like a commentary on the past annals of the Hebrew nation. It looks back to the Exodus, and traces the history of the People of God, from that epoch through the wilderness, and under Josalam, and the Judges, and to the time of the Captivity.

The first eleven Psalms of this Book are ascribed to Asaph, who has already been introduced to us in Ps. 50, which is a meditative strain of reflections on the past history of Israel. This group contains many Psalms entitled Maschil, or Instruc- tion. As a motto for this Third Book of the Psalms, the words in Ps. lxxv. 5, 6, 11, 12, may be inserted here:

“I have considered the days of old, The years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: And my spirit made diligent search. I will remember the works of the Lord; Surely I will remember Thy wonders of old. I will meditate also of all Thy work, And talk of Thy doings.”

The present Book—the Third Book of the Psalter—is distinguished from the following Book, by its mournful supplementary tone and character. This Book is a Book of pensive meditation, of godly fear, of humble hope, of penitential sorrow, of remorse for the idolatry of the nation, and for the schism of Jacobean; of solenn warnings of judgment, and of fervent prayer. The next Book is a Book of thanksgiving and praise. It is an answer to the present Book. The one is like the penitential voice of the Church in Advent and at Lent; the other is like her jubilant songs at Easter and Pentecost.

The present Psalm is a didactic comment on the last four Psalms of the foregoing Book (Ps. 69—72). It is like the lesson which our Lord taught His disciples after He had withered the barren leafy fig-tree in His Passion-Week. “Have faith in God” (see below on Matt. xxxi. 21, and on Mark xi. 22). You now see evil men flourishing in prosperity, they will soon seem to have withered Me, but I shall rise again; and they will be withered for ever like this fig-tree.

The foregoing Psalms, which portrayed Christ’s Passion, and glorious Resurrection, and perpetual Dominion, and the withering of all His enemies, have foreshadowed this truth; and now Asaph declares it in the Psalm before us.
2 But as for me, my feet were almost gone; My steps had well nigh slipped.
3 * For I was envious at the foolish, When I saw the prosperity of the wicked.
4 For there are no bands in their death: But their strength is † firm.
5 They are not † in trouble as other men; Neither are they plagued † like other men.
6 Therefore pride compasseth them about as a chain; Violence covereth them c as a garment.
7 Their eyes stand out with fatness: † They have more than heart could wish.
8 They are corrupt, and † speak wickedly concerning oppression: They † speak loftily.
9 They set their mouth h against the heavens, And their tongue walketh through the earth.
10 Therefore his people return hither:
   † And waters of a full cup are wrung out to them.
11 And they say, h How doth God know? And is there knowledge in the most High?
12 Behold, these are the ungodly, who † prosper in the world; They increase in riches.
13 Verily I have cleansed my heart in vain, And † washed my hands in innocency.
14 For all the day long have I been plagued, And † chastened every morning.
15 If I say, I will speak thus; Behold, I should offend against the generation of thy children.
16 * When I thought to know this, † It was too painful for me;

The present Psalm also has a prospective, as well as a retrospective, character; it is a moral Prologue to the Psalms that follow. In those Psalms we have a view of the triumphs of Babylon, and of the deseolation of Zion. But still, as the Psalmist here says, “God is only good to Israel—to such as are of a clean heart,” their hearts are made more pure by trial, and their patience is perfected in glory.

1. Truly God—I Israel-heart Or rather, Only (Heb. ac, see above, lxxv. 1). This particle ac occurs at the beginning of three verses in this Psalm (ver. 1, 13, 18); and in each case it would best be rendered by only:
   Nothing but good is God to Israel; that is, to those who are Israelites indeed (like Nathanael, John 1, 47); namely, the pure in heart: God is only good to them, although from the temporary sufferings of the righteous, many may have doubted of this (v. 2). But to those who are called Israel, but are not Israel, and are only Jews outwardly, to those God is rigorously severe. See Rom. ii. 28; ix. 6, 7. Rev. ii. 9.
   The word Israel is a catchword, which connects this Psalm, at the beginning of the Third Book, with the close of the foregoing Book: “Blessed be the Lord God, the God of Israel” (lxxv. 18).
3. I was envious at the foolish] Or, at the proud. See Job xii. 6; xxii. 7.
4. no bands in their death] No pangs; they die at ease. Job xxi. 13.
5. Theres are no strong pains. No hands of agony.”—(Keble.)
6. a chain] a necklace; a beautiful collar.

7. with fatness Or, from fatness. 8. They have more—wish. The imaginations of their heart leap over all bounds.
9. They are corrupt] They scoff, they mock (Gen. 459). — concerning] This word is not in the original, and would be better omitted.
10. against the heavens] Or, in the heavens. 11. Therefore his people return hither] Thus say the proud infidels, “Therefore, let Him (God) bring back His people hither,” i.e. to us here is their true rest!
   — And waters—to them] And they (even God’s people) will drink waters of surfeiting for themselves from the overflowing cup of our prosperity. See Ps. lxxv. 8. Is. xii. 17. Ezek. xliii. 34, for the sense of the verb (watsach) here used, and Gen. 502.
12. Is there high knowledge in the most High] Is not God too high to take note of us? See x. 5. Job xiiit. 12, 13.
15. I should offend against] I should have betrayed; been guilty of treason to thee, and to Thy people, if I had said that it is vain to serve God, became the wicked often prosper, and the righteous often suffer in this world. This was the proposition which Job rightly maintained against his friends. See Intro. to Job, p. vii.
16. When—too painful for me] And I was desiring how to understand this; for it was grievous to me (to see the suffering of the righteous and the prosperity of the wicked), until I went into the sanctuary of God, and then the solution was given me of the enigma which had perplexed me.
Until I went into the sanctuary of God; Then understood I their end.

Surely thou didst set them in slippery places: Thou castest them down into destruction.

How are they brought into desolation, as in a moment! They are utterly consumed with terrors.

So, O Lord, when thou awakest, thou shalt despise their image.

Thus my heart was grieved, And I was pricked in my reins.

Nevertheless I am continually with thee: Thou hast holden me by my right hand.

Thou shalt guide me with thy counsel, And afterward receive me to glory.

With God is the strength of my heart, and my portion for ever.

For, lo, they that are far from thee shall perish: Thou hast destroyed them all that go a whoring from thee.

But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

1 O LORD, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased of old; The rod of thine inheritance, which thou hast redeemed; This mount Zion, wherein thou hast dwelt.

18. Surely Only. See v. 1. Their lofty and brilliant pinacles of earthly glory were only like preciptious cliffs, hanging over a dark gulf of woe.

22. as a beast Not as a sheep of Thy hand. See Psalms xxxii. 1; lxxiv. 1; lxxx. 1.

Ps. LXXIV.] The consolatory view given of the final cause of the afflictions of God's people, and of the temporal prosperity of the wicked in the foregoing Psalm, prepares us for the moral suggested in the present maschil (or instruction) of some of the school of Asaph, which was probably composed after the Babylonish devastation of Jerusalem. See v. 3—7. The Psalm is ascribed to David's choir-master, Asaph; but this name is not to be limited to one person bearing that name, but is to be extended to successors in his family and office. Cp. Delitzsch, pp. 389, 389, 559.
Thy Sanctuary is burnt.

PSALMS LXXIV. 3—14.

O God, how long—?

3 Lift up thy feet unto the perpetual desolations; Even all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; They set up their ensigns for signs;

5 A man was famous According as he had lifted up axes upon the thick trees; But now they break down the carved work thereof at once With axes and hammers;

6 They have defiled by casting down the dwelling place of thy name to the ground.

7 They said in their hearts, Let us destroy them together: They have burned up all the synagogues of God in the land.

8 We see not our signs; There is no more any prophet:

Neither is there among us any that knoweth how long.

9 O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?

10 Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom.

11 For God is my King of old, Working salvation in the midst of the earth.

12 Thou didst divide the sea by thy strength:

13 Thou brakest the heads of the || dragons in the waters,

14 Thou brakest the heads of leviathan in pieces, And gavest him to be meat to the people inhabiting the wilderness.

3. Lift up thy feet unto] Come down from the Throne on which Thou sittest, and visit our desolations.

4. They set up their ensigns for signs] We see not our own signs (p. 5) but the Chaldeans have set up their signs,— their military ensigns (Num. ii. 2), the tokens of their idolatrous worship, as well as of their power and victory,—to be tokens in Jerusalem, instead of the signs and tokens of Thy presence there. Cp. 2 Chron. xxvii. 10. Is. lxiv. 10. Jer. xxxii. 20, 21. Lam. ii. 7.

5. A man was famous—tree] Rather, each man (among the Chaldean invaders) was known (working havoc in the city and temple of Jerusalem), as if he were lifting up his axe in a forest, in order to hew down the trees there.


7. They have cast fire into thy sanctuary] Or rather, they have hurled Thy Sanctuary (as if it were a mere log of wood) into about 200 times in the Old Testament, yet in no passage (except perhaps in Lam. ii. 6) does it seem to signify a building dedicated to divine worship. The word means a set time or stated season, a festival; and it seems most probable that this is its sense here.

The word saraph, here rendered to burn, may have another signification. Its proper sense is to swell up (Latin sorbeso). See Gesen. 705; Exod. 14.15, and it is not rendered by burn here, by the ancient Versions (Sept., Vulg., Syriac, Arabic, Ethiopic), but by abaloth, or some equivalent word.

The sense, therefore, seems to be, they (the Chaldean invaders) have abolished all the solemnities in the land. They have taken away the daily sacrifice; they have put an end to the festivals and feasts of our holy ritual. Compare Lam. ii. 6: "He hath violently taken away His Tabernacle: He hath destroyed His places of the assembly" (or rather, His assemblies, His moad). "The Lord hath caused the solemn feast and sabbaths to be forgotten in Zion."

This interpretation is confirmed by the use of the word moad in the following Psalm (lxv. 2). The two passages hang together, and may be thus explained: "Ye Chaldeans have abolished the set times of God's festivals in the land in which sacrifices are offered to Him; but His moad is coming; the set time of His vengeance is at hand, in which ye yourselves will be sacrificed. See note below on lxv. 2.

9. We see not our signs] This also confirms the sense given to moad in the foregoing note. The word for sign is oth; and this is combined with moad in Gen. l. 14: "Let them be for signs and for seasons." We see not our signs, but we see the signs of our enemies who have abolished our seasons; but their set time is coming; and God will work His signs and wonders among them as He did of old (vs. 27; xxxv. 3), and they themselves will be like signs and portents to future generations.

11. Pluck it out] Or, despatch them.

12—14. dragons—leviathan] Emblems of Egypt, and other foes of God and His Church. See on lviii. 30, Job iii. 8; xli. 1; and cp. Isa. xxvii. 11; ii. 9, 10: "Awake, awake, put on strength, O arm of the Lord. Art Thou not that which hath cut Rahab (Egypt), and wounded the dragon? Art Thou not which hath dried the sea, that hath made the depths of the sea a way for the ransomed to pass over?"

And gavest him to be meat to the people inhabiting the wilderness] To the people the inhabitants of the deserts (teygim, Gesen. 708. Cp. xlvii. 9). The bodies of Egyptians were cast out dead on the shore of the Red Sea (Exod. xiv. 30), and became a prey to the wild beasts of the desert. Cp. Isa. xliii. 31; xxiv. 14; Jer. i. 30, where this word is used.
15. mighty rivers] Thou didst cleave the fountain and the flood:

16. The day is thine, the night is also thine; Thou hast prepared the light and the sun.

17. Thou hast set all the borders of the earth: Thou hast made summer and winter.

18. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

19. O deliver not the soul of thy turtledove unto the multitude of the wicked:

20. For the dark places of the earth are full of the habitations of Cruelty.

21. O let not the oppressed return ashamed:

22. Arise, O God, plead thine own cause:

23. Forget not the voice of thine enemies:

The tumult of those that rise up against thee increaseth continually.

**PSALM LXXV.**

To the chief Musician, [† Al-taschith, A Psalm or Song of Asaph.]

1. UNTO thee, O God, do we give thanks, Unto thee do we give thanks:

For that thy name is near thy wondrous works declare.

2. When I shall receive the congregation

I will judge uprightly.

3. The earth and all the habitants thereof are dissolved:

I bear up the pillars of it. Selah.

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x Gen. 1, 14, 26. y Acts 17, 26.

z Gen. 8, 22. t Heb. made them.

aver. 22. Rev. 16, 19. b Ps. 39, 8.

c Cant. 2, 14. d Ps. 66, 10.


† Heb. anawoth, Jonah 1, 2.
4 I said unto the fools, Deal not foolishly:
And to the wicked,  a Lift not up the horn:
5 Lift not up your horn on high:
Speak not with a stiff neck.
6 For promotion cometh neither from the east, nor from the west, nor from the south.
7 But  b God is the judge:
He putteth down one, and setteth up another.
8 For  c in the hand of the Lord there is a cup, And the wine is red; it is  d full of mixture; And he poureth out of the same:
'But the dregs thereof, all the wicked of the earth shall wring them out, and drink them.'
9 But I will declare for ever;
I will sing praises to the God of Jacob.
10  e All the horns of the wicked also will I cut off;
But  h the horns of the righteous shall be exalted.

Psalms LXXVI.

To the chief Musician on Neginoth, A Psalm or Song  || of Asaph.

1 In Judah is God known:
His name is great in Israel.
2 In Salem also is his tabernacle,
And his dwelling place in Zion.
3 There brake he the arrows of the bow,
The shield, and the sword, and the battle. Selah.
4 Thou art more glorious and excellent
Than the mountains of prey.
5 The stouthearted are spoiled,
They have slept their sleep:
And none of the men of might have found their hands.

6. promotion] Exaltation. Exalt not yourselves (ver. 4, 5); for exaltation is not from man, but from God (1 Sam. ii. 7; Ps. cxiii. 7, 8). It is not from the Sun god of the heathen. — the south] Literally, the desert.
8. the wine is red] Or, is foaming (Gen. 49. 5).
10. the horns of the wicked] See Dan. viii. 3. The vision of Daniel may have given occasion to the introduction of this figure, if this Psalm is subsequent to the captivity. — will I cut off] The Psalm is here the utterance of the Church, which is admitted into partnership in the victory and royalty of Christ (1 Cor. vi. 2, 3; 2 Tim. ii. 12).

Ps. LXXVI.] The present magnificent lyrical hymn is connected with the foregoing. It celebrates with praise and thanksgiving a divine manifestation of the truths declared in the preceding Psalm. In all probability, the event which gave occasion to it (as the Septuagint suggests, and as Theodoret and Euthymius, and many modern Expositors agree), was the wonderful deliverance of God's People and City, and the overthrow of the pride and power of their enemy, Sennacherib, King of Assyria, in the days of Hezekiah. See 2 Kings xviii. 13; xix. 36, 37. 2 Chron. xxxii. 1—21.

With regard to the language of both Psalms, in Ps. lxxvi. 9 we read, "I will sing praises to the God of Jacob," and here, in v. 6, we read, "At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep." In Ps. lxxv. 7, we read, "God is the Judge;" here we read (v. 8), "Thou didst cause judgment to be heard," and (v. 9), "God arose to judgment." In Ps. lxv. 8, there is vengeance pre-announced on the wicked of the earth; and here (v. 9), "God arises to save all the meek of the earth." The former Psalm is a prophecy, of which the present Psalm declares the fulfilment.

In a spiritual sense, we may see here a vision of the Great Day of the Universal Judgment (Athenasius and Eusebius).
2. Salem] Or Salem. Jerusalem (Targum). This is the only place in the Psalms where it is so called. The word occurs only elsewhere in Gen. xiv. 18, not in xxxiii. 18. Jerusalem seems to be formed from it. Cp. Genesis. 367. 830. Hezekiah brought the tribes to Salem for the Passover.
3. the arrows of the bow, the shield] Of Assyria. "Thus saith the Lord," said Isaiah to Hezekiah concerning Sennacherib, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields" (2 Kings xix. 32).
4. the mountains of prey] The proud empire of Assyria. Cp. Nahum ii. 11, 12; iii. 1. 5. their sleep] Their sleep, the sleep of death, contrasted with the sleep of peace, in which God gives gifts to His beloved (Ps. xxxvii. 2).
— none of the men of might have found their hands] Being suddenly smitten by the Angel of God (2 Kings xix. 35).
PSALM LXXVII.

To the chief Musician, * to Jeduthun, A Psalm * of Asaph.

1 a I CRIED unto God with my voice, 
   Even unto God with my voice; and he gave ear unto me.

2 b In the day of my trouble I * sought the Lord: 
   * My sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: 
   I complained, and * my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: 
   I am so troubled that I cannot speak.

5 * I have considered the days of old, 
   The years of ancient times;

6 I call to remembrance * my song in the night: 
   * I commune with mine own heart: 
   And my spirit made diligent search.

6. the chariot and horse are cast into a dead sleep] Those chariots and horses which were the boast of Assyria. See Rabshakeh’s speech (2 Kings xxviii. 22), and the message of Sennacherib, of which Isaiah says, “Thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains” (2 Kings xix. 20).

— are cast into a deep sleep] As the Assyrians were, in one night. See 2 Kings xix. 35.

It is observable, that the verb here used is the same as is used in the narrative of the act of Joel, and of the death of the proud enemy of Israel. Sennach. cast into a deep sleep, by God’s power, working by the hand of a woman. See above, on Judg. iv. 21, where our Authorized Version requires amendment; and that important history is illustrated by this passage. The word occurs again in Proverbs (x. 6), and twice in Jonah (i. 6, 6), and twice in Daniel (xiii. 15; x. 2). 

10. the wrath of man shall praise thee] Shall be made an occasion of Thy praise and glory, as Sennacherib’s fury was; after the destruction of whose army “many brought gifts unto the Lord to Jerusalem” (2 Chron. xxxii. 23).

— The remainder of wrath shall thou restrain] Rather, Thou shalt gird on to Thyself, as a sword. The verb here used (chaggar) occurs in this sense 1 Sam. xvii. 39; xxv. 13, 2 Sam. xxii. 16. Cp. below, ch. 19, and Gezen, 261. Thou shalt gird on the power of Thine own enemies, as a sword for fighting Thine own battles. The sense is best explained by Isaiah (x. 5—15), describing Assyria as a weapon in God’s hand for achieving His own conquests.

God will gird on to Himself the remnant (Heb. shéérith), Jer. vi. 9. Ezek. v. 10, of man’s wrath; that is, even the uttermost portion of it. It shall all serve His purposes in the end; as Kthe renders it—

“Man’s wrath must praise Thee, Lord, till Thou Have girt the last wrath on Thee.”

11. bring presents] Fulfilled after Sennacherib’s overthrow. 2 Chron. xxxii. 23. Ps. LXXVII.] The present Psalm is linked on to the foregoing, as the foregoing was to that which preceded it. In the foregoing we read (v. 8), “the Earth feared, and was still.” In the present we read (v. 18), “the Earth trembled and shook.” In the foregoing we read (v. 3), that God breaks the arrows of the enemy; here we read (v. 17), that He discharges His own arrows against them. It is also introductory to what follows in the 78th Psalm, namely, an historical survey of God’s merciful and wondrous work of old (v. 11), from the days of the Exodus to those of the Psalmist.

4. Thou holdest mine eyes waking] Literally, the watches of mine eyes. Thou givest them no relief, but keepest them ever on guard.
Psalm 77:7-20

And will he be favourable no more? 
Is his mercy clean gone for ever? 
Doth his promise fail for evermore? 
Hath God forgotten to be gracious? 
Hath he in anger shut up his tender mercies? 
Selah.

And I said, This is my infirmity:
But I will remember the years of the right hand of the most High.

I will remember the works of the Lord:
Surely I will remember thy wonders of old, 
And talk of thy doings.

Thy way, O God, is in the sanctuary:
Who is so great a God as our God?
Thou art the God that doest wonders:
Thou hast declared thy strength among the people.
Thou hast with thine arm redeemed thy people, 
The Sons of Jacob and Joseph. Selah.
The waters saw thee, O God, the waters saw thee;
They were afraid: The depths also were troubled.
The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the heaven;
The lightnings lightened the world:
The earth trembled and shook.
Thy way is in the sea, 
And thy path in the great waters, 
And thy footsteps are not known.
Thou ledest thy people like a flock
By the hand of Moses and Aaron.

Psalm LXXVIII.

1. Give ear, O my people, to my law:
Incline your ears to the words of my mouth.

13. Thy way, O God, is in the sanctuary] See Psalms lixvii. 21; xcviii. 17. Or the sense may be, Thy way is in holiness, according to what is said in Exod. xv. 13, "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" To which words the Psalmist seems to refer.
16. The waters saw thee] At the passage of Israel through the sea, in which their enemies were overwhelmed.
17. The waters saw thee] At the passage of Israel through the sea, in which their enemies were overwhelmed.
18. Thy way is in the sea] That is, Thy way was in the sea.
20. Thou ledest thy people—Aaron] This reference to the Exodus and wanderings in the wilderness, prepares the way for Vols. IV. Part II.—121

Psalm LXXVIII. The following Psalm, which is ascribed in the title to Asaph, one of the choir-masters of the House of David, was written after the building of the Temple (c. 60), and probably after the separation of the Ten Tribes under Jeroboam from the House of Juda. It seems to have been designed as a vindication of the supremacy of the House of David, when assailed by the rebellion of Jeroboam, of the tribe of Ephraim (see on 1 Kings xii. 20), against that House; and a protest against the defection of the Ten Tribes from the worship of God at Jerusalem (see vs. 67, 70). It was perhaps composed under Rehoboam, or under his son Abijah, and may be compared with Abijah's eloquent apologia for Judah in 2 Chron. xiii. 4—12.

Further and more detailed notices of this in the following Psalms (78—81).
1 I will open my mouth in a parable:
I will utter dark sayings of old:
2 Which we have heard and known,
And our fathers have told us.
3 We will not hide them from their children,
Shewing to the generation to come the praises of the Lord,
And his strength, and his wonderful works that he hath done.
4 For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children:
5 Even the children which should be born;
Who should arise and declare them to their children:
6 That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
And might not be as their fathers,
A stubborn and rebellious generation;
A generation that set not their heart aright,
And whose spirit was not stedfast with God.

The children of Ephraim, being armed, and carrying bows,
Turned back in the day of battle.
They kept not the covenant of God,
And refused to walk in his law;
And forgot his works,
And his wonders that he had shewed them.

Marvellous things did he in the sight of their fathers,
In the land of Egypt, in the field of Zoan.
He divided the sea, and caused them to pass through;
And he made the waters to stand as an heap.
In the daytime also he led them with a cloud,
And all the night with a light of fire.
He clave the rocks in the wilderness,
And gave them drink, as out of the great depths.
16 He brought ^ streams also out of the rock,  
And caused waters to run down like rivers.

17 And they sinned yet more against him  
By * provoking the most High in the wilderness.  
And * they tempted God in their heart  
By asking meat for their lust.

18 * Yea, they spake against God;  
They said, Can God ¶ furnish a table in the wilderness?  
20 * Behold, he smote the rock, that the waters gushed out,  
And the streams overflowed;  
Can he give bread also?  
Can he provide flesh for his people?

21 Therefore the Lord heard this, and * was wroth:  
So a fire was kindled against Jacob,  
And anger also came up against Israel;  
Because they * believed not in God,  
And trusted not in his salvation:

23 Though he had commanded the clouds from above,  
And opened the doors of heaven,  
And had rained down manna upon them to eat,  
And had given them of the corn of heaven.

25 ¶ Man did eat angels' food:  
He sent them meat to the full.

26 ¶ He caused an east wind ¶ to blow in the heaven:  
And by his power he brought in the south wind.  
He rained flesh also upon them as dust,  
And ¶ feathered fowls like as the sand of the sea:

28 And he let it fall in the midst of their camp,  
Round about their habitations.

29 ¶ So they did eat, and were well filled:  
For he gave them their own desire;  
They were not estranged from their lust.  
But * while their meat was yet in their mouths,

31 The wrath of God came upon them,  
And slew the fattest of them,  
And ¶ smote down the ¶ chosen men of Israel.

32 For all this ¶ they sinned still,  
And * believed not for his wondrous works.

33 ¶ Therefore their days did he consume in vanity,  
And their years in trouble.
m See Hos. 5. 15, 34. 

n Deut. 32. 4, 15, 31.

o Exod. 16. 13.

Deut. 7. 9.

Ps. 44. 6, 63. 9.

Ps. 53. 31.

Ps. 5. 8.

r Num. 11. 15, 20.

s Isa. 18. 9.

u 1 Kings 21. 22.

v Ps. 103. 14, 16.

x Gen. 6. 9.

y John 3. 6.

z ver. 8.

{ Or, being full of compassion, forgave their iniquity, and destroyed them not:

Now, many a time turned he his anger away, and did not stir up all his wrath.

For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

How oft did they provoke him in the wilderness, and grieve him in the desert!

Yea, they turned back and tempted God, and limited the Holy One of Israel.

They remembered not his hand, Nor the day when he delivered them from the enemy.

How he had wrought his signs in Egypt, and his wonders in the field of Zanoa:

And had turned their rivers into blood; And their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them; And frogs, which destroyed them.

He gave also their increase unto the caterpillar, And their labour unto the locust.

He destroyed their vines with hail, And their sycamore trees with frost.

He gave up their cattle also to the hail, And their flocks to hot thunderbolts.

He cast upon them the fierceness of his anger, wrath, and indignation, and trouble,

By sending evil angels among them.

He made a way to his anger; He spared not their soul from death, But gave their life over to the pestilence;

And smote all the firstborn in Egypt;

The chief of their strength in the tabernacles of Ham:

33. the high God their redeemer] The Masoretes have noted here, that this verse ends the first half of the Psalms.

39. he remembered that they were but dust] See above, Gen. vi. 3, the words of God after the Flood; and cii. 11.

41. limited the Holy One of Israel] The verb here rendered to limit, is tavah, to note with a sign or mark (there). See on 1 Sam. xxii. 13, and Ezek. ix. 4. Green, SS. Our Prayer-Book Version has, they marked, i. e. they exasperated, a rendering which is found in Sept., Vulg., Syriac, Arabic, and Ethiopic: and so Hitzig, and in a somewhat similar sense Ewald. The rendering, limited, has no authority of any early version. The Targum has, they marked Him with a mark, they branded or stigmatized Him (and so Delitzsch). Cp. on Job xxxi. 35. The other rendering, they provoked, or irritated (literally, they pricked with a sharp instrument, like a stylus, used for making marks), is preferable. They goaded Him, especially when they made the golden calf (Ps. cxi. 20). May there not be a bitter irony here? They made an idol calf, and thus they goaded God, as if He were an ox, as ye Israelites do, who worship the calves of Jerobeam — the Holy One of Israel] See the Prelim. Note.


49. By sending evil angels] Literally, a sending forth of evil angels; that is, of destroying angels, as in Exod. xii. 23. 2 Sam. xxiv. 16.
God punishes Israel’s sin.  

PSALMS LXXVIII. 52—67.  

He forsook Shiloh.

52 But "made his own people to go forth like sheep,  
And guided them in the wilderness like a flock.

And he  led them on safely, so that they feared not:

But the sea  overwhelmed their enemies.

And he brought them to the border of his  sanctuary,

Even to this mountain,  which his right hand had purchased.

He cast out the heathen also before them,

And  divided them an inheritance by line,

And made the tribes of Israel to dwell in their tents.

55 'Yet they tempted and provoked the most high God,  
And kept not his testimonies:

But  turned back, and dealt unfaithfully like their fathers:

They were turned aside *like a deceitful bow.

For they provoked him to anger with their *high places,  
And moved him to jealousy with their graven images.

59 When God heard this, he was wroth,  
And greatly abhorred Israel:

a So that he forsook the tabernacle of Shiloh,  
The tent which he placed among men;

And delivered his strength into captivity,  
And his glory into the enemy’s hand.

He gave his people over also unto the sword;  
And was wroth with his inheritance.

The fire consumed their young men;  
And  their maidens were not  given to marriage.

Their priests fell by the sword;  
And  their widows made no lamentation.

Then the Lord  awoke as one out of sleep,  
And  like a mighty man that shouteth by reason of wine.

And  he smote his enemies in the hinder parts:  
He put them to a perpetual reproach.

Moreover he refused the tabernacle of Joseph,  
And chose not the tribe of Ephraim:

54. the border of his sanctuary] Rather, the border of His holiness; or, His holy border, or territory.  
— this mountain—purchased] Rather, the mountain which His right hand acquired.

55. He—divided them an inheritance by line] He allotted them (literally, He caused to fall) (the Gentiles and their hand) by the line of inheritance (to His own people Israel). See Num. xxxiv. 2. Deut. xxxii. 9. Josh. xiii. 6; xiii. 4 (where the same verb is used). Cp. Ezek. xlv. 1. See the margin there. 1 Chron. xvi. 18.

60. they—provoked] They rebelled against the Most High God] Cp. Isa. lxiii. 10. They rebelled, and vexed His Holy Spirit; whence it is rightly inferred, that the Holy Spirit is God. See Darrow, Serm. xxxiv., vol. v. p. 176.

67. a deceitful bow] Cp. Hos. vii. 16. They return, but not to the Most High; they are like a deceitful bow.

68. he forsook the tabernacle of Shiloh] In the days of Eli, and his sons Hophni and Phinehas, see on Judg. xviii. 30. 1 Sam. iv. 22, and Intro. to Samuel, p. viii.

69. his strength—his glory] The Ark. See on 1 Sam. iv. 11, called “the glory” by the wife of Phinehas, who said, “The glory is departed from Israel: for the Ark of God is taken” (1 Sam. iv. 22). The word here used is tiqoneh, splendid, brightness, which is applied to the Temple, in Isa. lx. 4; lv. 11.

63. their maidens were not given to marriage] Literally, “His maidens were not sung of, in the marriage song.”

64. Their priests] His Priests, Hophni and Phinehas, in the battle with the Philistines. See 1 Sam. iv. 11, 17. — their widows] His widows were not able to weep over the bodies of the dead, because they fell into the enemy's hand. The Syrians applies this to the widow of Phinehas, who could not weep, for she also died. It might be applied also to Saul and his sons, whose bodies were cruelly used by the Philistines (1 Sam. xxxi. 8—11).

66. Then the Lord awoke] Even in the Temple of Dagon. See on 1 Sam. iv. 11; v. 3.

66. he smote his enemies in the hinder parts] See 1 Sam. v. 6. 9. As to the word here used (achor), see Exod. xxxiiii. 23. 1 Kings vii. 25. 2 Chron. iv. 4. Genesis 20. Some render it backwards, as in Psalms ix. 3; xi. 14; lxx. 2.

67. he refused the tabernacle of Joseph—Ephraim: but chose the tribe of Judah, the mount Zion which he loved] God forsook Ephraim, in which Shiloh was, and where the Taber-
Judah's sins.

Ps. LXXXIX. From the mention of the building of the Temple in the foregoing Psalm (xxviii. 69), the Psalmist passes to its destruction. God “loved the hill of Zion,” and built His sanctuary there; but on account of the sins of Judah He gave them also into the hands of their enemies (ver. 8, 9), as we have seen in the foregoing Psalm. He had punished Israel for their sin. The Psalmist justifies God, and prays for pardon and deliverance for the afflicted nation. Compare above, Ps. 7-4.

1. They have laid Jerusalem on heaps] They have made Jerusalem into heaps (of ruins). Cp. lxix. v. 7; Neh. ii. 3. 2. none to bury] Cp. Jer. xiv. 16; xvi. 4, whose language resembles that of this Psalm. See Delitzsch, pp. 606, 607. 4. We are become a reproach] See Lam. v. 1.; and David's confession (xxix. 4); and Ezra's (ix. 6, 7); and Nehemiah's (ix. 32—36). 6. Pour out thy wrath—name] The same words as Jer. x. 25. 7. they have devoted Jacob] See Jer. x. 25. 9. Help us, O God] See again Jer. xiv. 7. 21.
GIVE ear, O Shepherd of Israel,
Thou that leadest Joseph as a flock;
Thou that dwellest between the cherubims, shine forth.

Before Ephraim and Benjamin and Manasseh
Stir up thy strength, and come and save us.

Turn us again, O God, and cause thy face to shine;
And we shall be saved.

O Lord God of hosts,
How long wilt thou be angry against the prayer of thy people?

Thou fedest them with the bread of tears;
And givest them tears to drink in great measure.

Prayer for pardon

PSALMS LXXIX. 10—13. LXXX. 1—5.

10 Wherefore should the heathen say, Where is their God?
Let him be known among the heathen in our sight
By the † revenging of the blood of thy servants which is shed.

11 Let the sighing of the prisoner come before thee;
According to the greatness of thy power preserve thou those that are appointed to die;

And render unto our neighbours sevenfold into their bosom
Their reproof, wherewith they have reproached thee, O Lord.

So we thy people and sheep of thy pasture
Will give thee thanks for ever:
We will shew forth thy praise † to all generations.

PSALM LXXX.

To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

1 GIVE ear, O Shepherd of Israel,
Thou that leadest Joseph as a flock;
Thou that dwellest between the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh
Stir up thy strength, and come and save us.

3 Turn us again, O God, and cause thy face to shine;
And we shall be saved.

4 O Lord God of hosts,
How long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.

Ps. LXXX. At the close of Ps. 78, David, the chosen monarch of the house of Judah, was presented to us as the appointed shepherd of God's people; in the next Psalm (that immediately before the present), Israel are “the sheep of God's pasture” (v. 1); and now God is invoked as the Shepherd of Israel, whom leadeth Joseph (the father of Ephraim) like a flock, and as going before (as a shepherd goes before his sheep) Ephraim, Benjamin, and Manasseh. See v. 1, 2.

Though the Psalmist had claimed the priority for Judah over Israel, which had fallen away from God (under Jeroboam, their King, of the tribe of Ephraim; see Prelim. Note to Ps. 78), it must not be supposed that he was awayed by any personal antipathy to Ephraim, the head of the Ten Tribes of Israel, and that he did not sympathize with them in their sufferings, when the kingdom of Israel had fallen, and the Ten Tribes were scattered abroad, as seems to have been the case when this Psalm was composed, (and as is suggested in Sept.); and lie here prays for their restoration. Cp. below, on v. 2. On the title of the Psalm, see Ps. 60, title.

In a spiritual sense, this Psalm may be regarded as a prayer for deliverance of the whole Israel of God, from the worse than Babylonish bondage of Sin and Satan, by the power and love of Christ (Athanaisian).

Before Ephraim and Benjamin and Manasseh] The Psalmist is referring here to the time of the march of Israel in the wilderness. As St. Athanasius observes here, In the marches of the Tabernacle, three tribes went first,—Judah, Issachar, and Zebulon (the Catacha has erroneously Bashaan, tom. ii. 675); and the three tribes here mentioned,—Ephraim, Manasseh, and Benjamin,—who were descended from Rachel, the beloved wife of Jacob, were marshalled side by side, and followed in the rear. See Num. ii. 18—22. Therefore, when the army of Israel marched, God, enraptured between the golden Cherubim in the Ark, went as a Shepherd (John x. 4, 5) before them, and led them like a flock.

In the schism of Jeroboam, Benjamin did not fall away from Judah, but remained faithful to David and to God (1 Kings xii. 21. Cp. 2 Chron. xi. 3, 23); and the Psalmist reminds Ephraim (Jeroboam's tribe) and Manasseh (Ephraim's brother) of their own former connexion with Benjamin in the wilderness; and he prays for their union with Benjamin in the home of all the tribes, in Judah, at Jerusalem.

Perhaps Judah itself and Benjamin had been carried captive also at the time when this Psalm was written; and this Psalm may be regarded as a supplication to God for the restoration of Judah, as well as of Israel from captivity; and this is confirmed by the words in vv. 2, 3, “Save us. Turn us again, O God, and cause Thy face to shine; and we shall be saved.” In the two foregoing Psalms (78, 79) the Psalmist had described the sins and punishments of Israel and of Judah: he now prays for their deliverance.

The Shepherd of Israel was no other than He Who says of Himself, “I am the good Shepherd” (John x. 4, 14. Henpechilone); and St. Paul distinctly says, that Christ was with the people in the wilderness. See 1 Cor. x. 9; and Heb. xi. 26.

3. cause thy face to shine; and we shall be saved] This is the refrain of this Psalm. See vv. 7, 10. This prayer is now fully accomplished, in the shining forth of God's face upon us in Christ, in Whom we are saved (S. Cyril).

4. O Lord God of hosts] This Psalm is characterized by the repetition of this title, which is an assertion of the supremacy of the Lord God of Israel over the gods of the heathen (1 Sam. i. 11), among whom Israel was now scattered.

5. Thou fecest them] Thou, the Shepherd of Israel, Who once didst feed us with manna, the bread of angels (lxxviii. 25), now feedest us with bread of tears (xlii. 9).
Psalms

6—19. Look down and visit us.

6 h Thou makest us a strife unto our neighbours: And our enemies laugh among themselves.
7 Turn us again, O God of hosts, and cause thy face to shine; And we shall be saved.
8 Thou hast brought k a vine out of Egypt: Thou hast cast out the heathen, and planted it.
9 Thou 3 preparedst room before it, And didst cause it to take deep root, And it filled the land.
10 The hills were covered with the shadow of it, And the boughs thereof were like 1 the goodly cedars.
11 She sent out her boughs unto the sea, And her branches 3 unto the river.

† Heb. the cedars of God.

12 Why hast thou then broken down her hedges,
So that all they which pass by the way do pluck her?
13 The boar out of the wood doth waste it, And the wild beast of the field doth devour it.
14 Return, we beseech thee, O God of hosts: Look down from heaven, and behold, And visit this vine;
15 And the vineyard which thy right hand hath planted, And the branch that thou madest strong 4 for thyself.

16 It is burned with fire, it is cut down:
'They perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand, Upon the son of man whom thou madest strong for thyself.
18 So will not we go back from thee: Quicken us, and we will call upon thy name.
19 Turn us again, O Lord God of hosts, cause thy face to shine; And we shall be saved.
PSALM LXXXI.

To the chief Musician upon Gittith, A Psalm of Asaph.

1. SING aloud unto God our strength: Make a joyful noise unto the God of Jacob.

2. Take a psalm, and bring hither the timbrel, The pleasant harp with the psaltery.

3. Blow up the trumpet in the new moon, In the time appointed, on our solemn feast day.

4. For this was a statute for Israel, And a law of the God of Jacob.

5. This he ordained in Joseph for a testimony, When he went out through the land of Egypt:

6. *I removed his shoulder from the burden: His hands * were delivered from * the pots.

7. Thou calledst in trouble, and I delivered thee;
   I answered thee in the secret place of thunder:
   The waters of Meribah Selah.

8. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

Ps. LXXXI.] The Psalmist, who has lamented in the foregoing Psalm, as in a mournful dirge, the captivity of Israel, here becomes a divine prophet, and sounds an anticipatory strain of joy for their future restoration. He encourages them with the assurance, that this restoration is pledged to them by God's promises and past mercies to their forefathers in Egypt; and reminds them that the accomplishment of the promise of God depends on their own obedience to His law. The Psalmist looks forward to the glorious day of Israel's restoration, and takes up the trumpet of joy, and blows a jubilant sound of exultation, such as was heard on happy days—on the New-Year's Day of the Hebrew Year, that is, on the new moon (see v. 3) of the month Tishri (as the Targum here observes), and which was called the Feast of Trumpets (see Levit. xxiii. 24; Num. xxix. 1). This festival had a prophetic significance; it commemorated the glory of God's appearance on Sinai, and it preannounced the blessings of the Gospel. See the notes above, on Lev. xxiii. 24.

In the same month, in the Sabbatical year, the Trumpet sounded, which ushered in the Jubilee, which was also prophetic of Evangelical blessings. See Levit. xxv. 8, 9. The Psalmist here combines the joy of the full moon,—such is the meaning of the word rendered time appointed ( Heb. reshek) in v. 3. See Delitzsch, 621. Gesen. 400)—with that of the new moon. The full moon in that month introduced the great Feast of Tabernacles, which commemorated the mercies of God dwelling in a Tabernacle with Israel in the wilderness, and prefigured the Incorporation of the Son of God, tabernacleti in human flesh, and foreshadowed the future consummation of all things, when all true Israelites, now dispersed throughout the world, will be brought together in God's heavenly Kingdom, and He will tabernacle for ever with them. See notes above, on Levit. xxiii. 24. It was a providential circumstance that ev. 1—6 of this Psalm were appointed in the Hebrew Bingham to be sung on the sixth day of the Feast of Tabernacles (Talm. vii. 4); and ev. 1—5 of the following Psalm were appointed to be sung on the seventh day of that Festival.

As the Israel of old sounded the trumpet at the New Moons by God's command, and thus declared their liberation from the bondage of Egypt, so the new, spiritual Israel takes up the Evangelical trumpet, whose sound is gone out into all lands, and, on the new moons of its renovated life, sounds a joyful blast of praise, for its liberation from its spiritual bondage (Athanassius).

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9. There shall no strange god be in thee:] Such sayings as these confute the heresies of Aris and Eunomius, who denied the divinity of Christ. If Christ is not God from everlasting, consubstantial with the Father, then He was a strange god, and how, then, could it be right that He should be received? And yet, if He be not God, nor can be; therefore, if thou wilt hearken to Me and repent, I will restore thee.

13. Oh that my people had hearkened! Rather, Oh that my people were hearkening!] As God says by Moses, Dent. x. 12, Or that there were such an heart in them, that they would fear me;" and cp. Dent. xxxii. 29. God is ever uttering these words—even to this day—to the scattered tribes of Israel.

Ps. LXXXII.] The Psalmist, having declared in the foregoing Psalm the necessity of faith and obedience to God in the discharge of religious duties, as a requisite for God's favour and protection, now speaks of the indispensable obligation of civil justice, especially in all those who are invested by God with public offices among His people. On the connexion of this Psalm with the Feast of Tabernacles, see the Prelim. Note to the foregoing Psalm.

1. of the mighty:] Rather, of God. The congregation of God is the commonwealth of Israel (Num. xxvii. 17. 31. Jos. xxii. 16). There God is invisibly enthroned, and every thing is to be done in His Name, and in obedience to His law.

— He judgeth!] Rather, God judgeth in the midst.

2. How long will ye judge unjustly, and accept the persons?] Against the express command of God, Whose vicegerents ye, earthly rulers, are. Dent. i. 17, and cp. Dent. x. 18 with regard to what follows.
And all of you are children of the most High.

But 1 ye shall die like men, and fall like one of the princes.

And 1 Arise, O God, judge the earth:

For thou shalt inherit all nations.

**PSALM LXXXIII.**

A Song or Psalm || of Asaph.

1 KEEP a not thou silence, O God:

Hold not thy peace, and be not still, O God.

2 For, lo, 2 thine enemies make a tumult:

And they that 2 hate thee have lifted up the head.

3 They have taken crafty counsel against thy people,

And consulted 4 against thy hidden ones.

4 They have said, Come, and 4 let us cut them off from being a nation;

That the name of Israel may be no more in remembrance.

5 For they have consulted together with one 4 consent:

They are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites;

Of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek;

The Philistines with the inhabitants of Tyre;

xxii. 28). Ye are My deputies, and as far as ye act in accord-

ance with My will and word, obedience is due to you as to God (cp. Rom. xiii. 1—3).

Our Lord refers to these words in John x. 34 (where He calls this Psalm a part of the Law), and says, "If he call them (i.e. those earthly rulers) ' gods, to whom the word of God came, and the Scripture' (of which this Psalm is a part) cannot be broken" (or Dissolved); "say ye of Him, Whom the Father hath sanctified and sent into the world" (and Who is the Word of God Himself). "Then blaspheme not; because I said, I am the Son of God?" Evidently our Lord here claimed to be superior to all men, even to the Kings of God's own people. It is an argument a fortiori; and the sense in which it was understood by the Jews, is evident by their endeavours to destroy Him, as speaking blasphemy (x. 36); which they certainly would not have done, if His claim had been that of an earthly king, which, indeed, they invited Him to be (John vi. 15); and His doing which was evidently evinced by His escape through the midst of them. cp. v. 59.

7. like men] Like a common man (Heb. Adam). Rulers are God's representatives, while they conform to God's law; but if they swerve from it, they become common men.

— And fall like one of the princes) Princes and magistrates are first in honour, if they rule rightly; but if not, they will be first in shame and punishment. " Mighty men shall be mightily terrified" (Wis. vi. 6. Cp. 1 Pet. iv. 17). The Psalmist foresees the future judgment which God will execute on all. "Arise, O God, judge the earth; for Thou shalt inherit all nations." All nations are Thine inheritance. Thou gavest a special inheritance to Israel; but all lands are Thy Cusan; and all will be judged by Thee. Princes are mere men if they do not derive their authority from God.

Ps. LXXXIII.) This Psalm is connected with the foregoing by an identification of conclusion. In the former the Psalmist implores God to "arise and judge the earth; for Thou shalt inherit all nations" (v. 8); and his prayer at the close of the present is: "Let Thine enemies be confounded, O Lord, that men may know that Thou, Whose name alone is Jehovah, art the most high over all the earth" (v. 19). In both Psalms the supremacy of the God of Israel, Jehovah, not only over Israel, but over all nations, is the dominant idea; and this truth is applied in the present Psalm for the purpose of inspiring Israel with comfort and hope, and with faith and trust, that however the nations of the world may combine against Israel, yet if Israel will obey God, they have nothing to fear. And thence also arises the consolatory assurance (which probably suggested the insertion of this Psalm in this place) that though Israel may be scattered among the nations, yet if Israel will turn to God, a national deliverance will ensue.

The particular occasion which produced this Psalm appears to have been the powerful combination of Moab and Ammon, Israel's kindred, v. 8, against Jehoshaphat, King of Judah. See above, on 2 Chron. xx. 1. 10. 22,—a chapter which ought to be read carefully in connexion with this Psalm. In confirmation of this opinion it may be observed, that this is one of the Psalms of Asaph (that is, of his poetical and prophetic school); and in 2 Chron. xx. 13 we read that in the critical time when Judah was alarmed by the innumerable host of conspiring enemies, the Spirit of the Lord in the midst of the congregation came upon Jahaziel, a Levite of the sons of Asaph. Perhaps he composed this Psalm at that time.

In a spiritual and prophetic sense, this Psalm may be referred to the times of the gathering together of the enemies of Christ and His Church in the last days, and to their total discomfiture, as foretold in the Apocalypse (Rev. xx. 8, 9). See S. Augustine here.

3. thy hidden ones] Those who take shelter under the covering of thy wings (xxvii. 5; xxxvi. 20; xi. 1).

4. That the name of Israel may be no more in remembrance] Such was the design of the confederate enemies of Judah in the days of King Jehoshaphat (see 2 Chron. xx. 6—12); and the remembrance of the miraculous blasting of that conspiracy by the God of Israel, would inspire the people with hope of His favour in all times of national distress, such as that of the captivity, when it seemed as if "the name of Israel would be no more had in remembrance." Hence probably the insertion of this Psalm in this place, in connexion with that season of sorrow.


6. Edom] See above, on 2 Chron. xx. 2; where it is probable that for Aram (Syria), we should read Edom.


7. Gehal] Editorially, mosulatus; here the mountainous region of Edom, extending from the southern shore of the Dead Sea to Petra is intended (Genes. 155).
8. Assur] The remembrance of this combination of Assyria with the Moabites and Ammonites against Judah, in the days of Jehoshaphat, and the total rout of that vast host by the outstretched arm of God, without any weapons of Israel except those of faith and prayer, would be very consolatory to Israel, scattered abroad through Assyria, and would afford a pledge to them of deliverance and restoration.

9. Midianites] In the days of Moses (Num. xxxi. 1—13), and in the days of Gideon. See Judg. vii. 7—22; and cp. Isr. ix. 3; x. 26. Heb. iii. 7.


13. like a rolling thing] Heb. galgal. Here it means what is rolled round in a whirlwind (see e. 15), like chaff or dust; as Isaiah, using the same word, expresses it: "They shall be chased like a rolling thing before the whirlwind" (Isa. 132

| Ps. 8, 115. | Or of.
| Ps. 27, 4. |
| Ps. 42, 1, 2. & 63, 1 & 73, 26. & 119, 28. |

Psalm LXXXIV.

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

1 HOW amiable are thy tabernacles, O Lord of hosts!

2 My soul longeth, yea, even fainteth for the courts of the Lord:

My heart and my flesh crieth out for the living God.

Psalm LXXXIV.

in Thy house.
Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young. Even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart the ways of them.

The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars. [Not the Altar of God, in the Tabernacles as some have imagined; see on li. 8. But the Psalmist describes his own soul, as fluttering in restless anxiety, and as longing for the shelter of the Sanctuary, where she may be in peace and safety from the storms of this world. He wished for "the winner dow, a beautiful poetical figure, he, as it were, transforms his soul into a bird, finding its home in God's house. An English poet, in a well-known sonnet, says,—

"Man's life is like a sparrow, mighty king!"

David, in his fitstings, had likened himself to a partridge, hunted in the mountain (1 Sam. xxvi. 20). He exclaims (xi. 1), "How say ye to my soul, Flow as a bird to your mountain?" Answering to his own house as "the secret path through the woods of a water brook" in order that he might flee away, and be at rest" (Ps. iv. 6); like a dove hastening to her window (Isa. li. 8). In Ps. lxiv. 19, he speaks of "the soul of Thy turtle dove!" and in Ps. cii. 7, the desolate and afflicted spirit describes itself as "a sparrow alone upon the house top;" and in Ps. xxv. 2, the soul is compared to a bird that has escaped from the snare of the fowler. And in a similar strain David says, by the voice of the sons of Korah, that his soul longs for the refreshing presence of God's house, as "the hart panteth for the water brooks" (Ps. xili. 1, 2); and by a figurative transformation, similar to that in the verse before us, he describes himself as a green olive-tree planted in the house of God. See Ps. lii. 8.

The sparrow" (says Athanasius here) "is the human soul, preserved by the font in times of persecution Ps. xcvii. 7: "Our soul is escaped as a bird out of the snare of the fowler;" and Didymus says, "Thy altar is our nest, to which we resort for peace." The words of the Psalmist here are well paraphrased by the French: "Le Blaise: 'Ego, Domine, passez tous domum tinnimi desidero, que mili sint domus et nidus, in quo possum omnis cogitationes meas, affectuoses, operationes, sensoris; sic altaria in nostris ecclesias sunt nidus et domus sanctuarum animarum.'"

As to the birds here mentioned, the tiipper, any small bird, particularly the sparrow; and derdor, the swallow (so called from its gyrations), see Genesis. 716. 299.

In whose heart are the ways of them? Rather, in whose heart are the highways, literally, the highways cast up (Heb. nestiloth, from salal, to cast up; see on lviii. 4). The sense is, "In whose heart are highways cast up for God." Cp. Isa. xl. 3: "Make straight in the desert a highway;" xlvii. 11: "My highways shall be exalted;" and lxi. 10, and Jer. xxxi. 22: "This is the heart toward the highway;" or, so as to be a highway (for God). The devout worshipper prepares high roads for God in his own heart, he casts down the bills of pride, and
Psalm 12}

The valley of Baca

Psalm LXXXV.

To the chief Musician, A Psalm for the sons of Korah.

Psalm 12

Psalm LXXXV.

Psalm 12

The valley of Baca — The tale of weeping (Sept.).

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Turn us again. PSALMS LXXXV. 2—10. Mercy and Truth are met.

2b Thon hast forgiven the iniquity of thy people, Thon hast covered all their sin. Selah.

3 Thon hast taken away all thy wrath: || Thon hast turned thyself from the fierceness of thine anger.

4c Turn us, O God of our salvation, And cause thine anger toward us to cease.

5d Wilt thou be angry with us for ever? Wilt thou draw out thine anger to all generations?

6 Wilt thou not ^revive us again:

That thy people may rejoice in thee?

Shew us thy mercy, O Lord, And grant us thy salvation.

I will hear what God the Lord will speak: For he will speak peace unto his people, and to his saints: But let them not ^ turn again to folly.

Surely his salvation is nigh them that fear him; That glory may dwell in our land.

Mercy and Truth are met together; Righteousness and Peace have kissed each other.

able. It is doubtful whether any Psalm in this Third Book brings us down to so late a period of Hebrew history as the return from Babylon. And the phrase, to bring back the captivity, or rather, to turn the captivity, is not limited to that event, but is a general term (see Job xii. 16, "The Lord turned the captivity of Job;" cp. Ezek. xvi. 53), and is used in the Psalms to express a national recovery from any great sorrow and affliction. Thus in Psalms composed by David, we read (Ps. xiv. 7), "Oft that the captivity were given to Israel out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad," words repeated in another Psalm of David (lii. 6), and which probably became household words in Israel, and are quoted in the present Psalm. It seems most likely that this Psalm is an echo of the foregoing. In that Psalm the Psalmist had expressed an intense desire for restoration to God's favour and presence, and he had prayed to God for his banished King, "Look on the face of Thine Anointed" (v. 8). In the present Psalm we seem to feel that his prayer is granted. The former Psalm was composed in David's days, and in his name (see lixiv. 9, and the Prelim. Note to that Psalm), by one of the Kehirite Levites, when the King and his faithful followers were driven from Jerusalem by Absalom. The present Psalm was probably written soon after the former, when the King was about to be brought back with enthusiasm by his penitent subjects to Jerusalem (see 2 Sam. xix. 10. 43). There is a further confirmation of this opinion in the fact, that several Psalms written by David himself, during his banishment from Jerusalem, and expressing his sorrow at this time, are followed by a Psalm written by sons of Korah, speaking in his name, and referring to the same events. See Psalms 40, 41, written by David, followed by Psalms 42 and 44, written by sons of Korah.

The return of David to Jerusalem, and the reconciliation of the King to his people after their rebellion against him, and the joy which was caused by his gracious conduct to such rebels as Shimei (see 2 Sam. xvi. 10—23), and the spirit of forgiveness which was then shown by David to his enemies, was a faint image of that merciful pardon and universal amnesty which are extended by God to all penitent sinners by Christ. As the Apostle says, "God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them" (2 Cor. v. 19).

Therefore the ancient Fathers (see Augustine here, and Jerome, and the Syriac Version) saw in this Psalm a prophetic thanksgiving for the Incarnation; e.g., κατακαταγωγὴν, δόμον, Ἀλεξία, καὶ τοῦ Θεοῦ θεραπείαν, and the word σωρόφυος, used as by Simson (Luke ii. 30, and in iii. 6). Compare Titus i. 11—13, "The grace of God that bringeth salvation hath appeared (shone forth) unto all men." And the devout soul can say, as was said by the aged Simeon (the Barzillai of the New Testament, cp. Luke ii. 25—32 with 2 Sam. xii. 36, 37), "Lord, now letteth Thou Thy servant depart in peace; for mine eyes have seen Thy salvation."
Righteousness looks down  PSALMS LXXXV. 11—13. LXXXVI. 1, 2. from heaven.

m Isa. 45. 8. 11  "Truth shall spring out of the earth; And Righteousness shall look down from heaven.

n Ps. 54. 11. 12  "Yea, the Lord shall give that which is good; And our land shall yield her increase.

James i. 17. 13  Righteousness shall go before him; And shall set us in the way of his steps.

o Ps. 67. 6. 14  "Peace, be still, before him.

p Righteousness shall go before him; And shall set us in the way of his steps.

Righteousness looks down  PSALMS LXXXV. 11—13. LXXXVI. 1, 2. from heaven.

PSALM LXXXVI.

1  BOW down thine ear, O Lord, hear me: For I am poor and needy.

2  Preserve my soul; for I am holy: O thou my God, save thy servant; * that trusteth in thee.

Or, a Prayer, being a Psalm of David.

in the streets of Siou (cp. xxxix. 14, "Mercy and Truth shall go before Thy face,") and of Righteousness and Peace, like another pair of Angels, kissing each other! And how much is the beauty of this personification enhanced by its contrast with that other picture which is displayed in another Psalm, composed in a different light, when he looked back to Jerusalem, then occupied by rebels and traitors. He then said, "I have seen Violence and Strife in the city. Mischief and Sorrows are in the midst of it. Decree and Guile go out of her mouth, and she speaks wickedness and falsehood in the works of God, so the Inerrariation, while it blinds the eye with its splendour, displays all the divine attributes in perfect harmony and proportion, and affords the strongest motives for human action, and stimulates and empowers men to labour with joy. See below, on Rom. iii. 21, 22, and Athanasius and Euseb. here, who quote 1 Cor. i. 30. Eph. ii. 14. Col. i. 20, which declare Christ to be our Righteousness and Peace; and see the Sermon of Bp. Andrews, on this text, preached on Christmass Day, A.D. 1616, vol. i. p. 175.

11. Truth shall spring The verb here used in the original (tsemach), is cognate to the word signifying Branch (tsemach), the prophetical Name of Christ. Jer. xxvii. 5; xxxii. 15. Zech. iii. 8. "My Servant the Branch;" and Zech. vi. 12, "the Man whose Name is the Branch." And these words are rendered in Sept. by anavole and anavor, which is applied in a twofold sense to Christ. Matt. iv. 16. Heb. vii. 14. Luke i. 78. Cp. note on Rev. vii. 2. In the 7th Chapter shall look down As out of a window. Cp. Judg. v. 28. 2 Sam. vi. 16. 2 Kings ix. 30; above, xiv. 2, and below, cli. 19. Lam. iii. 50. Virg., Georg. i. 95.

"Necque illum Flava Ceres altu nequidquam spectat Olympos."

12. our land shall yield her increase] A conjecture has already been submitted to the consideration of the reader, on Ps. 65 (which seems to have been written at the same time as the present Psalm, namely, at the season of David's return to Jerusalem, after the revolt of Absalom), that the King's restoration and reconciliation to his people was blessed by God with a bountiful harvest; see on xv. 9—13; and this Psalm appears to stress these three verses (vs. 10—11).

13. Righteousness shall go before him; and shall set us in the way of his steps] Or rather, and shall make his footsteps (to be) a path (so Sept. and Kay), for us to walk in. As St. Peter says of our Lord, He has left us "an example that ye should follow His steps." (1 Pet. ii. 21. Cp. Isa. xlix. 8; li. 10.) Christ, the "Day-spring from on high," will make righteousness to shine before him, as the rising sun sends forth his beams before his orb appears. As S. Augustine says, "Confiteretur vitam et aperis viam, et veniet Christus, et ponet in viae gloriae suae, ut te informet vestigias suis." Cp. Bp. Taylor, Pref. to his Life of Christ, p. 11. "It is reported in the Bohemian story, that S. Wenceslaus their King, one winter night going to his devoted church, found the church roofed in snow and sharpness of unequal and pointed ice, his servant Poldavius, who waited upon his master's pietie and endeavoured to imitate his sufferings, began to faint through the violence of the snow and cold, till the King commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him; the servant did so, and either fancied a cure or found one: for he followed his prince, helped forward with shame and zeal to his imitation, and by the following footsteps for him in the snow. In the same manner of a man: and, for, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our Industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodleth down much of the difficulty, and made the way easier and fit for our feet. For He knows our infirmities, and Himself hath felt their experience in all things but in the neighbourliness of sin; and therefore He hath proportioned a way and a path to our strengths and capacities, and, like Jacob, hath marched softly, and in evenness with the children and the cattle, to entertain us by the comforts of His company, and the influences of a perpetual guide."

Ps. LXXXVI.] This Psalm is entitled, "A Prayer" (Heb. tehilloth), one of the five Psalms so inscribed (Ps. 17, 80, 90, 102, 142). It is the only Psalm in the Third Book of the Psalter which is ascribed to David. Being placed among the Psalms of the sons of Korah, and after those of Asaph, it indicates that those Psalms were regarded by the Ancient Hebrew Church as of equal authority with the compositions of David, and that One and the same Blessed Spirit spoke in them all.

It follows appropriately after the preceding Psalm, which describes the national joy on the restoration of the King, and which is a prophetic utterance of the joy with which the Divine David, Jesus Christ, is received by the faithful. But David himself speaks in a more subdued and penitent tone. He thanks God for His deliverance from the enemies who had risen up against him (vs. 13, 14), and prays for a continuance of that grace to which he owes all that he has, and on which he depends for all that he hopes for.

In a spiritual sense this Psalm may be regarded as an utterance of the Son of David, Jesus Christ, in His humanity praying to His Father for help in His sufferings, and for the glorification of His Name among all nations (Augustine). According to King David's own inscriptions, this Psalm is called "for the Festival of the Epiphany, or manifestation of Christ to the Gentiles. See v. 9; "All Nations whom Thou hast made shall come and worship before Thee."

1. I am poor and needy] And thus David was a type of Christ as the Man of Sorrows. See xxxiv. 8; xl. 17.

2. I am holy] As Thy servant, and the son of Thine handmaid (v. 16), and as united to Thee. Christ is the Holy One, and the Church is holy by her union with Him. John xvii.
All nations shall come and worship Thee.

3. b Be merciful unto me, O Lord:
For I cry unto thee || daily.
Rejoice the soul of thy servant:
For unto thee, O Lord, do I lift up my soul.
4. d For thou, Lord, art good, and ready to forgive;
And plenteous in mercy unto all that call upon thee.
Give ear, O Lord, unto my prayer;
And attend to the voice of my supplications.
5. e In the day of my trouble I will call upon thee:
For thou wilt answer me.

6. f Among the gods there is none like unto thee, O Lord;
Neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship before thee, O Lord;
And shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.
I teach thee my way, O Lord;
I will walk in thy truth:
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with all my heart:
And I will glorify thy name for evermore.
For great is thy mercy toward me:
And thou hast delivered my soul from the lowest || hell.

8. O God, n the proud are risen against me,
And the assemblies of violent men have sought after my soul;
And have not set thee before them.
But thou, O Lord, art a God full of compassion, and gracious,
Longsuffering, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant, and save the son of thine handmaid.
Shew me a token for good;
That they which hate me may see it, and be ashamed:
Because thou, Lord, hast holpen me, and comforted me.

17—19. Eph. v. 27. Col. iii. 12. 1 Thess. v. 27. Heb. iii. 1). As S. Augustine says, “The body of Christ, which is the Church, may use these words on account of her union with Him her Head Who says, ‘Be ye holy; for I am holy’” (Lev. xix. 2. 1 Pet. i. 16).
3. daily) Or, all day long.
9. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.) In the foregoing Psalm we had a prophecy of the Incarnation of Him Who is Emmanuel, God with us, God manifested in the flesh, Who has taken the nature common to all nations. That was a Christmas Psalm. The present is a sequel to it, and is an Epiphany Psalm. See Predim. Note. In it we have a prophecy of the subjection of all nations to God in Him. The spirit in David was a noble, generous, and loving spirit; he did not envy the Gentiles the blessing of being admitted to have an equal share with the Hebrew Nation in the favour of God. Vol. IV. Part II.—137

Cp. xxxii. 27. This is further developed in the next Psalm (v. 4).
11. Teach me thy way—I will walk in thy truth: unite my heart] Here is the “Via, Veritas, Vita” of the Gospel (John xiv. 6). “Via tua, Veritas tua, Vita tua, Christus” (Augustine). Christ is our Way, Truth, and Life, because He is Man united to God, and is one substance with the Father.
14. proud are risen against me] Cpl. xli. 5—11, which appears to have been written when David was driven from Jerusalem by Absalom.
15. the son of thine handmaid] Here David speaks, who was the ancestor and type of the Son of her who said, “Belold the handmaid of the Lord” (Luke i. 28).
16. Cp. here also xli. 13, 14: “Deliver me; make haste to help me. Let them be ashamed that seek after my soul to destroy it.”

Ps. 56. 1, &
Ps. 59. 16.
Ps. 72. 18.
Ps. 137. 7 &
Ps. 46. 6.
Ps. 119. 33 &
Ps. 116. 16.
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Ps. 119. 33 &
Ps. 116. 16.
1. HIS foundation is in the holy mountains.
2. The Lord loveth the gates of Zion
3. More than all the dwellings of Jacob.
4. Glorious things are spoken of thee, O city of God. Selah.

I will make mention of Rahab and Babylon to them that know me:
Behold Philistia, and Tyre, with Ethiopia:
This man was born there.
Zion their mother. PSALMS LXXXVII. 5—7. LXXXVIII. 1—4. I cry to Thee.

5 And of Zion it shall be said, This and that man was born in her: And the highest himself shall establish her.
6 The Lord shall count, when he 'writeth up the people, That this man was born there. Selah.
7 As well the singers as the players on instruments shall be there: All my springs are in thee.

PSALM LXXXVIII.

A Song or Psalm || for the sons of Korah, to the chief Musician upon Mahalath Leannoth, || Maschil of || Heman the Ezrahite.

1 O LORD a God of my salvation, I have b cried day and night before thee:
2 Let my prayer come before thee: Incline thine ear unto my cry;
3 For my soul is full of troubles: And my life c draweth nigh unto the grave.
4 I am counted with them that go down into the pit:
5 I am as a man that hath no strength:

5. shall establish her] On Christ, the Rock (Matt. xvi. 19).
6. when he writeth up the people] Or, when he is registering the Nations (literally, writing their names: cp. ix. 28. Ezek. xiii. 9), as soldiers of Christ, in the muster-roll of His Church. Christ's soldiers are not like mercenaries, levied by forced conscriptions, from divers and conflicting nations; they are all born by the same Word and Sacraments; they have all one and the same home,—the Church of God; and they all fight under one banner,—the Cross; and "their names are written in heaven" (Luk. x. 20). S. Athanasius.
7. As well the singers as the players on instruments shall be there] Father, and singers, and dancers (cp. Judg. xxi. 21. 23) shall say, "All my springs are in thee." The Korhinite author of this Psalm, himself a chief singer in the Sanctuary, does not grudge the admission of foreign nations into its sacred choir, but with generous and large-hearted sympathy he rejoices in the prospect. "Nations shall come," he says, "with jubilant exultation in festal processions, with timbrel and dance, and acknowledge that they have no source and well-spring of spiritual strength, except in the fountain of living waters" (Isa. xii. 3—6; xxl. 3; lv. 1. Jer. xi. 19), "which gush from the well-spring of God's love in Christ, and stream forth from the Sion of His Church," (John iv. 14; vii. 38. 39. Rev. xxi. 6; xxii. 17):

"Now of Sion shall be chanted, Saint on saint in her they spring; His own arm her wall hath planted, Her eternal glorious King;" God shall say, "His tribes enrolling, Here he sprang, Mine own was he;" Swell the song, the dance controlling, All my fresh springs are in Thee."

Kebel.

Ps. LXXXVIII.] This awfully solemn Psalm is entitled, "A song, or psalm of the sons of Korah, to the Chief Musician on Mahalath Leannoth || (i.e. to sing is a mournful strain: we on Ps. 53, title), "a meschil (or instruction) of Heman, the Ezrahite." The word Ezrahite means a descendant from Ezrah (or Zerach), which is a general name, signifying one born in the land, indigenous, and is applied to a vigorous tree, growing in its own native soil (xxxvi. 35. Cp. Ezol. xii. 19. Josh. viii. 33. Ezek. xvi. 22. Fuent. 53). It is probable that Heman, the author of this Psalm, is the same as the person mentioned by that name in 1 Kings iv. 31. If so, he was a Levite of the sons of Korah, in the twenty-third degree from Jacob, and grandson of Samuel the prophet. See note above, on 1 Kings iv. 31; and the genealogy of Heman, in 1 Chron. vi. 22—38. Heman was the king's seer, in the matters of God (1 Chron. xxv. 5): he had a numerous offspring—fourteen sons; and he was one of the three choir-masters of David, the other two being Asaph, and Ethan, or Jeduthun (see 1 Chron. vii. 42; xvi. 5. 41; xxv. 1), who wrote the next Psalm.

The present and following Psalms form a pair, and appear to refer to some great affliction of David, probably the rebellion of his son Absalom, and David's banishment from Jerusalem and from the services of the Sanctuary.

In a secondary and spiritual sense, they have a prophetic relation to the Passion of Christ, as is observed by S. Athanasius, S. Jerome, and S. Augustine, who says, "Domini hic Passio prophetatur:" and the Church has adopted this opinion, and has appointed this Psalm for Good Friday. It is like the utterance of Jonah the Prophet,—the type of Christ in Death, Burial, and Resurrection,—in the depths of the Sea (Matt. xii. 40). In the Latin and Sarum use, it is appointed also for Easter Even and in the Latin use, for the eve of the Passion also.

Observe the connexion. The foregoing Psalm ended with the words, "All my springs are in Thee;" and the present Psalm follows appropriately after these words. Christ on the Cross is the "fountain opened in the house of David for sin and for uncleanness" (Zech. xiii. 1), His wounded side gushing forth with the sacramental streams of blood and water (John xix. 34). He is the well-spring of the life of the Church (John vi. 54—56. Eph. i. 7. 1 John i. 7; v. 6. 1 Pet. i. 18. Heb. ix. 12—14. Rev. i. 5); and as the great Pentecostal Psalm (the 69th) is followed by a Good Friday Psalm (the 69th), in order that all may ever remember that the outpouring of the living water of the Holy Spirit is due to the pouring out of Christ's Blood, so it is here. The prophecy in the foregoing Psalm of the conversion of all nations is followed by this Passion-Psalm, in order that it may never be forgotten that God has purchased to Himself an Universal Church, by the precious Blood of His dear Son (Acts xx. 29).

2. my soul is full of trouble] Christ Himself here speaks in the language of suffering. Compare our Lord's words: "My soul is exceeding sorrowful, even unto death" (Matt. xxvii. 37—39). In the present Psalm, the saddest in the whole Psalter, without a gleam of light shooting through the black cloud, we seem to have a blending together of the silent and solitary Agony of the dark night in Gethsemane, with the open shame at mid-day amid the gazing crowds at Calvary.

T 2
5 Free among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more:
And they are cut off from thy hand.
6 Thou hast laid me in the lowest pit,
In darkness, in the deeps.

7 Thy wrath lieth hard upon me,
And thou hast afflicted me with all thy waves. Selah.
8 Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
9 Mine eye mourneth by reason of affliction:
Lord, I have called daily upon thee,
I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead?
Shall the dead arise and praise thee? Selah.
11 Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in destruction?
12 Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O Lord;
And in the morning shall my prayer prevent thee.

14 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 goeth over me;
Thy terrors have cut me off.
They came round about me daily like water;
They compassed me about together.

18 Lover and friend hast thou put far from me,
And mine acquaintance into darkness.

5. Free among the dead] My freedom is to wander among the dead: I am indeed at large, but as one turned adrift, like the Searpegon, in a desolate wilderness (Lev. xvi. 10). The meaning of the word rendered free (chophshih), may be illustrated by the term applied to the leper's house (rendered in our Version "a several house") in 2 Kings xv. 5. 2 Chron. xxvi. 21 (chophskh), in which the leper dwelt apart (literally, free) from the society of men. Cp. Rom. vi. 20. So Christ, Who is compared to a leper (in Isa. lili.), is said to be cut off out of the land of the living (Isa. lili. 8), and here is described as "cut off from God's hand."


8. shut up] In prison, although free (see v. 5); a bewildered captive in the darksome dungeon of death.

9. daily] Or, all the day.

10. Shalt the dead arise] The dead (Heb. rephaim); literally, the feeble (δεινοι καιρωι). Cp. Job xxvi. 5. Isa. xxvi. 14 (Genen. 776, 777).


18. Lover and friend hast thou put far from me] Cp. xxxviii. 11; and Job xix. 13, 19. This was fulfilled in Christ. All His disciples forsook Him, and fled (Matt. xxvi. 50. S. Athanasius).

— mine acquaintance into darkness] Rather, my acquaintance are darkness. I look for pity from my friends; but I see nothing around me but blank darkness. These words seem to come forth from the midst of that thick darkness which shrouded the Cross on Calvary at mid-day.
Ps. LXXXIX.] The present Psalm makes a pair with the preceding one. It is a spiritual Allegro to that Pensercoo.

The following Psalm ended in sorrow, in order to rise in joy. That Psalm was the Psalm of the Agony and the Passion, in it the Saviour expires, and His body is laid in the tomb; but His hope cannot perish. And why? Because God had sworn by an oath to David to raise up Christ to sit on His throne, and because that throne is eternal. This, as St. Peter argues (Acts ii. 33), was the greatest hope of Christ's Resurrection to glory. And this is the theme of the present Psalm. That Psalm was a dirge of Passion-Tide, this Psalm is a carol of Christianity.

The present Psalm is entitled, “a meschel” (or instruction) “of Ethan the Ezrahite.” It seems most probable that this Ethan is the same as the Ethan who is coupled in 1 Kings iv. 31 with Heman, the author of the foregoing Psalm, and celebrated like him for his wisdom; and that he is also the Ethan of 1 Chron. xi. 15; a musician of David's; and there is a clue to his name. See the Prelim. Note to the preceding Psalm, and to Ps. 39. For evidence that Ethan was the same person as Jeduthun, see 1 Chron. xvi. 41, 42; xxvi. 1; and Carpos. Int. p. 104; Review, Enl. 111, 213.

Here we may observe the discrimination of the author of these titles of the Psalms. Heman the Ezrahite is described in the title to the foregoing Psalm as one of the sons of Korah; but Ethan the Ezrahite is not so designated in the title to this Psalm. And if we examine the genealogy of Ethan, we find that he was indeed a Levite, as Heman was, but was not, as he was, a Korahite, but a Merarite, in the fourteenth degree from Levi. See 1 Chron. vi. 44; xv. 17.

With regard to the historical events which gave occasion to the present Psalm, Psal. 38, it must be observed that there was nothing in the reign of David himself which could have suggested it; and that some sceptical critics have entangled themselves in imaginary contradictions by ascribing it to him; see the excellent remarks of Dr. Waterland on this Psalm, in his Scripture Vindicated, p. 201; he concurs in the opinion of those who suppose that this Psalm was written in order to comfort the house of David in its reverses in the fifth year of Rehoboam, David's grandson, when Shishak, king of Egypt, in alliance with Jeroboam, the Sovereign of the kingdom of Israel, which had revolted from the house of David. See above on 1 Kings xiv. 25—28. 2 Chron. xii. 1—12.

The inviolability of God's promise to David was the source of comfort and hope to the author of this Psalm, and to all true Israelites, in times of national trouble like the days of Rehoboam, when the Hebrew Nation and Church were torn asunder by the schism of Jeroboam, and were humbled by the arms of Egypt. Rehoboam, which afterwards became the groundwork of Isaiah's prophecy to Ahaz in his distress, when he was threatened by the conspiracy of Israel and Syria: “Hear ye now, O house of David. Behold, the Virgin (of David's house) shall conceive, and bear a Son, and shall call His Name Unto Me!” (Isa. vii. 14). Matt. i. 22, 23. This is the source of comfort to all the spiritual seed of Abraham and David in the darkest days of the Church.

Ethan, or Jeduthun, was a choir-master and seer to David, and was celebrated for his wisdom in the days of Solomon. See 1 Kings iv. 31. “We must suppose this Ethan, or Jeduthun” (says Waterland, p. 205), “to have lived a great age, it being now above forty-five years since he was first appointed chief musician by King David. This good old man, who had seen what a glorious figure King David first, and after him King Solomon made, and to what a height of glory his Hebrew name had been raised, must needs have been exceedingly surprised and shocked at its sudden downfall under Rehoboam; and it might well extort from that pious and devout Psalmist those prophetical exhortations which we meet with in this Psalm.

The Levites remained loyal to the house of David, when the Ten Tribes revolted from it (2 Chron. xi. 13); and probably Ethan, the Levite who was celebrated for his wisdom (see 1 Kings iv. 31) was one of the ancient counsellors whose King Rehoboam in his folly had despised. But Ethan did not therefore renounce his attachment to the Throne, and cast off his loyalty to his Sovereign, but endeavoured to support the one and to comfort and counsel the other in times of national distress,—a noble example of faithfulness and self-sacrifice.

It is one of the designs of the present Psalm to inculcate such sentiments as these. But it has a more extensive range. The last words of a foregoing Psalm (Ps. 87) were, “All my fresh springs are in Thee.” And this, as we have seen, is the key-note to the next Psalm (Ps. 88), which immediately precedes the present. That Psalm describes the sufferings and death of Christ, which is the source of life to the Church. It is also the key-note to the present Psalm. All the springs of life, hope, and joy to the Church are in the Incarnation of Christ, of the Seed of David, and in the Divine promise of a perpetual and universal dominion to Him. As S. Hilary, S. Basil, S. Augustine, and other ancient expositors affirm, this is the theme of the present Psalm; and therefore this Psalm is appointed by the Church to be used on the Easter Day. The Sarum use, the Latin use, and the present Church of England use, all agree in that appointment.

The Psalmist stands on the foundation of that promise, as on an immovable rock; and with the remembrance of that promise, as with a farewell utterance of never-failing comfort, the Third Book of the Psalter ends. The reader will not fail to notice the similarity of its conclusion to that of the First Book, which displays the glorious consequences of Christ's Passion (see Ps. 41, Prelim. Note); and also to that of the Second Book. See above, on Ps. 71 and 72, Prelim. Notes, and on Ps. lxiii. 20.

1. I will sing of the mercies of the Lord for ever] However men and nations may fail, however dark and cloudy may be the days of Israel (and such they were when this Psalm was written), yet I will never faint through fear or despondency; but I will sing of the mercies of the Lord, which never fail.

2. Mercy shall be built up for ever] Ps. 96, 11, “Who in the greatness of His strength stilled the grewsome waters, and said to them, ‘Be still and know that I am God’” (KJV). Here is introduced, speaking and ministering comfort to Israel, on the ground of the Divine promise of eternal dominion to David, which is fulfilled in Christ. See above, Prelim. Note to 2 Sam. viii—xxx.

3. [David my servant] Here is a gentle warning from Ethan, the author of this Psalm, to Rehoboam the King, that he must be God's servant, as David was, if he is to profit by the promise of God to David.
5. **O Lord** The incommunicable Name JEHOVAH, the ever-living, existing One, is repeated here four times, and is followed by JACT, in v. 8. Cp. lviii. 18. This is the Name by which God revealed Himself unto Moses, when He was about to vanquish the false gods of Egypt. See on Exod. vi. 3. — the saints] The holy ones, the angels; and so v. 7. Cp. Job xv. 15.

8. who is a strong Lord unto thee? Or, Who is strong like to thee, J.A.H.? 10. Thou hast broken Rahab.] Thou didst crush Egypt (see above, lxxxiv. 3), and overwhelmest the host of Pharaoh in the Red Sea (Exod. xiv. 28, 28. Theodoret). Therefore, if Rebekah and Judah had been true to Thee, they needed have feared nothing from Egypt, and the army of Shishak. But they rebelled against God, and He chastened them for their sins by the arms of Rahab (Egypt), as Sennacharib the prophet told them. See 1 Kings xiv. 22—25. 2 Chron. xil. 1—12.

12. The worth and the south thou hast created] Since the heavens and the earth are Thine (v. 11), and since Thou hast created the north and south, and since Thou art our God Who dwellst in Zion, therefore we need not have feared anything from Jeroboam on the north, or from Shishak on the south, if we had been true to Thee.

— Tabor and Hermon] The one on the west of Jordan, the other on the east, both of which were formerly under the sceptre of David, and which would have remained subject to its sway, if we and our King had been faithful to God.

15. Blessed is the people that know the joyful sound! Here is another admonition to Rebekah and Judah; let them turn to God, and He will defend them. This warning was not altogether unavailing. See 2 Chron. xil. 7, 12.

17. in thy favour our horn shall be exalted] Our horn shall be exalted. This metaphor—the exaltation of the horn (repeated in v. 24)—serves to connect this prophecy with that of Hannah, concerning the Incarnation (see above, on 1 Sam. ii. 1, 10), and the declaration of its fulfilment in the Gospel, “He that raised up a horn of salvation for us in the house of His servant David” (Luke i. 60). Cp. Ps. cxiii. 17.

18. the Lord is our defence] Rather, our shield belongs to the Lord. It may be suggested for the reader's consideration, whether there is not a reference here to the circumstance mentioned in the history of Rebekah, that in his reign Shishak, King of Egypt, took away from Jerusalem all the shields of gold which Solomon had made, and that Rebekah made shields of brass in their place. See 1 Kings xv. 20, 27. 2 Chron. xii. 9, 10, in which places the word for shield is the same as here (maghen). May not the Psalmist intend to comfort Jerusalem with the assurance, that the true shield—the genuine golden shield—of the King and Nation, belongs to Jehovah, and cannot be taken away from them by any Prince of Egypt, or by any earthly power, if they are true to God, the God of David their father? — the Holy One of Israel is our king.] Rather, and our king (belongs to) the Holy One of Israel, and therefore he (Rebekah) cannot be vanquished, if he is loyal to Jehovah, the “King of kings, and Lord of lords.”

The Name, Holy One of Israel, is emphatic, and is never introduced into the Psalms, except with some special significance (see above, on lxxi. 22); and it here intimates that if the House of David, and the kingdom of Judah, had been faithful to Jehovah, Israel would never have been severed from it, as it now was, by the fault of Rebekah, and by the fault of Judah itself, as well as by Jeroboam's sin. See 1 Kings xi. 9—13. 31. 33; xil. 12.

5. And the heavens shall praise thy wonders, O Lord: Thy faithfulness also in the congregation of the saints.

6. For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?

7. For God is greatly to be feared in the assembly of the saints, And to be had in reverence of all them that are about him.

8. O Lord God of hosts, who is a strong Lord 1 like unto thee? Or to thy faithfulness round about thee?

9. Thou rulest the raging of the sea:

When the waves thereof arise, thou stilllest them.

10. Thou hast broken J Rahab in pieces, as one that is slain; Thou hast scattered thine enemies with thy strong arm.

11. The heavens are thine, the earth also is thine: As for the world and the fulness thereof, thou hast founded them.

12. The north and the south thou hast created them: "Tabor and Hermon shall rejoice in thy name.

13. Thou hast a mighty arm, strong is thy hand, And high is thy right hand;

14. Justice and Judgment are the habitations of thy throne: 'Mercy and Truth shall go before thy face.

15. Blessed is the people that know the joyful sound: They shall walk, O Lord, in the light of thy countenance.

16. In thy name shall they rejoice all the day: And in thy righteousness shall they be exalted.

17. For thou art the glory of their strength:

And in thy favour our horn shall be exalted.

18. For the Lord is our defence; And in thy name hast thou set up our goings.

The Holy One of Israel is our king.
I have found David. PSALMS LXXXIX. 19—37. His seed shall endure for ever.

19. Then thou spakest in vision to thy holy one, and saidst,
   I have laid help upon one that is mighty;
   I have exalted one * chosen out of the people.
20. * I have found David my servant;
   With my holy oil have I anointed him:
21 * With whom my hand shall be established:
   Mine arm also shall strengthen him.
22. * The enemy shall not exact upon him;
   Nor the son of wickedness afflict him.
23. * And I will beat down his foes before his face,
   And plague them that hate him.
24. But * my faithfulness and my mercy shall be with him:
   And in my name shall his horn be exalted.
25. * I will set his hand also in the sea,
   And his right hand in the rivers.
26. * He shall cry unto me, Thou art my father,
   My God, and the rock of my salvation.
27. Also I will make him * my firstborn,
   Higher than the kings of the earth.
28. * My mercy will I keep for him for evermore,
   And * my covenant shall stand fast with him
29. * His seed also will I make to endure for ever,
   And his throne * as the days of heaven.
30. * If his children * forsake my law,
   And walk not in my judgments;
31. * If they break my statutes,
   And keep not my commandments;
32. Then * will I visit their transgression with the rod,
   And their iniquity with stripes.
33. * Nevertheless my lovingkindness * will I not utterly take from him,
   Nor suffer my faithfulness * to fail.
34. * My covenant will I not break,
   Nor alter the thing that is gone out of my lips.
35. Once have I sworn * by my holiness
   * That I will not lie unto David.
36. * His seed shall endure for ever,
   And his throne * as the sun before me.
37. It shall be established for ever as the moon,
   And as a faithful witness in heaven. Selah.

Note to 2 Sam. vii., and Ps. lxix. 8, which connects this prophecy with Christ.
30. If his children forsake my law] Here is the explication of the distress of King Rehoboam, to which the Psalmist refers. It was due to the sins of Rehoboam himself in forsaking the law of God. See 1 Kings xi. 9—13; xxxi. 33; xlii. 12. Cp. 2 Sam. vii. 14.
35. Once] Once for all (Sept.).
36. the sun] Cp. Ps. lxix. 17, which connects this prophecy with Christ.
37. as the moon] See lxix. 7, which also connects this prophecy with Christ.

* Supposed by some to mean the rainbow (Gen. ix. 12), but more probably the moon. The rainbow
Blessed be the Lord. PSALMS LXXXIX. 38—52.

But thou hast cast off and abhorred, Thou hast been wroth with thine anointed. 38
Thou hast made void the covenant of thy servant: Thou hast profaned his crown by casting it to the ground. 39
Thou hast broken down all his hedges; Thou hast brought his strongholds to ruin. 40
All that pass by the way spoil him: He is a reproach to his neighbours.
41
Thou hast set up the right hand of his adversaries; Thou hast made all his enemies to rejoice. 42
Thou hast also turned the edge of his sword, And hast not made him to stand in the battle. 43
Thou hast made his glory to cease, And cast his throne down to the ground. 44
The days of his youth hast thou shortened: Thou hast covered him with shame. Selah. 45

How long, Lord? wilt thou hide thyself for ever? 46
Shall thy wrath burn like fire? 47
Remember how short my time is: Wherefore hast thou made all men in vain? 48
What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah. 49

Lord, where are thy former lovingkindnesses, Which thou warest unto David in thy truth? Remember, Lord, the reproach of thy servants; How I do bear in my bosom the reproach of all the mighty people; Wherewith thine enemies have reproached, O Lord; Wherewith they have reproached the footsteps of thine anointed. 50

Blessed be the Lord for evermore. Amen, and Amen. 52
Ps. XC.] The present Psalm, which begins the Fourth Book of the Psalter—entitled, a Prayer of Moses, the man of God—and has a special interest as coming from the writer of Genesis, and the historian of the Exodus.

The Fourth Book of the Psalter, like the foregoing, consists of seventeen Psalms (Psalms 90—106), and, like it, is connected with the Book preceding it, and is a step in advance upon it. See above, Prelim. Notes to Ps. 42 and to Ps. 83.

The First Book of the Psalter consists of Psalms composed by David and his immediate associates—Solomon (Ps. 72), the sons of Korah (Psalms 42. 44—49), Asaph (Ps. 50). In the Third Book, David's associates and their successors occupy the principal place; and David himself has almost disappeared from the Psalms (Ps. 80). In the present Book, the range is still wider. It has a very comprehensive character. All the Psalms in it but three are anonymous. It contains only two Psalms of David himself (101, 105), and it goes back to Moses (Ps. 90), and it goes forward to the Captivity, and to the Return from it (Ps. 102). It reaches from Moses to Malachi.

An interesting question arises here, Why is this Psalm—a Psalm of Moses, the only one ascribed to him, and the oldest Psalm in the Psalter? To this it may be replied, that the foregoing Psalm (Ps. 89) is connected with the days of Rehoboam, when the Monarchy of Judah was assailed by Egypt, in the person of Shishak King of Egypt, and by the Ten Tribes of Israel itself under Jeroboam; and when the seeds were sown of that unhappy defection from God, which resulted in the dispersion of the Ten Tribes of Israel, and also in the exile of Judah and its captivity at Babylon, which are presented to the mind of the reader in this portion of the Psalter.

That Psalm (Ps. 89) also afforded comfort to the dispersed Tribes of Israel and Judah, by the appeal which it made to the Divine promise to David, of eternal and universal dominion to his Seed (see xxxi. 1—4. 9—29); and it would thus raise the shrines of exiles, and stimulate the flagging energies, of scattered, and dispersed Tribes, and encourage them to look back to their own hand with faith and hope, and would hasten the national restoration.

This hortatory work is greatly assisted by the Psalm before us. In the foregoing Psalm, Ekhan the Ezrahithe, a Levite of the House of Merari, had uttered a strain in the sorrowful days of Rehoboam, when Judah was conquered by Egypt, and Israel had revolted from it; and that strain would serve to stimulate the exiles who mourned over the fallen throne of Zedekiah, and in the captivity of Judah at Babylon, by reminding them of God's promises to the seed of David, and would urge them to quicken their steps with Joshua and Zerubbabel to Jerusalem.

And now something more is done. Moses himself comes forth in this Psalm; the great Khabrite of the family of Levi, who had been God's instrument for hastening Egypt with the Ten Plagues; he who had led the people out of Egypt, and had stretched out his hand over the Red Sea; and it overwhelmed the host of Egypt; he who was the Lawgiver and Leader of all the Tribes of Israel, comes forward here in a prayer written by himself in the wilderness, and turns the eyes of the whole nation backward to promises and pledges of Jehovah, far more ancient than the days of David, and even anterior to Creation itself, of which the writer of this Psalm was the Divinely-inspired Historian. Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world (Gen. 1. 2), even from everlasting to everlasting, Thou art God.
Return, O Lord, how long?
And let it repent thee concerning thy servants.

O satisfy us early with thy mercy; [m]
That we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.

Let thy work appear unto thy servants,
And thy glory unto their children.

And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

PSALM XCI.

1 HE that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
2 
I will say of the LORD, He is my refuge and my fortress: My God; in him will I trust.

3 
Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 
He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler.

5 
Thou shalt not be afraid for the terror by night; Nor for the arrow that flieth by day;

6 
Nor for the pestilence that walketh in darkness; Nor for the destruction that wasteth at noonday.

7 
A thousand shall fall at thy side, and ten thousand at thy right hand; But it shall not come nigh thee.

8 
Only with thine eyes shalt thou behold And see the reward of the wicked.

9 
Because thou hast made the LORD, which is h my refuge, Even the most High, thy habitation;

10 
There shall no evil befall thee, Neither shall any plague come nigh thy dwelling.

11 
For he shall give his angels charge over thee, To keep thee in all thy ways.

12 
They shall bear thee up in their hands, Lest thou dash thy foot against a stone.

13 
Thou shalt tread upon the lion and the adder: The young lion and the dragon shalt thou trample under feet.

14 
Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath a known my name.

15 
He shall call upon me, and I will answer him:

in God (see above, Prelim. Note to Ps. 90), is continued and enlarged upon in the present Psalm, which has an additional interest for us, because it was quoted by Satan against our Lord in His Temptation in the wilderness; and because, when properly understood, it recites against Satan himself (see v. 11, 13); and because it contains a promise of Divine succour to all the faithful members of Christ, in all times of trial, and of defence against all the evils which the craft or malice of Satan may devise against them. It is observable, that this Psalm, thus quoted by Satan against our Lord in His temptation in the wilderness, follows next after a Psalm written by Moses, the leader of Israel in the wilderness; and the scenery of the present Psalm is derived from the circumstances of the sojourn of Israel in the wilderness. In the desert, the devout Israelite, who prefigured Christ (see on Mat. i. 15, quoting Hosea xi. 1, and applying it to Christ, “Out of Egypt have I called My Son”), had realized the truth of the language of this Psalm, “He shall deliver thee from the noisome pestilence. He shall cover thee with His feathers” (Exod. xix. 4. Dent. xxxii. 11). “Thou shalt not be afraid for the pestilence—a thousand shall fall at thy side” (ver. 4—7. Cp. Num. xi. 33; xiv. 37; xvi. 48).

None of the Psalms from the present to Ps. 100 inclusive, have any author’s name prefixed to them. Ps. 101 and Ps. 103 are ascribed to David, but all the other Psalms in this, the Fourth Book of the Psalter, are anonymous, except the first (the 90th) which, as we have seen, is ascribed to Moses. Moses and David are the only known writers of the Psalms of the Fourth Book of the Psalter.

1. Shall abide under the shadow? Shall lodge; literally, shall pass the night under the shelter of a hospitable roof (Gen. xix. 2, 8).

3. the snare of the fowler] An image which belongs to the Psalms that refer to the captivity. See cxiv. 7; xli. 9, where the language is similar, and is found in no other Psalms. — noisome pestilence] The pestilence of iniquity. Heb. hawwah. See xcv. 20.

4. buckler] Heb. socherah, a word which occurs only here, and seems to signify a coat of mail (from socher, to surround, Genen. 553), such as was worn by Assyrian warriors.

9. Because thou—refuge] Rather, For Thou, O Lord, art my refuge. This is the language of the devout soul fixing for protection to God.

— the most High, thy habitation] Thou hast made the most High thy habitation. This is an echo to the former Psalm, “Lord, Thou hast been our habitation (Heb. maoww, the same word as here used) in all generations.”

11. To keep thee in all thy ways] In thy ways, the appointed path of thy duty. Satan omitted those words when he tempted Jesus to go his way, and to cast Himself down from the pinnacle of the Temple (Matt. iv. 6. Luke iv. 10, 11). “Satanse via, non est via, sed ruina” (S. Bernard, in Delitzsche).

12. Lest thou dash thy foot] Lest thou stumble (Prov. vii. 23).

13. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet! It is remarkable, that Satan quoted against our Lord a Psalm (the present Psalm, see v. 11) in which the protection of Jehovah is guaranteed to His faithful people, and in which their victory over the Tempter (who assails violently as a lion, and lurks in ambush as a dragon) is foretold. Satan garbled Scripture; so do all false teachers. Scripture, taken as a whole, and explained by the consent of the Church of God, is the Rule of Faith (see on Rom. xii. 6). Satan promised to Christ the succour of Angels, if He would obey him. Christ resisted him, and overcame him by the “sword of the Spirit, which is the Word of God,” and His victory was celebrated by Ang is ministering to Him (Matt. iv. 11). Thus Satan, the Father of Lies, was routed by Him Who is the Truth.
Long life.

PSALMS XCI. 16. XII. 1—8. How great are Thy works.

a Ps. 117. 1.
b Ps. 89. 1.
c Heb. in the nights.
e I Chron. 23. 5.
Ps. 33. 2.
My Or, upon the solemn sound with the harp.
h Heb. Higgayon.
Ps. 9. 16.
d Ps. 40. 5, 6.
139. 17.
e Isa. 7. 28, 29.
Rom. 11. 31, 32.
f Ps. 73. 22.
94. 3.
g Job 12. 6, 7.
Ps. 21. 7.
27. 1, 2, 35.
Jer. 12. 1, 2.
Mal. 3. 15.
h Ps. 34. 2.
53. 18.

16. With long life will I satisfy him] Observe the joyful contrast here to the mournful words in the foregoing Psalm, “We spend our years as a tale that is told. The days of our years are three score years and ten” (xv. 9, 10). The life of Israel in the wilderness was shortened by Disobedience. The Obsequies of Christ in the wilderness has won for us a blessed immortality.

Ps. XCI.] This Psalm is entitled “A Psalm or Song for the Sabbath Day.” In the Hebrew Ritual, after the Captivity, this and the two consecutive Psalms were appointed to be sung; the present Psalm on the Sabbath, Ps. 99 on Friday, Ps. 94 on Wednesday. See the Talmud, Tanait Rash-lasha (Delitzsch).

In the present Psalm there is a thankful retrospect of the glories and blessings of Creation (to which reference has been made in the first Psalm of this Book, xv. 1, 2), and a hopeful anticipation of the joys of that eternal Sabbath which remaineth to the people of God (Heb. iv. 9. S. Athanasius). It is observable that the name JEHovah occurs in this Psalm seven times, the substantial number (1. 4, 5, 8, 9. 33, 15). In this Psalm also we are brought into communion with God in His house (see below, on v. 18)—an appropriate function of a Psalm for the Sabbath Day. And (as S. Hilary says) this Psalm receives its fulfillment in Christ; “He is the true Sabbath, the Rest in which the Father rejoices; and since He is the true Sabbath, therefore who abide in Him will enjoy for ever the rest of God.” Here is the strongest motive for holiness. They who have been baptized into Christ, they who are made members of Him, let them not defile their bodies with carnal lusts. The flesh which they wear is not their own, it is the flesh of Christ Himself. This Psalm is appointed also in the Hebrew Ritual for use on the second day of the great Festival of Tabernacles, which prefigured the tabernaculum of the Son of God in our flesh (Talmid vi. 4; Middoth ii. 9).

4. thou, Lord, hast made me glad—I will triumph] The Psalmist takes up the words of Moses in the foregoing Psalm. See on x. 14. This word sauchah (to be glad) is, as it were, the catchword of the Psalms which follow, and which are connected with the restoration of the captive tribes to Jerusalem. Their key-note is, “I was glad.” See xxvi. 11; xxvii. 1. 8; civ. 3; civ. 3; civii. 42; civi. 28; cxxviii. 24; cxxix. 1.

The same may be said of the other word here used, riñuñ (the pield of raisa : Gesen. 771), and here rendered triumph, but more properly shout for joy. This word is of continual recurrence in this Book of Psalms; and it also has its ground-work in the Mosaic Psalm at the beginning of the book (xii. 14. Cp. xxvi. 1; cxxviii. 8; cxxxi. 9. 16; cvi. 7; calix. 5); and its cognate substantive riñuñ (shouting) recurs in cv. 43; cvii. 22; cxxviii. 15; cxxv. 2. 5, 6. The word rendered by our translators singing, joy, and rejoicing in that Psalm, is one and the same, riñuñ.

For the history of the events to which these words relate, the reader may refer to the narrative in Ezra iii. 10—13, which is the best commentary upon them.

Ezra’s contemporary, Nehemiah, was filled with godly zeal for the vindication and maintenance of the sanctity of the Sabbath (see Neh. ix. 14; x. 31; xiii. 15—19); and it is probable that this Psalm, appointed for use on the Sabbath Day, was designed to promote his endeavours.

—the work] The word rendered work, here is pool, and signifieth doing, or providential dispensation; and it is to be distinguished from the word rendered works (plural of maaseh), which signifies what is made or done. The former represents God’s dealings with men as their Moral Governor, the other the works which He has wrought as Creator and Redeemer. The Sept. renders one by πορευόμενον here, the other by ἔργα. The word pool occurs only twice in the Pentateuch (Deut. xxxii. 4; cxxiii. 11).

5. thy thoughts] The plural of maace(hes), from the verb chashab, to meditate, to count, to weigh (see on Exod. xxvi. 1); cxxviii. 8. Gesen. 468); and this last word gives a good idea of what is here made the subject of admiration and praise, the wonderful intrenchment and contrivance with which the Divine Mind designs and executes His plans, till at length the result is seen in a beautifully woven tissue of many delicately mingled and coloured threads.

“IT is a good thing to give thanks unto the Lord, And to sing praises unto thy name, O most high:

2 To shew forth thy lovingkindness in the morning, And thy faithfulness every night,

3 Upon an instrument of ten strings, and upon the psaltery;|| Upon the harp with a solemn sound.

4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how great are thy works! And thy thoughts are very deep.

6 A brutish man knoweth not; Neither doth a fool understand this.

7 When the wicked spring as the grass, And when all the workers of iniquity do flourish;

It is that they shall be destroyed for ever:

8 But thou, Lord, art most high for evermore.
Palm and cedar.  

**PSALMS XCII. 9—15.  XCIII. 1—3.**  

The Lord reigneth.  

9 For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish;  
All the workers of iniquity shall be scattered.  

10 But *my* horn shall thou exalt *like* the horn of an unicorn:  
I shall be anointed with fresh oil.  

11 Mine eye also shall see *my desire* on mine enemies,  
And mine ears shall hear *my desire* of the wicked that rise up against me.  

12 *The righteous* shall flourish like the palm tree:  
He shall grow like a cedar in Lebanon;  
Those that be planted in the house of the Lord  
Shall flourish in the courts of our God.  
They shall still bring forth fruit in old age;  
They shall be fat and *flourishing*;  
To shew that the Lord is upright:  
*He* is my rock, and *there is* no unrighteousness in him.  

**PSALM XCIII.**  

1 THE *Lord* reigneth, *he* is clothed with majesty;  
The Lord is clothed with strength,  
*Whereewith* he hath girded himself:  
The world also is stablished, that it cannot be moved.  
Thy throne is established *of old*:  
Thou art from everlasting.  
The floods have lifted up, O Lord, the floods have lifted up their voice;  
The floods lift up their waves.  

Ps. XCIII. 1.  *The Lord reigneth*  
This is another catchword of these Psalms (cp. on xlvii. 4), which are connected with this period of return from captivity to Jerusalem, the city of the Lord.  
See above, Introduction to Kings and Chronicles, p. xiv.  
This absence of the external pageantry of the Hebrew monarchy displayed to the eye of faith in clearer light the majesty of *Jehovah*, enthroned in the sacred palace of His Temple; and it prepared the way for the manifestation of the Divine glory in the Person of the eternal King of Israel—Jesus Christ, and for the triumphant shout of the armies of heaven, when all things will be placed under His feet.  
*The Lord reigneth.*  
See Rev. xi. 17; xix. 6, where the sacred writer adopts the words of the Sept. here.  
On the significance of this phrase, see further on Ps. 99, Prelim. Note.  
Though all Nations may rebel, yet "the Lord is King."  

The Jews, after their return from the captivity, used this Psalm in the ritual of their Temple on Friday (see Sept., and Delitzsch, p. 30), the day of Man's creation in the first Adam, and the day of the restoration of man by Christ, the Second Adam, triumphing upon His Cross, as in a car of victory, and reigning as on a royal throne.  
See below, on Col. ii. 15; and cp. Justin Martyr, c. Tryphon, § 73, ed. Otto.  
3. the floods have lifted up their color] The proud empires of Egypt, of Assyria, and Babylon, represented by the overflowing waters and violent streams of their rivers, the Nile, the Tigris, and Euphrates (cp. Isa. viii. 7; xvii. 13; xxvii. 1. Jer. xiv. 2), have raged against Jehovah, and have almost drowned His people; but the Voice of the Lord is more powerful than the roar of rivers, and of the mighty ocean itself.  
He ruleth the raging of the sea, and saith to its waves, *Be still.*  
See lxxv. 7; lxxxix. 9.  

The walking of Christ on the waves of the sea was a prophetic foreshadowing of the ease and majesty with which
The Lord's might.  PSALMS XCIII. 4, 5.  XCIV. 1—14.  The wicked confounded.

1 O LORD † God, * to whom vengeance belongeth;  
O God, to whom vengeance belongeth, † shew thyself.  
2 * Lift up thyself, thou * judge of the earth:  
Render a reward to the proud.  

3 LORD, † how long shall the wicked,  
How long shall the wicked triumph?  

4 How long shall they * utter and speak hard things?  
And all the workers of iniquity boast themselves?  
5 They break in pieces thy people, O LORD,  
And afflict thine heritage.  
6 They slay the widow and the stranger,  
And murder the fatherless.  

7 * Yet they say, The LORD shall not see,  
Neither shall the God of Jacob regard it.  

8 * Understand, ye brutish among the people:  
And ye fools, when will ye be wise?  

9 * He that planted the ear, shall he not hear?  
He that formed the eye, shall he not see?  
10 He that chastiseth the heathen, shall not he correct?  
He that teacheth man knowledge, shall not he know?  
11 * The LORD knoweth the thoughts of man,  
That they are vanity.  

12 * Blessed is the man whom thou chastenest, O LORD,  
And teachest him out of thy law;  

13 That thou mayest give him rest from the days of adversity,  
Until the pit be digged for the wicked.  

14 m For the LORD will not cast off his people,  
Neither will he forsake his inheritance.

He will one day be seen to tread the swelling waves of all human pride and earthly power, and make their tumultuous billows to be a pavement to His feet.

5. [These houses] The royal palace of the Holy One. Here is another reference to the Temple, now risen from its ruins, under Zerubbabel and Jehosh. See above, xci. 13.

Ps. XCIV.] The foregoing Psalm was used in the Hebrew ritual, in the Temple, on Friday, the day of Christ's Passion, when He triumphed and reign'd by the Cross. (See Prelim. Note.) A remarkable coincidence; and no less noticeable is it, that the present Psalm was used in the same ritual on Wednesday, the day when the Chief Priests covetted with Judas for His Betrayal. See Sept. 1 and Delitzsch, p. 34. It was also appointed in that ritual to be sung on the fourth and fifth days of the Feast of Tabernacles; and the 92nd Psalm was sung on the second day of that festival. See Prelim. Note.

In the 92nd Psalm the Psalmist has expressed his adminis-

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Wilt Thou connive at sin? PSALMS XCIV. 15—23. XCV. 1, 2. O come, let us sing.

15 But judgment shall return unto righteousness: And all the upright in heart shall follow it.

16 Who will rise up for me against the evildoers? Or who will stand up for me against the workers of iniquity?

17 Unless the Lord had been my help, My soul had almost dwelt in silence.

18 When I said, My foot slippeth; Thy mercy, O Lord, held me up.

In the multitude of my thoughts within me Thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, Which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, And condemn the innocent blood.

22 But the Lord is my defence; And my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, And shall cut them off in their own wickedness; Yea, the Lord our God shall cut them off.

PSALM XCV.

1 O COME, let us sing unto the Lord: Let us make a joyful noise to the rock of our salvation.

2 Let us praise his remembrance, And make a joyful noise unto him with psalms.

15. judgment shall return unto righteousness] From which it had seemed to be separated. Judgment returned to righteousness, when Israel returned from Babylon to Jerusalem, and in a still fuller sense, when Christ arose from the dead.

20. Shall the throne of iniquity have fellowship with thee] Wilt Thou, O God, connive at its decrees? No; though it forges iniquity against itself, and with God's justice, as the Chief Priests did in their Sanhedrim, before which Christ was arraigned: "The Lord our God will bring their own iniquity upon their own head, and cut them off in their own wickedness, because they gather themselves together against the soul of the righteous, and condemn the innocent blood." (v. 21). The guilt of Christ's Betrayal and Crucifixion recoiled on the head of the rulers of Jerusalem, and was the cause of the ruin of their city. See on John xi. 47, 48. The sin of Babylon, in her cruel usage of her Hebrew captives, to which the Psalms here refers, brought God's vengeance upon her (Ps. cxxxvii. 8).

Ps. XCV.] There is a solemn tone of warning in this Psalm, which perhaps may be the reason why it has no superscription. "This Psalm has no title in the Hebrew, and fitly, for it can hardly be called a song, or hymn, or Psalm; inasmuch as, though it invites the Hebrew people to sing unto the Lord, yet it threatens them with his anger, and concludes with a denunciation of woe" (Eusebius).

This Psalm is twice quoted in the Epistle to the Hebrews, as a warning to the Jewish Christians at Jerusalem, in the writer's day, that they should not falter in the faith, and despise God's promises, as their forefathers had done in the wilderness, lest they should fail of entering into His rest; see Heb. iii. 7, where v. 7 of this Psalm is introduced with the words, "As the Holy Ghost saith, To-day if ye will hear His voice," and see Heb. iv. 7, where it is said, "Again, he limiteth a certain day, saying in David, To-day." It has been inferred by some from these words, that the writer of the Epistle to the Hebrews ascribes this Psalm to David. It may be so. But it seems not improbable that the words "in David" mean simply "the Book of Psalms," the whole being named from the greater part; and that if he had meant that David wrote the Psalm, he would have written, "David spake," or, "the Holy Ghost spake by David," and not, as it is written, "as it is said in David." It is not(entitled in the Hebrew, a Psalm of David, but it is so called in the Sept. Whether this Psalm was written by David or not, the Psalm is introduced in this place as an exhortation to Israel to join the pilgrim train which returned under Zerubbabel and Jesus, in praising God for His mercies, in His Temple now rebuilt.

The reference to the history of Israel in the Wilderness was a warning to those who had had their own Exodus in the return from Babylon. For them that history had acquired new life, and was full of instruction to themselves. Its Massahs and Meribahs (v. 8) were solemn beacons to them. It seemed to say to them, "Let us not be like our forefathers, who thought scorn of that pleasant land, and whose carcasses fell in the wilderness. Let us not harden our hearts to-day, lest God swear in his wrath to us, as He swore to them, that we shall not enter into His rest; but let us hasten on our way to Sion, and to the courts of our God, and shout joyously to Him." It is a fortunate circumstance, that three Psalms appointed for weekly use in the Hebrew ritual in the Temple (Psalms 92, 93, 94), are followed by a Psalm (the present Psalm) which is sung daily in our Church, and which was the great invocatory Psalm of the ancient western Liturgies. The admonitions and encouragements of those foregoing Psalms may be coupled with the exhortations and warnings of the present Psalm, and may stimulate us in our goings into the courts of the house of our God, and in our onward course to our heavenly Canaan, and to the everlasting "rest which remaineth to the people of God" in the heavenly Sion.

2. Let us come before his presence] Let us not wait to be summoned, but let us anticipate Him by our praise. The He-
Sing unto the Lord.

PSALMS XCV. 3—11. XCVI. 1. Sing unto the Lord, all the earth.

3 For the Lord is a great God, and a great King above all gods.
4 In his hand are the deep places of the earth: the strength of the hills is his also.
5 The sea is his, and he made it: And his hands formed the dry land.

6 O come, let us worship and bow down; let us kneel before the Lord our maker;
7 For he is our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice,
8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:
9 When your fathers tempted me, proved me, and saw my work,

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom sware I in my wrath, that they should not enter into my rest.

PSALM XCVI.

1 O SING unto the Lord a new song; Sing unto the Lord, all the earth.

brow καθαρός is equivalent to the Greek φιλός, the Latin praecipuus. See exx. 148. Gesen. 723.
3. a great King above all gods] Particularly above all the gods of Egypt, in the time of their forefathers; and above all the gods of Babylon, in the days of those who returned from the captivity. Cp. xcv. 5.
4. The strength of the hills] Rather, the height of the hills (Gesen. 850). His power reaches from the loftiest summits of the mountains to the lowest depths of earth, and embraces the liquid expanse of the sea as well as the solid continents of land (v. 5).
5. The sea is his, and he made it] The declaration, to be published among the heathen, is, that the God of Israel is not a mere local deity, whose power is limited to a particular nation, as the gods of the heathen were believed to be, even by their own worshippers; but that He is the Creator and Lord of the Universe.
7. To-day] This to-day is the time now present to the hearer, when the voice is sounding in his ears—while it is called to-day (Heb. ill. 13), and is opposed to the to-morrow, to which he is prone to defer his obedience, and when it may be too late to attempt to obey.

If ye will hear his voice] If ye will hearken to His voice, then it will be well with you (Hengst.). Or it may be rendered as a complete sentence in itself, "Oh! that ye would hearken to His voice!" (Delitzsch. Cp. xcv. 8. Gesen. 56).
8. Harden not your heart—wilderness] Literally, Harden not your hearts as at Meribah, as in the day of Massah in the wilderness. See Exod. xvi. 2. 7.


10. Forty years long was I grieved] I was angered, so as to turn from them with19being and indignation. Compare Exx. 158; cxxxix. 21. Ezek. vi. 9; xx. 43.

—a people that do err in their heart] Not only do they stray with their feet, but with their heart. And because they wander from me in their heart, therefore they shall wander with their feet in the wilderness forty years, and shall fail, after all, of arriving at home, and shall not enter into My rest, which will not be their rest, because they wander from Me, and from My ways, which a man must walk in, with his whole heart, if he would attain My rest. Observe the solemn words in the mouth of God—They tempted Me, and proved Me,—My work, My ways, My anger, My rest.

Ps. XCVI.] This Psalm is entitled in the Sept., "a Hymn of David; when the Temple was rebuilt after the Captivity;" and this appears to be a true description of it; for the substance of it is found in 1 Chron. xxv. 23—33,—where it is described as having been delivered by David into the hand of Asaph and his brethren, to thank the Lord when the Ark was brought up to Zion.

David's Psalm here receives a new name, and is called a new song (sir chadash), because new mercies of God were now to be celebrated; mercies greater than David had ever received, even when he brought the Ark to Zion. They who now sang the old song which had thus become a new song, identified themselves with David, and identified him with themselves. And thus the song became an expression of praise and thanksgiving for the mercies of five centuries; and it may be taken up as the utterance of Christians praising God for bringing the nations of the world to the Zion of His Church, and is rightly called "a Missionary Hymn for all Ages" (Hengst., Kay, Delitzsch); and this is the sense in which it is explained by S. Ambrose, S. Chrysostom, S. Jerome, and S. Augustine, who says, "in toto Psalmi agitare de regno Christi per totum orbem propagando." It is an appeal to all nations of the earth to join in an universal "Te Deum."

This Psalm is appointed in the Sarum use and Latin use, for Christmas Day, and for the festivals of the Circumcision, Epiphany, and Trinity Sunday. See also Prentiss. Note to the following Psalm.

It is carefully to be noted, that the Person whose glorious Advent and judicial Majesty is celebrated in this group of
Declare among the heathen. PSALMS XCVI. 2—13. The Lord cometh to judge.

2 Sing unto the Lord, bless his name; Shew forth his salvation from day to day.
3 Declare his glory among the heathen, His wonders among all people.

4 For the Lord is great, and greatly to be praised:
5 For all the gods of the nations are idols: But the Lord made the heavens.

6 Honour and majesty are before him: Strength and beauty are in his sanctuary.

7 Give unto the Lord, O ye kindreds of the people, Give unto the Lord glory and strength.
8 Give unto the Lord the glory due unto his name: Bring an offering, and come into his courts.

9 O worship the Lord in the beauty of holiness: Fear before him, all the earth.

10 Say among the heathen that the Lord reigneth: The world also shall be established that it shall not be moved:

11 Let the Leavens rejoice, And let the earth be glad;
12 Let the sea roar, and the fulness thereof:

13 Before the Lord: For he cometh, For he cometh to judge the earth:

Psalms, 86—90, is described as no other than Jehovah. Their language is, “The Lord (Jehovah) reigneth,” “The Lord cometh to judge the earth.” He Who is contemplated in these prophecies as coming into the world, He Who is to be feared as judging the world, is a Divine Person, the Lord Jehovah. That Person is Christ.

3. Declare his glory among the heathen] The spirit of missionary zeal and enterprise which breathes in this Psalm, dictated originally by David (see Prelim. Note), and adopted by the Isreal of the restoration after the Captivity; and the desire for the communication of the knowledge of God’s truth, power, and glory to all Nations, stands in striking contrast to the unhappy indifference which has already been noted in Solomon in this respect, and affords a lesson to Christian nations, especially to wealthy commercial nations. See above, Prelim. Note to 1 Kings xi.

5. the gods of the nations are idols] Their Elohim are elilim. See 1 Chron. xvi. 26. The word elilim occurs in two places in the Psalms, here and xviii. 7. It is used most frequently by Isaiah, and properly signifies nothing, as St. Paul says, “an idol is nothing” (1 Cor. vii. 4).

6. in his sanctuary] David’s word place (1 Chron. xvi. 27), is here altered to sanctuary; for the Temple had now been built. See also what follows.

8. come into his courts] In David’s original Psalm (1 Chron. xvi. 29) the words are, “Come before Him.” But now the old song has become a new one (see Prelim. Note) by the restoration of the Temple, which in David’s time had not been built; and now the words are, “Come into his courts.”

10. Say among the heathen] See above on xcv. 6.

 — the Lord reigneth] Some Christian hand added here in ancient times a gloss, אֲשֹׁר הָאֱלֹהִים אַלְמָן, from the wood; i.e. of the cross, because Christ’s royalty began with His Passion, and the cross was His royal throne (see on xcii. 1); and this gloss was supposed by some of the Fathers (as Tertullian, Augustine) to be a genuine portion of the sacred text here; but it is not found in any ancient version. However, it serves the purpose of showing that in sub-apostolic times, even before Justin Martyr and Tertullian, this Psalm was expounded as a prophecy of Christ’s kingdom, and of the submission of the Gentiles to Him, and so is entitled in the Syriac Version. There may perhaps have been in the mind of the gloss-writer a reference to the wood of Kirjath-jearim (see on cxi. 12), or to the Ark itself, brought to Zion in its course of victory. Cp. below, on xxxiii. 6, “We heard of it in Ephratha; we found it in the fields of the wood.”

12. the trees of the wood] Which had rejoiced in the presence of the Lord at Kirjath-jearim, the city of woods (Josh. xix. 17. 1 Sam. vii. 1. 2. 1 Chron. xii. 5); and now all the trees of the wood in all lands are invited to rejoice in the chorus of praise, celebrating with joyful acclaim the Coming of the LORD. Cp. Isa. xiv. 23; lv. 12.

13. the Lord—cometh to judge the earth] In this new song they take up the words of Enoch, the seventh from Adam (Jude 14), who preached of the Coming of the Lord to judge the World.
THE Lord reigneth; let the earth rejoice; 
Let the multitude of isles be glad thereof.

Clouds and darkness are round about him. 
Righteousness and judgment are the habitation of his throne.

A fire goeth before him, 
And burneth up his enemies round about.

His lightnings enlightened the world: 
The earth saw, and trembled.

The hills melted like wax at the presence of the Lord, 
At the presence of the Lord of the whole earth.

The heavens declare his righteousness 
And all the people see his glory.

Confounded be all they that serve graven images, 
That boast themselves of idols:

Worship him, all ye gods.

Zion heard, and was glad; 
And the daughters of Judah rejoiced 
Because of thy judgments, O Lord.

For thou, Lord, art high above all the earth: 
Thou art exalted far above all gods.

Ye that love the Lord, hate evil: 
He preserveth the souls of his saints; 
He delivereth them out of the hand of the wicked.

Light is sown for the righteous, 
And gladness for the upright in heart.

Rejoice in the Lord, ye righteous; 
And give thanks at the remembrance of his holiness.

Psalm XCVII.] The present Psalm is connected with the preceding by a similarity of subject—the manifestation of God's righteousness and glory to the whole World. It reaches forward to the first Advent of Christ, and thence to the consummation of all things. God's judgments were revealed in the overthrow of the proud empire of Babylon, and in the restoration of His people to Zion; and these events, which gave occasion to this Psalm, were like heralds and precursors of that future consummation.

This and the two next Psalms are appointed in the Gregorian and Sarum use for Christmas Day; and they are appointed for the Circumcision in the Latin use, as are the first two of the three in the Sarum use; and the 97th and 98th are also appointed for Trinity Sunday in the Latin use.

1. The multitude of isles. Not isles merely, but all maritime countries, especially among the Gentiles. See Gen. x. 5; the isles of the Gentiles; and Ps. xlvii. 10; and Esther x. 1. The word rendered isles occurs in the prophetic Books, especially in the writings of the Evangelist Isaiah. See Isa. xiii. 4; The isles shall wait for His law; and xlviii. 1; li. 6; lx. 9; lxvi. 10. Zeph. ii. 11.

8. Like sons. See xxviii. 2.

7. Isles Heb. elilim. See xxvi. 5. gods Elohism, contrasted with the elilim just mentioned; and as there is but one Lord, these elilim are rightly paraphrased by the word angels in Sept., and in the Epistle to the Hebrews (i. 6), which teaches us to regard this Psalm as a prophecy of the Advent of Christ. Who is the brightness of His Father's glory, and express image of His Person. These words have been introduced into the Sept. Version of Deut. xxxii. 43, where the Alexandrine MS. has sons of God; the Vatican MS. has angels of God.

11. Light is sown for the righteous. Light is sown for the righteous, even in darkness (see xliii. 4), a beautiful expression. The seeds of light are sown in a dark soil; they lie concealed for a time, as seeds lie buried in the earth in winter, but at length they spring up, as the Psalmist says, Unto the upright there springeth up light in the darkness (xliii. 4); and thus They that sow in tears, reap in joy (Ps. xxvii. 6). May there not be an allusion here to the name of Zerubbabel (which means, sown at Babel), the Leader of the captivity from Babylon in their return to Jerusalem? He was the seed of David, sown in the darkness of the exile of Israel at Babel; but he sprang up, and flourished in Zion (v. 8). See on Ezra ii. 2. So Christ, the Light of the World, was sown in darkness; but, after His Resurrection from the Dead, His Gospel illumined the World with the glory of the Ever-blessed Trinity. The consideration of these two truths seems to have suggested the use of this Psalm by the Church:—first, on Christmas Day; and, secondly, on Trinity Sunday.
PSALM XC VIII.

A Psalm.

1 O SING unto the Lord a new song; Make a joyful noise unto the Lord, all the earth: Let the sea roar, and the fulness thereof; The world, and they that dwell therein. Let the floods clap their hands: Let the hills be joyful together. Before the Lord; for he cometh to judge the earth: With righteousness shall he judge the world, and the people with equity.

Ps. XC VIII.] This is the only Psalm in the Psalter which is entitled merely, “A Psalm” (mizmor). Op. Ps. 100, “A Psalm of Praise.” In this and the next Book of the Psalms, the Authors retire into obscurity. The only names which are prefixed to the Psalms in the Fourth and Fifth Books of the Psalter, i.e. from Ps. 90 to Ps. 150, are, that of Moses to one, the first Psalm (Ps. 90), and that of David to seventeen (101. 103. 108—110. 122. 124. 131. 133. 138—145), and that of Solomon to one, 127.

It seems as if those composed Psalms for the worship of God in the restored Temple, were desirous of withdrawing the eyes of the people from themselves, and of throwing their thoughts backward on the great names of Hebrew Antiquity, and also of leading them to look forward to Christ, Who would come to that Temple, and in Whose transcendent glory all other lights would be absorbed.

1. hath gotten him the victory] God hath gotten Himself the victory over those nations which imagined that they had gotten a victory over Him, especially over Egypt of old, at the Red Sea, and now over the power of Babylonia, which laid His Temple in the dust, but which He had now chastised by the arms of Cyrus, whom He had made His instrument in restoring His people and in laying again the foundations of His Temple. See above, on 2 Chron. xxxvi. 22; and on Ezra i. 1, 2—7; and thus He made bare His arm, and openly showed His righteousness in the sight of the nations.

2. He hath remembered his mercy and his truth toward the house of Israel] He hath remembered His mercy toward us, by restoring us after our captivity, during which He might have seemed to have forgotten us.

3. All the ends of the earth have seen the salvation of our God] Displayed in the edict of His servant Cyrus to all his kingdom in our behalf (Ezra i. 1—3). The salvation of our God was also manifested in the decree of Ahasuerus in behalf of the Jews, who had been doomed to destruction throughout his 127 provinces (Esther viii. 9—12); in consequence of which deliverance, many of the people of the land became Jews (Esther viii. 17).

Ps. XCIX.] There are three Psalms which begin with the words, “The Lord (JEHOVAH) reigneth” (Ps. 93. 97. 99). This is the third and last of these Psalms; and it is remarkable that in this Psalm the words, “He is Holy” are repeated three times (ver. 3. 5. 9). Thus this Psalm is one of the links in the chain which connects the first revelation of God in Genesis (see above, on Gen. i. 26; ii. 4), with the full manifestation of the doctrine of the Blessed Trinity, which is revealed in the commission of the risen Saviour to His Apostles: “Go ye, and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost” (see on Matt. xxviii. 19), and which prepares the faithful to join in the heavenly Hallelujah of the Church glorified, “HOLY, HOLY, HOLY, Lord God Almighty, which was, and is, and to come.” See on Rev. iv. 8. 11.

The other links in this the Old Testament are, the Aaronic benediction, in Num. vi. 24—27, and the Seraphic Trisagion, in Isa. vi. 1—3.

This Psalm is divided into three parts, in which the Lord is praised, as He that is to be, and as He that was; and each part closes with the words, “Holy is He” (Bengel). The practical moral of the view which is displayed of God’s majesty and holiness in this Psalm, is this,—that in days of anarchy, God is to be adored with faith and fear.

1. He sitteth between (or, on the cherubins) See Exod. xxv. 22. The Psalmist looks up to heaven, and beholds the
The Lord is great in Zion; PSALMS XCIX. 2—9. C. 1—3. **high above all people.**

2 The Lord is great in Zion; and He is **high above all the people.**

3 Let them praise **thy great and terrible name;**
   *For it is holy*

4 *The king’s strength also loveth judgment; Thou dost establish equity,*
   *Thou executest judgment and righteousness in Jacob.*

5 **Exalt ye the Lord our God,**
   *And worship at **his footstool;**
   *For || h he is holy.*

6 iMoses and Aaron among his priests,*
   *And Samuel among them that call upon his name;*
   *They k called upon the Lord, and he answered them.*

7 He spake unto them in the cloudy pillar:
   *They kept his testimonies, and the ordinance that he gave them.*

8 Thou answerest them, O Lord our God:
   *Thou wast a God that forgavest them,*
   *Though **thou testooktest vengeance of their inventions.**

9 Exalt the Lord our God, and worship at his holy hill;
   *For the Lord our God is holy.*

PSALM C.

A Psalm of || praise.

1 **MAKE** a joyful noise unto the Lord, † all ye lands.

2 Serve the Lord with gladness:
   *Come before his presence with singing.*

3 Know ye that the Lord he is God:

Lord enthroned on high. Cp. v. 5. Hence this Psalm is appointed in the Latin use, for the Festival of the Ascension.

3. it is holy] Rather, He is holy; and so v. 5. See v. 9; and Isai. vi. 3; xii. 6; and Rev. iv. 8; xv. 4.

4. The king’s strength also loveth judgment] In these latter Psalms the phrase “the King,” refers to Jehovah, not to David, or his seed, as in the earlier Psalms. Cp. Prelim. Note on Ps. xcii. Here was another preparation for the manifestation and recognition of the Divine Royalty in Christ. In Him, and in Him alone, Might and Right coincide. Cp. Job. xxxvi. 5; and Hebr. i. 8; “A sceptre of righteousness is the sceptre of Thy kingdom.”

5. his footstool] The Mercy-seat of God, enthroned on the Ark. See v. 1; and 1 Chron. xxviii. 2.

6. Moses and Aaron among his priests] Moses is here reckoned among God’s Priests, because before Aaron and his sons were consecrated to the Priesthood, Moses was specially authorized by God to execute priestly functions, and indeed to consecrate Aaron. See on Ex. xxv. xi.; Lev. vii. 1—13. But after that Aaron and his sons had been consecrated, Moses did not perform any priestly acts. Cp. note on Lev. ix. 2. Some suppose that the words “among His priests,” refer to Aaron alone [Pfeiffer, Dublin, p. 320]; but the other interpretation seems preferable. Cp. on Exod. xvi. 11.

— Samuel among them that call upon his name] Samuel’s prayers had special efficacy (1 Sam. vii. 9, 10; xii. 18, as well as those of Moses (Exod. xv. 25; xxvii. 11—14; xxxiii. 12—14; Num. xi. 2; xxi. 7. Deut. ix. 20. Ps. cxxi. 23. See Jer. xv. 1). And in the abeyance of the services of the Tabernacle and priesthood, Samuel was specially raised up by an extraordinary commission to offer sacrifices for the people; see above, Intro, to the Books of Samuel, viii—x. It is observable that here and throughout these two latter Books of the Psalter the greatest stress is laid on the spiritual sacrifices of Prayer and Praise, the sacrifices of the heart and soul, the mind and spirit, to God; and that comparatively little is said of the sacrifices of bulls and goats at God’s altar. Here was another gradual preparation for the Gospel Dispensation, which declares that “God is a Spirit, and must be worshipped in spirit and in truth” (John iv. 24); and which exHORTS the worshipper to present himself, his body and soul, as a sacrifice to God, and to offer continually the sacrifice of prayer and praise to Him (Rom. xii. 1; 1 Pet. ii. 5. Hebr. xiii. 16).

7. He spake unto them] That is, to Moses and Aaron.

8. Looked vengeance of their inventions] Or, misdeeds (Exek. xiv. 22, 23; xx. 43, 44; xxi. 24. Gesen. 632). God took vengeance by excluding even Moses and Aaron from Canaan (Num. xx. 12. Deut. iii. 26. Ps. ciii. 32, 33). See Augustine here. Therefore, God is to be greatly feared for his justice, as well as to be loved for his mercy. These two truths are insisted on in the following Psalm.

Ps. C.] This Psalm is a sequel to the foregoing. That Psalm proclaimed God as greatly to be feared on account of His power, Majesty, and holiness; the present Psalm adds, that He is greatly to be loved and praised for His bounty and mercy in the works of Creation and of Grace.

This Psalm is entitled in the Syriac Version, “A Psalm for the Conversion of the Heathen to the True Faith.”

3. the Lord he is God] Jehovah is Elohim; this is one of the two places in these two Books of the Psalter, where Elohim occurs. See on civ. 9.
I will sing of mercy

PSALMS C. 4, 5. Cl.

1 It is he that hath made us, and we ourselves;
2 We are his people, and the sheep of his pasture.
3 Enter into his gates with thanksgiving,
4 And into his courts with praise:
    Be thankful unto him, and bless his name;
5 For the Lord is good; his mercy is everlasting;
And his truth endureth to all generations.

PSALM CI.
A Psalm of David.

1 I will sing of mercy and judgment:
Unto thee, O Lord, will I sing.
2 I will behave myself wisely in a perfect way.
O when wilt thou come unto me?
I will walk within my house with a perfect heart.
3 I will set no wicked thing before mine eyes:
And I hate the work of them that turn aside;
It shall not cleave to me.
4 A froward heart shall depart from me:
I will not know a wicked person.
Whoso privily slandereth his neighbour, him will I cut off:
That he hath an high look and a proud heart will not I suffer.
Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in the ways of the Lord, he shall serve me.
He that worketh deceit shall not dwell within my house:
That he telleth lies shall not tarry in my sight.
I will early destroy all the wicked of the land;
That I may cut off all wicked doers from the city of the Lord.

— and we (belong) to Him. The occasion of the difference is in the different senses of the Hebrew א��, as it is written with an aleph, or a mem. See on Exod. xxi. 8. There are fifteen places in the Old Testament, according to the Masorah, where this question arises, viz. Exod. xxi. 8. Lev. xi. 21; xix. 30. 1 Sam. ii. 3. 2 Sam. xvi. 18; xix. 7. Isa. ix. 2; xlix. 5; xliii. 9. Job vi. 21; xlii. 15. Ps. e. 3. Prov. xix. 7; xxvi. 2. (Delitzsch).

Ps. CI.] This Psalm of David was probably written by him when he had brought up the Ark from the house of Obed-Edom to Zion. See 2 Sam. vi. 12—15. The holiness of the Ark had been shown by the death of Uzzah, who had been smitten by God for touching it; and David had said in the language of godly fear, "How shall the Ark of God come to me?" (2 Sam. vi. 9). This feeling of reverential awe seems to have produced the 15th and 24th Psalms; and it here shows itself in the religious resolves which he enunciates in the present Psalm, to take heed to his ways, and to fence around the Presence of the Holy One with a guard of sanctity and piety, not only in himself, but in all who dwell in his house. This Psalm finds an appropriate place here. The Temple had now risen again from its ruins. And the language of David, proclaiming the solemn duties of holiness and righteousness as requisite for all who dwell near the Sanctuary of the Holy One, would be a very suitable expression of the feelings of those pious men, like Joshua and Zerubbabel, Ezra and Nehemiah, and the train of Israelites who returned from Babylon, and now beheld the Temple restored, and themselves re-admitted to the courts of the Temple which David had desired to see.

Doubtless this feeling acted on the minds of Ezra and Nehemiah, and stimulated their pious zeal for the purity of the Sanctuary and the City of Jerusalem, and for the due observance of the Sabbath (Ezra ix. 2; Neh. xiii. 4—9. 15—22. 27—30. 31. 32. 33.

This Psalm may be appropriately used by the faithful son, when it is preparing to receive the Lord of Life in the Blessed Sacrament of the Holy Communion: "O when wilt Thou come unto me? I will walk within my house with a perfect heart."

2. I will behave myself wisely in a perfect way. With this and the following resolutions we may compare the declaration of the Psalmist in Ps. 15 and 24, which are the best commentaries on the present Psalm; and which, when combined with it, will suggest many reflections to the Christian reader on the duty of personal holiness as a pre-requisite for approach to God, and as a necessary consequence of admission to the privileges of communion with Him. Cp. 2 Cor. vi. 14. 2 Tim. ii. 19. Titus ii. 11, 12. 1 Pet. i. 15.

O when wilt Thou come unto me?] These are the words of David's longing for the presence of God: O Lord, hast blessed the house of Obed-Edom by Thy presence (2 Sam. vi. 11). When wilt Thou come unto me, and bless my house and people in Zion? Behold I have prepared my heart and my house to receive Thee; therefore vouchsafe to me and mine the light of Thy glorious countenance.

5. Whoso privily slandereth his neighbour? Cp. xv. 3.
8. I will early destroy] Literally, In the morning I will
A Prayer || of the afflicted, * when he is overwhelmed, and poureth out his complaint before the LORD.

1 HEAR my prayer, O Lord, And let my cry * come unto thee.

2 b Hide not thy face from me in the day when I am in trouble;
   c Incline thine ear unto me:
   In the day when I call answer me speedily.

3 d For my days are consumed || like smoke, And * my bones are burned as an heart.

4 My heart is smitten, and, 'withered like grass;
   So that I forget to eat my bread.

5 By reason of the voice of my groaning
   My bones cleave to my || skin.

6 h I am like * a pelican of the wilderness:
   I am like an owl of the desert.

7 I k watch, and am as a sparrow 'alone upon the houseopt.

8 Mine enemies reproach me all the day;
   And they that are "mad against me are " sworn against me.

And therefore the Author there says, with a grateful heart and voice (Ps. cxlvii. 12):

   "Praise the Lord, O Jerusalem;
   Praise Thy God, O Zion:
   For He hath strengthened the bars of thy gates;
   He hath blessed thy children within thee."
The Lord will have mercy

PSALMS CII. 9—24.

on Zion, and build her up.

9. For I have eaten ashes like bread,
   And mingled my drink with weeping,
10. Because of thine indignation and thy wrath:
   For thou hast lifted me up, and cast me down.
11. My days are like a shadow that declineth;
   And I am withered like grass.
12. But thou, O Lord, shalt endure for ever;
   And thy remembrance unto all generations.
13. Thou shalt arise, and have mercy upon Zion:
    For the time to favour her, yea, the set time, is come.
14. For thy servants take pleasure in her stones,
    And favour the dust thereof.
15. So the heathen shall fear the name of the Lord,
    And all the kings of the earth thy glory.
16. When the Lord shall build up Zion,
    He shall appear in his glory.
17. He will regard the prayer of the destitute.
    And not despise their prayer.
18. This shall be written for the generation to come:
    And the people which shall be created shall praise the Lord.
19. For he hath looked down from the height of his sanctuary;
    From heaven did the Lord behold the earth;
20. To hear the groaning of the prisoner;
    To loose those that are appointed to death;
21. To declare the name of the Lord in Zion,
    And his praise in Jerusalem;
22. When the people are gathered together,
    And the kingdoms, to serve the Lord.
23. He weakened my strength in the way;
    He shortened my days.
24. I said, O my God, take me not away in the midst of my days:
    Thy years are throughout all generations.

9. I have—mingled my drink with weeping] With tears instead of spices (Kays). This image might naturally suggest itself to Nehemiah, who had been the King's cupbearer, and whose composure was preserved when he took up the wine and gave it to the King, because the place of his fathers' sepulchres, lay waste, and the gates thereof were consumed with fire; as he himself says (Neh. ii. 1—3). A similar reference to Nehemiah's office may perhaps be traced in other Psalms; see cxlv. 13; cxvii. 2.
13, 14. Thou shalt arise,...] For thy servants take pleasure in her stones] Thy servants look favourably upon her stones; they are now at length disposed to exert themselves in rebuilding the city. It is clear from these words, that Jerusalem was still lying in ruins; and this is in accordance with what is related of Nehemiah, after his solitary ride at night-time round the ruined walls. He said to the rulers, "Come, let us build up the wall of Jerusalem, that we be no more a reproach;" and they said, "Let us arise up and build," and I said, "the God of heaven, He will prosper us; therefore we His servants will arise and build." See Neh. i. 17, 18, 20, and Neh. iii. 1—32, which describes the rebuilding of the walls of Jerusalem. We have the phrase again, Thy servants, in v. 28; and Nehemiah seems to speak of himself by a similar appellation in Ps. cxvi. 16.

19. from the height of his sanctuary; from heaven] Not only has God looked upon us and our desolation from His earthly sanctuary, now rebuilt in Zion, but from heaven. Observe, that in the Books written after the Captivity, the Lord God of Israel is specially called "the Lord God of heaven," as in the passage quoted in the foregoing note. See notes above, on 2 Chron. xxxvi. 23, and on Ezra ii. 2. Here was another preparation for the spiritual worship of God in the Church of Christ Universal, as "Our Father, which art in heaven." The Psalmist looks back from the foundation of the Temple, and from the Rebuilding of the walls of Jerusalem, to the building of the Temple of the Universe, by the hand of the God of Israel, from the ruins of a former world (Gen. i, 1, 2); and he looks forward to what is still more permanent, the Universal Church of Christ (see ve. 21. 25—28), "The children of Thy servants shall continue, and their seed shall be established before Thee." See Matt. xvi. 18, and Augustine and Dolgores here.

The building up of the City of Jerusalem revealed to the eye of the faithful a vision of the glory of the true seed of Abraham, the Church militant on earth, and of the Church triumphant in heaven. See the notes above on Neh. xii. 43, and Introduction to Ezra and Nehemiah, pp. 298, 299.
25. Of old hast thou laid the foundation of the earth:] Thou, O Lord, didst lay the foundations of the Earth itself, therefore we trust in Thee help, now that we are laying again the foundations of Thy City Jerusalem. It is remarkable that St. Paul teaches us to apply these words to Christ (Heb. i. 10—12). He knew that "by Him all things were made" (Heb. i. 2. Col. i. 15, 16. Cp. John i. 1—3); and on the ground of that knowledge, he declares that the Holy Spirit is here describing the work of the Son of God in Creation.

27. thou art the same:] Literally, "Thou art He." Cp. Isa. xii. 4; xxiii. 10.

Ps. CIII.] This Psalm of praise and thanksgiving for mercies, is an appropriate sequel to the supplicatory utterances of the foregoing one. It is derived from the earlier sources of Psalmody in the days of David, and becomes "a new song" in the mouth of his descendants, at their return from Babylon; and acquires a new freshness by reason of their personal experience of God's love, Who had redeemed their life from destruction (v. 4), and "As far as the east is from the west, so far had He removed their transgressions from them." (v. 12).

It would seem as if many Psalms of David had been trans-ferred from their original place in the First Book of the Psalter, in order to receive fresh beauty and power by adaptation to the circumstances and feelings of the pilgrim tribes returning to Jerusalem. Thus David, the King chosen of God, revived in their age, and became, as it were, their leader; and the voice of the Sweet Psalmist of Israel was heard singing songs of Zion among them, as they came back to their own land.

5. Who satisfieth thy mouth with good things: So that thy youth is renewed like the eagle's.

Bless the Lord, O my soul, And all that is within me, bless his holy name.

3. Who forgiveth all thine iniquities; Who healeth all thy diseases;

4. Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; So that thy youth is renewed like the eagle's.

For all that are oppressed.

He made known his ways unto Moses, His acts unto the children of Israel.

The Lord is merciful and gracious, Slow to anger, and of much mercy.

He will not always chide: Neither will he keep his anger for ever.

He hath not dealt with us after our sins; Nor rewarded us according to our iniquities.

PSALM CIII.

A Psalm of David.

1. Bless {Hengstenberg) the Lord, O my soul:
And all that is within me, bless his holy name.

2. Bless the Lord, O my soul,
And forget not all his benefits:

3. Who forgiveth all thine iniquities;
Who healeth all thy diseases;

4. Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

For all that are oppressed.

He made known his ways unto Moses,
His acts unto the children of Israel.

The Lord is merciful and gracious,
Slow to anger, and of much mercy.

He will not always chide:
Neither will he keep his anger for ever.

He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
BLESS the Lord.  

PSALMS III. 11—22.  CIV. 1, 2.  God's glory in Creation.

11 "For † as the heaven is high above the earth,  
So great is his mercy toward them that fear him.  
As far as the east is from the west,  
So far hath he ‡ removed our transgressions from us.

13 § Like as a father pitieth his children,  
So the Lord pitieth them that fear him.

14 For he knoweth our frame;  
He remembereth that we are but dust.

15 As for man, his days are as grass:  
As a flower of the field, so he flourisheth;

16 For the wind passeth over it, and † it is gone;  
And ‴ the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him,  
And his righteousness " unto children's children.

18 § To such as keep his covenant,  
And to those that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens;  
And his kingdom ruleth over all.

20 § Bless the Lord, ye his angels, † that excel in strength,  
That do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts;  
Ye ministers of his, that do his pleasure.

22 § Bless the Lord, all his works in all places of his dominion:  
Bless the Lord, O my soul.

PSALM CIV.

1 BLESS † the Lord, O my soul.  
O Lord my God, thou art very great;  
Thou art clothed with honour and majesty;  
‡ Who coverest thyself with light as with a garment:  
‡ Who stretchest out the heavens like a curtain:

12 As far as the east is from the west] Words which gained new force in the months of those who had been gathered from the far-off regions of the East to their own homes. God had removed them from the West to the East; and now He has brought them back to their own homes, and has removed their sins as far as the East is from the West.

14 He remembereth that we are dust] See xxviii. 39, and Gen. vi. 3.

20 Bless the Lord] This ascription of blessing to the Lord is repeated here three times, and corresponds to the triennial benediction pronounced in His name by the Priests in the Temple. Num. vii. 23—27 (Hengst.).

Ps. CIV.] The foregoing Psalm ended with the words, "Bless the Lord, O my soul;" and the present Psalm takes them up, and expands them into an universal "Benedicite!;" "O ye works of the Lord, bless ye the Lord; praise Him, and magnify Him for ever." The Psalm is grounded on the Hexameron, or six days' work of Creation in Genesis (i. 1—31). It begins with a reference to the breaking forth of Light on the first Day, and proceeds to recount in a regular order the progress of Creation, and closes with a Sabbath Day's meditation on God's works (ver. 31—34).

This Psalm is, as it were, the first chapter of Genesis set to music. It is an inspired "Ouvrtio" of Creation. It will also remind the reader of the speech of Jehovah Himself from the whirlwind to Job, which seems to have been in the mind of the Psalmist. See Job xxxviii., xxxix. The Psalmist here proclaims to Israel and to all nations, that God Who is worshipped in the Temple, now rebuilt, in Jerusalem, and Who is worshipped there as Jehovah, is Himself the Builder of the World, and that the whole Universe is His Temple, and that He is to be adored by all nations, and by all the elements in the natural world, and by all the angels of heaven.

The Church has caught the true meaning of this Psalm, and has declared that meaning to her people, by appointing it to be used on Whitson Day; and by this appointment (in which the Latin use, the Sarum use, and our own use agree) she reminds them that the "Lights of Creation, Redemption, and Sanctification are all from one and the same source; and that the whole world is to be consecrated by the preaching of the Gospel into a holy Sanctuary of God, in which all nations are to worship Him as their Creator, Redeemer, and Sanctifier. It is observable that the foregoing Psalm is appointed, in the Latin use, for the preceding festival,—that of the Ascension.

4. Who maketh his angels spirits; his ministers a flaming fire. Some render this, Who maketh winds to be his messengers, and a flaming fire to be his ministers; or, Who maketh his messengers of winds, and his ministers of flaming fire; and as to the construction, they compare Gen. ii. 7. Exod. xxxviii. 23; xxxvii. 3. So Delitzsch, and others. But this rendering seems harsh, especially the last clause; and the word rendered Angel, which is repeated from the foregoing Psalm (cii. 20), and which occurs eight times in the Psalms, never seems to have any other sense than that of Angel. The true rendering seems to be that of the Sept., which is adopted in the Epistle to the Hebrews (g. 7): "Who maketh His angels like wheels;" (viz. incorporeal, swift, and powerful), "and His ministers" (His heavenly servants) "as a flame of fire." Not so the Son of God. He is not made, but from everlasting. Such is the argument of the Epistle; and He is not a servant, but King of kings. The sense is, God is made and rules what is visible and irrational (the heavens, the waters, and the clouds), and He also made and rules what is rational and spiritual, viz. the Angels; and He makes them to do His will with the invisibility of winds, and with the vehemence of fire. (So Tironis, Munificent, Gracelandus, Griceus.)

In further proof of the correctness of this interpretation it may be observed, that it is a characteristic of these two latter Books of the Psalter, to exhibit in a clearer light the holy Angels, as creatures of God’s hand, and as ministers of His will, and as uniting their voices with those of men in singing His praise. See xci. 11; cii. 20; calcviii. 2. Cp. Neh. xiii. 6. Here is another method by which these Books of the Psalter (co-operating with those of Daniel and Zechariah in this and other respects) prepared the way for the recognition of the ministry of Angels in the Church of Christ.

5. Thou coverest it with the deep as with a garment: The waters stood above the mountains. 

6. At thy rebuke they fled; At the voice of thy thunder they lasted away.

7. They give drink to every beast of the field: 
The wild assesierequench their thirst.

8. By them shall the fowls of the heaven have their habitation, Which sing among the branches.

9. He watereth the hills from his chambers:

10. The earth is satisfied with the fruit of thy works.

11. He causeth the grass to grow for the cattle, And herb for the service of man: That he may bring forth food out of the earth; And wine that maketh glad the heart of man, And oil to make his face shine, And bread which strengtheneth man’s heart.
The trees of the Lord are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats;
And the rocks for the conies.

He appointed the moon for seasons:
The sun knoweth his going down:
Thou maketh darkness, and it is night:
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.

Man goeth forth unto his work and to his labour
Until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.

There go the ships:
There is that leviathan,
Whom thou hast made to play therein.
Those wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather:
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled:
Thou takest away their breath, they die, and return to their dust.
Thou sendest forth thy spirit, they are created:
And thou renewest the face of the earth.

for man's tillage (or labour, which he performs by Thy help),
to bring forth bread from the earth, and (by which tillage)wine gladdens the heart of man, and to make his face shine
with oil; and bread strengtheneth man's heart. The Psalmist
represents the natural World as the scene of man's labour; and
he declares that man's labour is enabled, by means of the
Divine blessing, to produce what it brings forth from God's
earth — corn, wine, and oil. The corn, wine, and oil, which
are regarded by some as results of human husbandry alone, are
'the fruits of Thy works, O God,'

16. The trees of the Lord] Those which grow without any
help of man. He passes from the mention of corn, wine, and
oil, which are the fruits of human labour blessed by God's
grace, to the trees of the forest and the mountains, which God
himself planted, and which He alone sustains.

17. Where the birds make their nests] Which the Architect
of the Universe has taught them to build.
— the stork, the fir tree] Which she chooses by a special
instinct from Thee. See above, on Job xxxix. 15, where
the Stork is contrasted with the Ostrich.

18. wild goats] Or chamois. See Job xxxix. 1 (Genes.
356).

19. the conies] The skylaph, probably the mus facialis, or
jerboa, an animal of the size of a rabbit, with a head like that
of swine, and with long legs for leaping, and which dwells in
burrows of the earth. See Genes. 864; and cp. Ecclus. 1332;
and Winer, R. W. B. ii. 500, Art. 'Springbok', and B. D.
3139, where it is identified with the 'hyrax.' God takes care
of all His creatures, whether they soar in the air as the birds,
or range over the deserts and the mountains as the wild asses
and chamois, or burrow in the depths of the earth as the jeron.

21. God'] Heb. Ek, the God of Creation, Who is also
Jehovah (c. 24), the Lord God of Israel. See on Gen. ii. 4;
and Ps. 19.
21. In wisdom hast thou made them all] Compare
the language of praise and thanksgiving, in Neh. ix. 5—7, which
was probably written at the same time as that in which this
Psalm was composed.
28. the ships] Cp. xvi. 23, the only other passage in the
Psalms where ships are mentioned, except xlvii. 7. Isaiah
speaks of the Chaldeans, whose cry is in the ships'; and
probably by their deportation to Babylon, and to other
commercial cities of the East, the Hebrews had now become more
familiar with maritime affairs.
— leviathan] A generic name for monsters of the water.
See above, on Job iii. 8; and xli. 1. The Sept. has ὅπεδωρ.
The glory of the Lord shall endure for ever:

The Lord shall rejoice in his works.

He looketh on the earth, and it trembleth:

o He toucheth the hills, and they smoke.

p I will sing unto the Lord as long as I live:

I will sing praise to my God while I have my being.

My meditation of him shall be sweet:

I will be glad in the Lord.

q Ps. 37. 36. Prov. 2. 22.

r ver. 1.

1 O a GIVE thanks unto the Lord;

Call upon his name:

2 Sing unto him, sing psalms unto him:

c Talk ye of all his wondrous works.

3 Glory ye in his holy name:

Let the heart of them rejoice that seek the Lord.

4 Seek the Lord, and his strength:

d Seek his face evermore.

5 e Remember his marvellous works that he hath done;

His wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant,

Ye children of Jacob his chosen.

7 He is the Lord our God:

i Bless thou the Lord, O my soul.

Praise ye the Lord.

Earth was reprieved, and when, it is probable, new species of animals were propagated from the original genera. See above, on Gen. vii. 8, 9.

32. they smoked] As Sinai did at the delivery of the Law (Exod. xxi. 18), and as the whole Earth will do at the great Day (2 Pet. iii. 12).

34. My meditation he be pleasing to Him] Or, May my meditation be pleasing to Him. Cp. xiv. 14; "Let the meditation of my heart be acceptable in Thy sight, O Lord."

35. Let the sinners be consumed] Or, sinners shall be consumed. This is the characteristic of the great Day, "when the Son of Man shall send forth His Angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity" (Matt. xiii. 41); and then the everlasting Sabbath will begin. Cp. Delitzsch, p. 91.

This is the first place where Hallelujah (" Praise ye the Lord") occurs in the Book of Psalms. It is produced by a retrospect of Creation, and by the contemplation of God's goodness in the preservation of all the creatures of His hand, and also by a prospective view of that future Sabbath, when, by the removal of evil men from communion with the good, God will be enabled to look on his works, as He did on the first Sabbath, before the Tempter had marred them, and see "every thing very good." See Gen. i. 31; ii. 2, 3. This is remarkable, because it brings out clearly the great doctrine which is specially declared in the Psalms of this period, that Elohim, the Creator of the Universe, is no other than Jah, or Jehovah, the God worshipped at Jerusalem. This Halle-
8. 9. covenant—which he made with Abraham] Compare the words of the Levites in the days of Nehemiah, singing a hymn of praise (Neh. ix. 7, 8), "Thou art the Lord God, Who didst choose Abram, and gavest him the name of Abraham," which is a parallel to this Psalm.

12. a few men in number] Literally, men of number, so as to be easily counted (Gen. xxxiv. 30), "Populus numerabilis, ut pede purvus" (Horat.)

13. When they went] That is, Abraham, Isaac, and Jacob went, e.g. into Egypt (Gen. xii. 17), and to Gerar (Gen. xx. 1. 13; xxxvi. 1). Cp. Gen. xxxv. 5.

17. He was tried in iron] Literally, his soul entered into iron. Cp. xlii. 10, his soul voluntarily gave itself up to the chains; it put itself, as it were, into the manacles and fetters of the prison-house, without any murmuring or reirmination against Potipher and his wife, till it pleased God to release him.


The word of the Lord tried] The word (Hoch, tvered), the prophetic promise. See Gen. 42. Cp. cxix. 41. 58. 75. &c.

of the Lord] Who had revealed to Joseph his future elevation (see Gen. xxxvii. 5-11); tried him, purified him, as metals are tried and refined in the fire (Gen. 719), insomuch as that promise seemed to have failed, and its accomplishment was long delayed, and he had to pass through a long ordeal of affliction before it was verified. The prison was like a furnace in which Joseph was tried and purified by God; but at last, "the king (himself) sent and delivered him, even the ruler of the people let him go free." The history of Joseph was one on which the holy men of this period of the Psalter, such as Daniel, Ezra, and Nehemiah, would meditate with a personal interest. They were exiles and captives in a foreign and heathen land, as Joseph had been; and God gave them favour with Kings, as he had done to Joseph; who was reproduced in Daniel.

22. To bind his princes at his pleasure; and teach his senators wisdom.

23. Israel also came into Egypt; And Jacob sojourned in the land of Ham.

24. And he increased his people greatly; And made them stronger than their enemies
25. He turned their heart] The effect of God's goodness was to turn the evil hearts of the Egyptians to hate His people; and thus the malice of the Egyptians, which perverted God's goodness into poison, became the occasion and instrument of their own punishment. 

27. his signs] Literally, words of wonders; that is, miracles which preached God's power. See Exod. iv. 8, which speaks of the voices of God's signs in Egypt. 

28. He sent darkness] The Psalmist begins with the last plague but one, that of darkness (see on Exod. x. 21), as being one of the most awful signs of God's power and wrath, and he then returns to the first; and he ends with the last plague, that of the slaying of the first-born (c. 50). 

— they rebelled not] The Egyptians no longer rebelled, after the three days' darkness (Exod. x. 24). Here was a striking proof of their king's obstinacy. 

29. their waters into blood] See on Exod. vii. 20. 


32. hail] See above, on Exod. ix. 23. 

35. Egypt was glad when they departed: For the fear of them fell upon them. 

25 b He turned their heart to hate his people, 
To deal subtilly with his servants. 

27 * They shewed their signs among them, 
And wonders in the land of Ham. 

28 * He sent darkness, and made it dark; 
And they rebelled not against his word. 

29 He turned their waters into blood, 
And slew their fish. 

30 Their land brought forth frogs in abundance, 
In the chambers of their kings. 

31 He spake, and there came divers sorts of flies, 
And lice in all their coasts. 

32 * He gave them hail for rain, 
And flaming fire in their land. 

33 * He smote their vines also and their fig trees; 
And brake the trees of their coasts. 

34 He spake, and the locusts came, 
And caterpillers, and that without number, 
And did eat up all the herbs in their land, 
And devoured the fruit of their ground. 

35 * He smote also all the firstborn in their land, 
* The chief of all their strength. 

36 He brought them forth also with silver and gold: 
And there was not one feeble person among their tribes. 

37 Egypt was glad when they departed: 
For the fear of them fell upon them. 

38 * He spread a cloud for a covering; 
And fire to give light in the night. 

39 The people asked, and he brought quails, 
And * satisfied them with the bread of heaven. 

41 He opened the rock, and the waters gushed out; 
They ran in the dry places like a river.
For he remembered his holy promise, And Abraham his servant.
And he brought forth his people with joy, And his chosen with gladness:
And gave them the lands of the heathen; And they inherited the labour of the people;
That they might observe his statutes, And keep his laws. Praise ye the Lord.

PSALM CVI.

1 Praise ye the Lord.
2 O give thanks unto the Lord; for he is good: For his mercy endureth for ever.
3 Who can shew forth all his praise?
4 Blessed are they that keep judgment, And he that doeth righteousness at all times.
5 That I may see the good of thy chosen, That I may rejoice in the gladness of thy nation, That I may glory with thine inheritance.
6 We have sinned with our fathers, We have committed iniquity, We have done wickedly.
7 Our fathers understood not thy wonders in Egypt; They remembered not the multitude of thy mercies; But provoked him at the sea, even at the Red sea.
8 Nevertheless he saved them for his name’s sake, That he might make his mighty power to be known.
9 He rebuked the Red sea also, and it was dried up: So he led them through the depths, as through the wilderness.

45. That they might observe his statutes, and keep his laws This was the final cause of the Exodus of Israel from Egypt; and this, the Psalmist suggests, is the final cause of the Restoration of Israel from Babylon. This is the final cause of our Exodus from the worse than Egyptian and Babylonish bondage of Sin and Satan, from which we have been redeemed by Christ, “Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (Titus ii. 14).

Ps. CVI.] This Psalm is connected with the foregoing. The former ends with Hallelujah; the present begins with Hallelujah. The former Psalm celebrated God’s mercies to His people since the days of Abraham; the present Psalm is a confession of their unthankfulness for those mercies. In this respect these two Psalms, taken together, are a counterpart of the Psalm of the Levites at Jerusalem after their return from the Captivity, in the ninth chapter of Nehemiah, which illustrates the coalition and feelings of those by whom these Psalms were sung. Neh. ix. 5—15 runs parallel to the foregoing Psalm; and Neh. ix. 16 begins at the same point as v. 6 of the present Psalm.

The purpose of these Psalms is to knit on the blessings of the Exodus of Egypt with those of the Exodus from Babylon, and to display the example of the Israelites of old in the wilderness as a warning to the Israelites of the Restoration, and thus to breathe new life and freshness into the ancient history of the Hebrew People. This view has been extended by the Apostles of Christ, by whom that history has been made a manual of instruction to the Church of every age. See 1 Cor. x. 1—12. Heb. iii. 7—19.

1. O give thanks unto the Lord—ever] Words adopted from the Psalm delivered by David to Asaph as he brought up the Ark (1 Chron. xvi. 7, 34), from which also a large portion of the preceding Psalm was derived. See cv. 1—15, compared with 1 Chron. xvi. 8—22. Thus the mercies flowing from the bringing up of the Ark by David to Zion, were associated in the minds of the Hebrew Nation with the blessings of their own Restoration from Babylon, and of the Rebuilding of the Temple of Jerusalem.

This ascription of praise had become a liturgical formulary in the Temple (Jer. xxxiii. 11).

6. We have sinned with our fathers] See Neh. ix. 16.
9. as through the wilderness] Rather, as through a wilderness, a vast sheep-walk. On the meaning of the word wilderness, see Exod. xii. 39; and cp. Ezra iii. 1.
And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. 

Therefore were the waters covered their enemies: There was not one of them left.

Then believed they his words; They sang his praise.

Then they soon forgat his works; They waited not for his counsel: But lusted exceedingly in the wilderness, And tempted God in the desert: And he gave them their request; But sent leanness into their soul.

They envied Moses also in the camp, And Aaron the saint of the Lord.

The earth opened and swallowed up Dathan, And covered the company of Abiram.

And a fire was kindled in their company; The flame burned up the wicked.

They made a calf in Horeb, And worshipped the molten image.

Thus they changed their glory Into the similitude of an ox that eateth grass.

They forgat God their surgeon, Which had done great things in Egypt;

Wondrous works in the land of Ham, And terrible things by the Red sea.

Therefore he said that he would destroy them, Had not Moses his chosen stood before him in the breach, To turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land, They believed not his word:

But murmured in their tents, And hearten past unto the voice of the Lord.

Therefore he lifted up his hand against them, To overthrow them in the wilderness:

15. Leanness] Pining sickness, phthisis (Isa. x. 16. Genes. 754). The pithers of their last burst with it a wasting atrophy as its chastisement, and they fell in the wilderness, and were buried in Elbadoth-battahahah, the graves of lustimg (Num. xi. 23-35).

16. They envied Moses—and Aaron] Dathan and Abiram, of the tribe of Judah, the royal tribe (see Gen. xlix. 10.), were jealous of Moses, as the civil ruler of Israel; and Korah and his company of the tribe of Levi, envied Aaron the Priest; and the former were swallowed up by the earth, and the latter were consumed by fire. See above, on Num. xvi. 1—3. 32. 35.

17. They made a calf [in Horeb] Even at the foot of the mountains where God had manifested His glorious majesty in giving the Law, in which He had forbidden idolatry, even there! The Psalmist does not follow the historical order here (nor had he done so in the foregoing Psalm: see ver. 29) and it is observable that the Levitical Psalm, in Neh. ix., is constructed on the same principle of grouping incidents in the history according to their inner significance, rather than according to chronological order. See Neh. ix. 17, 18.
Psalms CVI. 27—45.

Israel’s ingratitude.

27. † To overthrew their seed also among the nations,
And to scatter them in the lands.
28. = They joined themselves also unto Baal-por,
And ate the sacrifices of the dead.
29. Thus they provoked him to anger with their inventions:
And the plague brake in upon them.
30. Then stood up Phinehas, and executed judgment:
And so the plague was stayed.
31. And that was counted unto him for righteousness
Unto all generations for evermore.
32. "They angered him also at the waters of strife,
So that it went ill with Moses for their sakes:
33. Because they provoked his spirit,
So that he spake unadvisedly with his lips.
34. "They did not destroy the nations,
Concerning whom the Lord commanded them:
35. "But were mingled among the heathen,
And learned their works.
36. And they served their idols:
Which were a snare unto them.
37. Yea, "they sacrificed their sons and their daughters unto devils,
And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And the land was polluted with blood.
38. Thus were they defiled with their own works,
And went a whoring with their own inventions.
39. Therefore was the wrath of the Lord kindled against his people,
Insomuch that he abhorred his own inheritance.
40. And he gave them into the hand of the heathen;
And they that hated them ruled over them.
41. Their enemies also oppressed them,
And they were brought into subjection under their hand.
42. Many times did he deliver them;
But they provoked him with their counsel,
And were brought low for their iniquity.
43. Nevertheless he regarded their affliction,
When he heard their cry:
44. And he remembered for them his covenant,
And repented according to the multitude of his mercies.

28. of the dead] The dead, and death-giving gods of Moab, whom they preferred to the living God of Israel.
30. Phinehas—executed judgment] Decided the controversy between God and His people Israel. On the verb here used, see 1 Sam. ii. 25 (Genen. 676). The rendering of the Sept. "he appeased," is a paraphrase. The rendering, "he propitiated," would be correct, if the verb were in hithpaal, and not in piel.
31. And that was counted unto him for righteousness] As an act of faith, like Abraham’s. See Gen. xv. 6. Rom. iv. 3, 9, 22. Gal. iii. 6.

34, 35. They did not destroy the nations—learned their words] See above, on Josh. xvii. 14; and on Judg. i. 27—33.
37. devile] Heb. skelem, wasters, destroyers, desolating lords, or tyrants; from shail, to oppress, to destroy. Cp. Deut. xxxii. 17, which is imitated here. The consequences of the idolatry of their forefathers are here set forth before the pilgrim tribes who returned from Babylon, as a warning (Ex. 40—42); and this warning was effectual. The Israelites have never recovered into idolatry since the captivity to the present day.

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46. He made them also to be pitied of all those that carried them captives.

47. Save us, O Lord our God, and gather us from among the heathen, To give thanks unto thy holy name, and to triumph in thy praise.

† Blessed be the Lord God of Israel from everlasting to everlasting:
And let all the people say, Amen. † Praise ye the Lord.

PSALM CVII.

1. O GIVE thanks unto the Lord, for he is good:
For his mercy endureth for ever.

2. Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the enemy;

The five “Hallelujah Psalms” which complete the Book, are best suited to the time when prayer itself was merged in praise. Cp. Dr. Pusey, Lectures on Daniel, pp. 318—322.

In the foregoing Psalm, a reference had been made to God’s mercies of old to the fathers of the Hebrew Nation in Egypt, when “He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy” (v. 10). And now, in the present Psalm, God’s mercies to the Hebrew Nation at Babylon are manifest, whom He redeemed from the hand of the enemy (v. 2). Thus the two deliverances from Egypt and Babylon are coupled together.

The foregoing Psalm ended with a prayer, derived from David and Solomon; see on ev. 47: “Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name.” This prayer had expressed the hopes of Israel in their distress; and now the strain is taken up anew, and we hear the words, “O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed (gosal) “from the hand of the enemy, and hath gathered” (kobaith) “them out of the lands from the east and from the west, from the north and from the south.”

Under the Gospel these words may be used by all the tribes of the human race, who were scattered abroad as exiles and captives, and have been redeemed by Christ, and are gathered together in Him from all nations: “Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven,” Matt. viii. 11. Luke xvi. 29. Cp. Isa. liii. 12; liii. 4, where the same word is used for redeemed; and Isa. xi. 5; and xlvi. 5, where the same word for gather is used as here.

Well, therefore, may the Septuagint Version say in the title prefixed to this Psalm, “God gathered the Jews from captivity, and delivered them from Babylon; and the only-begotten Son of God, Jesus Christ, has gathered the nations from the four corners of the earth by the preaching of the Gospel, and by calling them to His Baptism.”

It will be observed, that in a spiritual sense, the condition of Mankind by nature, after the fall, is represented in this Psalm in a fourfold aspect, viz.:—

(1) As the condition of hungry and thirsty wanderers in the wilderness, in homeless and helpless vagrancy in a pathless wilderness (ver. 4, 5).

(2) As the condition of captives (v. 10).

(3) As the condition of men in sickness, loathing their daily food (v. 18).

(4) As the condition of men tossed about in a troubled sea, in danger of being wrecked.

But God in Christ has restored the wanderer, delivered the captive, healed the sick, and brought the tempest-tossed soul to the haven of eternal peace, and has changed the aspect of the earth on which man treads, and has transformed it from a barren and dreary desert into a fruitful and lovely paradise.
And gathered them out of the lands,
From the east, and from the west,
From the north, and from the south.

They wandered in the wilderness in a solitary way;
They found no city to dwell in;
Hungry and thirsty,
Their soul fainteth in them.

They cried unto the LORD in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the most High:
Therefore he brought down their heart with labour;
They fell down, and there was none to help.
Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression, and because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered them from their destructions.

4. They wandered in the wilderness in a solitary way] Or, They wandered in the wilderness in a desert way, that is, in a trackless waste. Cp. below, v. 40; and Is. xlviii. 19: "I will even make a way in the wilderness"—the moral "wilderness of the peoples." See on Ezek. xx. 35. Hos. ii. 14.
Such was the condition of the Hebrew Nation in their captivity, and of Mankind in heathenism. But God gave to the wandering and scattered Hebrews a right way and a city of habitation (v. 7); and this is done by Christ to all who are brought into His way in the Church of God, and are there satisfied with good.
Oh that men would praise the LORD for his goodness—men! These words, which form the refrain of this Psalm (see vv. 15, 21, 31) are sometimes detached, in musical settings of it, from the verse which follows them. This is to be regretted. It is evident that the verse which follows the refrain is connected with the verse at the beginning of the strophe, and depends upon it. Thus the hungry soul, which is satisfied in v. 9, is the same which is described as hungry and fainting in v. 5. Thus, again, the "bars of iron," which are broken asunder in v. 16, are the same as those which had bound the afflicted in misery and iron in v. 10; and the foolish man, who are afflicted for their sins in v. 17, are exorted to rejoice for God's goodness in v. 22; and they who are described as going down to the sea in ships, and in imminent peril of death, vv. 25—27, are brought back again by God in safety to the desired haven, and stand at home in peace, in the congregation of the people in the courts of God's house, and sit in peace in the seat of the elders, in the gate of the city, in v. 32.
He sent his word, and healed them] This expression has

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21 d Oh that men would praise the Lord for his goodness, And for his wonderful works to the children of men!
22 And let them sacrifice the sacrifices of thanksgiving, And declare his works with rejoicing.
23 They that go down to the sea in ships, That do business in great waters;
24 These see the works of the Lord, And his wonders in the deep;
25 For he commandeth, and raiseth the stormy wind, Which lifteth up the waves thereof;
26 They mount up to the heaven, They go down again to the depths:
27 They reel to and fro, and stagger like a drunken man, And are at their wits' end.
28 Then they cry unto the Lord in their trouble, And he bringeth them out of their distresses.
29 k He maketh the storm a calm, So that the waves thereof are still.
30 Then are they glad because they be quiet; So he bringeth them unto their desired haven.
31 i Oh that men would praise the Lord for his goodness, And for his wonderful works to the children of men!
32 Let them extol him also in the congregation of the people, And praise him in the assembly of the elders.

He turns rivers into a wilderness, And the watersprings into dry ground;
A fruitful land into barrenness, For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water, And dry ground into watersprings;
And there he maketh the hungry to dwell, That they may prepare a city for habitation;
And sow the fields, and plant vineyards, Which may yield fruits of increase;
He blesseth them also, so that they are multiplied greatly; And suffereth not their cattle to decrease.
Again, they are diminished and brought low Through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, where there is no way.

a profound sense for the Christian, who reflects upon the work of healing which has been wrought for a lost and miserable World by the sending forth of the Eternal Son to become Incarnate for us (S. Basil, S. Chrysostom, and Theodoret).

23. In ships [See civ. 28.]
25. are at their wits' end] Literally, all their wisdom is swallowed up, as it were, drowned in the gulf of the sea yarning beneath them.

37. And sow the fields, and plant vineyards] Even in the land of their captivity. See Jcr. xxix. 5.
40. He poureth contempt upon princes] These words are adopted from the Book of Job (xii. 21, 24), whose history presented a specimen of God's goodness in restoring the afflicted, which is the subject of the Psalm.
1 O GOD, my heart is fixed;  
I will sing and give praise, even with my glory.

2 Awake, psaltery and harp:  
I myself will awake early.

3 I will praise thee, O LORD, among the people:  
And I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens:  
And thy truth reacheth unto the clouds.

5 Be thou exalted, O God, above the heavens:  
And thy glory above all the earth;

6 That thy beloved may be delivered:  
Save with thy right hand, and answer me.

7 God hath spoken in his holiness,  
I will rejoice, I will divide Shechem,  
And mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine;  
Ephraim also is the strength of mine head;  
Judah is my lawgiver;

9 Moab is my washpot;  
Over Edom will I cast out my shoe;  
Over Philistia will I triumph.

10 Who will bring me into the strong city?  
Who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off?  
And wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble:  
For vain is the help of man.

13 Through God we shall do valiantly:  
For he it is that shall tread down our enemies.

41 Yet setteth he the poor on high || from affliction,  
And * maketh him families like a flock.

42 * The righteons shall see it, and rejoice:  
And all * Iniquity shall stop her mouth.

43 a Whoso is wise, and will observe these things,  
Even they shall understand the lovingkindness of the LORD.
PSALMS CIX. 1—5.

at the words of the wicked.

PSALM CIX.

To the chief Musician, A Psalm of David.

 HOLD *not thy peace, O God of my praise;
2 For the mouth of the wicked and the mouth of the deceitful *are opened against me:
3 They have spoken against me with a lying tongue;
4 For my love they are my adversaries:
   But I give myself unto prayer.
5 And they have rewarded me evil for good,
   And hatred for my love.

MALEDICITIONS ON THE WICKED.

Ps. CIX.] The foregoing Psalm, regarded in its historical sense, was a declaration of thanksgiving to God, on the part of David, for the sovereignty with which he was invested by God, and for the glory of the Theocracy, of which he was the earthly minister; and was adopted by the church, and repeated as a song of praise for the restoration of that Divine Supremacy. But that Psalm was also a prophecy of the Sovereignty of Christ, and of its spiritual glory.

We need not be surprised to find that in the present Psalm David, as king and vicegerent of God, and the prophet moved by the Holy Ghost, pronounces a malédiction on those who venture to rebel against God, Whose representative he was. This Psalm of David acquired also a new value for such men as Ezra, and Nehemiah, and for us, who return from the Captivity, who restored the Law and Worship of God, and rebuilt the walls of Jerusalem, and who were exposed to many dangers from malicious foes and treacherous friends, who in their evil devices were rebelling against God. See Neh. iv. 1—9; vi. 14. It is observable that Nehemiah adopts its doxological language, see Neh. iv. 4. 5. Cpl. below, vv. 14, 15.

But this is not all. David was an ancestor and type of Jesus Christ. The Spirit of Christ was in David (1 Pet. i. 11). Christ was in David, and spoke by him. See Acts ii. 25—34. (Op. Delitzsch, p. 131. We may not_soft down, with some Expositors, the awful words of this Psalm into mere predicitions of the future. The verbs here used are not rendered in the future tense by the Septuagint, nor by Immergau and Laplace, and this reading is adopted in the New Testament (Acts i. 20). The truth is, it is Christ, the King and Judge of all, Who in the present Psalm pronounces a solemn malédiction on Judas the traitor, and on the rebellious and treacherous Jews, of whom he is regarded in Scripture as a representative, and on all who rebel against Christ. See on v. 8. Christ here utters a warning to all the sin of despising His divine authority.

It is Christ Himself who speaketh here by the Prophet (Dr. Hammond, Pref. to Psalms, § 329).

This is the view taken of this Psalm by the earlier Expositors, Eusebius, S. Jerome, S. Chrysostom, and S. Athanasius, who says, “This Psalm foretells the Passion of Christ and the punishments that would be inflicted on Judas and the Jews. And so S. Augustine. This prophecy and malédiction assume a more awful form, as coming from the lips of that loving Saviour, Who said, “O Jerusalem, Jerusalem, how oft would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” (Matt. xxiii. 37, 38.)

These words of this Psalm (adds Augustine) are not spoken by the impulse of vindictive passion, but from the easiness and clearness of Divine Omniscience, which sees and declares what is to be, as if it were present, and which announces that God’s justice will certainly inflict, what they who provoke it and trifle with it deserve and bring on themselves. But let not any man, therefore, abuse such language as this into a plea for rendering evil for evil, which Christ forbids us to do. What is here declared is uttered from the feelings of an accuser who wishes for the punishment of his adversary, but from the delicate wisdom of a Judge Who loves equity and maintains it. The former renders evil for evil; but the latter, even when He punishes, does not render evil for evil, but He administers what is just to the subject; and what is just is always good, and what is good is always pleasing and an object of desire. The Judge does not punish for love of any one’s misery, which would be to render evil for evil, but He punishes for love of justice; and in this sense renders good for evil. Therefore, in reading this Psalm, let us be warned against that blind self-satisfaction which prevails against God, be he his own Saviour, and will not punish the guilty; and let us not hence derive a plea for our own vindictive passions, as if it were not a sin to render evil for evil. But let us listen to what this divine Psalm teaches us, and in the words of its malédiction, pronounced on the wicked, let us see a divine prophecy of the certain punishment of sin, and let us contemplate God administering His own everlasting laws with exact retributive justice (Augustine).

On the subject of the imprecations in this Psalm, the reader may also consult the comments of Expositors. Thus the former perceives in “without a cause,” p. 207, who rightly sets aside the opinions of those who regard these imprecations merely as predestinatory, and affirms them to be authoritative and divine declarations of what must be, “Blessing and cursing,” he says, “belong solely to God and to His commissioned officers, such as the Angel of the Lord in the Book of Judges (v. 23), who says, ‘Curse ye Meroz, curse ye bitterly…’ He that hath God’s authority and commission to curse, may do it, must do it; he that pretends to it otherwise, brings curses on his own head. When Elisha cursed the little children that mocked him (2 Kings ii. 23, 24), he had a divine impulse and direction to curse in the name of the Lord; and when inspired men thus imprecated by divine direction, there was no more in it than there was in Moses stretching out his rod, by God’s order, to call down plagues on the Egyptians.” The “imprecations in this Psalm” are not the cursings of man, but of God; and when we repeat this Psalm in the church, we say Amen to them as such. They are imprecations of our Divine Judge, Who will say to the wicked at the Great Day, “Depart from Me, ye cursed, into everlasting fire.”

There is something inexpressibly awful in the fact, that the malédictions in this Psalm come from the mouth of the Suffering Saviour dying on the Cross for the sins of the World. Behold His dread Majesty in His Passion! The Cross becomes a Judgment Seat, whence He utters divine Verdicts as King of Kings. Cpl. above, on xxxv. 4. Ex 22. 28—23.

2. the mouth of the treedweller] Especially of Judas the Traitor (Eusebius, Hebrews).

3. And fought against me without a cause] Words adopted by Christ, and applied to Himself (John xv. 25), and teaching us to recognize the voice of Christ speaking to us in this Psalm, as the Syriac Version suggests; and therefore this Psalm was called by the ancient Fathers of the Church "Psalms Iscarieens," as referring to the treason of Judas Iscariot, and of all who resemble him in treachery to Christ.

4. I give myself unto prayer] Rather, "I am praying." Here is a proof that the awful imprecations which followed were not prompted by passion, but are the deliberate utterance of Him Who cannot be untrue to any of His divine attributes; and they warn us to flee from the wrath of the Lamb (Rev. vi. 16), and teach us to shun such sins as are here condemned by the awful majesty of our future Judge. These rehearsals of the verdict of that awful Day ought to have the salutary effect of preparing us to meet it, and of making us escape the curses of His Ely, and to inherit the blessings of its Zion.
6. Let Satan stand at his right hand! As his adversary to accuse him (see below, on v. 31). God punishes the wicked by Satan, to whom they sell themselves. He punished Judas by Satan, to whom he had opened his heart (John xiii. 27).

7. Let his prayer become sin] Judas betrayed Christ, and thus his prayer became sin. All prayer which is not made in the Name of Christ is sin (Augustine). In v. 4 Christ says, “I pray in the Name of my Father and of you” (John xvi. 23), but he did not pray to God through Christ, and his prayer was not heard.

8. Let his days be few] Judas, as an Apostle, might have lived in glory for ever, but by betraying the Lord of life, he cut off his own life (Hengstenberg). This name is to be extended from Judas to the Jews, whose representative he was (Eusebius).

9. Let another take his office] Heb. pekuddah, his oversight (Gen. xxxvii. 8), his episcopate (Septuagint), the words of which are adopted by St. Peter, who teaches us that the Holy Ghost spake the words of this Scripture by David concerning Judas, the personification of the unbelieving and treacherous Jews. See Acts i. 16, 20.

10. vagabonds] Like Cain, who is described by the verb here used, maq, Gen. iv. 12, 14, and was a type of Judas and the Jewish Nation, in their sin and punishment. See the note there. The same verb is used in Psalm lix. 11, 15, which is also a prophecy concerning the Jews. See the notes there.

11. the extortor] The Roman spoilers who pillaged Jerusalem (Eusebius).

12. Let his posterity be cut off] What is here said of Judas is extended to the Jews, of whom he was the representative, and who made themselves his children by imitating his acts (cp. John viii. 39, 44, and Delitzsch, p. 133).

And in the generation following] A prophecy fulfilled by the scattering of the Jews and the destruction of the Temple, in the generation after the Crucifixion. See Matt. xxiv. 34. Luke xi. 50, 51.

13. 14. let their name be blotted out. Let the iniquity—be remembered] The words in the original here are, gemmah shem, gizzacer, let their name be wiped out (Gen. 403), he remembered their guilt. This is a prophecy pronounced by Christ on the unbelieving Jews. Their memory is blotted out as far as they are unbeliefing. When they turn to Him with faith and repentance, their sins will be blotted out also, and their names will be written in the Book of Life.

These words have been made by Jewish unbelief into an acrostic of the holy Name, Yeush Jesi (Delitzsch, 134). Thus they fail the prophecy in v. 18 and v. 28, “they curse.” But though they return hatred for his love (v. 5), yet He is still ready to have mercy on them and save them (2 Cor. iii. 16—14. Rom. xi. 23—30).

15. the poor and needy man] Christ; “Who when He was rich, became poor for our sakes” (Athenaeus). See xxxiv. 6, and below, v. 22. They fulfilled this, crying “Crucify Him.”

16. garment—water—oil] Cursing has become as habitual to them as their daily clothing, as necessary to them as water, and as refreshing as oil. And this cursing is directed against the Blessed One. See on v. 13, and on 1 Cor. xii. 3. But thus they are bringing on themselves the maledictions of the Day of Doom, unless they repent.
But do thou for me, O God the Lord, for thy name’s sake:
Because thy mercy is good, deliver thou me.

For I am poor and needy,
And my heart is wounded within me.

I am gone like the shadow when it declineth:
I am tossed up and down as the locust.

My knees are weak through fasting;
And my flesh faieth of fatness.

I became also a reproach unto them:
When they looked upon me they shaked their heads.

Help me, O Lord my God:
O save me according to thy mercy:
That they may know that this is thy hand;
That thou, Lord, hast done it.

Let them curse, but bless thou:
When they arise, let them be ashamed; but let thy servant rejoice.

Let mine adversaries be clothed with shame,
And let them cover themselves with their own confusion, as with a mantle.

I will greatly praise the Lord with my mouth;
Yea, I will praise him among the multitude.

For he shall stand at the right hand of the poor,
To save him from those that condemn his soul.

THE * Lord said unto my Lord,
Sit thou at my right hand, until I make thine enemies thy footstool.

The Sufferer’s prayer.  PSALMS CIX. 21—31.  CX. 1.  The Lord’s exaltation.

21. do thou for me] Christ is here speaking in the weakness of His Human Nature, and is praying to the Father for help (Theodoret, Didymus).

23. when it declineth] At sunset.
— the locust] Carried away by the wind (Exod. x. 19).

25. they shaked their heads] At Christ on the Cross.


31. he shall stand at the right hand] Satat, having tempted Judas, stood at the right hand of Judas the Traitor, to accuse him (see v. 6), and to conjure God to condemn him as his own victim (cp. Rev. xii. 10). But (as Delitzsch observes, p. 137), God Himself stands at the right hand of Christ (see here and in the following Psalm, ex. 5), in order to justify Him and deliver Him, and to punish His foes; and in the next Psalm we see Christ placed at God’s Right Hand in royal majesty, and sitting there enthroned till He makes His foes His footstool (cx. 1).

We may conclude the remarks on these maladies with a remark derived from Dr. Haunold from ancient Patristic Expositors. He observes (Pref. to Psalms, § 32) that the Jews were a typical people, and that the whole divine economy toward them is doctrinal to us, by way of analogy; and that by that method of interpretation, these maladies are to be applied by us to our own sins, committed in imitation of the sins of the Jews, who incurred God’s indignation thereby, and therefore these anathemas are warnings to us to repent, if we would not suffer severer punishments than what befell the Jews.

Ps. CX.] The preceding Psalm is a Passion-Psalm; and it is now followed by a Psalm of Christ’s Resurrection, Ascension, and Session in Glory. We have seen the same connexion in Ps. 22—24, and in Ps. 45—47. The present Psalm grows up from the former Psalm, as the Hill of Olivet, the Hill of Ascension, rises up from the Vale of Gethsemane below it. Even many of the Hebrew Rabbis recognize this Psalm to be a prophecy of the Messiah. So R. Jonathan, R. Levi, R. Moses, Nachmanides, and others. And our Blessed Lord has taught us by His divine authority that this Psalm was written by David, and that it declares David’s faith in His divine nature. See Matt. xxii. 44. Luke xxi. 42. Cp. Acts ii. 34. Heb. i. 3, 13. And in the Epistle to the Hebrews we are assured that it is a prophecy of the priestly office, united with the kingly, in Christ, foreshadowed by Melchizedek, “the Priest of the Most High God,” and also “King of Righteousness, and King of Peace,” Who brought forth bread and wine, and gave a priestly benediction to Abraham, the father of the faithful, and progenitor of the Aaronic Priesthood (Heb. vii. 1. 15, 16, 24, 25), and who, as a Priest, is distinguished from the Aaronic Priests, whose genealogies are carefully marked in Holy Scripture (see above, on 1 Chron. vii. Præf. Note; and on Ezra ii. 62. Neh. vii. 61, 63), by having no genealogy, or day of birth or of death set down in Holy Writ, and was thus also a figure of Christ, the efficacy of Whose everlasting Priesthood, and the virtue of Whose One Sacrifice, reach backward to all past ages of the world, and extend forward to all future ages of eternity.

This Psalm, therefore, was a witness to the Jews, out of their own Scriptures, for the Priesthood of One Who did not spring from the line of Aaron; and it was provided by the divine foresight of the Holy Ghost, as an answer to the cavils of the Pharisees, that there could be no sacrifice except that which was offered in the Temple of Jerusalem, and no priesthood but from the tribe of Levi and family of Aaron.

It is, therefore, with good reason that the Syriac Version entitles this Psalm, “A Prophecy of Christ’s Victory over
Thou art a King

PSALMS CX. 2-6.

and a Priest for ever,

2. The Lord shall send the rod of thy strength out of Zion: Rule thou in the midst of thine enemies; Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of thy youth.

3. The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek.

4. The Lord hath sworn, and shall not repent: He shall judge among the heathen, He shall fill the places with the dead bodies;

be the eager acclivity and plentiful abundance with which the Nations will pour forth their gifts to Christ. In Psalm lxxiii. 9, the outpouring of the Holy Ghost is compared to a nedabah from heaven; and the Earth makes its grateful response for this nedabah by the nedaboth of national self-dedication and freewill offerings. Cp. below, note on Cant. vii. 12.

— In the beauties of holiness! In holy attire, both of body and soul. See on 2 Cor. xxn. 21. Christ is King and Priest. His Soldiers are Priests, and His Priests Soldiers.

From the womb of the morning: thou hast the dew of thy youth! There ought not to be a stop after "morning," as there is in our Version. "The dew of Christ's youth is from the womb of the morning"

The words, "the dew of thy youth," are generally interpreted the "dew of thy people, ever young," the word yedeth, which signifies youth (Eccl. xi. 9, 10), being understood to mean here young men, as juvenes, in Latin, is sometimes put for juvenes (as Virg. Aen. iv. 130, and passim); and then the perpetual youth of Christ's people would be here predicated.

It seems to me rather a metaphor to use the word in its usual sense, and to explain the words as declaring the eternal freshness of Christ's life, and as asserting that His people are ever springing up like dew, from the gracious effusion of His Spirit, till they below the whole surface of the earth, like the dew on Gideon's threshing-floor, with their multitudinous drops and pearly lustre (see on Judg. vi. 37-40).

Compare the words in Ps. cxxiii. 3: "The dew of Hermon that floweth down upon the hill of Sion," where the word dew appears to be used as here, to signify a multitude of faithful people rained down, as it were, by the gracious influences of the Holy Spirit. See on cxxiii. 3. This dew is here described as not produced by any visible efforts of human operation, like the irrigations of Egypt, but from the womb of the morning, that is, by the invisible and insensible agency of the Holy Ghost in spiritual regeneration, like the mystery of the Incarnation itself, in which the power of the Highest overshadowed the Blessed Virgin, and she conceived in her womb, and the Holy Thing that was born of her was the Son of God... See the words of the Angel to the Blessed Virgin (Luke i. 31-35), which are the best comment on this text. The birth of Christ from the womb of the Virgin is the mysterious archetype of the spiritual birth of every Christian, and of the Church universal from the "womb of the morning," by the operation of the Holy Ghost. See below, on Matt. xii. 48. Gal. iv. 19; and cp. Ps. lxxix. 6.

The Septuagint reads γειδηλύθες (I begat thee) for γειδανθευς (thy youth); and so the Vulgate, "Ex utero ante Luciferum genuit Te," and the Syriac.

4. Thou art a priest for ever after the order of Melchizedek. Literally, after the manner or condition (Heb. dibrah: Gesen. 188) of Melchizedek, that is, both King and Priest. Cp. Col. ii. 19; 13: "He shall be a Priest upon His throne." As to the typical relation of Melchizedek to Christ, see above, on Gen. xiv. 18; 19, and on Heb. vii. 15—25; and S. Chrysostom and Theodoret here; and Rev. M. T. Stalker, Emmanuel, pp. 123—136; and Pacey on Daniel 391—408.

5. Shall strike through kings! Rather, He has struck through kings, who resist Him. The thing is regarded as certain, and as if it were already done. Cp. Rev. vi. 25; xix. 18, and above, Ps. ii. 9—12. The word here used is μεθορία, which is used to describe the work of the Messiah, as a mighty Conqueror, in the prophecy of Balaam (Num. xivx. 17). See v. 6.

6. He shall fill the places with the dead bodies! Rather, it
**The Conqueror and King. PSALMS CX. 7. CXI. 1—9. God’s Works and Word.**

b Ps. 68. 21.
Hab. 3. 13.
Is. 49. 5.
J Judg. 7. 5, 6.
k I. a. 53. 12.

1. | PRAISE ye the Lord.
   a. | I will praise the Lord with my whole heart,
      | In the assembly of the upright, and in the congregation.

2. | The works of the Lord are great,
   c. | Sought out of all them that have pleasure therein;
   d. | His work is honourable and glorious:
      | And his righteousness endureth for ever.

3. | He hath made his wonderful works to be remembered:
   e. | The Lord is gracious and full of compassion.

4. | He hath given meat unto them that fear him:
   f. | He will ever be mindful of his covenant.

5. | He hath shewed his people the power of his works,
   g. | That he may give them the heritage of the heathen.

6. | The works of his hands are verity and judgment;
   h. | All his commandments are sure;

7. | They stand fast for ever and ever,
   i. | And are done in truth and uprightness.

8. | He sent redemption unto his people:
   j. | He hath commanded his covenant for ever:
      | Holy and reverend is his name.

_He shall wound the heads over many countries;_  
_He shall drink of the brook in the way:_  
_Therefore shall he lift up the head._

Ps. CXI. and CXII. The vision displayed in the foregoing Psalm, of the exaltation of Christ through suffering, to the right hand of God, where he stands as Priest, ever living to intercede for his people, and where He is enthroned as Conqueror of his enemies, and King of the world, naturally evokes a Hallelujah of praise and thanksgiving to God in the present Psalm, which is appointed by the Church for the use of the faithful on the Great Festival of the Resurrection; and this is followed, after an interval of one Psalm, which may be regarded as a corollary to the present, by a trilogy of Psalms, the 113th, 114th, and 118th, which are appointed for use on the same festival of Easter.

This 111th Psalm is the first of a trilogy of Hallelujah Psalms. This and the following Psalm form a pair of Psalms. Each of these two Psalms consists of the same number of verses. Each verse is arrangedacrostically, or alphabetically. The former describes the righteousness of God; the latter describes the righteousness which the faithful derive from God by union with Him. The former describes the everlasting endurance of God’s commandment; the latter declares the eternal security of those who keep God’s commandments; the former asserts the claim of God’s wonderful works to be remembered; the latter affirms that the righteous, who remember them, shall be had in everlasting remembrance.

The parallelisms may be displayed as follows:—

**CXI.**

1. Praise ye the Lord.
2. His righteousness endureth for ever.
3. He hath made His wonderful works to be remembered.
4. All His commandments are sure. They stand fast for ever and ever.
5. He hath given meat to them that fear Him.
6. He shall not be moved for ever: the righteous shall be had in everlasting remembrance.

1. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments.
Praise ye the Lord. Psalms cx. 10. cxii. cxiii. 1, 2. for His Works and Word.

10. "The fear of the Lord is the beginning of wisdom: || A good understanding have all they † that do his commandments: His praise endureth for ever.

PSALM CXII.

† PRAISE ye the Lord. *Blessed is the man that feareth the Lord, That delighteth greatly in his commandments. ‡ His seed shall be mighty upon earth: The generation of the upright shall be blessed; § Wealth and riches shall be in his house: And his righteousness endureth for ever.

ε Unto the upright there ariseth light in the darkness: He is gracious, and full of compassion, and righteous. η A good man sheweth favour, and lendeth: He will guide his affairs with † discretion. ι Surely he shall not be moved for ever: † The righteous shall be in everlasting remembrance.

κ He shall not be afraid of evil tidings: His heart is fixed, trusting in the Lord. ζ His heart is established, he shall not be afraid, Until he see his desire upon his enemies. η He hath dispersed, he hath given to the poor; § His righteousness endureth for ever; † His horn shall be exalted with honour. ι The wicked shall see it, and be grieved; He shall gnash with his teeth, and melt away: † The desire of the wicked shall perish.

PSALM CXIII.

† PRAISE ye the Lord. *Praise, O ye servants of the Lord, praise the name of the Lord. ‡ Blessed be the name of the Lord From this time forth and for evermore.

5. A good man sheweth favour] Or, Well is it with the man that showeth mercy. On this use of the Hebrew adjective, see, Isa. iii. 10. Jer. xlvii. 17 (Delitzsch).

8. see his desire upon his enemies] Or, look down on his enemies. See liv. 7; lix. 30; cxviii. 7.

Ps. CXIII.] With this Psalm begins the great "Hallel," or "Alleluia Magnum," which consisted of six Psalms (Ps. 113—118), and was sung at the Passover, Pentecost, and Tabernacles, and at the Feast of Dedication, and New Moons. At the Passover it was divided into two parts, of which the former, consisting of Ps. 113 and 114, was sung before the Paschal meal, and the latter portion after it.

It is very probable that our Blessed Lord Himself joined with His disciples in singing some of these Psalms, on the eve of His Passion, after the Paschal Supper and the institution of the Holy Eucharist, and just before He went forth to Gethsemane; and that St. Matthew is referring to them when he says, "After they had sung an hymn" (or rather, after they had hymned, ἱεροφόρως), "they went out into the Mount of Olives" (Matt. xxvi. 30. Cp. Hammond, Preface, § 7). The 113th Psalm bears a striking resemblance to the Magnificat of Hannah, which is reproduced, with still greater force, in the Magnificat of the Blessed Virgin Mary; see on 1 Sam. ii. 1; and cp. 1 Sam. ii. 2—9, with the present Psalm (ce. 5—9).

Those two Magnificats are expressions of joy for marvellous child-births—first for that of Samuel, secondly for that of Christ; and the Church uses this Psalm as her Psalm of thanksgiving for the birth of Christ from the grave, the First-Begotten from the Dead (see on John xvi. 21; Col. i. 18; Rev. i. 5), on the great festival of His Resurrection, by which Mankind is raised from the dust of Earth, and is exalted above the stars of heaven, and by which she herself, who was before barren, has become "a joyful mother of children" (v. 9), born for eternity. Cp. Isa. liv. 1. Gal. iv. 27.

In vs. 5—9 are several examples of the rarer forms of the paragogic god, or "chirke compaginis," which seems to be an imitation of the archaic style of poetry. See on § 26. It is found also in ex. 4. Cp. Delitzsch, p. 160. Perhaps it was adopted to give additional emphasis to the language, and also for the sake of musical euphony, for which purpose it is introduced in proper names, as Melchi-zedek, and, in other dialects, Hämni-bal (favour of Baal), &c.
PSALM CXIV.

1 WHEN *Israel went out of Egypt,
The house of Jacob from a people of strange language,
And Israel his dominion.

3 From the rising of the sun unto the going down of the same
The Lord’s name is to be praised.

3 • He raised up the poor out of the dust,
And lifted the needy out of the dunghill;

4 Who is like unto the Lord our God,
Who † dwelleth on high,

5 Who humbleth himself to behold the things that are in heaven,
and in the earth!

7 He maketh the barren woman † to keep house,
And to be a joyful mother of children. Praise ye the Lord.

3 ❀ The sea saw it, and fled:
 κ Jones was driven back.

3 ❀ The Septuagint begins the present Psalm with the words,
At the Exodus of Israel (cp. above, cv. 38. Heb. x. 22, in the Greek); and when Christ conversed with Moses and Elias at the Transfiguration, “He spoke of His own Exod † which He would accomplish at Jerusalem.” See on Luke ix. 31. The Syriac Version well entitles this Psalm, “A Thanksgiving for the Passage of the Red Sea under Moses’; and to us Christians (as St. Athanasius and others observe) it represents the deliverance which has been effected for us (who were formerly a barbarous nation) and for all Gentiles, who are now made a new people, a spiritual race, to God the Father, by God the Son, Who become incarnate for us, and has redeemed us by His own Blood, and has cleansed us from sin by His Spirit.

In this view, this Psalm has acquired an additional interest for us, as being prophetic of our own Exodus in Christ from the Egyptian bondage of sin and Satan; and its value is enhanced by the fact that this very Psalm was probably sung by our Blessed Lord Himself, and His Apostles, at the Paschal Supper, just before His own Exoduses (see Ps. 115. Pref. Note); and the Church has marked these characteristics by singing this Psalm, for at least 1000 years, in a special tone, called “Tonus Peregrenus,” or “pilgrim tone”—the ninth Gregorian tone—or, as it is called by some, “the eighth tone irregular,” which is asserted by some writers on Church music to be derived from the liturgical use of the Hebrew Church. See “The Parish Choir,” vol. i. p. 85.

2. Judah was his sanctuary] Rather, Judah became His Sanctuary. The Red Sea was the Baptismal Font of Israel. Israel was separated from the world, and was consecrated to God as His peculiar people by Baptism in the Red Sea (1 Cor. x. 2), and by the covenant with God at Sina. See on Exod. xix. 6; “Ye shall be unto Me a kingdom of priests, a holy nation” and on v. 8, there. So we become temples of God by our Baptism into the Death of Christ (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16), and are made a “chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of Him, Who hath called us out of darkness” (worse than of Egypt) “Into His marvellous light” (1 Pet. i. 9. Rev. i. 6. v. 10).

3. Jordan was driven back] Jordan was turned backward (Sept. Vade). This is a very accurate description; see above, on Josh. iii. 13—16. The waters of Jordan flowed back many miles toward “the city called Adam.” The typical significance of that wonderful event, and its relation to the Christian Dispensation, have been already pointed out in the notes on that passage.

The Psalmist here combines in one verse two events which were separated from one another by an interval of forty years.
Not unto us, O Lord. PSALMS CXIV. 4—8. CXV. 1—6. Their idols, silver and gold.

4 'The mountains skipped like rams, And the little hills like lambs.

5 "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; And ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, At the presence of the God of Jacob;

8 Which turned the rock into a standing water, The flint into a fountain of waters.

PSALM CXV.

1 NOT * unto us, O Lord, not unto us, But unto thy name give glory, for thy mercy, and for thy truth’s sake.

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens: He hath done whatsoever he hath pleased.

4 'Their idols are silver and gold, The work of men’s hands.

5 They have mouths, but they speak not: Eyes have they, but they see not:

6 They have ears, but they hear not:

Noses have they, but they smell not:

This is very instructive. In God’s will and design the entrance into Canaan by the passage of Jordan was to have taken place almost immediately after the passage of the Red Sea. The forty years’ Wandering was not due to God’s command, but to man’s sin, rebelling against God’s command. See on Deut. i. 2. During those forty years the Israelites were excommunicated, and, in His view, had no historical existence as a nation; see above, on Num. xx. 2; and on Num. xxxiii. 20. Therefore the Psalmist passes in one breath, in this verse, from the Exodus of Israel out of Egypt, the type of Satan’s kingdom, to their Entrance, or Exodus (if we may use the word), into Canaan, the figure of heaven; and (if we may invent another word, which is much needed) their Exodus and Exodus are connected in the Psalmist’s mind with their return, or Anadon, from Babylon to Jerusalem. The same is true in the Christian life. If we remain true to God, our Baptismal Exodus is our heavenly Exodus. They are joined together in one sentence of blessing. It is also our triumphal Anadon.

6 Ye mountains, that ye skipped like rams] Compare xix. 6: "He maketh them also to skip like a calf, Lebanon and Sirion like a young unicorn;" and on the physical phenomena at the giving of the Law. See lviii. 8. Exod. xix. 18.

7 Troubled] In b-A-paγγας. Israel was born at the Exodus. The flint into a fountain of waters] Exod. xvii. 6. Num. xx. 11,—a figure of God’s mercies to the Church Universal, quenching their thirst at the living waters, flowing from the smitten Rock, in the wilderness of her earthly pilgrimage. As St. Paul suggests (1 Cor. x. 4), "They drank of that spiritual Rock that followed them; and that Rock was Christ."

Ps. CXV.] The foregoing Psalm proclaimed God’s mercies to Israel at the Exodus. See vv. 1 and 2. In the present Psalm Israel is reminded that those mercies were due to the free grace of God. Therefore, this Psalm opens with the words, "Not unto us, not unto us, but unto Thy Name give the praise;" and Israel is exhorted to praise God for the continuation of those mercies to the nation, even after the Captivity. See vv. 9. 12. The Anadon, or return from Babylon, renewed the national thankfulness for the Exodus from Egypt. They had a double Exodus to celebrate; and this double Exodus, from Egypt and from Babylon, was a precursor of our Exodus in Christ, which is a spiritual Anadon and Exodus to us; and therefore the Church of England uses the foregoing Psalm as an expression of her own joy at Easter.

In the Sept., Vulg. Syriac, Arabic, and Ethiopic Version this Psalm is joined to the preceding one.

1. give glory] For our deliverance from Egypt and from Babylon, and much more for our redemption from the bondage of Sin and Satan by Christ.

4. Their idols are silver and gold] Their idols, literally, images formed by labour (Genen. 636). Observe how the Israel of the return from the captivity in Babylon, had advanced in spiritual progress beyond the Israel who had come forth from Egypt. The Israel of the Exodus from Egypt fell into idolatry in the wilderness, even at Sinai itself; "They made a calf at Horeb" (vii. 19); and the Israel which entered Canaan under Joshua, lapsed into the worship of the false gods of that country, till at length it was scattered abroad for its idolatries. But the Israel which returned from Babylon never fell back into idolatry. "Their idols are silver and gold," was the song of their lips, and of their heart. The furnace of their captivity had purified them (cp. Wisd. xiii. 10—19; and the Epistle of Jeremy, Baruch vi.); and the vigorous administration of Ezra and Nehemiah in restraining the mixed marriages with their heathen neighbours, rescued them from the danger of idolatrous pollution (see above, on Ezra ix. 2; and Neh. xiii. 1—8; 23); in this respect almost the whole Nation became a people of Macabees. Op. 2 Mac. v.—vi.

The practical inference to Christians, after its Exodus in Christ, is that which is conveyed by St. Paul (1 Cor. x. 14), "Wherefore, flee from idolatry;" and by St. John, at the close of his first Epistle, "Little children, keep yourselves from idols."
7 They have hands, but they handle not: 
Feet have they, but they walk not: 
Neither speak they through their throat.

3 They that make them are like unto them; 
So is every one that trusteth in them.

9 'O Israel, trust thou in the Lord: 
He is their help and their shield.

10 O house of Aaron, trust in the Lord: 
He is their help and their shield.

11 Ye that fear the Lord, trust in the Lord: 
He is their help and their shield.

12 The Lord hath been mindful of us: he will bless us; 
He will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the Lord,
Both small and great.

14 The Lord shall increase you more and more, 
You and your children.

15 Ye are blessed of the Lord 
Which made heaven and earth.

16 The heavens, even the heavens, are the Lord's: 
But the earth hath he given to the children of men.

17 The dead praise not the Lord, 
Neither any that go down into silence.

18 But we will bless the Lord 
From this time forth and for evermore. Praise the Lord.

**PSALM CXVI.**

1 A LOVE the Lord, 
Because he hath heard my voice 
And my supplications.

2 Because he hath inclined his ear unto me, 
Therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, 
And the pains of hell gat hold upon me: I found trouble and sorrow.

7. Neither speak they through their throat! Or, Neither can they (i.e., these idols) make a murmur, or breathe a whisper, or mutter with their throat. Probably such things were attempted by idolatrous Priests, such as the Priests of Bel at Babylon, who endeavoured to cheat the people by impostures, like those of weeping and whispering images of later days.

13. The Lord shall increase you more and more, you and your children] Words spoken with special significance to those of the return from the Captivity, who were exhorted to seek God's blessing in holy matrimony, and not in alliances with the idolatrous nations around them. See on Ezra ix. 1, 2; and Neh. xiii. 23—27. See below, Ps. 127, and 128.

17. The dead praise not the Lord] The dead are the idols here mentioned, and their worshippers, who desert the living God; see above on v. 28: "They ate the sacrifices of the dead," and e. 8: "They that make them are like unto them," viz. are dead,—dead in ignorance and sin, and going down in silence to the grave; for, "The wicked shall be silent in darkness" (1 Sam. ii. 9). Op. & Augustine, Tract. 47, in Joan.

On the other hand, they who love and worship the living God, never see death. See on Matt. xxii. 32; John v. 24; vi. 40. 47; viii. 51.

Ps. CXVI. I love the Lord, because he hath heard my voice] Rather, I love (i.e., am filled with love), because the Lord hath heard my voice. These are the words of some one who is a representative of the people who had returned from captivity, after the rebuilding of the Temple (see v. 10), and who desired to express his thankfulness publicly to God, for His mercies to himself, and to the nation. In many respects this Psalm appears to be such a hymn of praise as would have come forth from the lips of Nehemiah, the Governor of Jerusalem; as will appear from a comparison of it with the incidents of his history, See above, on Ps. 102.

3. 4. The sorrows of death] Literally, the cords of death. These words are adopted from David's Psalm (xviii. 4—6). Such words as these, and as those which follow, might have been very fitly used by Nehemiah, after his return from Susa,
I will pay my vows

PSALMS CXVI. 4—19.

in the Lord's house.

4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

5 "Gracious is the Lord, and righteous; Yea, our God is merciful.

6 The Lord preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; For the Lord hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, Mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted:

11 "I said in my haste, 'All men are liars.'

12 What shall I render unto the Lord For all his benefits toward me?

13 I will take the cup of salvation, And call upon the name of the Lord.

14 I will pay my vows unto the Lord Now in the presence of all his people.

15 "Precious in the sight of the Lord is the death of his saints.

16 O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: Thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, And will call upon the name of the Lord.

18 I will pay my vows unto the Lord Now in the presence of all his people,

19 In the courts of the Lord's house, In the midst of thee, O Jerusalem. Praise ye the Lord.

and after his deliverance from the snares of the enemies, who harassed him on all sides, and endeavoured to hinder his work of restoration, and to destroy his life. See Neh. iv. 1-3, 7-11; vi. 1-14.

T. thy rest] In the original the word is plural, as is the word Lord in v. 9, and expresses largeness and fulness,—the "pluralis excellenter," It is the same word as that used to describe the Dove, finding no rest till she returned to the Ark (Gen. viii. 9). So the soul of the loyal and pious Hebrew found no rest till it returned to Zion. Cp. 1 Chron. vi. 31; and Ps. cxiii. 5.

13. I will take the cup of salvation] The cup of thanksgiving for deliverance (cp. v. 17), a cup of wine being a part of the peace-offering in which the reconciled and thankful worshipper was admitted to God's communion, and which was a typical emblem of that Eucharistical "cup of blessing," in which the faithful communicant is admitted to the nearest intimacy with God in the Blessed Sacrament of the Lord's Supper; see above, on Lev. iii. 1; and vii. 11; and on Num. xv. 8—12; and compare 1 Cor. x. 16: "The cup of blessing, which we bless, is it not the communion of the blood of Christ?"

The Church of England, in appointing this Psalm as a Thanksgiving for Women after Childbirth, has taught us to make this spiritual application, by exhorting the woman to show her thankfulness by the reception of the Holy Communion.

If Nehemiah was the composer of this Psalm (see on v. 1), these words, "I will take the cup of salvation," in the Temple of Jerusalem, the sacred palace of the Great King of Israel, would have had a special significance in the mouth of him who had been accustomed to take the cup, in the discharge of his office as cup-bearer, and present it to the "Great King" of Persia (Neh. i. 11; ii. 1). A similar reference to Nehemiah's peculiar circumstances in that capacity has already been noticed in Ps. cii. 8. See also exxii. 2. These words of this Psalm "I will take the cup of salvation," derive an additional interest from the fact that this Psalm was one of those which were sung by our Blessed Lord (Matt. xxvi. 30. Mark xiv. 20) at His last Passover, when He "took the cup, and gave thanks, and said, Drink ye all of this. This is My blood of the New Testament, which is shed for you and for many, for the remission of sins" (Matt. xxvii. 26. Mark xiv. 23).

15. Precious—is the death] He regards with a gracious eye the blood shed by His martyrs in His cause (Ps. lix. 13, 14). The Martyr Babylas, of Antioch, died with this Psalm on his lips (Cave, i. 306).

16. I am thy servant] This repeated profession of loyal fealty to the King of Israel, is very similar to that of Nehemiah. Cp. xxvi. 20) at His last Passover, when He "took the cup, and gave thanks, and said, Drink ye all of this. This is My blood of the New Testament, which is shed for you and for many, for the remission of sins" (Matt. xxvii. 26. Mark xiv. 23).

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16. I am thy servant] This repeated profession of loyal fealty to the King of Israel, is very similar to that of Nehemiah.
PRAISE the Lord, all ye nations:

Praise him, all ye people.

For his merciful kindness is great toward us:
And the truth of the Lord endureth for ever.
Praise ye the Lord.

GIVE thanks unto the Lord; for he is good:
Because his mercy endureth for ever.

Let Israel now say, that his mercy endureth for ever.
Let the house of Aaron now say, that his mercy endureth for ever.
Let them now that fear the Lord say,
That his mercy endureth for ever.

I called upon the Lord in distress:
The Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear:
What can man do unto me?

The Lord taketh my part with them that help me:
Therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord
Than to put confidence in man.

It is better to trust in the Lord
Than to put confidence in princes.

Ps. CXVII.] The Thanksgiving of Jerusalem, in the foregoing Psalm, is echoed from all corners of the earth in the present. Nehemiah said, speaking of the sons of Israel, at the Dedication of the wall of the city, “The joy of Jerusalem was heard even afar off” (Neh. xii. 43). St. Paul takes up the strain, and regards this Psalm as a prophecy of the conversion of the heathen, and as a prelude of the universal chorus of all nations, praising One God and Father of all in His dearly beloved Son Jesus Christ (Rom. xv. 8–11).

Ps. CXVIII.] In the last Psalm but one, the Temple is spoken of as rebuilt (see cxv. 19), and as the place of resort for devout worshippers pouring out their praises to God. The present Psalm appears to carry us back to the Day of Dedication of that Temple under Zerubbabel and Joshua, encouraged by the prophecies of Haggai and Zechariah, n.c. 515. See Ezra vi. 14–22.

When the foundation of the Second Temple was laid by Zerubbabel, “the Priests and Levites were to praise the Lord, and to give thanks unto the Lord, because He is good, for His mercy endureth for ever toward the house of Israel” (Ezra iii. 11); and this strain was adopted from the hymn of David when he brought up the Ark to Zion (1 Chron. xvi. 34), and was probably repeated at the Dedication of the Second Temple, for which the present Psalm seems to have been composed. It will be observed, that this Psalm is composed in an interlocutory and antistrophical form. From v. 1–4, we have the third personal pronoun, “Let Israel say, let them say.” But from v. 5 to v. 21, we have the first personal and possessive pronoun I and my, evidently showing that this portion of the Psalm was sung by the same body of persons, summed up, as it were, under their leader, into one;

In v. 23, the pronouns are changed into us and our.

In v. 25 the first person recurs.

The first portion of this Psalm was probably chanted by the choir moving in a festal procession toward Mount Moriah.

Perhaps n. 5, which says, ‘I called upon the Lord in distress’ (literally, out of the narrow gorge), ‘and the Lord answered me on the open plain’ — which describes the deliverance of Israel from their captivity — may have been sung as they defied from a narrow ravine into the plain; and when they arrived at the gate of the Temple, then they broke forth in full chorus into the words, “Open to me the gates of righteousness” (v. 19).

To the Christian reader this Psalm has acquired fresh beauty on account of its connexion with the triumphal progress of Christ Himself, the Lord of the Temple, the Son of David, the King of Zion, riding on a colt the foil of an ass, down the slopes of the Mount of Olives, and coming to the gates of the City and of the Temple at Jerusalem, amid the hosannas of the people, strewing His way with the branches of the palm-trees which grew by the side of the road, and adopting the words of this Psalm in their enthusiastic invocations of Him on Palm Sunday. See vs. 25, 26, and compare on Matt. xxi. 9.

That this Psalm is a prophecy of that triumphal entry on the Sunday before His Passion, we know from His authority (see v. 23, compared with Matt. xxi. 42); and that it stretches forth in its divine significance to the following: first day of the week, viz., to the Day of the Lord’s Resurrection, thenceforward to be called “the Lord’s Day,” is evident from vs. 22, 24, 27; and the Western Church has confirmed this opinion, by appointing this Psalm to be used on the weekly Festival of the Lord’s Resurrection. The Church of England Bible uses it on Easter Day.

The pronouns in the singular number (I and my) which are used through a large portion of this Psalm, facilitate the application to Christ, personifying the whole body of the faithful, as their Representative and Leader (as Zerubbabel was to the returning Israelites), and as their perfect Example.

5. In distress] Literally, from the straitness; from the narrow gorge I called upon JAH, and JAH answered me in the open plain. I called on him from Babylon: He set me here.
6. I will not fear] Words put by the Christian Apostle into the mouth of the faithful in their distress (Heb. xiii. 6).
7. shall I see my desire upon them that hate me] Rather, I shall look calmly upon them. See on liv. 7.

Ps. ‘Then to put confidence in princes] The rebuilding of the Temple at Jerusalem was not finished in the reign of Cyrus, who
All nations compassed me about: 
But in the name of the Lord will I destroy them.

They compassed me about; yea, they compassed me about: 
But in the name of the Lord I will destroy them.

They compassed me about like bees; 
They are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall: 
But the Lord helped me.

* The Lord is my strength and song, 
And is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: 
The right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted: 
The right hand of the Lord doeth valiantly.

I shall not die, but live, 
And declare the works of the Lord.

The Lord hath chastened me sore: 
But he hath not given me over unto death.

Open to me the gates of righteousness: 
I will go into them, and I will praise the Lord:

This gate of the Lord, * into which the righteous shall enter.

I will praise thee: for thou hast * heard me, 
And * art become my salvation.

The stone which the builders refused 
Is become the head stone of the corner.

This is the Lord's doing; 
It is marvellous in our eyes.

This is the day which the Lord hath made; 
We will rejoice and be glad in it.

had issued the edict for its restoration, but was retarded under his successors, Cambyses and Pseudo-smerdis, and was not completed till the sixth year of Darius (Ezra iv. 24; vi. 16).

10. All nations compassed me about] See Ezra iv. 9, where, after a long list of hostile tribes, environing Jerusalem, the historian adds, and the rest of the nations whom the great and noble Amnapper brought over the city in the cities of Samaria," these rose up against the builders of the Temple, and thwarted the work.

12. like bees] Deut. i. 44.

15. The voice of rejoicing—is in the tabernacles of the righteous] See the description of the joy of the City of Jerusalem at the Dedication of the Temple when rebuilt (Ezra vi. 16).

19—21. Open to me the gates of righteousness] These verses of the Psalms were probably sung by the choir when it had reached the gates of the restored Temple of Jerusalem, and stood before them.

22. The stone which the builders refused is become the head stone of the corner] Perhaps these words were sung (as Mr. Keble supposes) by the united voices of the full chorus, both within and without the Temple. They rejoice in the thought that the despised stone is become the principal corner-stone. This saying was true (as the Targum observes here) of David, the despised one among the sons of Jesse, but raised to be the Ruler of Israel and the progenitor of Christ. It was true of his descendant Zerubbabel, the head of the returning Israelites after the Captivity, whose person and work were despised (see Zech. iv. 10), but who began and finished the building, and who

* brought forth the head stone with shoutings, crying Grace, grace unto it " (Zech. iv. 7). But it was to be fulfilled in the largest sense by the Messiah, as the Jews themselves acknowledge (see Solomon Jarchi on Micah v. 2), and it received a glorious accomplishment, as Christ Himself and His Apostles have taught us, in the Resurrection of Him Who was set at nought by the builders of Jerusalem herself, soon after He had entered the Gate of the City and Temple; and Who raised Himself from the dead, and built the spiritual Temple of the true Son of His Church Universal, of which He is Himself the Corner-Stone, uniting in Himself (as Didymus and Eusebius here, and other ancient Fathers observe) the two walls of the Jewish and Gentile world. See Matt. xxi. 42. Mark xii. 17. Luke xx. 17. Acts iv. 11. Ephes. ii. 20. 1 Pet. ii. 4, 7, and 2 Pet. Andrews's Sermon on this text, i. 270—288.


24. This is the day which the Lord hath made] Words applicable to the day of the Dedication of the Second Temple; and how much more applicable to the Day, Palm Sunday, on which Christ came to the Temple, as its Lord, and to the Day on which He raised the Temple of His own Human Body from the dead, and so fulfilled His own prophecy, "Destroy this Temple, and in three days I will raise it up. But He spake of the Temple of His Body " (John ii. 19—21); and so dedicated afresh the Temple of our Human Nature, and gave us a pledge of a glorious Eucenesis for Eternity. We might that Day be called "the Day which the Lord hath made;" well may it, ever since the Apost-
PSALMS CXVIII. 25—29. CXIX. 1. Blessed be He that cometh.

Save now, O Lord: we have been saved out of the house of the Lord.

Blessed be He that cometh in the name of the Lord: We have blessed you out of the house of the Lord.

25 Amen. Bless the Lord, which shewed us light:

Bind the sacrifice with cords, even unto the horns of the altar.

26 Thou art my God, and I will praise thee:

Thou art my God; I will extol thee.

27 I will give thanks unto the Lord; for he is good:

For his mercy endureth for ever.

PSALM CXIX.

a ALEPH.

1 BLESSED are the undefiled in the way, Who walk in the law of the Lord.

|| Or, perfect, or. sincerely.

a Ps. 126, 1.

25 Save now, I beseech thee, O Lord:

O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the Lord:

We have blessed you out of the house of the Lord.

27 God is the Lord, which hath shewed us light:

Bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee:

Thou art my God, I will extol thee.

29 O give thanks unto the Lord; for he is good:

For his mercy endureth for ever.

PSALM CXIX.

a ALEPH.

1 BLESSED are the undefiled in the way, Who walk in the law of the Lord.
Blessed are they that keep his testimonies, And that seek him with the whole heart.

They also do no iniquity: They walk in his ways.

Thou hast commanded us to keep thy precepts diligently.

That my ways were directed to keep thy statutes!

Then shall I not be ashamed, When I have respect unto all thy commandments.

I will praise thee with uprightness of heart, When I shall have learned thy righteous judgments.

O forsake me not utterly.

Whereithall shall a young man cleanse his way? By taking heed thereto according to thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Blessings of obedience. PSALMS CXIX. 2—10. God's Law the Guide and Guard.

In every stanza of the Psalm some special characteristic excellence of God's Law is celebrated; and this is done in systematic method and order:

God's Word is the wholesome walking in the way of God's Word is declared; in Beth, that Word is pronounced to be the only safeguard of the young against sin; in Gimel, is a plious resolve to cleave to that Word, in spite of the snares of the world. Daleth expresses a longing for the consolation of God's Word to fortify good resolutions; He declares an earnest desire for grace to obey that Word; Tan expresses firm trust and intense delight in God's Word, and an earnest desire to see its full accomplishment; Zain describes the blessed comfort derived from God's Word in evil days; Cheth utters the joy which is inspired by the consciousness that God is his portion, and by communion with those who love His Word, and by a persuasion that all things work for good to all who love Him. Beth describes the blessed effects of affliction, as described in God's Word, in weaning the soul from the world,ength and drawing it nearer to Him; Jod represents the example of the resignation and piety of the faithful, especially in affliction, as gently drawing others to God; Kaph is an expression of intense desire for the coming of God's kingdom, and the subjection of all things to Him, according to the promises of His Word; Lameth declares that the Word of God is Everlasting, Immortal, and Infinite in perfection; and, therefore, in Mem it is asserted that God's Word is the only treasurehouse of true wisdom; and in Ness, that it is the only beaconlight in the darkness and storms of this world; and in Samech, that all sceptical attempts to undermine men's faith in that Word, are futile and deadly, and will recoil with utter confusion on those that make them; and in Ayin, is a prayer for steadfastness and soundness of heart and mind, amidst all the impiety and unbelief of a godless world; which is followed by an assurance in Pe, that the Word of God brings its own light, and fills the heart with compassion for those who desire it. In Tzaddi, is a declaration that even the youthful soul may stand strong and steadfast, if it has faith in the purity, and truth, and righteousness of God's Law; and therefore in Kaph, is an earnest prayer for the grace of faith, especially, as it is expressed in Resh, in times of affliction, desolation, and persecution, as Schin adds, from the powerful of this world; but even then there is peace, joy, and exultation for those who love God's Word. And therefore the Psalm concludes, in Tzain, with an earnest prayer for the bestowment of the gifts of understanding, assistance, and grace from God, to the soul which owns its weakness, and rests on Him alone for support.

Lastly, let us observe the arrangement of this last part of the Psalter. The present Psalm (the 119th) is composed in the first person; for a good reason. It expresses the feelings which every individual of the Hebrew Nation ought to entertain toward the Word of God. It is like the "I believe" of the Creed. It is succeeded by fifteen Psalms ("Songs of the Up-goings"), all which are designed to declare the love of all giving. Thus public worship is combined with private study of God's Word, and is closely interwoven with the exercises of private devotion. Here is a divine pattern for the Christian.

1. Blessed! This Psalm begins with the same word as the Psalter does (see i. 4), and as the Sermon on the Mount does (Matt. v. 3), and couples both together; and thus a triple cord is formed, binding the soul to obedience by a golden band of love.

—law] Heb. thorah, the whole code of God's revealed Will. The other words used in this Psalm to describe the intentions of that Will, are, eieloth, rendered testimonies (e. 2), given with solemn protestations in a formal covenant; and deretivm (e. 3), rendered vows; and pikdeth (e. 4), rendered precepts, given by divine commission in charge to be kept and obeyed; and chikhkia (v. 9), rendered statutes, legislative enactments, engraved in express words; and mitevah (e. 6), rendered commandments, authoritative precepts; and mishpatim (e. 7), rendered judgments, judicial utterances, especially on social duties (see Exod. xx. 1. Cp. 1 Kings ii. 3; vili. 58; ix. 4. 1 Chron. xxii. 13; and Neh. x. 29, where it is said, that "The people, the Priests, the Levites, and their wives, their sons, and their daughters, clave to their brethren, their nobles, and entered into a curse, and into an oath to walk in God's Law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments, and His statutes"); and davar (e. 9), rendered word; and ivruth (e. 11), rendered word, more properly, promise given orally.

2. that keep This is, that watch and observe them, with an eye steadily fixed upon them. See Genes. 503.


9. By taking heed thereto] Rather, by self-watchfulness, according to Thy Word; that is, by keeping his eye fixed on Thy Word, and by framing his life according to it; as a careful pilot: "Oculo ad calum, manu ad clavum."
God's Word the true joy;   PSALMS CXIX. 11—31.  its divine comforts.

g Ps. 37, 51.

11 Thy word have I hid in mine heart,
That I might not sin against thee.
12 Blessed art thou, O Lord:

h ver. 59, 53, 64, 68, 108, 124, 152.
Ps. 35, 4.
1 Ps. 54, 11.

13 With my lips have I declared all the judgments of thy mouth.
14 I have rejoiced in the way of thy testimonies,
As much as in all riches.

k Ps. 1, 2.
ver. 29, 46, 78.

15 I will meditate in thy precepts,
And have respect unto thy ways.
16 I will delight myself in thy statutes:
I will not forget thy word.

2 GIMEL.

m Ps. 116, 7.
17 Deal bountifully with thy servant,
That I may live, and keep thy word.

† Heb. Revolt.

18 Open thou mine eyes,
That I may behold wondrous things out of thy law.

n Gen. 47, 9.
1 Chron. 29, 17, 18.
Ps. 39, 12.
2 Cor. 5, 6.
Heb. 11, 13.
o Ps. 43, 2, 3, & 63, 1, & 84, 7,
ver. 10, 141.
p ver. 10, 116, 119.
q Ps. 30, 8.
r ver. 15.
s ver. 77, 92.
† Heb. me of my counsel.

19 I am a stranger in the earth:
Hide not thy commandments from me.
20 My soul breaketh for the longing
That it hath unto thy judgments at all times.
21 Thou hast rebuked the proud that are cursed,
Which do err from thy commandments.
22 Remove from me reproach and contempt;
For I have kept thy testimonies.
23 Princes also did sit and speak against me:
But thy servant did meditate in thy statutes.
24 Thy testimonies also are my delight and my counsellors.

7 DALETH.

t Ps. 44, 25.
u ver. 40.
Ps. 119, 11.
x ver. 12.
Ps. 25, 4, & 27, 11, & 86, 11.
y Ps. 145, 5, 6.
z Ps. 107, 26.
† Heb. droppeth.

25 My soul cleaveth unto the dust:
Quicken thou me according to thy word.
26 I have declared my ways, and thou heardest me:
Teach me thy statutes.
27 Make me to understand the way of thy precepts:
So shall I talk of thy wondrous works.
28 My soul melteth for heaviness:
Strengthen thou me according unto thy word,
Remove from me the way of lying:
And grant me thy law graciously.
29 I have chosen the way of truth:
Thy judgments have I laid before me.
30 I have stuck unto thy testimonies:
O Lord, put me not to shame.

11 I hid] Stored as my treasure.
18 Behold wondrous things out of thy law] As the disciples going to Emmaus, when Christ “opened to them the Scriptures” (Luke xxiv. 32); and as the Apostles did, when He “opened their understanding, that they might understand the Scriptures” (Luke xxiv. 45); and as the Jews will do, when the veil is taken from their hearts, and they see Christ in the Scriptures which they hold in their hands (2 Cor. iii. 14—16).
19 a stranger] Though they had returned to their home, yet they were still pilgrims and sojourners on earth (Ps. xxxiv. 12).
I trust in Thy Word.

32 I will run the way of thy commandments, 
When thou shalt enlarge my heart.


33 Teach me, O Lord, the way of thy statutes; 
And I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law; 
Yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments; 
For therein do I delight.

36 Incline my heart unto thy testimonies, 
And not to covetousness.

37 Turn away mine eyes from beholding vanity; 
And quicken thou me in thy way.

38 Establish thy word unto thy servant, 
Who is devoted to thy fear.

39 Turn away my reproach which I fear: 
For thy judgments are good.

40 Behold, I have longed after thy precepts: 
Quicken me in thy righteousness.


Let thy mercies come also unto me, O Lord, 
Even thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: 
For I trust in thy word.

43 And take not the word of truth utterly out of my mouth; 
For I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: 
For I seek thy precepts.

46 I will speak of thy testimonies also before kings, 
And will not be ashamed.

47 And I will delight myself in thy commandments, 
Which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; 
And I will meditate in thy statutes.

Remember the word unto thy servant, 
Upon which thou hast caused me to hope.

This is my comfort in my affliction: 
For thy word hath quickened me.

\* II E.

\* V AU.

\* ZAIN.

\* at liberty] Literally, in a large place.

\* I will speak of thy testimonies also before kings] This was done at this period of Hebrew history, both by Ezra (Ezra vii. 1–27; viii. 22) and Nehemiah (Neh. ii. 3–8).

\* comfort] Heb. mecha'nah, whence the name of Nehemiah was derived. For a conjecture as to the reference to him here, see below, on cxxi. 1.
51. The proud have had me greatly in derision: Yet have I not declined from thy law. 
52. I remembered thy judgments of old, O Lord; And have comforted myself. 
53. x Horror hath taken hold upon me Because of the wicked that forsake thy law. 
54. Thy statutes have been my songs In the house of my pilgrimage. 
55. y I have remembered thy name, O Lord, In the night, and have kept thy law. 
56. This I had, because I kept thy precepts. 

\[ \text{in Cheth.} \]

57. z Thou art my portion, O Lord: I have said that I would keep thy words. 
58. I intreated thy favour with my whole heart: Be merciful unto me according to thy word. 
59. I b thought on my ways, And turned my feet unto thy testimonies. 
60. I made haste, And delayed not to keep thy commandments. 
61. The hands of the wicked have robbed me: But I have not forgotten thy law. 
62. c At midnight I will rise to give thanks unto thee Because of thy righteous judgments. 
63. I am a companion of all them that fear thee, And of them that keep thy precepts. 
64. d The earth, O Lord, is full of thy mercy: Teach me thy statutes. 

\[ \text{in Teth.} \]

65. Thou hast dealt well with thy servant, O Lord, according unto thy word. 
66. Teach me good judgment and knowledge: For I have believed thy commandments. 
67. f Before I was afflicted I went astray: But now have I kept thy word.
63 Thou art good, and dost good;
64 Teach me thy statutes.
65 The proud have forged a lie against me:
But I will keep thy precepts with my whole heart.
66 Their heart is as fat as grease;
But I delight in thy law.
67 It is good for me that I have been afflicted;
That I might learn thy statutes.
68 The law of thy mouth is better unto me
Than thousands of gold and silver.

JOD.

69 Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
70 They that fear thee will be glad when they see me;
Because I have hoped in thy word.
71 I know, O Lord, that thy judgments are right,
And that thou in faithfulness hast afflicted me.
72 Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.
73 Let thy tender mercies come unto me, that I may live:
For thy law is my delight.
74 Let the proud be ashamed;
For they dealt perversely with me without a cause:
But I will meditate in thy precepts.
75 Let those that fear thee turn unto me,
And those that have known thy testimonies.
76 Let my heart be sound in thy statutes;
That I be not ashamed.

CAPH.

77 My soul fainteth for thy salvation:
But I hope in thy word.
78 Mine eyes fail for thy word, saying,
When wilt thou comfort me?
79 For I am become like a bottle in the smoke;
Yet do I not forget thy statutes.
80 How many are the days of thy servant?
When wilt thou execute judgment on them that persecute me?
81 The proud have digged pits for me,
Which are not after thy law.
82 All thy commandments are faithful:
They persecute me wrongfully; help thou me.
83 They had almost consumed me upon earth;
But I forsook not thy precepts.
k ver. 49. 28 k Quicken me after thy lovingkindness; 
So shall I keep the testimony of thy mouth.

γ LAMED.

1 Ps. 89. 2.
2 Matt. 24. 34, 35.
3 1 Pet. 1. 25.
+ Heb. to generation and generation.
4 Ps. 18. 1.
+ Heb. secondeth, m Jer. 33. 25.

n ver. 21.

α Matt. 5. 18 & 24. 33.

Θ MEM.

p Ps. 1. 2.
q Dent. 4. 6, 8.
+ Heb. it is ever with me.

r 2 Tim. 3. 16.
σ Job 32. 7, 8, 9.

τ Prov. 1. 15.

α Ps. 19. 10.
β Prov. 8. 11.
+ Heb. palatia.

κ ver. 125.

ν NUN.

y Prov. 6. 25.
[ Or. candle.

z Neh. 18. 29.

106 z I have sworn, and I will perform it, 
That I will keep thy righteous judgments.

96. I have seen an end of all perfections] See Job xxviii. 3, where the same word (facilitā) is used. This and the two following stanzas appear to be grounded on that sublime chapter of the Book of Job, concerning true wisdom, as contrasted with all earthly treasure. Cp. v. 72, and v. 127.

99. 100. I have more understanding than all my teachers—the ancients, because I keep thy precepts] In the days of Ezra and Nehemiah, the precepts of God's Law were broken by many of its Teachers, even by the High Priest himself. See Ezra x. 18. Neh. xiii. 4—7.
I am afflicted very much:

a Quicken me, O Lord, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.

My soul is continually in my hand:

Yet do I not forget thy law.

The wicked have laid a snare for me:

Yet I erred not from thy precepts.

Thy testimonies have I taken as an heritage for ever:

For they are the rejoicing of my heart.

I have inclined mine heart to perform thy statutes alway,

Even unto the end.

I hate vain thoughts:

But thy law do I love.

Thou art my hiding place and my shield:

I hope in thy word.

Depart from me, ye evil-doers:

For I will keep the commandments of my God.

Uphold me according unto thy word, that I may live:

And let me not be ashamed of my hope.

Hold thou me up, and I shall be safe:

And I will have respect unto thy statutes continually.

Thou hast trodden down all them that err from thy statutes:

For their deceit is falsehood.

Thou puttest away all the wicked of the earth like dross:

Therefore I love thy testimonies.

My flesh trembleth for fear of thee;

And I am afraid of thy judgments.

I have done judgment and justice:

Leave me not to mine oppressors.

Be surety for thy servant for good:

Let not the proud oppress me.

Mine eyes fail for thy salvation,

And for the word of thy righteousness.

Deal with thy servant according unto thy mercy,

And teach me thy statutes.

I am thy servant;

Give me understanding, that I may know thy testimonies.

It is time for thee, Lord, to work:

For they have made void thy law.

I hate vain thoughts] Heb. seiphim; literally, haltings between two opinions. See 1 Kings xviii. 21. Hence it signifies sceptical doubts (Gen. 502).

I hope in thy word] I wait for Thy word.

their deceit is falsehood] Their subtilty is a lie.

I have done judgment and justice] I have executed judgment and justice in times of trial and difficulty. This was eminently true of Nehemiah (see Neh. xiii. 7—31), and of Ezra (x. 5—19).

Mine eyes fail] Pine with longing.

they have made void thy law] How true was this in the days of Ezra (Ezra x. 18) and of Nehemiah! (Neh. xiii. 4—7.)
127 x Therefore I love thy commandments above gold;
Yea, above fine gold.
128 Therefore I esteem all thy precepts concerning all things to be right;
And I y hate every false way.

2 PE.

129 Thy testimonies are wonderful:
Therefore doth my soul keep them.
130 The entrance of thy words giveth light;
It giveth understanding unto the simple.
131 I opened my mouth, and panted:
For I z longed for thy commandments.
132 b Look thou upon me, and be merciful unto me,
† As thou usest to do unto those that love thy name.
133 d Order my steps in thy word:
And let not any iniquity have dominion over me.
134 i Deliver me from the oppression of man:
So will I keep thy precepts.
135 s Make thy face to shine upon thy servant;
And teach me thy statutes.
136 i Rivers of waters run down mine eyes,
Because they keep not thy law.

v TZADDI.

137 k Righteous art thou, O Lord,
And upright are thy judgments.
138 i Thy testimonies that thou hast commanded
Are † righteous and very † faithful.
139 m My zeal hath † consumed me,
Because mine enemies have forgotten thy words.
140 a Thy word is † pure:
Therefore thy servant loveth it.
141 I am small and despised:
Yet do not I forget thy precepts.
142 Thy righteousness is an everlasting righteousness,
And thy law is † the truth.
143 Trouble and anguish have † taken hold on me:
Yet thy commandments are † my delights.
144 The righteousness of thy testimonies is everlasting:
Give me understanding, and I shall live.

p KOPH.

145 I cried with my whole heart;
Hear me, O Lord: I will keep thy statutes.
146 I cried unto thee;
Save me, || and I shall keep thy testimonies.

130. The entrance of thy words] Literally, the opening. See Luke xxiv. 27, 32.
131. and spared] As in eager pursuit, with vehement desire to apprehend. Cp. lvi. 1, 2. Job viii. 2 (Gesen. 799).
132. As thou usest to do] As is Thy rule to do.
140. very pure] As silver, which stands the heat of fire and comes more fine out of it.

194
I prevented the dawning of the morning, and cried:
I hoped in thy word.

Mine eyes prevent the night watches,
That I might meditate in thy word.

Hear my voice according unto thy lovingkindness:
O Lord, quicken me according to thy judgment.

They draw nigh that follow after mischief:
They are far from thy law.

Thou art near, O Lord;
And all thy commandments are truth.

Concerning thy testimonies, I have known of old
That thou hast founded them for ever.

Consider mine affliction, and deliver me:
For I do not forget thy law.

Plead my cause, and deliver me:
Quicken me according to thy word.

Salvation is far from the wicked:
For they seek not thy statutes.

Great are thy tender mercies, O Lord:
Quicken me according to thy judgments.

Many are my persecutors and mine enemies;
Yet do I not decline from thy testimonies.

I beheld the transgressors, and was grieved;
Because they kept not thy word.

Consider how I love thy precepts:
Quicken me, O Lord, according to thy lovingkindness.

Thy word is true from the beginning:
And every one of thy righteous judgments endureth for ever.

Princes have persecuted me without a cause:
But my heart standeth in awe of thy word.

I rejoice at thy word,
As one that findeth great spoil.

I hate and abhor lying:
But thy law do I love.

Seven times a day do I praise thee
Because of thy righteous judgments.

Great peace have they which love thy law:
And nothing shall offend them.

Lord, I have hoped for thy salvation,
And done thy commandments.
167 My soul hath kept thy testimonies; And I love them exceedingly.

168 I have kept thy precepts and thy testimonies: For all my ways are before thee.

\[\text{m Prov. 5:21}\]

\[\text{n ver. 144.}\]

\[\text{o ver. 7.}\]

\[\text{p John. 24 22.}\]

\[\text{q ver. 1-6.}\]

\[\text{r ver. 16, 24, 47, 77, 111.}\]

\[\text{s Isa. 55 6.}\]

\[\text{Luke 15 4. Ec.}\]

\[\text{\& 1 Pet. 2 25.}\]

\[\text{PSALM CXX.}\]

\[\text{A Song of degrees.}\]

1 IN \text{a my distress I cried unto the Lord, and he heard me.}\n
2 Deliver my soul, O Lord, from lying lips, And from a deceitful tongue.

172. My tongue shall speak of thy word] Or, My tongue shall respond to Thy word; shall say, “Amen” to it.

176. I have gone astray like a lost sheep] Such was Israel in the Captivity. But God was their Shepherd, and sought them out, and brought them home to their ancient fold. He raised up Cyrus to be His Shepherd, to perform all His pleasure, saying to Jerusalem, “Thou shalt be built!” and to the Temple, “Thy foundation shall be laid!” (Isa. xlv. 28). And how much more may these words be applied by the faithful to the work done by the Good Shepherd for the stray sheep of the whole human race! (Isa. liv. 6. John x. 1-16. 1 Pet. ii. 25.)

"Songs of Degrees." Ps. CXX.] Now follows a series of Psalms, fifteen in number, called in our Authorized Version, "Songs of Degrees"; literally, Songs of the up-going or ascents, τας ἀναβασσις (Sept.), graduum (Vulg.).

The Hebrew word rendered Degree, is מנהל (ascents), which is derived from alah, to go up (whence the Latin altus, altitude, see Gen. iii. 20), which is used to describe the going up of the Israelites out of Egypt (Exod. xiii. 18), and the going up of worshipers to the house of the Lord in Jerusalem (Ps. xxiv. 3. 2 Chron. ix. 4; xix. 20), especially on the great festivals (Zech. xiv. 19), and the going up of the Israelites to Jerusalem after the Captivity of Babylon (see Ezra i. 3 5; ii. 1, 59; vii. 6, 7, 28. Neh. ii. 15; v. 5, 6, 61; xii. 1). The word מנהל, formed from it, signifies an ascent, a stivose (Genae. 494), and is used to describe the going up of Ezra and the pilgrims with him from Babylon to Jerusalem (Ezra vii. 9).

The theory put forth by Genesis, and approved by De Wette, Winzer, and Delitzsch (see Genae. p. 195, Delitzsch, p. 196), that the term "songs of degrees" refers to the repetitive and ladder-like structure of these Psalms, does not seem to be tenable. That description is equally applicable to other Psalms which are not called "Songs of Degrees," and it is by no means applicable to several of the Psalms which are thus designated (Pernow, p. xvi. Cp. Hitzig, p. 365).

Another view of them seems preferable. When we consider the place in the Psalter those "Songs of Degrees, or of the going ups," occupy, we see good reason to accept the statement (of the Syriac Version, and of S. Chrysostom, Theodoret, Euthymius, and other Fathers, and also of Symmachus, Aquila, and of Heasmond, Ewald, and many moderns), that these Psalms describe the feelings of those Israelites who went up with Zerubbabel and Joshua, and afterwards with Ezra, and still later with Nehemiah, from the land of their Captivity and dispersion at Babylon, Susa, and other regions of the East, to the home of their fathers, Jerusalem. Hence, in some of the foregoing Psalms, we have seen a reference to the Dedication of the Second Temple (Ps. 118.), and of the walls of Jerusalem (Ps. 102.), and to the building up of the Nation itself on the old foundation of the Law of God, given to their fathers at Sinai (Ps. 119.). See Prellis, Note there.

These fifteen Songs of ascents are like holy Jacob's ladders, by which holy men mounted to God. Some of them are derived from the days of David, describing his joy when he had brought the Ark of God up to Zion, and he was invited to go to the house of the Lord, to which the tribes go up (Ps. cxxii. 4); and are therefore very suitable to stimulate and enhance the zeal and exultation of the pilgrim tribes returning to Jerusalem (Ps. 122.). Another of these Psalms (Ps. 127.), adopted from Solomon, the royal builder of the Temple, acknowledging the vanity of all human labour without the help of the Lord, was
therefore a very appropriate utterance for those who toiled in the restoration of the Temple built by him, and in the raising up of the Walls of Jerusalem. Others of these Psalms describe the distress of David, and the deliverance wrought for him by God (Ps. 124), and might well be used to express the feelings of early godly rulers as Zerubbabel and Nehemiah, when harassed by Rehums and Saubalats, in their pious and patriotic labours.

Others of these Psalms grew out of the incidents of that period of national Restoration; and they are summed up by those beads of man wisdom, on each derived from David himself, expressing the joy of the faithful Israelites, no longer separated from one another by schisms, like that of Jerobam, and now gathered together from the hands into which they had been scattered in their Captivity, and all finding their common centre of unity in Zion, and joined together as one man in singing praises to their God and King in His Temple at Jerusalem, which was His Palace and their home. We may compare what has been said above on the characteristics of the period of the restoration, to which the arrangement of these Psalms is due, in the Introduction to Ezra, p. 298.

In confirmation of this opinion it may be remarked, that the sacred Name Jehovah,—which marks the gracious union of God with His covenanted people, and which characterizes Him as revealed Himself first in His Tabernacle, and in the Temple at Jerusalem, and as preparing the way for the preaching of the doctrine of the Ever-Blessed Trinity, Father, Son, and Holy Ghost to the whole world, consecrated into a Church,—occurs in these five Degrees no less than fifty-one times; and that the Name Elohim, which designates the Deity as con- templated by Natural Theology, and as working in the physical phenomena of the universe, does not occur once.

In adopting this opinion concerning these "Songs of Degrees," we need not exclude that of those, (Herder, Eichhorn, Hengstenberg, Rosen, and others,) who suppose that these Songs were sung by those who resorted to Jerusalem from different parts of the world, at the three great annual festivals, the Passover, Pentecost, and Tabernacles. This is very probable. The Rabbinical tradition, that these fifteen Psalms were sung upon the fifteen steps of the Temple, to which these Psalms are compared in the Talmud (Midrath, ii. 5. Sccch, 51 b.), is inconsistent with the opinion that some of them may have been on the lips of those devout men who came to Jerusalem on the Great Day of Pentecost, after the going up of the Lord Himself to the heavenly Sion, when the Holy Spirit, the Spirit of peace and love, came down from heaven to put an end to the first dispersion of Babel, or Babylon (see on Acts ii. 4), and to gather all true Israelites into the spiritual Sion of the Church of Christ Universal, and to make all feel, by personal experience, "how good and pleasant a thing it is to dwell together in unity" (Ps. cxxxiii. 1).

Therefore, to every faithful Christian worshipper, these "Songs of going up" are full of joyful associations. They are like the ladder at Bethel, reaching from earth to heaven. They speak to him of "the going up" of Israel from Egypt to Canaan; of "the going up" of David, the King and Conqueror, and the Ark to Zion; of "the going up" of Solomon, the Prince of Peace, the Type of Christ, to the Temple on Mount Moriah. They speak to him of "the going up" of the pilgrims from Babylon, after their captivity there; and of the "going up" of the Tribes of Israel, formerly divided by schism and dispersed by captivity, to Jerusalem and the Temple, year after year, on the three great annual Festivals; and of their union in that Temple, in which Christ, the Divine David and Solomon, would, in the fulness of time, appear in human flesh. Above all, these "Songs of Degrees," speak to him of "the going up" of the risen Saviour,—of whom the Psalmist says, "God is gone up with a merry noise, and the Lord with the sound of the trumpet." They speak of His going up to the heavenly Jerusalem, "which is the mother of us all," to prepare a place for all true Israelites, who are sojourners and strangers upon earth, and are journeying to the heavenly Zion. These 15 Psalms (congregated to the 15 steps to the Temple) are steps to the Church in glory.

It was probably from a consciousness of this culmination in Christ of all the up-going of the People of God, that the Syriac Version entitles these Psalms, "prayers of the people of Babylon, to be freed from captivity, and prayers for us to be delivered from evil spirits; and Psalms of joy to them for liberation by Cyrus, and Psalms to us of thanks for spiritual blessings." See the titles in that Version to Psalms 120, 121. 126. 128, 129.

And the Greek Church appointed these fifteen "Songs of Degrees," or supplications, to be sung in the fifty days before Christmas Day. The truth embodied in this appointment is this,—that at that season the Church of God, which is a Pilgrim in this world, approaches nearer every week to Him Who is the True Temple, in which "the fulness of the Godhead dwells bodily." This has been already observed by Hengstenberg and Archdeacon Freeman. Probably, from a similar feeling, two of these Psalms (the 130th and 132nd) are appointed in the Sarum and Latin use for Christmas Day.

The answer of these "Songs of Degrees" deserves attention: they are fifteen, a number made up of seven, the symbol of Rest—and of eight, the symbol of Resurrection; and they all bring us to Christ, who alone is our Rest and Resurrection.

In the present Hebrew Ritual, these Psalms are said on the Sabbaths between the Feast of Tabernacles and Passover.

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3 || What shall be given unto thee, or what shall be done unto thee, thin false tongue?

4 || Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in a Mesech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am || for peace:

But when I speak, they are for war.
Psalm CXXI. A Song of degrees.

1 I WAS glad when they said unto me,
   Let us go into the house of the Lord.

2 Our feet shall stand within thy gates,
   Jerusalem.

Psalm CXXII. A Song of degrees.

1 I WILL lift up mine eyes unto the hills,
   From whence cometh my help.

2 My help cometh from the Lord,
   Which made heaven and earth.

3 He will not suffer thy foot to be moved;
   He that keepeth thee will not slumber.

4 Behold, he that keepeth Israel
   Shall neither slumber nor sleep.

5 The Lord is thy keeper:
   The Lord is on thy right hand,
   The sun shall not smite thee by day,
   Nor the moon by night.

6 The Lord shall preserve thee from all evil:
   He shall preserve thy soul.

7 The Lord shall preserve thy going out and thy coming in
   From this time forth, and even for evermore.

Ps. CXXII. 1. From whence cometh my help? This is a question (and ought to be marked with a note of interrogation), “Whence cometh my help?” which is answered in the next verse, “My help is from the Lord, the Maker of heaven and earth” (cxvii. 5).

The Psalmist asks, “Whence cometh my help?” and the reply is, “My help cometh from the Lord.” Cp. cxvii. 5: “Blessed is he that hath the God of Jacob for his help.” The Hebrew word for help is aer; whence the name of Ezra (which signifieth helper) was derived. May there be not an inquisition here from Ezra himself, that he that did not look for help from himself, or from any child of man, however wise, but from God? The cognate verb azar, to help, occurs in Ps. cxvii. 7, 13; cxix. 86, 173, 175, which are connected with Ezra. And is it altogether by chance, that the verb na’achnoth, to comfort, and its cognate substantive, nechash, whence the name Nehemiah (i.e. the Lord is my comforter, or comfort from the Lord), occurs four times in the 119th Psalm (ver. 50, 53, 72, 82), and only three times in that sense in all the other Psalms? And may there not be a similar intimation there, that comfort is not to be expected from men, however great, but from the Lord?

2. the Lord, which made heaven and earth] The designation of the Lord, as “the Maker of heaven and earth,” is a characteristic of these “Songs of Degrees.” It is a catechism which connects them together. It occurs here, and in xxiv. 8; xcviii. 3; and is only found in this last Book of the Psalter (cp. cxv. 15; cxvi. 6), and is specially appropriate to this period of Hebrew history, when Israel recognized and proclaimed that Jehovah is the Creator and Lord of all things “in heaven and earth;” and that the gods which the great nations worshipped, who had carried them away captive, were non-entities. Compare the title, “Lord God of Heaven,” in the historical literature of this period; 2 Chron. xxxvi. 20. Ezra i. 2; vi. 10; vii. 21; see note, above, on 2 Chron. xxxvi. 22. Cp. Neh. i. 4, 5; ii. 4, 20; ix. 6.

6. Nor the moon] The evil influence of the moon is felt, especially by the eyes and the brain, in hot climates (Ewald, Haupt, Delitzsch) by those who sleep in its light.

Ps. CXXII. 1. After earnest desires and many struggles, the pilgrim tribes are safely settled in Zion, and express their thankfulness in this Psalm. This was of old the utterance of David’s thanksgiving (see the title of the Psalm); and how fitting would it express the rapture of those like Zerubbabel, Jehoshua, Ezra, and Nehemiah, who, like sailors tossed about in a long and weary voyage, reached the haven where they had desired to be, and were safely anchored at Jerusalem! Therefore they exclaim with joy (v. 2), “Our feet shall stand,” or rather, “Our feet are standing within Thy gates, O Jerusalem.”

This Psalm, and the 127th, were appointed in the Sarum use for the festival of the Circumcision of Christ.
Pray for her peace.  PSALMS CXXII. 4—9.  CXXXIII.

We are despaired.

c Exod. 23, 17, 19.  
d Exod. 16, 16.  

1. Pray for the peace of Jerusalem: They shall prosper that love thee.
2. Peace be within thy walls, And prosperity within thy palaces.
3. For my brethren and companions’ sakes, I will now say, Peace be within thee.
4. Because of the house of the Lord our God I will seek thy good.

PSALM CXXXIII.
A Song of degrees.

1. UNTO thee ₫ lift I up mine eyes,  
O thou ₫ that dwellest in the heavens.
2. Behold, as the eyes of servants look unto the hand of their masters,  
And as the eyes of a maiden unto the hand of her mistress,
So our eyes wait upon the Lord our God, until that he have mercy upon us.
3. Have mercy upon us, O Lord, have mercy upon us:
For we are exceedingly filled with contempt;
4. Our soul is exceedingly filled with the scornings of those that are at ease,  
And with the contempt of the proud.

4. Whither? Heb. sheh-sham. This use of the Hebrew prefix she for the relative ather, which occurs ten times in these Songs of Degrees, has been called a Chaldæan; but see Gesen. 797; and Daubeny, ii. 228.

— the tribes] The tribes of Israel, once divided by schism under Jeroboam and his successors, and scattered abroad in the Captivity, find their centre of unity in Zion; and thus the joyful days of David’s reign are revived.

How much more is this realized in the spiritual Zion of the Church of Christ! There, though dispersed throughout the world, all the tribes of Israel find a home in soul and spirit.

See on 1 Pet. i. 1.

— Unto the testimony of Israel] Rather, a testimony to Israel. God’s love was attested by the ordinance to Israel (not only to Judah), that all the tribes should go up to that one place which He should choose out of all the tribes of Israel to place His Name there (Deut. xii. 4, 5; xvi. 16). The words, “an ordinance to Israel,” are put in apposition with the words, “thither the tribes go up.”

5. thrones of the house of David] Rather, thrones for the house of David; i.e. thrones for a succession of Kings of David’s line, which, according to God’s promise, was to be confirmed to Christ, and to be perpetuated in Him. See on 2 Sam. viii., Prelim. Note.

On the Christian application of this Psalm, see Archlp. Law’s Sermon on this text (Works, i. 61).

7. thy walls] Thy walls (Gesen. 275), thy wall and trench around it. Our Lord’s words derive additional force, by way of contrast, from this prayer, which was frustrated by the city’s sins (see note on Luke xix. 43); and the frustration of that prayer drew tears from His eyes when He looked upon the city. There is a remarkable alliteration in the words of the original here (vv. 6, 7), which gives force and beauty to them. But that prayer, though not fulfilled in the literal Jerusalem, is verified in the spiritual Zion of the Church of Christ, by reason of His gift of the Comforter, the Spirit of Peace and Love, to abide with her for ever (John xiv. 16).

Ps. CXXIII.] This is an utterance of the pilgrim tribes in days of distress, especially such distress as they endured in the time of Joshua and Zerubbabel; and afterwards, in the time of Nehemiah, from foes without and false friends within.

2. as the eyes of servants look unto the hand of their masters] The comparison, “as the eyes of servants look unto the hand of their masters,” was one which might well suggest itself to Nehemiah, the em-archer of the Great King (Neh. i. 11; ii. 1). He himself tells us, that when he stood in the presence of Artaxerxes, his master, the Queen sitting by him, and took up the cup of wine, and gave it to the King, the King observed that his countenance was sad, and asked him the reason; and Nehemiah replied, “Why should not my countenance be sad, when the city, the place of my fathers’ sepulchres, lieth waste, and the gates thereof are consumed with fire?”

Even when he was sitting in his royal master’s presence, his eyes were turned upward in prayer to his Master in heaven (ii. 4); and the King granted him his request, “according to the good hand of his God upon him” (Neh. ii. 8).

3. Have mercy upon us— for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scornings] Nehemiah’s words recur to the memory here (Neh. iv. 4): “Hear, O our God; for we are despised; literally, we are contempt; Heb. huzah. The word here used twice is huz, a rare word. Cp. Neh. i. 19: “They laughed us to scorn, and despised us.”

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PSALM CXXIV.

A Song of degrees of David.

1 IF it had not been the Lord who was on our side,
   Now may Israel say;
2 If it had not been the Lord who was on our side,
   When men rose up against us;
3 Then they had swallowed us up quick,
   When their wrath was kindled against us:
4 Then the waters had overwhelmed us,
   The stream had gone over our soul:
5 Then the proud waters had gone over our soul.

6 Blessed be the Lord, who hath not given us as a prey to their teeth.
7 Our soul is escaped as a bird out of the snare of the fowlers:
   The snare is broken, and we are escaped.
8 d Our help is in the name of the Lord,
   e Who made heaven and earth.

PSALM CXXV.

A Song of degrees.

1 THEY that trust in the Lord shall be as Mount Zion,
   Which cannot be removed, but abideth for ever.
2 As the mountains are round about Jerusalem,
   So the Lord is round about his people from henceforth on
for ever.
3 For the rod of the wicked shall not rest upon the lot of the righteous;
   Lest the righteous put forth their hands unto iniquity.
4 Do good, O Lord, unto those that be good,
   And to them that are upright in their hearts.
5 As for such as turn aside unto their crooked ways,
   The Lord shall lead them forth with the workers of iniquity:
   But peace shall be upon Israel.

Ps. CXXIV.] This is a Psalm of David; but it finds its proper place among the pilgrim lays, as anticipating the feelings of the pilgrim tribes, and as aptly expressing those feelings.

6. Blessed be the Lord, who hath not given us as a prey.] Compare the historical narrative of Nehemiah's perils, prayers, and deliverances (Neh. iv. 1—23; vi. 1—19).

7. Our soul is escaped as a bird.] This comparison of the soul to a bird is a favourite one in the Psalter; see the note above, on lxxxiv. 3.

Ps. CXXV. 1. 2. as Mount Zion—the mountains are round about Jerusalem.] Such imagery as this was very appropriate in the mouths of those who beheld Mount Zion, which they had so long craved to see; like the יִ֖בָּלָ֣ה יִשְׂרָאֵ֥ל gehörtet by the "Ten Thousand" on their return. It was that Mountain, to which their eyes had been so long turned, like those of David, who prayed at Babylon, with his windows open toward Jerusalem (Dan vi. 10).

And such imagery would also be very appropriate in the mouth of pilgrims coming year after year to the annual festivals, and rejoicing with songs of praise, when their eyes caught the first glimpse of Zion and the Temple.

3. the rod of the wicked shall not rest upon the lot of the righteous.] These words may be illustrated by those of Zerubbabel and Jeshua, who declined the overtures of the "adversaries of Judah and Benjamin" to join with them in rebuilding the Temple at Jerusalem. They made this reply to them, "Ye have nothing to do with us to build an house to our God" (Ezra iv. 3). The same feeling dictated the words of Nehemiah to Sanballat, Tobiah, and Geshem (Neh. ii. 20): "The God of heaven, He will prosper us; but ye have no portion, nor right, nor memorial in Jerusalem."

4. Do good, O Lord, unto those that be good.] A favourite thought with Nehemiah. See Neh. ii. 8, 18; v. 19; xii. 14, 31; "Remember me, O my God, for good," the concluding words of his Book.
THE LORD TURNS HIS CAPTIVITY. 

PSALMS CXXVI. CXXVII. 1. The Lord builds the house.

PSALM CXXVI.

A Song of degrees.

1 WHEN the Lord † turned again the captivity of Zion, * We were like them that dream.

2 Then † was our mouth filled with laughter, and our tongue with singing: Then said they among the heathen, The Lord † hath done great things for them.

3 The Lord hath done great things for us; Whereof we are glad.

4 Turn again our captivity, O Lord, As the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing || precious seed, Shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM CXXVII.

A Song of degrees || for Solomon.

1 EXCEPT the Lord build the house, They labour in vain † that build it:

Ps. CXXVI.] The present Psalm is connected with the foregoing by the catchword Zion, as the foregoing is connected with that which precedes it by the word Israel. Cp. xxivv. 1; cxxv. 5; and cxxvi. 1; and thus the reader's thoughts are concentrated on the gathering together of Israel at the house and sanctuary of their fathers (Delitzsch, 239). The Syriac Version entitles this Psalm, “A Song concerning Haggai and Zechariah” (the prophets), “who came up from the Captivity of Babylon to Jerusalem;” and in the title to the following Psalm it adds, “who stimulated the people to rebuild the Temple.”

1. When the Lord turned—the captivity] Rather, turned back the captive band (Gen. 817; Delitzsch, 239).

— of Zion] He deplores the captivity of Zion, rather, than of Jerusalem, because Zion was the very centre and heart of the religion and polity of Israel. See on ii. 6; and Bp. Andrews, iv. 226. Cp. cxxvii. 1.

— We were like them that dream] Compare Thoeretic. ix. 16: ἔσχατα τοῦ σωτήρος ἐν δέμοι φαίνεται. The deliverance of Israel was effected by God, without any effort on their part; it was wrought by Him for the nation, when it was, as it were, asleep; cp. the following Psalm (v. 2). “The nature of dreams is this: men see ladders so high as to reach to heaven; they see the moon and stars worshippimg them; they see men with bands of gold and breasts of silver, things figured by fancy, not apprehended by sense. So strange, so unlooked-for, was the proclamation of Cyrus for the return of the Jews from Jerusalem?” See Bp. Andrews, iv. 229.

2. Then was our mouth filled with laughter] The estate of Israel had never been so miserable as in their captivity, witness the Book of Lamentations; never so joyful as in their return, witness this Book of Psalms” (Bp. Andrews, iv. 224, where is an exposition of this Psalm).

— They said among the heathen] The return of the Jews from Babylon to Zion brought from the lips of the heathen an acknowledgment of the power of the Lord God of Israel. Like their marvellous deliverance under Alexander, it proclaimed the power and mercy of their God in all the provinces of his vast empire, and brought many among the heathen to Him. Esther viii. 17.

3. The Lord hath done great things for us] Rather, for them.

4. our captivity] Our captive band.

— As the streams in the south] Restore Thou the exiled population of Israel to the old channels of its former habitations, as Thou restorost the streams of the southern desert to their ancient beds, when they have been dried by summer hrets; (Job vi. 15–23). The streams of the returning population of Israel—which had been frozen up in the deep winter of their captivity, and were thawed by the genial rays of God's mercy, and flowed back in vernal joy, with soft breezes and brisk buoyant waves, to replenish the dry channels of their ancient homes, and to refresh the whole region with prosperity,—are beautifully compared to the torrents which flow from the northern hills, and fill up again the empty dry beds of the rivers of the south, and spread verdure and fruitfulness around them.

5. They that sow in tears] As they did who laid the foundation of the Second Temple (Ezra iii. 12).

— shall reap in joy] Literally, with shouts (Heb. ri'nah), as those builders did when they saw the building completed, and dedicated it (see Ezra vi. 15, 22); and when the walls of the city were rebuilt, and the “joy of Jerusalem was heard after off” (Neh. xii. 43), and when the prophets of that time,—Zechariah, Haggai, and Malachi,—revealed there the glorious vision of the Messiah, coming to that City and Temple (Zech. ii. 10; ix. 9; Hag. ii. 7–9; Mal. iii. 1. See above, on Ezra iii. 12; and on Neh. xii. 43; and on Ps. cxviii.; and what has been said in Introduction to Ezra, pp. 206, 297.

6. He that goeth] Or, He goes forth, and weeps as he goes, bearing a drawing-out of seed, i.e., scattering it on the furrows as he walks, Cp. Amos ix. 13. Genesis, 516. This imagery of seedtime and harvest is happily blended with that of the rivers of the south, in v. 4; the abundance of the harvest was due in great measure to the refreshing influences of the streams.

— Shall doubtless come again] Shall come again, as the pilgrim tribes, scattered like seed, came again, and were gathered into the garner of Jerusalem. The original words may be rendered, He comes, and shouts for joy as he comes, bearing his sheaves. There is a remarkable contrast in these two lines in the original, which can better be expressed in Latin than in English: “Eundo et triente portans sparsionem seminis; veniendo veniet in eulamitantia, portans maniplao susus.”

This will be verified in all its fulness at the World's Harvest-Home of the Great Day.

Ps. CXXVIII.] This Psalm is called in the title, “A Psalm for Solomon;” i.e. a Psalm suggested to Solomon by the Holy Spirit. See above, on Ps. 72. title. This Psalm of Solomon is happily inserted here. In Psalm 122, David had been brought forward to declare his own joy at bringing the Ark up to Zion;
Except the Lord keep the city, the watchman waketh but in vain.

It is vain for you to rise up early,
To sit up late, to eat the bread of sorrows:
For so he giveth his beloved sleep.

Lo, children are an heritage of the Lord:
And the fruit of the womb is his reward.

As arrows are in the hand of a mighty man;
So are children in the hand of the youth.

and that expression of David's joy was adopted as the best
attestation of the holy rapture by which the returning exiles
from Babylon to Jerusalem were transported. David became, as
it were, their leader. Zerubbabel, his descendant, was David's
representative, and David's voice sounded forth in him; and
now Solomon, the royal builder of the First Temple, is brought
forward as the representative of the builders of the Second
Temple, and as the exponent of their feelings.

This union of the present with the past is full of picturesque
beauty, which charms the imagination; and it served the holy
purpose of quickening the faith, stimulating the hope, and
arousing the gratitude of the exiled Israelites gathered together
after their dispersion, and joined as one man in the house
of their God and the home of their fathers, and cheered with
the prophecies of Haggai, Zechariah, and Malachi, associating
the Adored Christ with their beloved Zion, and with the courts
of its Temple.

1. Except the Lord build the house, they labour in vain that build it! Even the greatest and most glorious Hebrew King,
Solomon, acknowledged that the vain are the labours of all his
ancestors. Tyrants and from Israel, unless the Divine
Architecture works with them and guides them. And how much
more must this be confessed by that feeble band who had now
returned from Babylon under Zerubbabel and Jeshua, and who
were encumbered on all sides by enemies ( Ezra iii. 2; 3; iv. 1—5).

And, in a Christian sense, none can be a builder in the Church
of God, except he acknowledges that it is of God's grace alone
that he is enabled to build. "I laboured more abundantly than
they all," said the great master-builder of the Church, St. Paul
(1 Cor. iii. 10), "yeet not I, but the grace of God which was with me"
(1 Cor. xv. 10). And, as S. Augustin says, "Ad eundem
Jerusalem non ascendent consortium, nisi qui toto corde profi-
tentur, non propriis operibus, sed divini esse numeris, quod ascend-
tur. Non ascendunt nisi per alia quam quae sunt in me."
— Except the Lord keep the city, the watchman Lit. the
keeper. These words occurred to Nehemiah in rebuilding the
city; and he acted in the spirit of them, "Remember" (he said),
"the Lord our God shall fight for us!" See Neh. iv. 13—23.

The fulfilment of these words of the Psalm is in all the mys-
terious depths of their prophetical meaning, is to be found in
the divine Antitype of Solomon, the true Jedidiah, the Beloved
One of the Lord (cp. ix. 5; xxix. 6), the "Well-beloved" (jedid)
spoken of by the Prophet Isaiah. "My Beloved hath a vineyard"
(Isa. v. 1)—JESUS CHRIST.

This has been already felt and expressed by some ancient
Expositors of this Psalm, especially S. Augustin. As the Lord
gave a precious gift to His beloved, the first Adam, while he
eysed, by taking a rib from his side, and by building therefrom a
woman (see on Gen. ii. 22), Eve, his bride, the Mother of all
living; so, while Christ, the Second Adam, the true Jedidiah,
the Well-beloved Son of God, was sleeping in death on the Cross,
God formed for Him, in His death, and by His death,—even by
the life-giving streams flowing from His own precious side,—
the Church, the spiritual Eve, the Mother of all living; and gave
her to Him as His Bride. Thus He built for Him in His sleep the
Spiritual Temple of His Church. As S. Augustin says,
"Quonodva Eva facta est de Intere Adam dornarentis, sic Ecclesia
facta est de Intere Christi morientis." He raised for Him that Spiritual Temple cemented by His Blood, built up in
stillness, the stillness of His Death, like the Temple of
Solomon (see the note above, on Gen. ii. 22. 1 Kings vi. 7,
and below, on 1 John v. 6). And Origen says, "The Lord built
the rib, which He had taken from Adam as he slept, into a
Woman, and gave her to Adam (Gen. ii. 22); but they who build
without the Lord, build in vain, like Cain, who built a
city and called it by the name of his son (Gen. iv. 17), and like
the builders of Babel, who said, "Come, let us build us a
city and a tower, whose top may reach unto heaven" (Gen.
xi. 4).

In a subordinate sense, the saying in the text is true of all
the faithful;

It was true of Abraham, the friend of God, to whom He
gave greater promises in his sleep (Gen. xv. 12. 15). It was true of
the "man greatly beloved" (Dan. x. 11, 19), the
Prophet Daniel; God gave to him marvellous revelations in his
sleep. And though the "beloved disciple," St. John, was not
asleep when he saw the Apocalypse, yet it was given to him
when he was quiescent "in the Spirit." It was true of the
Apostle St. Peter, to whom, when sleeping in the prison bet-
ween two soldiers, and bound with two chains, God sent an
Angel to deliver him (Acts xii. 6, 7). It is realized in
Christian Baptism, when the Holy Ghost glides down with dovish
gentleness, on invisible and inaudible wings, into the soul of
a sleeping infant at the font.

The idea here expressed may be illustrated also from Anc-
ient History, which relates of a great Athenian Captain, that
he was so prosperous in his campaigns, that it seemed as if
Fortune stood by his side while he was asleep, and threw her
net over hostile cities, and caught them for him in their toils,
without any effort on his part. Cp. Archbishop Trueth on
Proverbs, p. 114.

3. Lo, children are an heritage of the Lord:
And the fruit of the womb is his reward.

As arrows are in the hand of a mighty man;
So are children in the hand of the youth.
Children as arrows.

PSALMS CXXVII. 5. CXXVIII.

PSALM CXXVIII.

A Song of degrees.

1  Blessed
t is every one that feareth the Lord;
That walketh in his ways.

2  For thou shalt eat the labour of thine hands:
Happy shalt thou be, and it shall be well with thee.

3  Thy wife shall be as a fruitful vine by the sides of thine house:
Thy children like olive plants round about thy table.

4  Behold, that thus shall the man be blessed that feareth the Lord.

5  The Lord shall bless thee out of Zion:
And thou shalt see the good of Jerusalem all the days of thy life.

6  Yea, thou shalt see thy children's children,
And peace upon Israel.

from banah, to build (Gesen. 127), are a gift of God's grace; they are born by the mysterious working of His providence (see Ps. 127. 1, 2; Jer. 10. 9, 10)

which are feathered, as it were, with the plumage of the Divine Dove, and which are discharged from the strings of the bow of the Victorious Archer, Jesus Christ, against His enemies; as was declared in that glorious prophecy uttered at this period of the restoration of Israel (see Zech. ix. 11–14), where Christ is revealed as arising from the grave, and sending forth His Apostles and other Preachers of the Gospel, to subdue the world to His sway, and speaking thus: "I have sent My Spirit upon thee, filled the boww with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece" (i.e. against the heathen), "and the Lord shall be seen over them, and His arrow shall go forth as lightning." "De aven sa" (says Augustine here), "manifest Christianus Apostolus suos; perveniat lentis sagittisque ad fines terrae." See note above, on Ps. xlv. 5. "Thine arrows are very sharp in the heart of the King's enemies"; and below, on Rev. vi. 2, "I saw, and beheld a white horse: and he that sat on him had a bow; and he went forth conquering, and to conquer." This interpretation is suggested even by the Chaldæe Syrius here, which has the following words, "Like as arrows in the hand of a mighty man, so are the children of the youth. Blessed is the man who fills his house with instruction with them; they will not be confounded when they contend with their adversaries in the gate of the house of judgment."

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Ps. CXXVIII. 1. Blessed is every one that feareth the Lord; that walketh in his ways. The words "Blessed is the man who fills his house with instruction with them; they will not be confounded when they contend with their adversaries in the gate of the house of judgment."
PSALM CXXIX.

A Song of degrees.

1 || MANY a time have they afflicted me from * my youth,

b May Israel now say:

2 Many a time have they afflicted me from my youth:
Yet they have not prevailed against me.

3 The plowers plowed upon my back:
They made long their furrows.

4 The Lord is righteous:
He hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion;
6 Let them be as * the grass upon the housestops,
Which withereth afore it groweth up:
7 Wherewith the mower filleth not his hand;
Nor he that bindeth sheaves his bosom.

8 Neither do they which go by say,

CXXX.

A Song of degrees.

1 OUT * of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice:
Let thine ears be attentive to the voice of my supplications.

3 If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

4 But there is * forgiveness with thee,
That thou mayest be feared.

5 I wait for the Lord, my soul doth wait,
And in his word do I hope.

Ps. CXXIX.] This is another pietistic Psalm of the pilgrim tribes mourning in their distress (see above, Psalms 123, 124), and looking up for help to God.

2. from my youth] Ever since Israel was in Egypt (Origens).

3. The plowers plowed upon my back] An allusion literally true of many cities of Israel, and perhaps of Jerusalem itself, during the Captivity. Micah iii. 12, "Zion for your sake shall be plowed as a field." Cp. Horat. 1 Carmin. xvi. 18:

altis urbibus ultima
Stercore causae, ecar periculat
Fumulis, imprimiterque suavis
Hostile aortrem exercitus insolens ;

and true figuratively of the nation itself (cp. Isa. 1.6). But how much more applicable to Christ, who gave His back to the smiters, and His cheeks to them that plucked off the hair!" (Isa. 1.6.)

6. ofre it groweth up] Some render this, * ofre one has drawn it forth, or before its blade has shot up from its sheath; and while it is still hobbled; see Exod. ix. 31. But perhaps the rendering in the Prayer-Book Version, "* ofre it be plucked up,=" literally, before one plucks it up,—is preferable. See Ruth iv. 3, and Genesis, under the word selach, 531, and Proverbs, 1999.

The Psalmist continues the agricultural metaphor of ploughing.

Ps. CXXX.] The present Psalm is a continuation of the foregoing. In the Syriac Version it is said to refer to Nehemiah, and this is a probable opinion (see v. 4 and v. 6); and this Psalm may be compared in this respect with Ps. 102; see the Pervia. Note to that Psalm. The present is one of the seven Penitential Psalms; see above, Ps. 6, and below, Ps. 143. It is appointed in the Sarum use and Latin use for Christmas Day, probably on account of the promise of redemption in r. 8; "He shall redeem Israel from all his sins"—a promise fulfilled in Him Whose Name was to be called "Jesus, for He shall save His people from their sins" (Matt. 1.21).

8. The blessing of the Lord be upon you] Compare the blessing of Boaz to his reapers, and their reply (Ruth ii. 4).

7. nor he that bindeth sheaves his bosom] Observe the contrast between the enemies of Israel in this Psalm, and Israel itself in Ps. cxxvi. 6.

4. forgiveness] Heb. selachah, a word used only here and by Daniel once (ix. 5), and by Nehemiah (ix. 17).

That thou mayest be feared] The consideration of God's mercy and love makes the faithful soul of the true child of God to be fearful of offending so tender a Father. "The love of Christ constraineth us" (2 Cor. v. 14).
My soul waiteth for the Lord, PSALMS CXXX. 6—8. CXXXI. and is as a weaned child.

6. My soul waiteth for the Lord more than they that watch for the morning: || I say, more than they that watch for the morning.

7. Let Israel hope in the Lord: for he with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

PSALM CXXXI.
A Song of degrees of David.

1. LORD, my heart is not haughty, nor mine eyes lofty:
Neither do I t exercise myself in great matters, or in things too t high for me.

2. Surely I have behaved and quieted myself, ¥ as a child that is weaned of his mother:
My soul is even as a weaned child.

3. Let Israel hope in the Lord ¥ from henceforth and for ever.

Ps. CXXX.] 1. LORD, my heart is not haughty! This Psalm, ascribed in the title to David, was adopted by those who returned from the Captivity at Babylon. In the Syriac Version, it is represented as an expression of the feelings of "Jesliun the son of Jozadek," the High Priest at that time; and it may also be regarded as representing the mind of his colleague Zerubbabel, the descendant of David. It seems to have been inserted here as a salutary warning to those who returned to Jerusalem, that they should not be puffed up with pride and presumption in the hour of deliverance and victory, and not be too much elated by the joy which has been described in Ps. cxxvi. 1, 2: "When the Lord turned again the captivity of Jacob, then were we like unto them that dream. Then was our mouth filled with laughter, and our tongue with joy."

The meekness and self-abasement of David, whose thoughts had been chastened by the fearful visitation on Uzzah (see 2 Sam. vi. 9), in that hour of joy when he brought up the Ark to Zion, and when he had hid aside his royal robes and was girded with a linen ephod, and said to Michal, "I will be base in my own sight!" (2 Sam. vi. 11. 22), is here set before the returning captives to Jerusalem, in their day of triumph, as a lesson and example that they should "rejoice with trembling."

On the eve of the English Restoration, a wise and pious Presbyter of the English Church, one of our best Expositors of the Book of Psalms,—Dr. Henry Hammond,—is related to have said that he "feared the victory" which was then in prospect for the Monarchy and Church—being troubled lest some might be intoxicated by the triumph, and abuse it into an occasion for wild ecstasy and dissolute lawlessness. It may be observed here, that in these "Songs of Degrees," inserted in this portion of the Psalter, which is connected with the Hebrew Restoration, the great Kings of Israel, David and Solomon, and their sayings, are introduced as exemplary to their successors and contemporaries, as a pattern for theirs. The dependence of Solomon, the wise and powerful King of Israel, on God's help, is displayed to them as a lesson to themselves of similar reliance, in Ps. 127. And now the meekness and gentleness of David, the illustrious King and Conqueror, on that long looked-for day of jubilant exultation, when he brought up the Ark to Zion, are displayed to them in order to chaste the exuberance of their rapturous joy in the hour of triumph. And in Ps. 133, David's glowing description of the blessings of Unity is designed to bind all Israel together in the bonds of brotherly love. Thus the Past was the Teacher of the Present; and may it not instruct the Future? If we may be allowed to pursue the parallel suggested in the course of this note, may we not add, that it would have been well for the English Church and Monarchy, if the spirit of fervent piety and penitential sorrow which breathes in the devout meditations of Iohann Baselitch, had animated the pilgrim tribes of the English Restoration, and had guided their leaders in the hour of victory?

— Neither do I exercise myself! Literally, neither have I walked.

2. I have behaved! Literally, I have levelled myself, like a ploughed field.

— I have—quieted myself! I have composed, or lulled my soul to sleep—my soul, the seat of the passions.

—as a child that is weaned of his mother! Rather, upon its mother; as a child, that is weaned, sleeps upon its mother's bosom, and is wholly dependent on her will, without making any effort of resistance, so my soul (Heb. nepesh), the seat of my passionate emotions, is hushed to rest, and sleeps in quiet repose upon me, that is, on my spirit (ruach), which is my proper self. See Psalms xxii. 20; xiii. 6—7. 11; xiii. 5. Job xxx. 16. Lam. iii. 20, and cp. Delitzsch, Psychol. p. 114, here p. 235, and Dr. Kay, p. 334, and note below, on St. Paul's tripartite division of man's constitution, in I Thess. v. 23.

How much more may this be applied to the Divine Son of David, Who, in the hour of His triumphal entry into Jerusalem, was not elated by the loud Hosannas and enthusiastic plaudits of the people, but "beheld the city, and wept over it!" (Luke xix. 41).
Ps. CXXXII.] The present "Song of going up" is connected with the preceding reference to David, and to his religious self-abasement in the day of his coming up to Zion with the Ark. "Lord," it begins, "remember David, and all his afflictions;" or rather, all his humiliations—his weakness ( Sept., Vulg.). The word here used is the pual infinite of נאֹ, to be bowed down ( Gen. 412. Delitzsch, 263). It seems to combine both ideas; that of painful and distressing toil, and lowly self-humiliation. He was bowed down, even in his going up.

This Psalm is appointed to be used on Christmas Day, because it declares David's earnest desire to find a habitation for the Lord; and because it records the promise which God made to David, after he had brought up the Ark of the Lord to the place of its rest on Mount Zion. In that promise God assured him that He would raise Christ from the fruit of his body, and would give everlasting continuance to his seed, and to his monarchy in Him. (See above, on 2 Sam. vii., Prelim. Note.) Hence, therefore, the Church of England, with much propriety, adopts these words on Christmas Day (so likewise the Sarum use, and Latin use), when she thanks God for the fulfilment of that promise in the Incarnation of the Son of God, tabernecling in Man's Nature, and born at Bethlehem, the city of David, and perpetuating David's kingdom in His own everlasting sway.

3. I will not—go up into my bed] I will not ascend my mantored couch ( Genes. 361), till I have found a place for the Ark. I will not seek rest for myself till I have found rest for the Ark of God (v. 3). This temper of David is pronounced here as a stimulant to the returning exiles, whom the prophet Haggai excited by the words, "Is it time for us, O ye, to dwell in your cieled houses, and this house lie waste?" (Hagg. 1. 4. Cp. above, Ezra vi. 14).

6. we heard it at Ephratah] Some suppose that Ephratah is here used as the name of the region where Kirjath-jearim lay, whence the Ark was brought up to Zion by David. (See on 1 Sam. vi. 21; vii. 2. 2 Sam. vi. 2. 1 Chron. xiv. 5.) Kirjath-jearim was peopled by the descendants of Ephrathah, the wife of Caleb; see on 1 Chron. iv. 50, and was thus connected with Bethlehem. (1 Chron. ii. 51; iv. 4. Cp. note on 1 Chron. ii. 24.) Hence the region around Kirjath-jearim was called Ephratah.

But another interpretation seems to be preferable; Ephratha here means Bethlehem, as usually in Holy Scripture ( Gen. xxxv. 10. Ruth iv. 11. Micah v. 2); and the Psalmist says, that David himself, even when a youth in Bethlehem—Ephratah, heard of the sojourn of the Ark in Kirjath-jearim, and that it was a fond dream of David's boyhood to be permitted to bring up the Ark to some settled habitation, which he desired to find (v. 5). He heard of the Ark, when he was at Bethlehem Ephratah, and he found it in the woods of Kirjath-jearim, formerly a heathen town called Danah, from Baal ( Josh. xv. 9), to which the Ark had been banished; and he brought up the sacred treasure, when he had found it, to Zion. The words we found it are explained by 1 Chron. xiii. 3, whence it appears, that the Ark was almost lost in the days of Saul. It was almost buried in the forest-edges of Kirjath-jearim.

This interpretation has the advantage of being more in accordance with the Christian significance of this Psalm, which has been appointed for use on the Festival of the Nativity at Bethlehem. The Church hears of Christ at Bethlehem in Judah, and He is found by her in Kirjath-jearim, even in the sylvan wilds of Gentile lands.

We found it in the fields of the wood] Of Kirjath-jearim ( Genes. 358), the forest town. See the foregoing note; and on 2 Sam. vi. 2. Those words, "we heard of it," "we found it," show that the singers of this Psalm, after their return from the Captivity, identified themselves with David and their forefathers, who had first brought up the Ark to Zion. The Hebrew Nation never dies.

10. Turn not away the face of thine anointed] Here is a proof that this Psalm was composed after David's time (cp. Isa. xxxvii. 35; xlix. 1); and these words (vs 8—10), are derived from Solomon's prayer at the Dedication of the First Temple, and were very fit to be used by those who laboured in restoring it, and who resorted to it on its public festivals. The mercies shown by God to David and Solomon, in recognition of their religious zeal for His house and service, were never forgotten, but were ever fresh in their minds.

Ps. CXXXII.

A Song of degrees.

1 LORD, remember David, and all his afflictions:
2 How he sware unto the LORD,
   And vowed unto him the mighty God of Jacob;
3 Surely I will not come into the tabernacle of my house,
   Nor go up into my bed;
4 I will not give sleep to mine eyes,
   Or slumber to mine eyelids,
5 Until I find out a place for the Lord,
   An habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah:
7 We found it in the fields of the wood.
8 We will go into his tabernacles:
9 We will worship at his footstool.
10 For thy servant David's sake
   Turn not away the face of thine anointed.
The blessings of unity. PSALMS CXXXII. 11—18. CXXXIII. 1, 2. A precious ointment.

11. "The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, Their children shall also sit upon thy throne for evermore.

13. "For the Lord hath chosen Zion; He hath desired it for his habitation.

14. "This is my rest for ever: here will I dwell; For I have desired it.

15. "I will abundantly bless her provision: I will satisfie her poor with bread.

16. "I will also clothe her priests with salvation: And her saints shall shout aloud for joy.

17. "There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18. His enemies will I clothe with shame: But upon himself shall his crown flourish.

PSALM CXXXIII.

A Song of degrees of David.

1 BEHOLD, how good and how pleasant it is For brethren to dwell together in unity!

2 It is like the precious ointment upon the head, That ran down upon the beard, even Aaron's beard:

11. The Lord hath sworn—unto David | See above, 2 Sam. viii., and the Prelim. Note to that chapter.

15. I will abundantly bless her provision | Literally, this was fulfilled in the days of the Restoration of Israel, by the seal of Nehemiah, who exerted himself for the adequate provision of offerings for the Temple, and for the maintenance of the Priesthood. See Neh. xii. 32—33. And spiritually, it is ever being verified in the Gospel; see Isa. lv. 1, and Luke i. 53, "He hath filled the hungry with good things;" and Matt. v. 6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

17. There will I make the horn of David to bud | There will I make a horn to bud forth to David. This was fulfilled in the Birth of Christ, as Zacharias, the father of the Baptist, declares, when he says, "He hath raised a horn of salvation to us in the house of his servant David." (Luke i. 69.)

18. Upon himself shall his crown flourish | The horn of David's power (v. 17); the light of David's glory (v. 17); and the crown of David's monarchy (v. 18), are all perpetuated in Christ. See Rev. vi. 5; xix. 12.

Ps. CXXXIII. | In these Songs of Going up, David has already been presented to the imagination of the pilgrim tribes, as leading them up in a religious and festal procession to Zion and its Sanctuary (see above, Psalms 122, 124, 131, and 132); and now he is brought forward again as exhorting them to avoid those strifes and divisions which had severed Israel from Judah; and to flock together from the lands of their dispersion to that common centre of unity, and that common well-spring of blessing, which existed in Zion, and to dwell together as brethren there. Such a Psalm as this, from the lips of David, must have exercised a powerful influence, not only in drawing the children of the Captivity to Jerusalem, but also in bringing the devout pilgrims of every land to Zion for its annual festivals; and was, doubtless, often chanted by them in their journeys to it.

1. To dwell together | Literally, to dwell also; i.e. not only to come together, but to dwell together in unity. "Aside in Me," says Christ; John xvi. 4, see there 6, 7, 10.

It is observable, that for the words rendered "in unity," the Sept. has ויהי דולד. And those words are taken up by the writer of the Acts of the Apostles, describing the unity of the writer of the Primitive Church on the Day of Pentecost, when the Holy Ghost, the Spirit of Peace and Love, descended upon it. See Acts ii. 1, and note on Acts ii. 47.

2. The precious ointment | Unity is here described by two beautiful figures; one derived from what is made by man, according to the command of God, in the world of grace; the other derived from God's own operations in the natural world. The former is the holy ointment, composed of various sweet spices, and applied to a sacred purpose, and flowing softly on Aaron's head, and diffusing a sweet fragrance. The latter are the many silver dew-drops, falling on distant mountains, and wafted onward to Zion.

The former is described in Exod. xxx. 23—25, where the character of this costly oil, as typical of that union of the Holy Ghost which flows from Christ, the Messiah, or Anointed One, on all His members, is enlarged upon in the notes. See also there on vv. 32, 33; and on Lev. xxi. 10. The original anointing oil was not renewed in the Second Temple, but it had something far more glorious, it had the divine autotype in Christ. Observe, that the union of souls anointed by the Spirit of Love is here compared to the Holy Union, which itself was an emblem of that Spirit. They who are so united, are, as it were, transfigured into the Holy Spirit which animates and unites them. They become new men. They cease to be carnal, and become spiritual. They not only "have an union from the Holy One" (1 John ii. 20), they are united and identified with it.
The dew of Hermon  

PSALMS CXXXIII.  3.  CXXXIV.  flowing down on Zion.

That went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion:

For there the Lord commanded the blessing, even life for evermore.

PSALM CXXXIV.

A Song of degrees.

Behold, bless ye the Lord, all ye servants of the Lord,
Which by night stand in the house of the Lord.
Lift up your hands in the sanctuary, and bless the Lord.
The Lord that made heaven and earth
Bless thee out of Zion.

So it is in the following metaphor (v. 3). Dew is an emblem of the Spirit; and those who are anointed by the Spirit are compared to dew-drops flowing together:

Behold how precious and how dear,
Yea, dwell as one; less soft and clear
The sacred oil-drops move;
The precious ointment on the head,
That all the beard imbues,
Even Aaron's beard, and gently shed,
His garment fringe bedews.
Less pure the dew from Hermon float,
Mount Zion melting o'er;
For there the Lord His blessing wrote,
And life for evermore.

So it is in the following metaphor (v. 3). Dew is an emblem of the Spirit; and those who are anointed by the Spirit are compared to dew-drops flowing together:

Behold how precious and how dear,
Yea, dwell as one; less soft and clear
The sacred oil-drops move;
The precious ointment on the head,
That all the beard imbues,
Even Aaron's beard, and gently shed,
His garment fringe bedews.
Less pure the dew from Hermon float,
Mount Zion melting o'er;
For there the Lord His blessing wrote,
And life for evermore.

That is, the dew of Hermon, which flows down on hills of Zion (so Sept., Vulg., Syriac, Arabic, the Catena). The word translated "dew" is the same as that in the foregoing clause, which speaks of the precious oil "flowing down from Aaron's head."

In Holy Scripture, "dew" is an emblem of divine grace and blessing (see on Judg. vi. 37-40; Cp. 2 Sam. i. 21. Prov. xix. 12. Micah v. 7). "A dew from the Lord" (Hagg. i. 10. Zechar. viii. 12); and by a slight modification in the sense (see on v. 2), the multitude of believers produced by the gracious effusion of the Spirit, and flowing together from distant parts, are compared to beautiful dew-drops wafted by the breeze from distant hills, and falling gently on Zion. See the similar comparison above, in Ps. cxv. 3.

Hermon was a lofty, woody, well-watered hill, on the north-east of Palestine (Deut. iii. 8. Josh. xii. 1). The hill of Zion (a name derived from dryness) was far away in the south. What the Psalmist says is this,—that the dew-drops generated in the colder and moister regions of the northern Hermon, are borne southward by the wind, and flow down and refresh the sunnier and drier slopes of Zion on the south. Physically, this was not possible. But physical impossibilities are often used in Scripture, in order to show that the writer is not speaking of what is physical, but of what is spiritual; and that God works in the world of grace with immeasurably more power and love than in the world of nature. Tares cannot be changed into wheat; but what is symbolized by tares can, and often is, changed into wheat. Dews which fall on Hermon cannot flow down on Zion, such is the work of grace. And as the dew of Zion, the heart of man, that the Tribes of Israel, on the northern Hermons, being animated by the graces of love, and wafted by spiritual gales, flow down toward Zion, and exalt the Scripture by their presence.

The Tribes are here represented as not severed from Zion by schisms, as under Jeroboam, nor scattered abroad, as in the Captivity; but as all drawn by spiritual attraction to one common centre of unity, the Sanctuary of Zion, for there the Lord commandeth the blessing, even life for evermore (cp. Cordervia, Catena, p. 624, and Delitzsch and Kay here).

This was specially verified in the primitive Church of Christ at the day of Pentecost, when the faithful from all nations were washed like as dew-drops; and there, being animated with divine love, they dwelt together as brethren in unity. They settled upon Zion like the dew-drops on Gideon's fleece. They were "all of one heart and of one soul" (Acts iv. 32). They "continued steadfastly in the Apostles' doctrine and fellow-ship, and in breaking of bread, and in prayers. And the Lord added daily to the Church such as were being saved" (Acts ii. 42. 47).

Ps. CXXXIV.] This Psalm is a sequel to the foregoing; and it closes the series of "Songs of ascents." In the former Psalm we had a holy call to unity in the Church,—a sacred eirenicon from the mouth of David himself, the King of Israel, the "man after God's own heart," the sweet Psalmist of Israel," who brought up the Ark to Zion,—the progenitor and type of Christ.

In the present Psalm we have the response of the People of God to that call. They have received it gladly, and they are assembled in the courts of the Lord, and join together in a chorus of praise to His holy Name; and such is their zeal for His worship and service, that they excite the ministers of the Temple themselves to bless the Lord in their own name, and in that of the whole congregation; and they then receive that blessing which was promised at the close of the foregoing Psalm. They depart in peace to their homes, with a benediction from the Lord out of Zion: "The Lord that made heaven and earth," the Creator of the universe, and the Lord of all nations (see Ps. cxiv. 2; cxiv. 8), "bless thee out of Zion." Op. Numm. vi. 24. All blessings of nature, as well as of grace, come forth from Zion; that is, from Him who deigns to dwell for ever in His Church.

This Psalm belongs to the same period as that which is described in Neh. ix. 5, when "the Levites said, Stand up and bless the Lord your God for ever and for ever. Then, even with the Lord, and with the Lord. Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the sea, and all that is therein, and the host of heaven worshippest Thee."
PSALM CXXXV.

1 PRAISE ye the Lord.
   Praise ye the name of the Lord;
   * Praise him, O ye servants of the Lord.

2 Ye that stand in the house of the Lord,
   In the courts of the house of our God,
   Praise the Lord;
   For the Lord is good:
   Sing praises unto his name; * for it is pleasant.

3 For the Lord hath chosen Jacob unto himself,
   And Israel for his peculiar treasure.

4 For I know that the Lord is great,
   And that our Lord is above all gods.

5 Whatsoever the Lord pleased, that did he
   In heaven, and in earth, in the seas, and all deep places.

6 He causeth the vapours to ascend from the ends of the earth;
   He maketh lightnings for the rain;
   He bringeth the wind out of his treasuries.

7 Who smote the firstborn of Egypt,
   * Both of man and beast.

8 Who sent tokens and wonders into the midst of thee, O Egypt,
   * Upon Pharaoh, and upon all his servants.

9 Who smote great nations,
   And slew mighty kings;

10 Sihon king of the Amorites, and Og king of Bashan,
   And all the kingdoms of Canaan:

11 And gave their land for an heritage,
   An heritage unto Israel his people.

12 Thy name, O Lord, endureth for ever;
   And thy memorial, O Lord, * throughout all generations.

13 For the Lord will judge his people,
   And he will repent himself concerning his servants.

14 The idols of the heathen are silver and gold,
   The work of men’s hands.

Ps. CXXXV.] The fifteen preceding Psalms were "Songs of Degrees," or "Songs of the Up-goings"; the present, and two following Psalms, are Psalms sung by those who are supposed to have now gone up, and reached Sion, and to stand in the Sanctuary there, and to join in a chorus of praise to the Lord.

This Psalm displays a beautiful picture to the eye. After all the weary toil of their pilgrimage, the faithful of the Captivity and of succeeding generations coming up to the annual festivals at Jerusalem, are supposed to have arrived at the wished-for end of their journey, and to have come into the presence of God in His House, and to be singing a hymn of thanksgiving to Him there. They revert in their minds to the blessings vouchsafed to them by His power and love in Creation (re. 6, 7), and then they proceed to recount the national benefits they have derived from Him in deliverance from Egypt (re. 8), and in their settlement in Canaan (re. 11, 12), and thence they cast their eyes forward to the judgment to come (re. 14). They speak of the misery of idolatrous nations from which they have been delivered (re. 15—18), and sum up all in a doxology to the Name of the Lord, the God of Israel, repeated six times.

Thus they reveal to us a vision of the End, and of the great up-going of the Church glorified, caught up to meet the Lord, Who is gone up to the heavenly Sion, to prepare a place for them who will join together in singing an everlasting Hallelujah there.

This Psalm, which is connected with previous Psalms, combines with it many phrases and sentences adopted from earlier ones, and from some of the historical and prophetical writings, as will be seen from the references in the margin. It is a beautiful sacred mosaic, or tessellated pavement, formed of precious stones, gathered from various quarters, and joined harmoniously together, as the jewels in Aaron’s breast-plate. Like the foregoing Psalm, it may be compared with the address of the Levites, in Neh. ix. 5—25, to which it bears a strong resemblance, and which belongs to the same period of Hebrew history, and may serve as a commentary upon it.

14 the Lord will judge his people] Will vindicate His people from their enemies. This had been foretold in Deut. xxxii. 36, and was now fulfilled in part by the destruction of Babylon, and by the deliverance and restoration of Israel, and will be fulfilled completely at the Great Day.

15 The idols of the heathen] See exx. 4.
Give thanks unto Him. PSALMS CXXXV. 16—21. CXXXVI. 1—7. His mercy is for ever.

16 They have mouths, but they speak not; 
   Eyes have they, but they see not; 
17 They have ears, but they hear not; 
   Neither is there any breath in their mouths. 
18 They that make them are like unto them: 
   So is every one that trusteth in them.

19 * Bless the Lord, O house of Israel: 
   Bless the Lord, O house of Aaron: 
20 Bless the Lord, O house of Levi: 
   Ye that fear the Lord, bless the Lord.
21 Blessed be the Lord 7 out of Zion, 
   Which dwelleth at Jerusalem. Praise ye the Lord.

PSALM CXXXVI.

1 O 4 GIVE thanks unto the Lord; for he is good: 
   For his mercy endureth for ever.
2 O give thanks unto the God of gods: 
   For his mercy endureth for ever.
3 O give thanks to the Lord of lords: 
   For his mercy endureth for ever.
4 To him 4 who alone doeth great wonders: 
   For his mercy endureth for ever.
5 * To him that by wisdom made the heavens: 
   For his mercy endureth for ever.
6 * To him that stretched out the earth above the waters: 
   For his mercy endureth for ever.
7 * To him that made great lights: 
   For his mercy endureth for ever:

17. Neither is there any breath in their mouths] In the parallel place, in Ps. cvx. 6, we read, a nose (aph) they have, and smell not. Here also the word aph begins the sentence, but in a different sense, even; there is not even a whiff of breath in their mouth.
19, 20. Bless the Lord, O house of Israel] Rather, in an inverted order, O house of Israel, bless the Lord; and so in the following allocutions.

This glorious Psalm of universal Praise, placed at the end of the “Songs of Up-going,” which flow into it, and find their response in it, may be likened to a large and beautiful lake, into which rivers discharge their waters, and lose themselves in its calm expanse.

Ps. CXXXVI. 1. O give thanks unto the Lord; for he is good: for his mercy endureth for ever! This Psalm was probably sung at the laying of the first stone of the Second Temple. See Ezra lii. 10, 11. “And when the builders laid the foundation of the Temple of the Lord, they set the Priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, the King of Israel; and they sang together by course in praising and giving thanks unto the Lord; because he is good: for his mercy endureth for ever towards Israel.” It is observable that the foregoing Psalm ends with an appeal to the Priests and Levites to bless the Lord. The present Psalm appears to be their act of compliance with that appeal.

This Psalm, with its twenty-six utterances of “His mercy endureth for ever,” is sometimes called “the Great Hallel.” See the Mishna, ed. Surenhusius, ii. 379; and Delitzsch, p. 282. The language of the present Psalm is grounded on the Pentateuch; Genesis (see the references in vv. 5—9). Exodus (see the references, vv. 10—16). Numbers (see on vv. 10, 20), and Deuteronomy (see Deut. iv. 34; v. 15; viii. 17, compared with vv. 2 and 3, and v. 12, and v. 16 of this Psalm). And as the foregoing Psalm derived much of its materials from earlier Psalms, so the present Psalm adopts portions of that Psalm. Cp. vv. 10—22, with cxxxv. 8—12. This is one of the many specimens of the manner in which the various portions of the Sacred Volume are woven together.

The Syriac Version, in the titles prefixed to this and the foregoing Psalm, says that the former Psalm, in a spiritual sense, may be regarded as expressing the praises of the Church to the Ever Blessed Trinity, and the conversion of the nations to Christ; and that the present is a thanksgiving for the redemption of the world by Christ, prefigured by the deliverance of Israel from Egypt, and (we may add) from Babylon (v. 24).

When, in the time of the Emperor Constantius, S. Athanasius was assaulted by night in his church at Alexandria by Syrians and his troops, and many were wounded and murdered, the Bishop of Alexandria sat still in his chair, and ordered the decem to begin this Psalm, and the people answered in prompt altercation. “For His mercy endureth for ever.” See S. Athanasius, Protestatio populi, p. 566; and de Fuga, p. 717.

The words “To him,” in v. 4, and repeated throughout in the Psalm, would be better omitted, as is the case in the Prayer Book Version, as weighing down the movement of the verse with a cumbrous burden.
By the rivers of Babylon PSALMS CXXXVI. 8—26. CXXXVII. 1. we sat and wept.

h The sun † to rule by day:
For his mercy endureth for ever:
9 The moon and stars to rule by night:
For his mercy endureth for ever.
10 To him that smote Egypt in their firstborn:
For his mercy endureth for ever:
11 And brought out Israel from among them:
For his mercy endureth for ever:
12 With a strong hand, and with a stretched out arm:
For his mercy endureth for ever.
13 To him which divided the Red sea into parts:
For his mercy endureth for ever:
14 And made Israel to pass through the midst of it:
For his mercy endureth for ever:
15 But † overthrew Pharaoh and his host in the Red sea:
For his mercy endureth for ever.
16 To him which led his people through the wilderness:
For his mercy endureth for ever.
17 To him which smote great kings:
For his mercy endureth for ever:
18 And slew famous kings:
For his mercy endureth for ever:
19 Sihon king of the Amorites:
For his mercy endureth for ever:
20 And Og the king of Bashan:
For his mercy endureth for ever:
21 And gave their land for an heritage:
For his mercy endureth for ever:
22 Even an heritage unto Israel his servant:
For his mercy endureth for ever.
23 Who remembered us in our low estate:
For his mercy endureth for ever:
24 And hath redeemed us from our enemies:
For his mercy endureth for ever.
25 Who giveth food to all flesh:
For his mercy endureth for ever.
26 O give thanks unto the God of heaven:
For his mercy endureth for ever.

PSALM CXXXVII.

1 BY the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.

Ps. CXXXVII.] The former Psalm had expressed the thankfulness of Israel for their deliverance from their bondage in Egypt, and from their low estate at Babylon (v. 24). The present Psalm describes their unhappy condition at Babylon, and suggests thoughts and words of devout thankfulness for their deliverance.

b Gen. 1, 16.
† Heb. for the rulings by day.

To the Christian, this Psalm will be an expression of joy and gratitude for his redemption from a worse bondage than that of Babylon, and for his restoration to the favour of God in the Church of Christ. It is, like the former Psalm,—a song of the Church Militant,—transfigured into the Church Glorified.

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2. We hanged our harps upon the willows in the midst thereof.

3. For there they that carried us away captive required of us a song; And they that wasted us required of us mirth, Saying, Sing us one of the songs of Zion.

4. How shall we sing the Lord's song in a strange land?

5. If I forget thee, O Jerusalem, let my right hand forget her cunning.

6. If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy.

7. Remember, O Lord, 'the children of Edom in the day of Jerusalem; Who said, Raise it, raise it, even to the foundation thereof.'

8. O daughter of Babylon, who art to be destroyed; Happy shall he be, that rewardeth thee as thou hast served us.

9. Happy shall he be, That taketh and dasheth thy little ones against the stones.

1. By the rivers of Babylon Heb. Babel (see v. 8), the only other place in the Psalms, besides lxxviij. 4, where the word occurs. It would seem that the returning Jews shrank from the use of the word Babel, with reference to any more strong than the love with which they dwelt upon the word Zion (see above, cxxviij. 1), with which it is here contrasted. "The rivers of Babylon" are not only the Euphrates and Tigris, but also the river Chebar (Ezek. i. 9), and Ubai (Dan. viii. 2), and the channels of the city—"as large as Maccabæus."

In a spiritual sense, as long as we are in this trystful world, we are sitting by the waters of Babylon. Here upon earth we are exiles and captives; and we are sitting by the side of the event is foreseen by the captives, who are here introduced as flowing before our eyes: "Flumina Babylonis sunt omnia in hoc mundo que amatur et transcunt; in ista Babylonii non eives habitabum sed captivi detinemur." And here we meditate upon, and long for, the heavenly Jerusalem: "O Santæ Sæculi ubi tobis tantum et nihil fiat, semper recordarum tibi!" O blessed city, where every thing stands, and nothing flows away, may we ever remember thee!

2. upon the willow] Heb. arahim. The weeping willow (Salix Babylonica) is principally meant (Geen. 662; Winer. ii. 680); but other trees of the same kind are probably intended (Dr. Smith, B. D. ii. 1771).

4. How shall we sing the Lord's song?] The miseries of the Captivity at Babylon are characterized by this circumstance, that it checked the utterance of the songs of the Lord's people. The restoration to Zion revived their sacred sounds. What will be therefore the blessed effect of deliverance from the captivity of this world, and of admission to the heavenly Zion? What a glorious tide of song will then flow forth from the lips of the redeemed! We may be more or less animation, if I advance not Jerusalem above the head of my joy. If I set not Jerusalem as a diadem on the head of my rejoicing, and crown all my happiness with it.

The last prayer of St. Polycarp, and of our own Archbishop Whitgift, was, "Pro Ecclesia Domhi."

7. Remember, O Lord—Jerusalem] Rather, Record against Edom, the day of Jerusalem. Set it down in Thy book of remembrances as a score against Edom, for which they are to render account; because they said in that time of our sorrow, "Make it here, even to the foundation within it." This savage behaviour of Edom,—the children of Esau,—to their brethren of Israel, in the day of their affliction, is described by the Prophet Oshiah (e. 10), and by Jeremiah (Lam. iv. 22). Cp. below on Isaiah xxxiiii. 1—6.

8. who art to be destroyed] Rather, who are made desolate. The word here used (which is paul, part. of shaddol, to destroy, to lay waste, Geen. 806) is translated dead, or destroyed (marginal), in Judg. v. 27, and spoiled (Isa. xxxiiii. 1. Jer. iv. 30). The sense is, that the captives who are here introduced as speaking; and is regarded as already done, because, as they well knew, it had been decreed by God, and foretold by Isaiah (xvii. 1—6; xlv. 1—4; xlvii. 1. Cp. Jer. 1. 1, and l. i.)

9. Happy shall he be, that taketh and dasheth thy little ones against the stones] Or, against the cliff. In order to explain these words, we must remember that they are put into the mouth of captive exiles of Babylon, who had received a revelation of God's will involving the future doom of Babylon, concerning their own return, and the restoration of Jerusalem which would follow it, and that they speak in the light of that revelation. It must be borne in mind also, that they had divine information relative to the character of the human agent, Cyrus, whom God would use in the execution of His retributive justice on Babylon, and His merciful dispensation to Israel. That future deliverer had been described by God Himself as "His Shepherd, Who should perform all His pleasure, saying to Jerusalem, and to the exiles, even to this place, Thy foundation shall be built" (Isa. xlv. 26—28). Cyrus had been designated by God as His "anointed," whose "right hand God had hallowed to subdue nations, to loose the two-leaved gates, for Jacob His servant's sake, and Israel His elect" (Isa. xiv. 1—4).

It is said by S. Chrysostom and Hermæoctus here, "We have in this Psalm the words of Hebrew captives at Babylon; and he who is here declared to be blessed, is Cyrus. Their language is full of vehement feeling; but it is the expression of the emotions of captives and exiles praying for redress. If you seek for the Psalmist's own words, you find that he says that he did not render evil even to his enemies (see Ps. vii. 4); and here he is only narrating what others said in their affection. He relates what they did say; he does not assert that they ought to have said it."

But further, it may be added, that the Hebrew captives had heard the words of God speaking of Babylon by the prophet Isaiah (xii. 1—16. 18): "The burden of Babylon...their children shall be dashed in pieces before their eyes; they shall have no pity on the fruit of the womb; their eye shall not spare children;" and by the prophet Jeremiah: "Take vengeance upon her; as she hath done, do unto her. Re-compense her according to her work; according to all that she hath done, do unto her" (Jer. 1. 15. 29. Cp. Is. xiv. 22).

They here say, "Amen" to that divine sentence. We may compare our blessed Lord's words, signifying His acquaintance with His Father's retributive decrees, and His thankfulness for them: "Father, I thank Thee, that Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight" (Matt. xi. 25. Luke 20).

The Targum represents the words of denunciation on Edom and Babylon in this Psalm, as uttered by the Archangels Michael and Gabriel; and this view of them has its value, as showing that in the opinion of the Hebrew Church these expressions were not regarded as coming forth from the mouth of men speaking their own feelings, but as derived from a higher source. This is the true view of them. They are the words of the people of God, accepting and re-echoing the judicial decrees revealed in His word. They may be regarded as utterances of God Himself, declaring His divine will.

It has indeed been alleged, that such language as this is confined to the Old Testament, and has no place in the Gospel; but this is an error. See Dr. Waterland, in his remarks on
I will praise thee, my whole heart:
1 *Before the gods will I sing praise unto thee.

2 a I will worship e toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth:
For thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, 
And strengthenedst me with strength in my soul.

4 e All the kings of the earth shall praise thee, O Lord,
When they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord:
For great is the glory of the Lord.

6 'Though the Lord be high, yet e hath he respect unto the lowly:
But the proud he knoweth afar off.

7 h Though I walk in the midst of trouble, thou wilt revive me:
Thou shalt stretch forth thine hand against the wrath of mine enemies, 
And thy right hand shall save me.

This Psalm, "Scripture Vindicated," p. 214. These words may be compared with similar expressions which are found in the New Testament (see Matt. xi. 25. 2 Tim. iv. 14), especially those in the Apocalypse, concerning the doom of the Mystical Babylon, which are derived from this Psalm: "Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled full to her double. How much she hath glorified herself, so much torment and sorrow give her. In one hour she is made desolate. Rejoice over her, thou heaven, and ye holy Apostles and Prophets; for God hath avenged you on her" (Rev. xviii. 6, 7, 10, 20).

And the last words of the Psalm, declaring God's will for the extinction of the evil race of Babylon, as the only remedy for the evil which she caused to the Church of God by her idolatries and cruelties, also find their counterpart in the Apocalypse: "A mighty Angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. xviii. 21).

The following Psalms illustrate this view of the present.
See xxxix. 19; cxli. 10, where David's love and zeal for God show themselves in hatred for what God hates, and for what rebels against Him. Indeed, David's feelings, as expressed in those Psalms, were probably not without their influence on the tone of such Psalms as the present.

Some of the ancient Fathers suggest also a spiritual sense assignable to these words; as S. Augustine, "Qui sunt parvuli Babylonianis? Nascentes male cupiditates; cum parvulis est, cedite illi, ad petram elido, petra autem erat Christus." (1 Cor. x. 4).

Ps. CXXXVIII.] Here follow eight Psalms which are ascribed in their titles to David. These eight Psalms are composed in the first person, and they follow very happily after the fifteen "Songs of Up-goings," and the three Psalms of Praise uttered by the choros of those who have gone up to Sion. Those Psalms were the united utterances of national devotion. These eight Psalms are the devout Israelite's Manual of private prayer and praise. Compare the Psalms, Note to Ps. 119, which is the individual worshipper's expression of love for God's Word. And Ezra,—who was probably the author of that Psalm, and also, as is credibly reported, completed the arrangement of the Psalter in its present form, and who was "a ready scribe in the Law of Moses" (Ezra vii. 6),—exercised a wise discretion, and acted as "a scribe instructed into the Kingdom of God, who brings forth out of his treasure things new and old," in placing together eight Psalms of David, as expressions of the devotional feelings of the faithful Israelite, in his private orisons. These eight Psalms, which consist of Prayers (Psalms 137—144), beginning and ending with Praise (Psalms 138 and 145) are followed by five Psalms of united praises, which begin and end with Hallelujah; and so the Psalter is completed.

Probably, the present Psalm was a thanksgiving which David offered to God for the promise of perpetuity to his seed and kingdom in Christ. See 2 Sam. vii. Prelim. Note. Observe the structure of this Manual of private devotion:

1. A Psalm of Praise for private benefit (Ps. 138).
2. A Prayer, expressing a deep sense of God's Omnipresence (Ps. 139).
3. A Prayer for deliverance (Ps. 140).
4. An Evening Prayer in trouble (Ps. 141).
5. Another Prayer in distress (Ps. 142).
6. A Morning Prayer in trouble (Ps. 143).
7. A Prayer for the public welfare.

1. Before the gods] In the presence of the angels (Elohim, Sept., Vulg. Eliazi), or of the princes. Cp. Exod. xxii. 28. Ps. bxxii. 6, 7; cp. cxix. 46; cp. v. 4 (Delitzsch).
2. I will worship toward thy holy temple] David sat in his own house, and there he expressed a desire to build a house for God, and he was there visited by Nathan, and received God's promise of perpetuity to his seed and sceptre in Christ; and then "he went in, and sat before the Lord," i.e. before the Ark in His Sanctuary. See on 2 Sam. vii. 18.
3. David's private prayers looked forth to public worship as their aim and consumption; as Daniel's also did (Dan. vii. 10).
4. thy lovingkindness and — truth] In Thy promise of an everlasting kingdom to my house in Christ; 2 Sam. vii. 17, 15, 16, 23—23, which afford the best commentary on this Psalm.
5. above all thy name] Thou hast magnified Thy promise beyond all Thy former revelations of Thyselv and of Thy glorious attributes (cp. on Exod. vii. 3). This revelation of the perpetuity of the Kingdom of the Messiah in the house of David, was a new era in the series of the divine manifestations of mercy and truth to Israel. See above, Prelim. Note to 2 Sam vii.
6. they shall sing in the ways of the Lord] The Kings of the earth shall no more wander away from the truth in ways of their own—the ways of idolatry and iniquity—but they shall rejoice and sing in the ways of the Lord; and "all the paths of the Lord are mercy and truth." (Ps. xxv. 10.) Cp. Isa. ii. 3, and Psalms xxv. 4; cxviii. 1.
7. Thou shalt stretch forth thine hand against the wrath of
Thou hast searched me, Psalms CXXXVIII. 8. CXXXIX. 1—13. and known me.

Psalm CXXXIX.

To the chief Musician, A Psalm of David.

1 O Lord, thou hast searched me, and known me.  
2 Thou knowest my downsitting and mine uprising. 
3 Thou understandest my thought afar off.  
4 For there is not a word in my tongue, But, lo, O Lord, thou knowest it altogether.
5 Thou hast beset me behind and before, And laid thine hand upon me.  
6 Such knowledge is too wonderful for me; It is high, I cannot attain unto it.

7 § Whither shall I go from thy spirit? Or whither shall I flee from thy presence?  
8 If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there.
9 If I take the wings of the morning, And dwell in the uttermost parts of the sea; Even there shall thy hand lead me, And thy right hand shall hold me.
10 If I say, Surely the darkness shall cover me; Even the night shall be light about me.
11 Yea, the darkness hideth not from thee; But the night shineth as the day: The darkness and the light are both alike to thee.
12 For thou hast possessed my reins; Thou hast covered me in my mother's womb.

mine enemies] This was fulfilled in the series of victories which were gained by David after the divine promise for which he now thanks God. See on 2 Sam. viii.

3. The Lord will perfect] Such was David's prayer after that promise (see 2 Sam. vii. 25—29). And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever. Therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee: for Thou, O Lord God, hast spoken it; and with Thy blessing let the house of Thy servant be blessed for ever.
14 I will praise thee;  
For I am fearfully and wonderfully made:  
Marvellous are thy works; and that my soul knoweth † right well.  

15 My substance was not hid from thee,  
When I was made in secret, and curiously wrought in the lowest parts of the earth.  

16 Thine eyes did see my substance, yet being unperfect;  
And in thy book † all my members were written,  
|| Which in continuance were fashioned,  
When as yet there was none of them.  

17 "How precious also are thy thoughts unto me, O God!  
How great is the sum of them!  

18 If I should count them, they are more in number than the sand:  
When I awake, I am still with thee.  

19 Surely thou wilt slay the wicked, O God:  
Depart from me therefore, ye bloody men.  

20 For they † speak against thee wickedly,  
And thine enemies take thy name in vain.  

21 Do not I hate them, O Lord, that hate thee?  
And am not I grieved with those that rise up against thee?  

22 I hate them with perfect hatred:  
I count them mine enemies.  

23 Search me, O God, and know my heart:  
Try me, and know my thoughts:  

24 And see if there be any † wicked way in me,  
And † lead me in the way everlasting.  

PSALM CXL.  
To the chief Musician, A Psalm of David.  

1 DELIVER me, O Lord, from the evil man:  
* Preserve me from the † violent man;  

woven into a hedge) in my mother's womb.  
Cp. Job x. 8. 11.  
2 Macc. vii. 22.  
3 Rs. 580.  
4 Literally, "in the lowest parts of the earth." Secretly, in darkness, God needs no light for His work. The analogy between the mother's womb and the earth has already been noticed.  
See Job i. 31.  
5 xxvi. 1. 30; xxxv. 35.  
6 xxviii. 6.  
8 Gen. 170.  
9 Literally, in Thy book all these things were written; days were formed, and there was not one of them; i.e., all future days were fashioned by Thee (and were seen by Thee), before one of them was called into being. They were already written in the volume of Thine Omniscience.  
See the Targum here, and the Arabic Version.  
10 Delitsch, and Kay.  
11 How precious also are thy thoughts unto me? All my thoughts are known to Thee (v. 2, where the same word—rhm—  
is used as here); and how precious are Thine to me!  

18. When I awake, I am still with thee] I fall asleep, exhausted with the effort of counting Thy thoughts, or desires; and when I awake, I find myself still engaged in the same spiritual arithmetic, which is my dearest delight.  
It would seem that Nathan's vision of David's future glory in Christ was by night; and that he went and related it to David by night; and that David went forthwith and praised the Lord, with astonishment, adoration, and awe for that mysterious revelation (2 Sam. vii.). Compare the reference to darkness in this Psalm, vv. 11, 12.  
19. Depart from me therefore, ye bloody men] David's conduct toward the sayer of Abner (2 Sam. iii. 28, 29. Cp. 1 Kings ii. 5), and to the murderers of Ishbosheth (2 Sam. iv. 10, 12), was a practical illustration of the feeling here expressed.  
20. they speak against thee wickedly] Or, they speak of the with evil intent] they use Thy Name hypocritically.  
21. wicked way] Literally, way of sorrow; way that leadeth to misery (aseth; 1 Chron. iv. 9; Isa. xiv. 9); opposed to the way everlasting of life and joy.  

Ps. CXL. This Psalm is a sequel to the foregoing, in which the enemies of God are presented to the view, and who are here displayed as rising up against David His servant, who prays for
2 Which imagine mischiefs in their heart;
3 Continually are they gathered together for war.
4 They have sharpened their tongues like a serpent;
5 Adders' poison is under their lips. Selah.

6 I said unto the Lord, Thou art my God:
7 Hear the voice of my supplications, O Lord.
8 O God the Lord, the strength of my salvation,
   Thou hast covered my head in the day of battle.
9 Grant not, O Lord, the desires of the wicked:
   Further not his wicked device;
10 Lest they exalt themselves. Selah.
11 As for the head of those that compass me about,
12 Let the mischief of their own lips cover them.
13 Let burning coals fall upon them:
   Let them be cast into the fire; into deep pits, that they rise not up again.

14 Let not || an evil speaker be established in the earth:
   Evil shall hunt the violent man to overthrow him.
15 I know that the Lord will maintain the cause of the afflicted,
   And the right of the poor.
16 Surely the righteous shall give thanks unto thy name:
   The upright shall dwell in thy presence.

PSALM CXLII.

A Psalm of David.

1 LORD, I cry unto thee:
   * Make haste unto me;
   Give ear unto my voice, when I cry unto thee.

deliverance from them. And this Psalm is connected with the three following, which are supplicatory appeals for the divine help and protection.

Accordingly, this Psalm—and also the two following—are appointed in the Latin use (as Psalms 140 and 142 were in the Sarum use) for the Eve of Christ's Passion; and the next Psalm (the 143rd) is appointed for Good Friday.
7. in the day of battle] Literally, in the day of armour (Heb. nehekh, which in all other places is rendered armour, armory, or weapons, by our Translators).

God covered David's head in the day when Saul would have equipped him with his own armour (see 1 Sam. xvii. 38, 39), and when David said to Goliath, the Philistine champion, "Thou comest to me with a sword, and a spear, and a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies, of Israel, Whom thou hast defied" (1 Sam. xvii. 45).
9. the mischief] The labour of their own lips shall recoil upon them.

David said, "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness" (2 Sam. xv. 31).

II. an evil speaker] Literally, a man of tongue. So Sept. and Vulg., 'Vir linguosus.' Op. xii. 3, 4, "the Lord shall cut off the tongue that speaketh proud things, who have said, 'With our tongue will we prevail, our lips are our own, who is lord over us?'")

Ps. CXLII.] In the foregoing Psalm David had prayed to be protected against the violent assaults of the wicked; hehere prays that he may not be deluded by their deceitful artifices, and be seduced by their specious allurements. This Psalm stands in the same relation to the foregoing as Psalms 10. 11. and 12 do to Psalms 7 and 9; or as the third seal in the Apocalypse, which represents the subtle wiles of the Evil One, by means of heretical doctrines, does to the second seal, which displays his open violence against the Church, by the fire and sword of persecution. See below, on Rev. vi. 4, 5.

This Psalm is appointed in the Latin use for the Eve of Christ's Passion, as are the preceding and following Psalm.
The incense of prayer.  

PSALMS CXLII. 2—10.  

Forsake not my soul.  

2 Let my prayer be set forth before thee as incense; And the lifting up of my hands as the evening sacrifice.  

3 Set a watch, O Lord, before my mouth; Keep the door of my lips.  

4 Incline not my heart to any evil thing, To practise wicked works with men that work iniquity: And let me not eat of their dainties.  

5 || Let the righteous smite me; it shall be a kindness: And let him reprove me; it shall be an excellent oil, which shall not break my head.  

For yet my prayer also shall be in their calamities.  

6 When their judgments are overthrown in stony places, They shall hear my words; for they are sweet.  

7 Our bones are scattered a at the grave's mouth, As when one cutteth and cleaveth wood upon the earth.  

8 But mine eyes are unto thee, O God the Lord: In thee is my trust;  
   † Leave not my soul destitute.  

9 Keep me from the snares which they have laid for me, And the gins of the workers of iniquity.  

10 | Let the wicked fall into their own nets, Whilst that I withal † escape.  

2. Let my prayer be set forth before thee as incense] When David was banished from the courts of the Sanctuary, his heart was there (see Psalms iii. 4; iv. 6; xiiii. 2); like Daniel's at Babylon (Dan. vii. 10); he had his own "evening and morning oblation" in his own private orisons, in the oratory of his own heart. Probably, this Psalm belongs to the time when David was feeling the bitter effects of Ahithophel's treachery and Absalom's rebellion, who had practised on the people's affections by plausible and flattering speeches (2 Sam. xv. 1—6), and had deceived the King by his hypocritical artifices (2 Sam. xv. 7—12), and by whom he was driven from Jerusalem.  

4. let me not eat of their dainties] Their delicious fare; such as the meat of Absalom's sacrifices (see 2 Sam. xv. 7—12). Such was the meat of the royal table which Daniel declined; and such were the delicacies of the idol feasts at Corinth and other heathen cities, from which the Christian was commanded to abstain; and, in a spiritual sense, such were the specious doctrines of the Nicolaitans, dissuading men from martyrdom, and such are the honeyed speeches of those who would persuade men that they need not "earnestly contend for the faith once delivered to the saints" (Jude 3), but may make compromises with heresy.  

5. Let the righteous smite me—a kindness] Cp. Prov. xxvii. 6, "Faithful are the wounds of a friend;" and ix. 8; xvi. 12; xxviii. 23. David's feelings in this respect were exemplified by the forbearance with which he had received the reproach of Nathan the Prophet (2 Sam. xii. 13), and also by the meekness with which he replied to the curses of Shimei, probably at the time when this Psalm was composed (2 Sam. xvi. 10—13).—it shall be an excellent oil which shall not break my head] Rather, let not my head refuse such oil for the head (Gesen. 557. Psautier, 911). The word here used is the future kiphēl of the verb so, which is commonly rendered disallow, or discourage, in our Version. See Num. xxx. 5, 7, 8, 11; xxiii. 7, 9. This verse has therefore been thus rendered,  

"The just man's rod is very love, Oil to my head his words shall prove;"  

My head that may not boaste them: my true prayer  
Even yet shall rise against the deeds they dake."  

Keble.  

— in their calamities] Against their evil deeds (Targumn, Syriac); literally, in their evil doings. They imagine mischief against me, but my refuge is in prayer. Cp. Ps. cx. 3.  

6. their judges] Their leaders or champions have been hurled down precipices (see 2 Kings ix. 38, and Gesen. 854), and then, who had followed them, listen to my words, and find that they are sweet. This was eminently the case, when Absalom and Ahithophel, the leaders of the fiction and rebellion against David, had perished suddenly, as if hurled down a precipice; and then the people, who had followed them, heartened to the gentle and merciful words of David, and vied with one another in bringing him back to Jerusalem. See 2 Sam. xix. 22, 41—43. And how signally was this veriﬁed in the eagerness with which the nations of the world received the Gospel of Christ, after the destruction of Jerusalem!  

7. cleaveth wood upon the earth—As when one breaks and Hew the ground."  

Keble.  


10. Let the wicked fall into their own nets] This was veriﬁed in Absalom and Ahithophel, whose treachery and rebellion seem to have given occasion to this Psalm.  

— Whilst that I withal escape] Literally, till I pass by, or cross over. "Donec transscam" ( Vulg., and so Sept.)  

"I wait mine hour to pass victoriously by."  

Keble.  

We may compare what St. John says of David's Divine Antitype, Jesus Christ, against Whom His enemies were conspiring. "Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by" (John viii. 59).
PSALM CXLII.

1 I CRIED unto the Lord with my voice;
   With my voice unto the Lord did I make my supplication.
2 I poured out my complaint before him;
   I shewed before him my trouble.
3 When my spirit was overwhelmed within me, then thou knowest my path.
4 In the way wherein I walked have they privily laid a snare for me.

\[\text{Maschil of David; A Prayer when he was in the cave.}\]

PSALM CXLIII.

A Psalm of David.

1 HEAR my prayer, O Lord, give ear to my supplications:
   * In thy faithfulness answer me, and in thy righteousness.
2 And enter not into judgment with thy servant:
   For in thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul;
   He hath smitten my life down to the ground;
   He hath made me to dwell in darkness, as those that have been long dead.
4 Therefore is my spirit overwhelmed within me;
   My heart within me is desolate.

7. The righteous shall compass me about] Rather, so shall the righteous make a crown on my account. \(\text{Cp. Prov. xiv. 18,}\) where the same form (the-link of the verb \text{calhar, to crown,}) is used; \(\text{and Gen. 421.}\) It may be doubted whether this crown is made (as the \text{Targum} says) in honour of God, or as an ornament to those who make it (\text{Jerome, Cocceius, Delitzsch, Kay;}) the latter sense seems preferable. The righteous will crown themselves with a garland of joy, on account of the success of my cause. How true is this of the heavenly crown, which is won for us by the Cross of Christ!

Ps. CXLIII.] This Psalm is a sequel to the foregoing. \(\text{Cp. v. 1 with Ps. cxlii. 1; v. 4 with Ps. cxlii. 3; v. 11 with Ps. cxlii. 7.}\) Probably it was composed in David's flight from Absalom into the wilderness of Judah. \(\text{On v. 6.}\) It is appointed in the Latin use for Good Friday; and is also one of the seven Penitential Psalms, appointed for use on Ash Wednesday. 2. shall no man living be justified] Rather, no man living shall be righteous. We are justified (although we are not righteous in ourselves) by God's mercy to us through faith in Christ.

4. is my spirit overwhelmed] My spirit is wrapped in darkness upon me. The words of the foregoing Psalm (v. 3) are repeated here; see also v. 7.
I stretch forth my hands. PSALMS CXLIII. 5—12. CXLIV. 1—3. Blessed be the Lord.

5 e I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 f I stretch forth my hands unto thee: My soul thirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O Lord: My spirit faileth: hide not thy face from me.

8 Cause me to hear thy lovingkindness in the morning; For in thee do I trust:

9 Deliver me, O Lord, from mine enemies: I † flee unto thee to hide me.

10 Teach me to do thy will; for thou art my God:

A Psalm of David.

1 BLESSED be the Lord † my strength, Which teacheth my hands † to war, and my fingers to fight:

2 ¶ My goodness, and my fortress; My high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 ¶ Lord, what is man, that thou takest knowledge of him! Or the son of man, that thou makest account of him!

6. I stretch forth my hands unto thee:] Behold here Christ on the Cross! — as a thirsty land] A weary land; see above, on Ps. lxiii. 1, where the same Hebrew word is used. That Psalm is connected with David's flight from Jerusalem, when his son Absalom rebelled against him; and the similarity of the language of this Psalm suggests that it was composed at the same time. In that Psalm David speaks of himself as "the king"; in the present Psalm he speaks of himself as God's "servant" (v. 12); and, therefore, this Psalm falls properly into the present group of Psalms, which form, as it were, a private Litany for all faithful Israelites, especially in times of trouble; see on Ps. 138.

9. I flee unto thee to hide me:] Literally, unto Thee have I hidden; cf. Ps. cxiii. 2. Our life is hid with Christ in God. In Thee, O God, as in a place of safety, have I deposited as a hid treasure myself, and all that belongs to me, and Thou art able to keep my deposit in safety. Cp. 2 Tim. i. 12, and 1 Pet. ii. 23, where the Apostle speaks of Christ as committing all to His Father, and where there is an eloquent ellipse after the verb, "He was committing" (i.e. Himself, His cause, His all).

10. into the land of uprightness:] Rather, a level and even land, where I shall not stumble. See Ps. xvi. 12; xxvii. 11, where the same word is used, and Jer. xxxi. 9. Isa. ixi. 13.

12. cut off—destroy:] Rather, in the future tense, Thou wilt cut off—Thou wilt destroy (Sept., Vulg., Kay).

Ps. CXLIV.] After six Psalms of sorrowful prayer in distress, we have now a Psalm of praise and thanksgiving for God's gracious answer to supplications; and also a Psalm of intercession. The present Psalm bears a strong resemblance to David's last song in 2 Sam. xxvii. and to Ps. 18. Here we have a vision of Christ rejoicing; —after His Passion—His triumph, and glory, and having ascended in triumph, and pleading for us at the Right Hand of God.

1. my strength] My Rock. Cp. the words of Moses, Deut. xxxii. 4, 15, 18, 30, 31, 37; of Hannah, 1 Sam. ii. 2; and of David himself, 2 Sam. xxiii. 3, 32, 47; xxiii. 9; and Psalms xviii. 2. 31, 46; xix. 14; xxiv. 1; 22, 46; xlv. 1.

2. My goodness] My mercy. Cp. Ps. lx. 10, 17. Jonah ii. 8. — who subdueth my people] So Sept. and Vulg. This expression may have been probably suggested by the honourable emulation of loyalty, with which the tribes of Israel and Judah submitted themselves to David after their rebellion under Absalom. See 2 Sam. xix. 14. 33. David ascribes this to God's grace swaying their hearts.

3. man—man] The former word in the original is Adam, the latter Enoch, man in his fearlessness. See above, on Ps. viii. 4, and cp. Ps. xiiii. 9. The greatness of God's mercies to David made him reflect on his own weakness, especially when he thought of God's purpose of perpetuity to his seed and kingdom, in Christ. See his words in 2 Sam. vii. 19, "Is this the manner (or law) of man (of Adam), O Lord God?"
Man is vanity.  

PSALMS CXLIV. 4—15.  I will sing a new song.

4  Man is like to vanity: 
   His days are as a shadow that passeth away.

5  bow the heavens, O Lord, and come down:  
   Touch the mountains, and they shall smoke.

6  Cast forth lightning, and scatter them:  
   Shoot out thine arrows, and destroy them.

7  Send thine † hand from above;  
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8  Whose mouth speaketh vanity,  
   And their right hand is a right hand of falsehood.

9  I will sing a new song unto thee, O God:  
   Upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10  It is he that giveth salvation unto kings:  
   Who delivereth David his servant from the hurtful sword.

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12  That our sons may be as plants grown up in their youth;  
   That our daughters may be as corner stones, polished after the similitude of a palace:

13  That our garrisons may be full, affording † all manner of store:  
   That our sheep may bring forth thousands and ten thousands in our streets:

14  That our oxen may be † strong to labour;  
   That there be no breaking in, nor going out;  
   That there be no complaining in our streets.

15  Happy is that people, that is in such a case:  
   Yea, happy is that people, whose God is the Lord.
Ps. CXLV.] This Psalm, which is designated a tehillah, or a Psalm of praise,—a name which has passed from this Psalm to the whole Psalter, which is commonly called Sepher Tehillim, or "Book of Praises,"—is the last of the Psalms ascribed to David.

It is remarkable, that although that is the name given to the Psalter (which is entitled in Hebrew Sepher Tehillim, or Book of Praises), this is the only Psalm in the whole number which is designated in the title as a Tehillah—a word derived from the same root as Hallelujah. It seems as if this name Tehillah had been studiously reserved for the last of David's Psalms, in order to mark more emphatically that all his utterances are consummated in praise. And this view is more clearly manifested by the circumstance that the word Tehillah is introduced into the last verse of this Psalm (v. 21), "My soul shall speak the praise" (tehillah) "of the Lord!" (Observe this preparation for Hallelujah, Praise ye the Lord! and let all flesh bless His holy Name for ever and ever.) As much as to say, that though David's voice was now about to be hushed in this life, yet it would never be silent in the world to come, and would ever "praise the Lord!" and as much, also, as to say that his last exhortation should be to all nations to praise Him. "Let all flesh bless His holy Name for ever and ever."

This final utterance of David, which closes with an appeal to all nations to bless God, and which is called by Theodoret a prophecy of the conversion of the Gentiles, is happily connected by the Church with the Festival of Whitensunday, the consummation of all the festivals of the Gospel. David's voice dies away in a song of praise; and that song of praise is adopted by the Church as the expression of her joy and thankfulness to the Father of lights, and to her Ascended Lord, the Ever-blessed Son, for the gift of the Holy Ghost, the crown of all her blessings on earth, and the pledge of all her glory in heaven.

This is an alphabetical Psalm. See also Psalms 9, 10, 25, 34, 37, 111, 112, 119. Of these there are five which are ascribed to David (9, 25, 34, 37, 145).

The letter nun is not found in its proper place in these acrostics of this alphabetical Psalm; some suppose that it originally existed in its order, and a distich representing it is found in the Sept. after v. 13. See Delitzsch, 397, and Hitzig, 444. Thurny, 315. One result of the omission is, that instead of consisting of twenty-two verses (the number of the letters of the Hebrew alphabet), the Psalm consists only of twenty-one, and is thus divisible into three strophes of seven verses each. This combination of the two symbolical numbers, 7 X 3, is remarkable, especially when we bear in mind that this is the last of David's Psalms, and is consummated in an eternal Sabbath of praise to the Name of the Lord; see v. 21.

1. O king] I am King of Israel, but Thou art the King.
2. Thy kingdom] The sacred name, "the Lord" (Jehovah) is repeated in this Psalm eight times—a number which in Holy Scripture is symbolical of the perfect felicity of a glorious resurrection (en. 3. 8. 14. 17. 18. 20. 21); see on v. 21.
3. And shall king] Rather, and I will declare.

Psalm CXLV.

David's a Psalm of praise.

a Ps. 100, title.

I will praise Thee

for Thy power and love.

1 I WILL extol thee, my God, 0 king;
And I will bless thy name for ever and ever.
2 Every day will I bless thee;
And I will praise thy name for ever and ever.
3 Great is the Lord, and greatly to be praised;
And his greatness is unsearchable.
4 One generation shall praise thy works to another,
And shall declare thy mighty acts.
5 I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
6 And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.
7 They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
8 The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
9 The Lord is good to all:
And his tender mercies are over all his works.
10 All thy works shall praise thee, O Lord;
And thy saints shall bless thee.
11 They shall speak of the glory of thy kingdom,
And talk of thy power;
12 To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
3 Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.

b Ps. 96. 4. & 147. 3.
† Heb. and of his greatness there is no search.
c Josh. 5. 7. & 9. 10.
d Isa. 35. 19.
† Heb. things, or, words.
† Heb. declare it.

Exod. 34. 6. 7. Num. 14. 18. Ps. 86. 5. 15. & 103. 8.
† Heb. great mercy.
Ps. 100. 2.
Nahum 1. 7
Ps. 19. 1.

14 The Lord upholdeth all that fall, And raiseth up all those that be bowed down.
15 k The eyes of all || wait upon thee; And thou givest them their meat in due season.
16 Thou openest thine hand, m And satisfiest the desire of every living thing.
17 The Lord is righteous in all his ways, And || holy in all his works.

18 n The Lord is nigh unto all them that call upon him, To all that call upon him || in truth.
19 He will fulfil the desire of them that fear him: He also will hear their cry, and will save them.
20 p The Lord preserveth all them that love him: But all the wicked will he destroy.
21 My mouth shall speak the praise of the Lord: And let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

† Heb. Halilel-juah
a Ps. 103. 1.

21. let all flesh bless his holy name] Especially because by the effusion of the Holy Ghost (of which this Psalm is a prophecy, see Prelim. Note), He has fulfilled His promise, to pour out His Spirit upon all flesh (Joel ii. 28). See Acts ii. 17, and “all flesh will see the salvation of God” (Luke iii. 6. Cp. Is. xi. 5).
The invitation to all flesh to bless the Holy Name of the Lord for ever and ever, is equivalent to an assertion that the body will rise again, and exist for eternity; but “flesh and blood cannot inherit the kingdom of God” (1 Cor. xv. 50); that is, they cannot inherit that Kingdom which is prepared for them by God the Son, in His Father’s house, unless they are sanctified and glorified by the indwelling of God the Holy Spirit; and therefore this invitation involves also an assertion of the everlasting energy of the Holy Ghost.

This appeal to “all flesh” to bless His holy Name, is responded to by the five following Hallelujah Psalms, which close with the words, “Let every thing that hath breath praise the Lord,” and with an allusion to all things as if present and worshipping in the great Sanctuary of the Universe, consecrated into a Church, “Praise ye the Lord.”

When we consider all the characteristic phenomena of the present Psalm; that it is the only Psalm in the Psalter which is entitled a Tehilim (Psalms or Praises); that it is the climax and consummation of the Psalms of David; that it ends with a resolve to speak perpetual praise; that it is an appeal to all nations to bless the Holy Name of the Lord Jehovah; when we reflect that the number of the Lord Jehovah is foreshadowed in the Old Testament (see on Gen. ii. 24), and clearly revealed in the New Testament to be the Name of the Ever-blessed Trinity (see on Matt. xxii. 19); and that in this Psalm the name “the Lord” occurs eight times—the symbolical number of Resurrection to glory (see on Gen. xxvi. 12. Matt. xxvii. 50. Luke xvii. 10. 11); and that the present is an alphabetical Psalm, and therefore designed to be committed to memory, and yet does not consist of twenty-two verses (the number of the letters of the Hebrew Alphabet), but is formed of twenty-one verses; viz., of 7x3, and that 7 is a number of perfect rest, a sabbatical number, and that 3 is a symbol of the Blessed Trinity (see on Revelation, p. 220)—may we not be allowed to suppose that this Psalm was designed by the Holy Spirit to be a prelude to the preaching of the Gospel to all Nations, and to the baptizing of all into the Name of the Ever-blessed Trinity; and to the union of all in a chorus of Praise to the Triune God; and that this Psalm is a holy prelude to our Lord’s commission to His Apostles, to go into all the world, and preach to all, and to baptize all into that Ever-blessed Name? See on Matt. xxviii. 19. And is not this conjecture confirmed by the place which this Psalm occupies, viz., just before the five Hallelujah Psalms which complete the whole Psalter, so that the Tehilim of David flows into, and is merged in, the Hallelujah of the Universal Church?

It is worthy of remark, that the two following Psalms (146, 147) were appointed in the Sarum use for Trinity Sunday, and the next three, in the Latin use, for the Lord’s Day.

Ps. CXLVI.] We have here a new group of Psalms. Each of the five following Psalms begins with HALLELUJAH (“Praise ye the Lord”), and each ends with HALLELUJAH; and so the Book of Psalms concludes in a strain of universal praise; it ends in a grand “Hallelujah chorus” of all the voices of all created things, “Let every thing that hath breath praise the Lord. Praise ye the Lord.”

Observe the order of this portion of the Psalter.

The 118th Psalm was preceded by three Psalms, each of which ends with Hallelujah; and so a preparation was made for that Psalm, the 118th, which was sung after the return from the Captivity of Babylon, at the Dedication of the Second Temple at Jerusalem, which the Lord Himself honoured with His Presence, when, in the fullness of time, He appeared in human flesh. And that Psalm had a prophetic relation to the triumphant entry of Christ into Jerusalem, and to His Coming to that Temple.

The 118th Psalm is followed by a Psalm,—the 119th,—which is like the Creed of every devout Israelite, declaring his personal love for, and faith in, the written Word of God. That Psalm is succeeded by the fifteen “Songs of Degrees,” or “Psalms of the Up-goings,”—in which the pilgrim tribes, coming up from all parts of the Eastern World to the sacred centre of unity at Sion, declare their love and desire for the Lord’s Presence in His Sanctuary; those Psalms are like aspirations of Israel for the manifestation of Emmanuel. They are like the paintings and thirtings of the faithful soul for the water-brooks of life, which flow from the Incarnation of Him Who is the true Temple.

In the three next Psalms (135—137), the train of devout worshipers is supposed to have come into the Divine Presence, and to be joining in a chorus of praise and thanksgiving to God, revealed to the eye of faith, and in the profession of zeal
The Lord, the Creator

PSALMS CXLVI. 2—9.

and Redeemer.

2 b While I live will I praise the Lord:
I will sing praises unto my God while I have any being.

3 c Put not your trust in princes, nor in the son of man,
In whom there is no help.

4 d His breath goeth forth, he returneth to his earth;
In that very day e his thoughts perish.

5 f Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord his God:

6 g Which made heaven, and earth, the sea, and all that therein is:
Which keepeth truth for ever:

7 h Which executeth judgment for the oppressed:
Whose right is to give food to the hungry.

k The Lord looseth the prisoners:

l The Lord openeth the eyes of the blind:

m The Lord raiseth them that are bowed down:
The Lord loveth the righteous.

n a The Lord preserveth the strangers;
He relieveth the fatherless and widow:

o But the way of the wicked he turneth upside down.

and love for His Church; not without a grateful and affectionate remembrance of the miseries of that Babylonish Captivity from which they have been delivered.

These are succeeded by eight Psalms of David, representing every devout Israelite in his private and personal communion with God in prayer and praise.

But it is not sufficient for every soul to feel personally an intense love for God's Holy Word, as in the 119th Psalm; and to be animated with longing aspirations for His praises in the sanctuary, as in the fifteen "Songs of Degrees;" and to join in public prayer and praise in His courts, as in Psalms 135—137; and to have communion with God, as in the eight following Psalms. Something more is requisite. Every faithful soul has also a missionary character. It must endeavour to propagate God's truth and to preserve God's glory by bringing others to Him. It must aim to collect the voices of all nations in a united anthem of Praise. And therefore these Psalms are followed by five Hallelujah-Psalms, which are an appeal to all created beings to join in anthems of praise to God; and which are like a sacred psalmody to the Hallelujahs of the Apocalypse,—"I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God.

And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, saying, Alleluia; for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. xix. 1—7).

This appeal to all creatures to praise the Lord, which is contained in the word Hallelujah, is the characteristic of the last two Psalms of the Psalter, which belong to the time of the return from the Captivity to Jerusalem, and of the building of the Second Temple, in which our Blessed Lord afterwards appeared.

The word Hallelujah does not occur in the first three Books of the Psalter, but is reserved for the latter Books. It is first used in Psalm 104, a great Pentecostal Psalm (see above, civ. 35). It is repeated in Psalms 104, 105, 106, 111, 112, 113, 115, 116, 117, 135, 146, 147, 148, 149, 150. These five Hallelujah Psalms are preceded by Ps. 145, a Pentecostal Psalm. Thus the word Hallelujah is consecrated to the worship of the Ever-blessed Trinity.

Accordingly, in the Sarum use, this Psalm and the following were appointed for TRINITY SUNDAY, and also for Christmas Day.

3. Put not your trust in princes: Rely not even on pious princes, they are but men, and many princes will bearrayed against you; but trust God. This sentiment was naturally awakened by the circumstances of the period of return from the Captivity, to which these Psalms belong. It was not so much the edict of Cyrus, King of Persia, as the good Providence of God, "stirring up his spirit" (2 Chron. xxxvi. 22. Ezra i. 1), which led to the restoration of Israel, and to the rebuilding of the Temple and of the Walls of Jerusalem. It was only after a long struggle, in which the powers of this world were arrayed against them, that the faithful worshippers of God, such as Zerubbabel and Joshua, Ezra and Nehemiah, accomplished their purposes.

4. o The god of Jacob—which made heaven and earth, the sea, and all that therein is] It is a characteristic of these Psalms, to proclaim to all nations which worshipped idols, that "the God of Jacob," "the God of Zion," is the Creator and Governor of all things; and to make an appeal to all Nations to turn to Him. All these Psalms have a missionary character and an evangelical function. We may compare here the Apostolic prayer at Jerusalem, after the descent of the Holy Ghost at Pentecost; "They lifted up their voice to God with one accord, and said, Lord, Thou art God, that made heaven and earth, and the sea, and all that in them is;" (where the words are the same as in the Septuagint in this place): "Who by the mouth of Thy servant David hast said, Why do the heathen rage?" (Acts iv. 25). The office of these Psalms is to direct the Universe, that JEHOVAH, and He alone, is ELOHIM; and to invite all to worship Him as such, by their oft-repeated Hallelujah.

5. b looath the prisoners] As He has loosed us from our captivity at Babylon, and as He loses the World from the worse bondage of Satan and of sin. See above, Ps. cxxx. 8.

6. openeth the eyes of the blind] The Psalm adopts the words of Isaiah, speaking of the work of Christ (Isa. xxxv. 5; xlii. 7).

7. The Lord preserveth the strangers; he relietheth the fatherless and widow: but the way of the wicked he turneth upside down] This is a strain caught up from the foregoing Pentecostal Psalm, v. 20. "The Lord preserveth all them that love Him: but all the wicked He will destroy." As in v. 7, 8, "He giveth food to the hungry, and raiseth them that are bowed down," are a repetition of those in that Psalm, v. 14, 15, 16. "The Lord upholdeth all that fall, and raiseth up all that are bowed down. The eyes of all wait upon Thee." See also the note on the other great Pentecostal Psalm (iviii. 5), "God is a Father of the fatherless, and a Judge of the widows." This was specially fulfilled at the great consummation of the Festival of Pentecost, when the Church first learnt the true force of Hallelujah, "Praise ye the Lord, Jehovah, Three Persons and One God." Then the Lord preserved the strangers.
Psalms CXLVII. 10. CXLVII. 1—8. He made the world.

Praise ye the Lord:

* For it is good to sing praises unto our God;
* For it is pleasant; and praise is comely.

2 The Lord doth build up Jerusalem:

* He gathereth together the outcasts of Israel.

3 He healeth the broken in heart,

And bindeth up their wounds.

4 He telleth the number of the stars;

He calleth them all by their names.

5 Great is our Lord, and of great power:

† His understanding is infinite.

6 The Lord lifteth up the meek:

He casteth the wicked down to the ground.

7 Sing unto the Lord with thanksgiving;

Sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds,

Who prepareth rain for the earth,

Who maketh grass to grow upon the mountains.

Observe, the Sept. here has ἀποσυλλείται. He preserved these who came from all parts of the dispersion to Jerusalem, and heard the saving Word of the Gospel from the mouth of the Apostles, and were baptized, and were “no more strangers and foreigners,” but were of the household of God (Eph. ii. 19), being settled at home in the true Zion, the Church of Christ.

Cp. on 1 Pet. i. 1.

Then also He relieved the fatherless (orphans in the Sept.), for then Christ fulfilled His promise to His Apostles, “I will not leave you comfortless.”

Then He relieved the widow, for then He came to His Church—widowed by His absence—and comforted her. It is not without a mystery, that the Book of Ruth is appointed by the Hebrew Church to be read at Pentecost, in which Boaz, of Bethlehem in Judah, a type and ancestor of Christ, comforted Ruth, who united all these characters of stranger, fatherless, widow, and is a signal figure of the Church on Earth. See above, Introduction to the Book of Ruth, p. 199.

Ps. CXLVIII.] This Psalm was probably composed and sung at the great festival of the Dedication of the Walls of Jerusalem, rebuilt by Nehemiah, n.c. 444 (Kell, Excid. Delitiae, Kay, and Hengst.). See v. 2, “The Lord doth build up Jerusalem.” There is a sublime transition in v. 7, to the adoration of the same Lord, as Architect of the Universe.

The Christian significance of that Dedication, in its relation to the Church of Christ universal, built up at the day of Pentecost, in order that it may sing everlasting “Hallelujahs” to the Triune God, has been already enlarged upon in the notes to Ps., xxxvii. 27, 43, and in the Introduction to the Books of Ezra and Nehemiah, p. 298, to which the reader is invited to refer for a commentary on this Psalm.

2. the outcasts of Israel.] The Sept. here has, the dispersions (ὁπάσας), concerning which see below, on James i. 1. 1 Pet. i. 1; and compare the remarks on Acts ii. 6—11, concerning the outpouring of the Holy Ghost on the dispersed tribes of Israel, who had been scattered abroad, as Mankind were scattered by God for their pride at the building of Babel, and as Judah had been at Babylon. But when the Lord “built up” the Christian “Jerusalem,” by the effusion of the Holy Ghost, sent down from heaven, they were gathered together to dwell in the spiritual Sion of the Church of Christ, where He “heals the broken in heart” (compare Septuagint here with Luke iv. 18), and “bindeth up their wounds,” and “giveth food to the hungry,” and “Loseth the prisoners,” and “giveth sight to the blind” (Ps. cxlvii. 7, 8).

4—18. telleth the number of the stars—hoarfrost like ashes. See Job xxxviii. 31. This Psalm (re. 4—11) has a retrospective reference to the sublime oration of Jehovah Himself to Job, in the 38th and 39th chapters of that Book, and ought to be compared with it. It is, as it were, the response of the Church of God to those questionings of the Almighty. The Psalm says that He counts the number of the stars, as a shepherd does his flock. The Almighty asks man, “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or guide Areturus with his sons?” The Psalm appeals to the clouds and rain, and the fertility of the earth, as God’s handiwork; so does the Almighty, in Job xxxvii. 11; xxxviii. 20—28. The Psalm speaks of the beasts of the field and the ravens of the air as fed by Him; and in the Book of Job the Almighty asks, “Who provideth for the raven his food?” (r. 41) “Wilt thou fill the appetite of the young lion” (r. 39), “and of the wild ass of the desert?” (Job xxxix. 5). The Psalmist says that God delights not in the strength of the war-horse (r. 10), who is described with such sublime language in Job (xxxix. 19—25), or in the might of the warrior, his rider; “but the Lord’s delight is in them that fear Him.” He delights in man, if man (like Job) fears and obeys Him, and humbles himself before Him. See on Job xl. 4; xlii. 6, 12.

In a spiritual sense also (cp. cxlvii. 7, 8), God may be said to “tell the number of the stars, and to call them all by their names,” for the saints in glory are compared to stars (Uran. xiii. 6, 1 Cor. xv. 41); and God counts them all, and knows each of them by name, cp. John x. 3, where Christ says, “He calleth His sheep by name.” The same may be applied to His heavenly flock of spiritual stars in glory.
Praise the Lord,

PSALMS CXLVII. 9—20. CXLVIII. 1.

Praise the Lord, O Jerusalem;
Praise thy God, O Zion.

For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.

He maketh peace in thy borders,
And filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth:
His word runneth very swiftly.

He giveth snow like wool:
He scattereth the hoarfrost like ashes.

He casteth forth his ice like morsels:
Who can stand before his cold?

He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.

His statutes and his judgments unto Israel.

And as for his judgments, they have not known them. Praise ye the Lord.

P.S. be.

O Jerusalem.

PRAISE ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.

12. Praise the Lord, O Jerusalem] The Sept. and Vulg. make a new beginning of a Psalm here, in order to produce the correct number of 150 Psalms; but this break would mar the symmetry of the Halleluiah Psalms.

13. he hath strengthened the bars of thy gates] As to the historical and spiritual signification of these words, see above, on Neh. iii., Prelim. Note. Surely it was not altogether by chance that that noble-hearted and zealous ruler, who had the chief share in “building up Jerusalem,” bore the name of Nehemiah, which signifies “the Lord, the Comforter.” See above, on Ps. cxxi. 1.

These words, and what follows, may be applied also to the spiritual Jerusalem—the Church of God,—which is built up by Him, and is nourished by Him, in order that it may ever praise Him (Origen, Chrysostom).

14. He maketh peace in thy borders] Rather, more emphatically, He maketh thy borders (to be) peace (Sept., Vulg.). Cp. above, Ps. cxv. 7, “I am peace;” and Isa. lx. 17, “He shall also make thy officers peace, and thy executioners righteousness.” This is the work of God the Father, working through God the Son, “Who is our Peace” (Eph. ii. 14), and Who sent God the Holy Ghost, the Spirit of Peace, to abide with us for ever. Therefore sing we Hallelujah to the Triune God.

— with the finest of the wheat] Literally, with the fat of wheat (plural). The phrase is from Deut. xxii. 14: “The fat of kidneys of wheat.”

“If he makes thy borders peace, Fill thee with rich increase, Rich kernels of the foodful wheat.”—Keble.

16. snow like wool] Cold, yet beautifully white and pure; and wrapping, as in a warm mantle, the earth, which is protected and fertilized thereby. Such are all God’s chilling visitations to His Church (Kog). Here is another reference to God’s questioning in the Book of Job: see Job xxxviii. 22—29, where is a reference to the origin of snow, frost, and ice, and to the hand which makes the waters to flow.

It has been suggested above, in the note to Neh. xii. 27, that this reference to frost and snow may perhaps have been produced by the season of the year in which the Walls were dedicated.

18. He sendeth out his word, and melteth them] Israel in the Captivity had been ice-bound, like ships of Arctic voyagers in the Polar Sea; but God sent forth the vernal breath of His love, and the water flowed, the ice melted, and they were released. God turned their captivity, and, their icy chains being melted by the solar beams of God’s mercy, they flowed in fresh and buoyant streams, like “rivers of the south,” shining in the sun. See Ps. cv. 4.

So it was on the day of Pentecost. The winter of spiritual captivity was thawed and dissolved by the soft breath of the Holy Ghost, and the Earth laughed and bloomed with spring-tide flowers of faith, and love, and joy.

Ps. CXLVIII.] This Hallelujah Psalm is an enlargement of the foregoing. That Psalm was an appeal to Jerusalem to praise the Lord. This Psalm is an appeal to the whole world, which is to become a spiritual Jerusalem—an universal Church. The spirit of praise in these Halleluiah Psalms gradually evolves itself, and expands its spiral, till at last it has no horizon, and melts into infinity.

The first portion of this Psalm, in vv. 1—13, is a Hymn to God, as Creator; the latter is an Anthem to God, as raising

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† Heb. Who maketh thy border peace
† Ps. cxv. 7, 8.
† Heb. fat of wheat.
† Deut. xxxii. 14.
† Ps. 107, 29.
† Job 37, 6.
† See Job 37, 10.
† Ps. 107, 1.
† Ps. 107, 1.
† Ps. 103, 7.
† Ps. 151, 4.
† See Deut. 4, 35, 33, 34.
† Rom. 5, 1, 2.

† Heb. Hallelu-

jah.
Let all created things PSALMS CXLVIII. 2—14. CXLIX. 1. Praise the Lord.

Ps. 100, 20, 21.

Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, 
Ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.
He hath also established them for ever and ever:
He hath made a decree which shall not pass.

Praise the Lord from the earth,
Ye dragons, and all deeps:
Fire, and hail; snow, and vapours;
Stormy wind fulfilling his word:
Mountains, and all hills;
Fruitful trees, and all cedars:
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth, and all people;
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:
Let them praise the name of the Lord:
For his name alone is excellent;
His glory is above the earth and heaven.
He also exalteth the horn of his people,
The praise of all his saints; even of the children of Israel, a people near unto him.
Praise ye the Lord.

PSALM CXLIX.

1 § PRaise ye the Lord.
Sing unto the Lord a new song,
And his praise in the congregation of saints.

upon horn to his people (so the words in v. 14 ought to be rendered), which words are explained in their evangelical sense by Zacharias, the father of John the Baptist, who says, "Blessed be the Lord God of Israel, Who hath raised up an horn of salvation for us in the house of his servant David" (Luke i. 69). See above, on Ps. cxxii. 17. And the Psalmist here adds (in harmony with that evangelical exposition), "to be the praise of all his saints, even as the children of Israel, a people near unto Him"; or, literally, "to be a hymn for all his saints, even for the sons of Israel, the people near unto Him," and therefore this latter portion of the Psalm is a song of praise to God, as Redeemer and Sancfifier.

7. dragons] Sea monsters (see Ps. lxix. 18. Job vii. 12). young men, and maidens; old men, and children] Cp. Neh. xii. 43, where it is said concerning the Dedication of the Walls of Jerusalem, which prompted this Psalm, "God made them rejoice with great joy, the wives also and the children rejoiced, so that the joy of Jerusalem was heard afar off."

The moral of this and the foregoing Psalm is, that Israel is to be a Missionary People to the whole world. Since God has showed his Word unto Jacob, his statutes and his judgments unto Israel; and since "He hath not dealt so with any nation, neither have the heathen knowledge of his laws," therefore Israel has a sacred trust committed to its charge, and a solemn duty to perform, that of manifesting God's glory, and of communicating His truth to all, so that all may unite in a Hallelujah chorus of praise to His most Holy Name.

Here, therefore, is a solemn lesson for England.

It has been inferred from this mention of maidens, that women may be members of choirs in the Christian Church. See S. Ambrose, Prefat. in Psalm., "Mulieres Apostolorum in Ecclesiis tacere jubeat." (1 Cor. xiv. 34, 35), "Psalmum clam benem clamant; hic utique aptus est feminæ," where the Parisian editor (1886) remarks: "Hic tradit Ambrosium Apostolorum prohibuisse ne in Ecclesiis docerent mulieres, non autem ne pueri, et revera ipsa sancti Presbyteri atque Psalmos cantaret in sacris conventibus solitius, extra duobus autem;" and see Iudoros Polnisiæ, Ep. i. 99, quoted by Dr. Hammond, Pref. to the Psalms, § 12, who thinks that St. Paul, when he speaks of women prophesying (1 Cor. xiv. 5), means singing, according to the use of the word prophesying in 1 Chron. xxv. 1, 2, 3. Perhaps the title of Psalm 46, "spura alamth," may indicate voices of women. That women may and ought to sing in the Church is certain; whether they ought to be members of choirs together with men, is another question.

Ps. CXLIX. 1. a new song] A song of victory, sung by Israel, who had been captive at Babylon. In a spiritual sense, it is a song of triumph for the deliverance wrought by Christ,
Let the saints rejoice. 

PSALMS CXLIX. 2—8. 

Their two-edged sword.

2 Let Israel rejoice in him that made him: 
Let the children of Zion be joyful in their King.

3 Let them praise his name in the dance: 
Let them sing praises unto him with the timbrel and harp.

4 For the Lord taketh pleasure in his people: 
He will beautify the meek with salvation.

5 Let the saints be joyful in glory: 
Let them sing aloud upon their beds.

6 Let the high praises of God be in their mouth, 
And a two-edged sword in their hand; 
To execute vengeance upon the heathen, 
And punishments upon the people; 
To bind their kings with chains, 
And their nobles with fetters of iron; 
Against the Lamb of the Cross; but, at 1. 11, the Lamb of the Cross conquered the Lion of the World. He conquered by suffering. Kings and Nobles, who had put Christians into chains, and had bound them with fetters of iron, at length submitted to the Gospel. Kings and Nobles willingly put their own hands into its chains. These chains were not chains of iron, but they are also beautiful, and become to them as chains of gold; such was the blessed change wrought in the high places of the world, when its Kings and Nobles were christianized by the Gospel.”

This interpretation of these words gives additional force and beauty to what precedes them, “Let the high praises of God be in their mouth.” It is vain for men to sing praises to God with their mouths, unless they have the two-edged sword of the Word of the Spirit, and the chains of the Gospel.

7. [punishments] Corrections or rebukes: the word as it is always rendered by our Translators in all other places where it occurs, as 2 Kings xix. 3. Isa. xxxvi. 3. Hosen v. 9.

8. To bind their kings with chains: The meaning of this, which has already been explained, is illustrated by the words applied to Joseph, the great benefactor of Egypt, who is said “to bind” the princes of Pharaoh at his pleasure (Ps. ev. 22); where the word used for bind (asar) is the same as here. Qp. Job xxxii. 8, 13.

It is certain that Joseph did not act with harshness to any of the princes of Egypt; nor do the Saints, who are said here (e. 4) to be meek, and, therefore, to be beautified with salvation. — [fetters of iron] The word rendered fetters is here used figuratively, as in Job xxxvi. 8, and as the words “bands” and “cords” are in the second Psalm (ii. 5), as the “rod of iron” is also in Ps. ii. 9.

That Psalm, the second from the beginning of the Psalter, speaks of the heathen raging, and of the people meditating a vain thing; and of the Kings of the Earth rising against God and Christ, and saying, “Let us break their bands asunder, and cast away their cords from us; that is, the bands and cords of their authority. And now, the present Psalm, the second from the end, contains a commission to God’s Saints to execute retribution on the heathen, and to minister correction to the people, and “to bind their Kings in chains, and their Nobles with fetters of iron” doubly, this latter Psalm refers to the former, and is to be explained by it. The bands of God’s laws were broken asunder, and His cords were cast away by Kings of the Earth and rulers, by the heathen and people at the Passover, when Christ was crucified, and they are so treated by all antichristian initiators of such rebellion; but these bands and cords are voluntarily assumed by Kings and Nations of Heathendom, influenced by the grace of the Holy Ghost, given to the world at Pentecost. What a striking contrast there is, therefore, between the second Psalm and the present! Taken
Let every thing that hath breath praise the Lord.

Praise ye the Lord.

Psalms CXLIX. 9. CL.

To execute upon them the judgment written:
This honour have all his saints.

Praise ye the Lord.

† Heb. Hallelu-jah.

† PRAISE ye the Lord.

Praise God in his sanctuary:
Praise him in the firmament of his power.

Praise him for his mighty acts:
Praise him according to his excellent greatness.

Praise him with the sound of the | trumpet:
Praise him with the psaltery and harp.

Praise him with the timbrel and | dance:
Praise him with | stringed instruments and organs.

Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord.

Praise ye the Lord.

together, they contain an epitome of the history of the Church, and of the World.

9. The judgment written That is, the Saints must not perform any act of violence, which may be prompted by any private impulse and passionate transport of personal revenge; but they must act according to the revealed will and to the written word of the Church. Here is another evidence that the words here used by the Psalmist are not to be understood literally, but spiritually.

Not that there might not be circumstances, where Israel might be used as an executioner of God’s judgments, as against the Midianites, and as against the nations of Canaan. But those were special cases, and there the Israelites must wait for a Divine commission, and not exceed it; they must do as it is written. See above, on Gen. xv. 16, and Num. xxxv. 2.

This honor (in all his saints) Here is another proof of the same truth. The work described is one that is to be done by those who are saints, i.e. week and holy.

Lastly, it may be observed, that these Psalms follow after the Pentecostal Psalms (Ps. 145), and may be explained from it. They describe the blessings poured upon the Church of God by the gift of the Holy Ghost on the Day of Pentecost, and the consequent triumph of the Gospel preached to the world by the Apostles, and by their successors, filled by the Holy Spirit.

It would be to overlook the position of these Psalms displaying that glorious consummation—it would be worse than to Judaize Christianity—if, now that we have attained this glorious consummation in the Psalter, we were to interpret these expressions literally (as is done by some Expositors, see their words in Leland), and not, with S. Augustine and other ancient Fathers, as declaring the victories of the Gospel, and the subjugation of the nations by spiritual arms, to the peaceful sway and easy yoke of Christ.

Ps. CL.] The former Psalm, the second from the end of the Psalter, is, as we have seen (see on Ps. cxlix. 6—8), the counterpart and antithesis to the second Psalm from the beginning.

In the second Psalm was the King of the earth breaking God’s bonds under, and casting away His cords from them; and now, in the second from the end, we have seen a prophecy of their submission to those bonds and cords of love, under the gentle influence of the Gospel.

And now, in the last Psalm of all, we see an echo to the first Psalm. The first Psalm began with “Blessed,” and it ended with “Blessed.”—“Blessed are all they that meditate on God’s law and do it.” Such was the theme of the first Psalm; and now the fruit of that blessedness is shown in this Psalm, which begins and ends with Hallelujah.

1. Praise ye the Lord. Praise God] The Lord Jehovah, the God (El), and the God (El Shaddai) is also God (El), the God of Creation, the God of the Universe. Therefore Praise Him, both as JAH, and as El.—in his sanctuary—in the firmament of his power] Because He is Jah, the God of Israel, praise Him in His Sanctuary at Sinai; and praise Him in His Church on earth; and because He is also El, the God of Nature, “praise Him in the firmament of His power;” praise Him in the broad expanse of heaven, where His power and majesty are displayed. Praise Him in His temple of Creation, as well as in the universal Church.

2. Trumpet—cymbals] The various kinds of instruments here specified represent all kinds of musical appliances; and they are all to be united for the purpose of glorifying God. And the whole is summed up with the words, “Let every thing that hath breath (literally, let every breath) praise the Lord.”

This, then, is an appeal to all created beings, to dedicate all their faculties to the glory of God, and to join in one Hallelujah Chorus of praise to Him. “The soul of him who has the wisdom that is of Christ ” (says Origen) “is a musical instrument which combines all these.” Or, as S. Augustine says here, “No kind of faculty is here omitted. All are enlisted in praising God.”

The breath is employed in blowing the trumpet; the fingers are used in striking the strings of the psaltery and the harp; the whole hand is exerted in beating the timbrel; the foot moves in the dance; there are stringed instruments (literally, strings); there is the organ (the yqab, syrinx) composed of many pipes, implying combination, and the cymbals clang upon one another.

Doublet, the meaning of this is, that all the faculties of man,—in body, soul, and spirit,—are to be consecrated to God’s service and glory, and to be ever united in a holy concert of continual praise to Him. “Ye” (says S. Augustine here to his hearers, in words which may be addressed to the whole company of faithful people), “ye are His saints, who are to be united in praising Him; ye yourselves are musical instruments, consecrated to the service and worship of God; ye yourselves are the trumpets and stringed instruments, and high sounding cymbals; ye are all these things, and ye are to be joined together in magnifying Him.” “Let every breath of life praise the Lord.”

The word here used is neshanaq, the word employed in Gen. ii. 7 (cp. Job xxii. 8; 2 Esd. iv. 3), to describe what God breathed into Adam at his creation. This breath came from God at the beginning, and it is to be given back to Him through all eternity, in everlasting Hallelujahs to the Creator, Redeemer, and Sanctifier,—Father, Son, and Holy Ghost,—Three Persons, and One God; to Whom be all glory, praise, and dominion, now and for evermore. Amen.

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INTRODUCTION TO THE PROVERBS.

The present portion of Holy Scripture contains what we may venture to call the trilogy of Solomon. It consists of the Proverbs, Ecclesiastes, and the Song of Solomon, or Canticles, or, as it is called in the Hebrew, the Song of Songs.

These are not arranged according to the chronological dates of their composition. The Song of Solomon was written first, in the spring-time of Solomon’s best and holiest years. The Proverbs were the fruit of his maturer age. Ecclesiastes was his farewell utterance to the world, when he was on the brink of the grave.

But these Books are placed in the order in which they are most profitable to be read. It is necessary for us to practise the moral duties inculcated in the Proverbs, and to be conscious of the utter vanity and worthlessness of all earthly things apart from God, which is the lesson taught in Ecclesiastes, if we are to be qualified to rise to the spiritual aspirations and heavenly joys of the Canticles.

The Book of Proverbs is an inspired work adapted to the circumstances of the times of Solomon. The earlier part of his reign was the golden age of the Hebrew Monarchy. The kingdom then attained its greatest extent. By his fleets in the Red Sea and in the Mediterranean he communicated with Ophir and the East, and with Tarshish or Tartessus and the West. Wealth flowed from all sides into Jerusalem, and strangers flocked to it from all quarters. It became an emporium of commerce. It was also, especially after the building of the Temple, the centre of intellectual light and of religious life to the Hebrew Nation and to the World. Kings and queens resorted to it on pilgrimages of devout curiosity, to hear the wisdom of Solomon, and to pay him the homage of their veneration.

In those happy days, when “Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba;” and when the fair scenery of the Canticles seemed to be a living reality; and when those noble works were executed, which Solomon has celebrated in Ecclesiastes; when stately palaces were reared, and the parks, orchards, vineyards, and gardens were laid out and planted, and irrigated with fresh streams from the pools and lakes which he had formed—then Palestine might seem to have revived the beauties of Paradise.

But these benefits were accompanied with countervailing temptations. Wealth brought luxury in its train. Trade and Commerce ministered allurements to covetousness and fraud. Intercourse with foreign nations familiarized the Hebrew mind with their language, customs, and idolatries. We need not now advert to the mournful proof of the disastrous effects of these influences, even on the Writer of the Proverbs himself, “the beloved of the Lord,” the builder of the Temple, the wisest of men—Solomon.

A fitting opportunity will arise hereafter for commenting on that result, in the Introduction to Ecclesiastes. It is a more pleasing task to observe here, that the Holy Spirit, in inspiring Solomon to write the Book of Proverbs, supplied an antidote for the poison of those influences, and has given to the world in this Book a moral and spiritual Manual, which has its special uses for those who dwell in populous towns and cities, and who are busily engaged in worldly traffic, and are exposed to such temptations as are rife in an age and country like our own, distinguished by commercial enterprise and mechanical skill, and by the production of great works of human

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1 See below, Introduction to Ecclesiastes, pp. 82—90.
2 See below, Introduction to the Song of Solomon, pp. 127, 128.
3 1 Kings iv. 21, 24.
4 See on 1 Kings ix. 29; x. 22.
5 1 Kings iv. 30, 34; x. 1.
6 1 Kings iv. 23.
7 See Eccles ii. 4—6.
8 Jedidah, the name of Solomon, 2 Sam. xii. 25.
INTRODUCTION TO THE PROVERBS.

Industry, in Art, Literature, and Science, and also by religious activity, especially of that kind which aims to give to Religion external dignity and beauty, such as reached its highest pitch in the Temple of Solomon.

In addition to the reasons supplied by the character of his age, Solomon was probably induced by a special motive of a personal kind, to write the Book of Proverbs.

He had one son, Rehoboam. From his position as heir to the throne, and from his own peculiar temperament, Rehoboam was exposed to many temptations. The Book of Proverbs acquires a special interest from these circumstances. It is a gift from the wisest of Kings and Fathers to a son who greatly needed the guidance of such a counsellor. If we may compare an uninspired work with an inspired one, the Proverbs of Solomon were to Rehoboam what the ethical treatise, "De Officiis," of the great Roman Orator, Statesman, and Philosopher, Cicero, was to his son Marcus.

In reading the Book of Proverbs with this view, we shall find that many portions of it, which might otherwise have seemed to be irrelevant and incoherent, become pertinent and connected; and that they also reflect much light on Solomon's history, and on the inner workings of his heart. In composing the Book of Proverbs, Solomon wrote with deeper and stronger emotions, because he wrote from a sense of duty to his son, as well as to his people, and to every age. And this Book has become, under the guidance of Inspiration, a Divine directory, from which all those who are exposed to the temptations of active life, in a restless and luxurious age, may derive the sagae counsels of moral wisdom and parental love sanctified and illumined by the Holy Ghost.

It is worthy of remark, that even our Blessed Lord Himself did not disdain to set His Divine seal on the aphorisms of human prudence—of which, indeed, He, as the Divine Author of Human Nature, is the Fountain and Wellspring. Even when speaking from heaven to Saul, at the gate of Damascus, our glorified Redeemer restrained his fury by a proverb adopted from human experience, which had often been heard within the walls of heathen theatres. The Apostle St. Paul introduces into his great sermon on the Resurrection, in the first Epistle to the Corinthians, a proverb which had been familiarized to Greek ears by the popular writings of an Athenian dramatist.

There is, however, this characteristic difference between the Proverbs of Solomon and all other proverbs in the world.

Other proverbs are like the gatherings up of the wisdom of a nation, in short pithy sentences, which are the results of human experience, or the utterances of human wisdom, caught up and adopted by national consent, and put in circulation by the national will, as the oral currency of national intelligence.

But the Proverbs of Solomon are from a higher source. They are coined in another mint. They are not of the earth, earthly; but they come down from heaven. They are emanations from the pure wellspring of Divine Intelligence. If we may venture to adopt another figure—other proverbs are "jacula prudentiæ"; but Solomon's Proverbs are shafts taken out of God's own quiver, and discharged from the Divine bow. Or, to use Solomon's own comparison, they are as goads handled, and as nails fastened, by "masters of assemblies;" and they are all given forth from the hand of "One Shepherd"—even of the Divine Shepherd Himself.

The Proverbs of Solomon come from above, and they also look upward. They teach that all True Wisdom is the gift of God, and is grounded on the fear of the Lord. They dwell with the strongest emphasis on the necessity of careful vigilance over the heart which is manifest only to God; and on the right government of the tongue whose sins are rarely punished by human laws; and on the duty of acting, in all the daily business and social intercourse of life, with an eye steadily fixed on the throne of God, and with habitual reference to the only unerring standard of human practice—His Will and Word.

In this respect the Book of Proverbs prepared the way for the preaching of the Gospel; and

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1 Cicero de Officiis, i. 1.
2 This observation applies also, and with still greater force, to Solomon's other work, Ecclesiastes. See Introduction to it, below, pp. 84—87.
3 See below, on Acts xxvi. 14.
4 Menander; Cor. xv. 33. It may also be conjectured, that the Apostle St. Peter is quoting from a Greek comedian, in 2 Pet. ii. 22, and that two lost Greek lampshes may be recovered from the Apostle's words, as follows:—
5 In the words even of a heathen satirist, in a voluptuous and sensual age, there is a remarkable appreciation of the essential difference between earthy proverbs, which are the offspring of human experience and prudence, and divine oracles which come down from heaven—ο εαυτος δερδαστη γραφα εσελεραν. (Journal xi. 27).
6 See below, on Eccles. xi. 11.
7 See Prov. i. 7; ix. 10.
8 This is well expressed by S. Basil, in his Preface to his commentary on the Book of Proverbs, which is called by him παθητικα ςυνω και παθητικα πανοραμα, και δια θεοκρατια βλοα. Cp. Stuweb. Prop., Evangelica, xi. 4.
INTRODUCTION TO THE PROVERBS.

we recognize in it an anticipation of the Apostolic precepts concerning all domestic and social relations, "Whatsoever ye do, do it heartily, as unto the Lord." This is not all. The Book before us is called in our Version, "The Proverbs of Solomon." But this title hardly serves to give an adequate view of its design.

The Hebrew word rendered Proverb, is mashal. This word properly signifies a similitude or parable; and it is often rendered parable in our Authorized Version, even in the Book of Proverbs itself*. Especially it is to be noted, that this word mashal is used and is translated parable at the beginning of that memorable historical Psalm—the seventy-eighth Psalm—which teaches that the History of the Israelites is not only literally true, but is also a parable; that is, as St. Paul declares, it is a similitude and "figure of us"—a typical and prophetical foreshadowing of our history under the Christian Dispensation.

This word of the Psalmist is taken up by the Evangelist St. Matthew, in that great chapter of divine Parables, the thirteenth, where he says that Christ, in speaking by Parables, fulfilled the prophetic words of that Psalm, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Accordingly we find that Solomon himself describes his own Proverbs or Parables as intricate enigmas and dark sayings*. Thus, by a consideration of the proper meaning of this word mashal, used in the title of this Book, and set at the beginning of the Book itself and of its constituent parts, and by reflecting on the use made of it in the Gospels, we are led to recognize in the Proverbs or Parables of Solomon, not only moral apothegms for practical use in daily life, but to ponder deeply upon them as having also a typical character and inner spiritual significance, concerning heavenly doctrines of supernatural Truth; and as preparing the way for the Evangelical teaching of the Divine Solomon, Jesus Christ, in parables, on the mysteries of the kingdom of heaven.

This view of the Book of Proverbs or Parables, which seems to have been much dimmed and obscured in later days, was familiar to all ancient Christian Expositors, and pervades all their interpretation of this Book.

Thus, for example. S. Jerome says**, "The Book of Proverbs does not merely contain plain precepts, as the simple-minded imagine; but, as gold is to be searched for in the earth, as the kernel lies concealed in the nut, and as chestnuts are enclosed in a shaggy husk, so the hidden fruit in this Book is to be carefully sought for, and the divine sense is to be diligently explored. Solomon, who excelled all men in wisdom, composed Proverbs and Parables, which exhibit one thing on the external surface, and contain other things in the inner marrow." The Gospels themselves teach us to look for an inner sense as well as for an outward sound in the Book of Proverbs. Christ Himself is said to have spoken in Proverbs, or Parables, to the multitude; and when He was alone, to have expounded all things in private to His disciples.**

An ancient Expositor of the Eastern Church, who recounts the opinions of S. Chrysostom and S. Basil, thus writes**: "The Proverbs of Solomon are called Parables, by a Greek word, and in Latin they may be called Similitudes. This title was given them by Solomon himself, in order that we may know what that they says in them is not to be interpreted merely according to the letter, but that it has a deeper meaning. In this Book, Solomon is a type of Christ Himself speaking to the multitudes in Parables. Solomon, by his name, and by the peaceful estate of his kingdom, prefurred the eternal monarchy of Christ, concerning Whom it is written, 'Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his

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1 See Col. iii. 23. Eph. v. 22; vi. 1—7. St. Paul repeats the adobable Name, "the Lord," in the same manner as it is reiterated by Solomon in the Proverbs.
2 The title of the Book is Mishle Shelomech, which is rightly rendered "Parabola Solomonii" in the Vulgate.
3 Always in the history of Balaam, Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23, he took up his parable; Job xxvii. 1; xxviii. 1. Ps. xlix. 14. Ezek. xvi. 2; xx. 49; xxxiv. 3. Mic. ii. 4. Hab. ii. 6. And the cognate verb mishal, is rendered to speak a parable, Ezek. xii. 2, and in niphal, to be like, Ps. xvi. 1; xlix. 20; Isa. xiii. 15; and in hiphil to compare Isa. xli. 5; and in hiph'al, to become like, Job. xxx. 19.
4 Prov. xxvii. 7. See below, on 1 Cor. x. 6. 11. See above, on Ps. lxvii. 2. See on Prov. i. 6. See I. 16; x. 1; xxvii. 1. Cp. Eccles. xii. 9.
5 In Eccles. c. xii.

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INTEODUCTION

It is that Similar iv. * 17 upon See " and look which believe ye, His ancient Wisdom, "unto said enabled and as warning them of the calamities which will overtake those who neglect her overtures, and as declaring the future blessedness of all who attend to her exhortations. It is declared also, that the Lord by Wisdom founded the earth; that Wisdom is from everlasting, and was with the Lord at the Beginning before the Creation, and took part with Him in the formation of the world; that Wisdom is the source of all authority to kings and rulers, and the Giver of all good.

Further, it is affirmed that Wisdom has built her house on seven pillars, and has killed her sacrifices, and has mingled her wine, and has furnished her table, and invites all to her banquet.

The question is not,—What was in Solomon's own mind, and what was perceived by his own personal consciousness when he was inspired by the Holy Ghost to indulge this sublime and wonderful apostrophe? but the question rather is, What was in the mind of the Holy Ghost Himself when He enabled and inspired Solomon to write it? and the question also is, What the Holy Spirit designed to reveal thereby to us, and what meaning He intended to be given to these words by us, of whom it is said by Christ in the Gospel, in that chapter already referred to, which contains His Divine Parables, “Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men and many kings, have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

We need not suppose that Solomon's vision extended to the horizon of the spiritual significance of many of the Proverbs or Parables which the Holy Spirit delivered by his mouth. We may rather believe that he inquired within himself what their significance was. Indeed, the Apostle St. Peter expressly declares that the Prophets of old, who prophesied of the grace of the Gospel, “inquired and searched diligently” of the salvation by Christ; and that they searched “what the Spirit of Christ, which was in them, did signify,” and that it was revealed to the Prophets, that they did not minister unto themselves, but unto us, the things which are now reported unto us by them that have preached the Gospel unto us with the Holy Ghost sent down from heaven; which things the Angels desire to look into.

The words of Solomon in the Proverbs are to be explained by those of Jesus Christ, Solomon's Divine Antitype, in the Gospel.

This principle of interpretation was asserted with an unhesitating and unanimous voice, in ancient times, by the Church Universal, to which Christ promised His presence and the guidance of His Spirit. All the earliest Expositors of the Proverbs recognized in the character and offices of Wisdom, as portrayed in the Proverbs, a picture of the Second Person of the Ever-blessed Trinity, Who is called in the Gospel the Wisdom of God, and who is designated by St. Paul as the “Power of God, and the Wisdom of God.” They affirmed unanimously that the Holy Spirit in the New Testament teaches us, that when He Himself inspired Solomon to describe the nature and offices of

1 Is. ix. 7.
2 Similar words are found also in the commentary of Solomon, a Bishop in the West in the fifth century (Bibl. Patr. Max. viii. 401), and at the commencement of the exposition of our own Vernacular Bede on the Proverbs, or Parables, as he calls them. He thus speaks:—“Notandum autem, quod vulgata editio pro Paralobis, qua Hebraeis Missa (read Mishle) vocantur, paralobis, id est, proverbia diet. Sed nec ipsum nomen abhorret a vero. Quae enim paralobis recte nuncupatur, quia occulte sunt, possunt non incoerentia etiam paralobis vocari; quia talia sunt quae merito sepulcris in ore colloquientium versari ac memoriam debent retineri. Nam et proverbia plerumque tam obscurum dicuntur, ut non immerito eadem possint etiam paraloborum nomine notari, Domino attestante. Qui aut. Hee in proverbias locutus sum vobis. Venit hora cum jam non in proverbios loquar vobis, sed palam de Patre amantibus vobis” (John xvi. 25). Lord Bacon says (Adv. of Learning, i. p. 50). “In the person of Solomon the King, we see the gift or endowment of wisdom and learning, by virtue of which grant or donation of God, Solomon became enabled to write those excellent Parables, or aphorisms, concerning divine and moral philosophy.”

It is the appreciation of this truth, that the Proverbs are also Parables, which gives to the ancient expositions of the Book of Proverbs a decided superiority over most modern commentaries on it. The modern commentators have shed much light upon the literal meaning of it; but, with scarcely any exception, they have neglected the spiritual sense. In this respect, the commentary of such an Expositor as Bede (whose work is derived in great measure from S. Augustine and S. Gregory the Great, see xxx. 39, xxx. 17. 23. 24), however inferior in philological erudition, is more instructive and elevating to the heart and soul of the reader, than almost all that has been written upon this Book in recent times.

3 Consisting of the first nine chapters.
4 See iii. 18; vi. 8; vii. 1; viii. 17; ix. 20, 21; viii. 1—12.
5 i. 21—23. See also iii. 35; iv. 5—13; viii. 32—36.
6 iii. 19.
7 See viii. 22—31.
8 viii. 15.
9 viii. 13—21.
10 ix. 1—5.
11 2 Cor. i. 24. 12 2 Cor. iii. 16. 17.
14 1 Pet. i. 10—12.
15 See notes on i. 20, and on chapters vii. and viii.
17 1 Cor. i. 24. Cp. Col. ii. 3.
INTRODUCTION TO THE PROVERBS.

Wisdom in the Proverbs, he was describing the nature and office of Christ the Son of God from eternity, by Whom He made the worlds, and Who has all power in heaven and earth, and Who has built His Church on its seven pillars, that is, on a perfect and immovable foundation of universal extent and duration, and has endowed it with the sevenfold fulness of the graces of the Holy Spirit, and Who sends forth His Ministers into all the world to invite all to His table, to feast on the spiritual banquet which He has prepared for them in His Word and Sacraments, which derive all their saving virtue and efficacy from the Sacrifice He has offered of Himself, and Who promises eternal and infinite bliss to all who listen to His voice, and obey His laws.

This exposition was accepted by all in ancient times, even by Arianism itself.

We may here remark, that this view of the spiritual meaning of the Proverbs or Parables of Solomon enables us to form a more correct estimate than is often made, of the extent and character of Solomon's wisdom. Some would so limit God's grant to him as to restrain it to practical knowledge and prudence in matters physical, political, economical, or judicial. But though it doubtless included such endowments, and though we do not presume to affirm that Solomon himself had a clear and explicit perception of the mysteries hidden in his own inspired utterances, yet God, Who gives without stint or grudging to those who pray to Him for wisdom, vouchsafed to signify His approval of Solomon's prayer at Gibeon, by granting to him not only practical intelligence and discretion, but by making him to be a recipient, keeper, and dispenser of spiritual truths to all future generations concerning divine mysteries.

This was pre-eminently the case in Solomon's marvellous work, the Canticles, or Song of Songs, commonly called the Song of Solomon, which seems to have been the production of his intellect when in the full enjoyment of vernal youth, love, and joy, of spiritual freshness, health and purity, as yet unstained, unsoiled, and unenfeebled by worldliness and sensuality.

But we must pass on to observe, that as in Solomon's delineation of Wisdom in the Book of Proverbs we recognized Christ, so in the portraiture of the Strange Woman, who is set in striking contrast to Wisdom in this Book, we must learn to see something more than at first meets the eye.

Doubtless we must hold fast the literal interpretation, and must strenuously contend for it. We must see there a solemn warning against those sins of impurity which are rife in an age of wealth and luxury, like that of Solomon, and which cannot be successfully resisted and counteracted by the fascinating influences of Literature, Science, and Art, as is evident from the dark picture of human society in the golden age of human intelligence, which St. Paul has presented to us in the beginning of his Epistle to the Romans; and which, though they may be veiled by the specious drapery of graceful allusions, are no less deadly on that account, but rather are more insidious and deceitful, and lead to unutterable shame and perdition of body and soul.

This is declared in solemn tones by the Holy Spirit in the Book of Proverbs.

But the Book of Proverbs is also a Book of Parables.

This is its proper title. And, as in the beautiful portraiture of Wisdom, drawn by the hand of the Holy Spirit, we behold the glorious countenance, and hear the gracious invitations, of the Eternal Son of God, becoming Incarnate for our sakes, and inviting all to His house and table to partake of His spiritual food; so, in the gaudy and garish attire and alluring cozenage of the Strange Woman, we may see a representation in detail of these arts with which the Teachers of unsound doctrine, repugnant to the Truth of Christ, endeavour to charm, captivate, and ensnare unwary souls, and to steal them away from Him. There is a Harlotry of the Intellect, there is an Adultery of the Soul; and this Harlotry and Adultery are not less dangerous and deadly than the grossest sins and foulest abominations. Indeed they are more perilous, because they present themselves in a more specious and attractive form. They claim to themselves the prerogative of intellectual liberty in the "free handling of Holy Scripture." They assume to themselves the high-sounding titles of Christian Toleration and Christian Charity. Yet they are most cruel and most unmerciful. They draw away the Soul from its allegiance to Christ, Who purchased it with His own Blood, and Whose service is perfect freedom, and they enslave it as a miserable victim of their own arbitrary caprices, by entangling it in the snares of heretical dogmas, alien to the purity of the Gospel, and to the teaching of the Church of God.

The Holy Spirit warns those who practise such arts as these, that, though they may be exempt

1 John i. 1, 2. Heb. i. 1, 2.
2 The number seven, it is well known, is the Scriptural symbol of completeness. See below, on Prov. ix. 1.
3 For further corroboration in detail of these statements, the reader is referred to the notes below, on chapters viii. and ix.
4 See below, on viii. 2.
5 See above, on 1 Kings iii. 9.
6 James i. 5, 6.
7 See below, the Introduction to the Canticles, pp. 121—5.
8 See ii. 16—18; v. 3—14; vi. 24—32; vii. 6—27.
from the temptations of carnal lusts, and not be enthralled by them; and though, perhaps, they may therefore exult in their freedom, and look with complacency on their own intellectual and spiritual condition, yet they are slaves of Sin and Satan, and are not less guilty in God’s sight than they who defile their bodies, which are members of Christ, and temples of the Holy Ghost.

Such is the warning which the Holy Spirit utters in the earlier chapters of the Book of Proverbs, where He describes the character and practices of the Strange Woman.

The Book of Proverbs opens with this contrast of pure doctrine and heretical teaching, and it closes with a description, presenting a beautiful contrast to the picture of the Strange Woman, both in its literal and spiritual sense.

The “Virtuous Woman” of the last chapter of the Book of Proverbs is the antithetical counterpart of the “Strange Woman” in the first portion of the Book.

Doubtless the description of the Virtuous Woman is to be interpreted literally, as a divinely inspired delineation of that best gift of God to man in this earthly vale of tears—a faithful and loving wife. But it is also a Parable; and we need not hesitate to say, that of all the representations that have ever been displayed of the offices and work of the True Church of God in the world, none is more lovely and true than that which is exhibited in that divine portraiture of the Virtuous Woman, which has been drawn by the hand of the Holy Ghost in the last chapter of this Book.

This was the interpretation given by ancient Expositors to that description, and it is hoped that the reader may not regret to see that interpretation revived in the following commentary.

With regard to the arrangement and structure of the Book of Proverbs, it may be observed that ancient Interpreters divided it into five Parts, like the Books of Moses and the Psalms. The First Part or Book, which is introductory to the rest, consists of chaps. i.—ix. inclusive. The Second Part extends from chap. x. to xxiv. inclusive. The Third Part of it is composed of Proverbs of Solomon copied out and added “by the men of Hezekiah,” and comprises chaps. xxv.—xxxix. The Fourth Part contains the words of Agur—probably a symbolical name of Solomon—and is formed of chap. xxx. The Last Part is chap. xxxi., the words of King Lemuel, probably another symbolical title of Solomon himself.

These five Parts of the Proverbs are not thrown together promiscuously, loosely and incoherently, but they have their special characteristics and peculiar organization.

In the First Part (chaps. i.—ix.) most of the verses consist of two synonyms, or synthetical and cumulative members, harmonizing with one another in sense, as

To know wisdom and instruction,
To perceive the words of understanding;
To give subtilty to the simple,
To the young man knowledge and discretion.

The sentences of this portion of the Book are longer and more rhetorical than those in the other, as might be expected in a hortatory proem or exordium, such as this portion is.

The Second Part (chaps. x.—xxiv.) consists of three subdivisions;

The first subdivision, containing chapters x.—xv., is composed mainly of antithetical parallelisms, each forming an independent sentence, as for example—
A wise son maketh a glad father,
But a foolish son is the heaviness of his mother.
Treasures of wickedness profit nothing,
But righteousness delivereth from death.

The second subdivision, containing chaps. xvi.—xxii. 16, consists mainly either of complete sentences or of synthetical parallelisms: for example—
The preparation of the heart in man,
And the answer of the tongue, is from the Lord.
The Lord hath made all things for Himself,
Yea, even the wicked for the day of evil.

The third subdivision, containing chaps. xxiii. 17.—xxiv., begins with a new exhortation, and contains a series of Proverbs, generally synthetical, which are usually supported by some reason adduced on their behalf; as for example—

1 Cor. vi. 15. 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.
2 See notes below, on ii. 16, 17, and on v. 3; vii. 5—26, and Prolim. Note to chap. viii., and note on ix. 17.
3 See Intro, to Psalms, pp. iv—ix.
4 See the notes to chaps. xxx., xxxi.
INTRODUCTION TO THE PROVERBS.

Bow down thine ear, and hear the words of the wise,
And apply thine heart unto knowledge;
For it is a pleasant thing if thou keep them within thee,
They shall withal be fitted to thy lips.
Rob not the poor because he is poor,
Neither oppress the afflicted in the gate;
For the Lord will plead their cause,
And spoil the soul of those that spoiled them.

The imperative or prohibitory formula predominates in this subdivision.
The Third Part (chaps. xxv.—xxix., being the Proverbs of Solomon appended by the men of Hezekiah) consists mainly of single Proverbs which are completed in one verse, and contains a series of similes, such as follow:—

A word fitly spoken
Is like apples of gold in pictures of silver.
As an earring of gold and an ornament of fine gold,
So is a wise reprover upon an obedient ear.

The paragraphs in chapter xxvii. 23—27, at the end of this series, afford a remarkable instance of an extended simile, one member of which is left to be supplied by the reader. It resembles an allegory1. This portion is followed, in chapters xxviii., xxix., by a series of parallelisms which are mainly antithetical, and are blended with Proverbs forming in themselves a complete separate sentence. For example,
The wicked flee when no man pursueth,
But the righteous are bold as a lion.
A poor man that oppresseth the poor
Is like a sweeping rain which leaveth no food.
They that forsake the law praise the wicked,
But such as keep the law contend with them.
He that by usury and unjust gain increaseth his substance,
He shall gather it for him that hath pity on the poor.

It may be observed also, that in Part the Second more is said concerning the prerogatives of a King, but in Part the Third we hear more of his difficulties and of his duties2.

In the Fourth Part (the words of Agur, chapter xxx.), all the Proverbs are synthetical.

This portion is eminently symbolical, as will be seen in the notes upon it.

In the Fifth Part also (the words of King Lemuel, chapter xxxi.), all the Proverbs are synthetical, and they close with a series of acrostics (vv. 10—31) describing the Virtuous Woman, the symbolical type of the Church of God.

A further evidence that the Book of Proverbs is not an ill-digested congeries of unconnected elements (as some have imagined), is supplied by the fact that many of the Proverbs are linked together by catchwords, in the same manner as the Psalms3.

It has been alleged, that the Book of Proverbs, and even those portions of it which bear Solomon's name4, could not have been put together by Solomon himself, or by any single author, because some repetitions are found in them5. But this allegation does not seem of much weight. These repetitions are not tautologous. And even if they were, they may have been designed to impress what is repeated, as of more weight; as is done by our Lord Himself in the Gospels6. He often repeats the words, "He that hath ears to hear, let him hear." He repeats three times in the space of five verses the words, "Their worm dieth not, and the fire is not quenched7." The adverb Verily is always repeated in His sayings in the Gospel of St. John. He repeats in each of the seven Epistles of the Apocalypse the words, "He that hath an ear, let him hear what the Spirit saith unto the Churches8."

Other objections to the genuineness of the Book, or of portions of it, are so arbitrary that they

1 See the notes on that passage.
2 Compare in Part II. chap. xiv. 35; xvi. 15; xix. 12; xx. 2; xxii. 11; xii. 11, with Part III. chap. xxv. 2—4; xxvii. 2. 3. 15. 16; xxix. 12.
3 See Introduction to Psalms, p. iv.; and as to the Proverbs, see below, Prelim. Note to Prov. i.
4 Chaps. i.—ix.; x.—xxiv.
5 Compare x. 1 with xv. 20; x. 2 with xi. 4; x. 15 with xviii. 11; xiv. 12 with xvi. 25; xxi. 9 with xxi. 19. See Bertheau, Einleitung. xxiv. and xxv. On the other side, see Hävernick, Einleitung, p. 466.
6 Mark ix. 44. 46. 48, and in the great chapter of Parables, Matt. xiii. 9. 43. Cp. xli. 15. Mark iv. 9. 23.
7 Mark ix. 44—48.
8 See below, on Rev. ii. 1, p. 172, where another similar repetition in each of those Apocalyptic Epistles is noticed.
INTRODUCTION TO THE PROVERBS.

do not seem to be entitled to serious consideration, especially as in the judgment of most Biblical critics, they have led to no settled result.

The principal Commentaries on the Proverbs are, among the Fathers, S. Basil (in principium Proverbiorum II. i. 136); Salonius, Bishop of Vienne (in Bib. Pat. Max. viii. 401); Bede, Honorius, Presbyter of Autun (in Bib. Pat. Max. xx. 1140); Melanchthon, Mercer, Corn. A Lapide, Geier, Hammond, Bossuet, C. B. Michaelis, 1720; Albert Schultens, 1748; Umbreil, 1826; Rosenmüller, 1820; Hodson, 1788; Holmen, 1819; Bridges, 1850; M. Stuart, 1852; Ewald (Spruche Solomo's, Göttingen, 1837, 1—44); Bertheau (Leipzig, 1847); Hitzig (Zurich, 1858); Vaehinger (Stuttgart, 1857; cp. Davidson, Int. ii. pp. 325—340); Wright (Bib. Dict. ii. 946—951).

1 If the reader desires to examine them, he may see them in Ewald, Spruche Solomo's, Göttingen, 1837, 1—44; Bertheau, Leipzig, 1847; Hitzig, Zurich, 1858; Vaehinger, Stuttgart, 1857. Cp. Davidson, Int. ii. pp. 325—340; Wright, Bibl. Dict. ii. 946—951.

THE PROVERBS.

I. 1 THE Proverbs of Solomon the son of David, king of Israel;
2 To know wisdom and instruction;
To perceive the words of understanding;

Preliminary Note to Chapters I.—IX.
Each Book of Scripture is connected with that which precedes it. The Proverbs are built upon the Psalms. "Solomon the son of David, the king of Israel," treads in the steps of his father David. The Psalter consists of Five Parts, or Five Books; so does the Book of Proverbs. The First Book of the Psalms, which is due mainly, if not wholly, to David (see Introduction to Psalms, and prelim. note to Ps. i.), is introduced by a Prologue in the First and Second Psalms, which describes the two ways of the two classes of men into which the World is divided, that of the ungodly (Heb. reshabaim), and that of the righteous (Heb. tsaddikim), and the diverse characters of the two classes,—the one meditating on the Law of the Lord (Ps. i. 2), the other meditating vanity (see Ps. ii. 1), and breaking the bands of God's law, and casting away His cords from them (Ps. ii. 3.), and the opposite ends of these two ways.

Precisely the same process is adopted in the Proverbs by Solomon, who is here, as S. Hippiolus observes, the type of Christ, the true Prince of Peace, and who leads our steps into "the way of peace.

The Prologue prefixed to the Book of Proverbs consists of chapters i.—ix., which have been well compared to a beautiful portico or vestibule, leading into a noble palace; and it will be found that this Prologue is connected with the Prologue of the Psalter by certain catchwords, which recur in it, and prepare the way for the main body of the Book of the Proverbs, which is comprised in chapters x.—xxiv.

These catchwords are the following:—
(1) way (Heb. derec), occurring in Psalms i. 6; ii. 12; and recurring in Proverbs i. 15, 31; ii. 8, 12, 19, 29; iii. 6, 17, 23, 31; iv. 11, 14, 19, 26; and about fifty times more in chapters x.—xxiv.
(2) wicked (Heb. rash), occurring in Psalms i. 1, 4, 5, 6; and recurring in Proverbs i. 22; iii. 29; iv. 14, 19; v. 22; ix. 7; and about sixty times in Prov. x.—xxiv.
(3) righteous (Heb. tsaddik), occurring in Psalms i. 5, 6; and recurring in Proverbs ii. 20; iii. 33; iv. 18; ix. 9; and about fifty times in chapters x.—xxiv.
(4) sorrowful, or sorrower (Heb. lata), occurring in Psalms i. 1; recurring in Proverbs i. 22; iii. 34; ix. 7, 8; and about ten times in Prov. x.—xxiv.
(5) counsell (Heb. etzah), Psalm i. 1; Proverbs i. 25. 30.
(6) zimmere (Heb. chattaiim), Psalm i. 1; Proverbs i. 10.

On this subject compare note below on xi. 28—31.
By these words the Book of "Proverbs of Solomon the son of David," is linked on to the Psalms of David, and continues the work commenced therein.

Besides this, we recognize in the Book of Proverbs a continuity of working of the same prophetic Spirit which animates the Psalms.
In the second Psalm, Christ is described as speaking and declaring God's decrees, and as claiming homage from all (Ps. ii. 7.)

Similarly in Proverbs i. 20, Wisdom is represented as crying without, and lifting up her voice to the world, and saying (c. 20), "Turn you at my reproach: behold I will pour out my Spirit unto you, I will make known my words unto you."

Compare our Lord's words, John vii. 37, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. . . . This spake He of the Spirit which they that believe on Him should receive."

Similarly, in the Prologue to the Psalms, the Wicked are represented as rejecting God's counsel and rebelling against Him, and God is introduced as laughing them to scorn and as having them in derision (Ps. ii. 4), and as scattering them like chaff before the wind (v. 4). And the same imagery and language are adopted in the Prologue of the Proverbs, where Wisdom says (I. 24—27), "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh as desolation, and your destruction cometh as a whirlwind."

In the Prologue to the Psalms, as we are assured by the Holy Spirit in the New Testament, there is a prophecy of the rebellion of the Roders of this world against Christ (Acts iv. 25, 26; cp. Acts xiii. 33. Heb. i. 5; v. 5; which apply Ps. ii. 7 to Christ). And, we may ask, can any Christian read the first chapter of the Proverbs without lifting up his heart to Christ, and seeing Him there? Certainly in the holiest times of Christendom no one ever did so. All the best ancient Christian Expositors recognized in rv. 11.16 a prophecy of the conspiracy of the Jews against Him, and in rv. 18, 19 they saw a prediction of the ruin which the conspirators thus entailed upon themselves. In the words of Wisdom, which follow, declaring that this ruin is a consequence of their infatuation, we seem to hear a prelude to the voice of Christ Himself, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38. Luke xiii. 41, 42).

In claiming this prophetic character for the Book of Proverbs, we do not presume to affirm that the Christian significance of these sayings was clearly and explicitly manifest to Solomon himself; but we believe that the Holy Spirit, who is the Author of the Book of Proverbs, and spoke by Solomon in this portion of Holy Scripture, intended us, who possess His words in the New Testament, to interpret the Proverbs by means of the light which He Himself has vouchsafed to us in the Gospel. In no other Book of the Old Testament is it more needful to bear in mind the golden rule of the Apostle St. Peter for the interpretation of ancient prophecy, "the Prophets inquired and searched diligently concerning the salvation that is in the Gospel; and they "prophesied of the grace that should come unto us," and they searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow;" and "it was revealed to the ancient prophets, that not unto themselves, but unto us they did minister the things which are now reported unto us by them that have preached the Gospel unto us with the Holy Ghost sent down from heaven" (1 Pet. i. 10—12). The Holy Spirit wrote in the Proverbs many things which were like mysterious hieroglyphics even to Solomon himself, but have now been deciphered for us by the same Holy Spirit, and are gilded with a heavenly light shed upon them from the glorious Gospel of Jesus Christ.
The uses of this Book.

PROVERBS I. 3—8.

What is true Wisdom.

b ch. 2. 1, 9.
† Heb. equites.
\$ ch. 9. 4.
\$ Or, advancement.
\$ ch. 9. 9.
\$ Or, an eloquent speech.
\$ Ps. 78. 2.

3 To receive the instruction of wisdom,
Justice, and judgment, and \( \dagger \) equity;
4 To give subtilty to the \( \dagger \) simple,
To the young man knowledge and \( \| \) discretion;
5 A wise man will hear, and will increase learning;
And a man of understanding shall attain unto wise counsels:
6 To understand a proverb, and \( \| \) the interpretation;
The words of the wise, and their \( \dagger \) sayings.

5. will increase learning] Or, he will add knowledge, literally, what is received, and also given to others (iv. 2. Gesen. 142).


— interpretation] Rather, an enigma or intricate saying; Heb. melihath, from lats, to be knotted together (Schleusner, *Eurait*), it is here rendered "dark saying" by Sept.

— sayings] Literally, twisted speeches. See Judg. xiv. 12. Genesis. 273. 430. These words in the preamble sufficiently express that the Book of Proverbs contains deep spiritual mysteries. An ancient writer thus describes it:— "The Book of Proverbs does not, as the simple suppose, contain mere plain precepts; but as gold is to be sought for in earth, and the kernel larks in the nut, and chestnuts are inclosed in a shaggy bark, so the hidden fruit is to be searched for, and the divine sense to be diligently explored. Solomon, who owns sapientiae prævertit, proverbia et parabolas compost, alit habentex in medullâ, alit in superficie pollicentes. Proverbia quippe non hodie sonare (tantum) quoddam scriptum est, in Evangelis elocuerunt, quod Dominus in parabolis et proverbis sit iugatus, secreto atque Apostolis dissolventi ea." (S. Jerome in Ecclesiast., c. 12.)

The fear of the Lord is the beginning of knowledge:
But fools despise wisdom and instruction.
8 My son, hear the instruction of thy father,
And forsake not the law of thy mother:

CHAP. I. 1. proverbs.] Or proverbial parables. The Hebrew word mothshal, here rendered proverbs, is derived from mothshalah, to make known, and properly signifies a similitude (cp. *Gesen*. 517. *Eurait*, 851). It is therefore rendered parable. Num. xxviii. 7; xxvii. 7, and below, xxvi. 7. 9, and Job xvii. 1; xxix. 1, and proverbs in Num. xxvii. 27. Deut. xxvii. 37. 1 Sam. x. 12; xxiv. 13. The word is here rendered parables by Aquila and Pagninus.

The word mothshal (plur. const. mothshal), as applied to the Book of Proverbs, has a profound significance. It intimates that the "Proverbs of Solomon" consist of the parabolical teaching of spiritual wisdom that in order to understand it aright, we are not to content ourselves with the letter (or it will seem to us an earthly book, and not, as it is, a heavenly), but must endeavour to penetrate into the spirit of it. The Book of Proverbs or Parables is preparatory to the characteristic teaching—the teaching by Parables—of the Divine Solomon, Jesus Christ. See below, viii., Prefin. Note, and above, Introduction to this Book.

— of the son of David, king of Israel] In all the respects Solomon was a type of Christ, the true Solomon or Peaceable, the promised Son of David, and the King of the all true Israelites: and in this Book of Proverbs or Parables we have a preparation for the Gospel of Christ (S. Hippolytus, in Caten. p. 5).

2. [Proverbs.] Heb. mothshal. See below, on r. 20.

— instruction] Heb. mosar; either from asar, to bind (*Gesen* 68), or yasar, to correct, to chastise (*Gesen*. 534. 457). Cp. r. 8; ili. 11; iv. 1; vii. 22; xv. 5, 10; xxvii. 13. Job iv. 17; the latter seems the preferable etymology. The word occurs about thirty times in the Proverbs.

— understanding] Heb. binaah, discernment, from bin, to distinguish, an inferior faculty to wisdom. See on xvi. 16.

3. Justice, and judgment, and equity] For which Solomon had prayed to God at Gibeon (1 Kings iii. 9. Cp. 1 Chron. xxix. 19, and on Ps. cxxvii. 2).

4. subtilly] Heb. orah, from aram, to uncover, to detect; rendered wisdom and prudence in xii. 12.

— to the simple, to the young man knowledge] The simple (Heb. pethi), a word of frequent occurrence in the Proverbs. See re. 22. 32; vii. 7; vii. 5; ix. 4; xiv. 15, 18; xiv. 25; xxi. 11; xxvii. 3; xii. 12. It occurs twice in the Psalms, xiv. 7; xxv. 6; xxi. 10, and once in Ezekiel, xiv. 29; but in none of the New Testament. It signifies a credulous person, easily deceived. Cp. Heb. and pateo (*Gesen*. 696. 697).

Doubtless, Solomon's son, Rehoboam, was in this mind, when he wrote the Book of Proverbs, and it was designed primarily for his benefit. There are many passages in it which specially refer to him. Rehoboam was an infant when Solomon came to the throne; and he was rather more than forty years of age when he succeeded Solomon his father. See above, on 1 Kings xi. 43, where some remarks are made on the infantile vacillation, arbitrary caprice, dissolute libertinism, and vicious profligacy of his character. Cp. 1 Kings xiv. 21. 2 Chron. xi. 18—22.

The Book of Proverbs was probably written in the interval between the fifteenth and thirty years of Solomon's reign; certainly, it was composed before he had been beguiled by his strange wives into idolatry in his old age. See on 1 Kings xi. 1—6.
My son, resist

PROVERBS I. 9—19.

the allurements of sinners.

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.  
10 My son, if sinners entice thee, consent thou not.  
11 If they say, Come with us, let us lay wait for blood; Let us lurk privily for the innocent without cause:  
12 Let us swell them up alive as the grave; And whole, as those that go down into the pit:  
13 We shall find all precious substance, We shall fill our houses with spoil:  
14 Cast in thy lot among us;  
Let us all have one purse:  
15 My son, walk not thou in the way with them:  
Refrain thy foot from their path:  
16 For their feet run to evil, And make haste to shed blood.  
17 Surely in vain the net is spread,  In the sight of any bird.  
18 And they lay wait for their own blood: They lurk privily for their own lives.  
19 So are the ways of every one that is greedy of gain; Which taketh away the life of the owners thereof.  

They part My garments among them, and cast lots upon My vesture" (Ps. xxii. 18. Cp. Matt. xxvii. 55).  
15. walk not thou in the way with them] Compare again the Prologue to the Psalms, "Blessed is the man that walketh not in the counsel of the ungodly (reshaim), nor standeth in the way (gereach) of sinners (chatzaim), the same words as here.  
The two diverse ways of God and the Word—of the righteous and of sinners, and the two diverse ends of those two ways, are the subject of both Prologues, that of the Psalms (Ps. 1 and 111), and of the Proverbs (chs. i.—ix.). The former Prologue is expanded in the latter, and branches out into the following chapters, x.—xxiv., which form the main body of this Book.  
17. Surely is vain the net is spread in the sight of any bird] Literally, in the sight of any creature that is owner of a wing by which it may fly away and escape from the fowler.  
Observe the phrase rendered, owner of a wing. Cp. Eccles. x. 20. The Hebrew for owner in both these places is haal, a remarkable word, used often in this sense in the Book of Proverbs, see v. 19; iii. 27; xvi. 22; xvii. 8; xviii. 9; and note on xxii. 24 (owner of rage); and xxii. 3; xxiv. 8; xxix. 22. In four places it is used in the sense of husband, xii. 4; xxxii. 11. 23. 28. Cp. Gen. 68.  
It is observable that the word haal is also used in this sense seven times in Ecclesiastes, v. 2. 19; vii. 12; viii. 8; x. 11. 29; xii. 11, whence an argument may be derived for the identity of the authorship of Ecclesiastes and Proverbs.  
The sense of this proverb is—the wicked, who think themselves shrewd and wise, are more silly and foolish than even the birds of the air which flit over their heads. The birds flee from the net which is spread in their sight, but the wicked spread a net for themselves and are taken thereby (see ch. 18, 19, and cp. Schnitzen here).  
In the highest spiritual sense, this may also be applied to Christ. His divinity is typified by the living bird in Leviticus (see on Lev. xiv. 4—7. 51, 52), and His enemies spread the net for Him in vain, and were caught in their own snares. Judas perished by his own hand (Matt. xxvi. 5; and Jerusalem was utterly destroyed by its own sin in rejecting Him. Compare again one of the earlier Psalms (vii. 15, 16), which is prophetic of the deliverance of Christ, and of the ruin of His enemies.  
Further, this may be applied figuratively to all Christians,  
"In vain the net of persecution is spread in the sight of those who have the wings of faith and charity, by which they escape from the toils of the enemy, and soar, with the wings of a dove, to their heavenly home" (Bede).  

B 2
Wisdom crieth, and is scorned.

Proverbs I. 20—28.

Wisdom crieth without;
She uttereth her voice in the streets:
She crieth in the chief place of concourse, in the openings of the gates:
In the city she uttereth her words, saying,
How long, ye simple ones, will ye love simplicity?
And the scorners delight in their scorners,
And fools hate knowledge?

Turn you at my reproof:
Behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel, and would none of my reproof:
I also will laugh at your calamity;
I will mock when your fear cometh:
When your fear cometh as desolation, and your destruction cometh as a whirlwind;
When distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer;
They shall seek me early, but they shall not find me.

Wisdom.


The word chōnah is derived from chōam, lit. to judge, to decide (Geesn. Fuerst).

The true idea of chōnah (for which the word "wisdom" is not an adequate equivalent) is of something that is judicial and royal. To judge, in Hebrew, implies also to rule (cp. on Judg. ii. 16, Matt. xix. 28. Rev. xx. 4). It is therefore a word admirably adapted to describe the office of Him to Whom "all judgment is given" (John v. 22, 27), and Who not only is excellent in knowledge and wisdom, but pronounces His sentences, and executes His decrees, with supreme judicial and regal authority.
The earliest description of Wisdom is in that sublime passage of Job (xxviii. 12—26), where it is identified with the fear of the Lord, and obedience to His Law.

This word (misdow) is one of the salient words of the Book of Proverbs, where it occurs thirty-eight times.
Wisdom is here personified as crying aloud, and inviting all to listen to her voice, and as laughing at the calamity of those who reject her counsel, and would have none of her reproof (v. 26), and by a still more bold prospopoeia (in chap. viii. 1—35), as existing from eternity (re. 22, 27), and as present and working with God in the creation of the world (26—30), and as the original of all authority, by which "kings reign and princes decree justices" (v. 15), and more boldly still in chap. ix., as building a house and having out seven pillars, and as killing sacrifices, and preparing a sacrificial feast, and as inviting the World to her banquet.

Whatever may have been the personal consciousness of Solomon himself when he penned these wonderful words; and however probable it may be that no Hebrew thought of Wisdom as a personal Being when the Proverbs were written, and that Solomon himself individually had not a clear view of Wisdom as a Divine Person, distinct from the Person of the Father (cp. Dorrer on the Person of Christ, Intr. p. 16); and that in a primary sense these words may be applied to Divine Wisdom speaking to man by various means of communication, particularly in the two volumes of God's Works and of His Word (see Hammond here), yet we can hardly entertain a doubt, that the ancient Church, bearing in mind the words of Christ Himself in the Gospels, claiming for Himself this very title of Wisdom (see Luke xi. 49, where the words "the Wisdom of God saith, I will send," coincides with Matt. xxviii. 34, where Christ says, in His own Person, "Behold, I send"), was right in regarding them in their fullest and highest sense as prophetic utterances of the Holy Ghost concerning the attributes and operation, both in Nature and Grace, of Christ Who is "the Power of God, and the Wisdom of God" (1 Cor. i. 24), and Who by God, "is made unto us Wisdom, and Righteousness, and Sanctification; (1 Cor. i. 30), and in Whom are hid all the treasures of Wisdom, and by Whom all things were made (John i. 3. Eph. iii. 9. Col. i. 16. Heb. i. 2), and Who hath all power in heaven and in earth (Matt. xxviii. 18), Who is the Builder of the Church, and offers grace and eternal life to all that receive Him (John i. 11, 12, 16). See Ireneus v. 20; Tertullian, Scorp. 7; S. Augustin, De Civ. Dei. xvii. 4, and xvii. 20, and S. Hilary, in Ps. 118. Supercintia Dei, qua Christiana est, and Salouvis, and Bede here, who says, "Wisdom is Christ, Who when He had ascended into heaven preached in His Apostles to all the world by the Holy Spirit Whom He sent to them." See further below on chapters viii. and ix.

21. [of concourse] Literally, noisy places (Geesn. 227.)

22. How long?] The whole of this address proceeds on the supposition of man's free-will to choose or to reject God's offers of salvation. Cp. below on John viii. 36; xii. 34. Int. to Romans, p. 197, and Perrin. Note to Rom. ix.

23. I will pour out my spirit unto you] "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink;" "this spake He of the Spirit, which they that believe on Him should receive" (John vii. 37—39), and St. Peter assures us that the prophecy, "I will pour out of My Spirit upon all flesh" (Joel ii. 28), was fulfilled by Christ at the day of Pentecost (Acts ii. 17).

24. Have stretched out my hand?] As Christ did on the cross, to embrace the world in the arms of His mercy (Bede).

25. When your fear cometh as desolation] As it did on the Jews in the siege of Jerusalem, and in the desolation of the city. These miseries they brought upon themselves by rejecting the Wisdom of God in Christ; and their calamities were emblematic of the desolation and panic which will overtake all who dare to despise Him (Bede, cp. Catena, p. 61).
For that they hated knowledge,
And did not choose the fear of the Lord:
They would none of my counsel:
They despised all my reproof.
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the turning away of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell safely,
And shall be quiet from fear of evil.

My son, if thou wilt receive my words,
And hide my commandments with thee;
So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou criest after knowledge,
And liftest up thy voice for understanding;
If thou seekest her as silver,
And searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom:
Out of his mouth cometh knowledge and understanding.
He layeth up sound wisdom for the righteous:
He is a buckler to them that walk uprightly.
He keepeth the paths of judgment,
And preserveth the way of his saints.
Then shalt thou understand righteousness, and judgment,
And equity; yea, every good path.
When wisdom entereth into thine heart,
And knowledge is pleasant unto thy soul;
Discretion shall preserve thee,
Understanding shall keep thee:
To deliver thee from the way of the evil man,
From the man that speaketh froward things;
Who leave the paths of uprightness,
To walk in the ways of darkness.

32. the turning away] The defection from the Lord, Jer. viii. 5. Hos. xi. 7. (Gezer, 516.) — simple—fools] The former word, pethahim (see on v. 4), indicating credulity; the latter, eshimim, their impious presumption. See above on v. 7.
33. shall dwell] Shall recline, or repose, as in sleep (Schultens).

Cn. II. 1. hide] As in a treasury (v. 7). In the former chapter, the work of preaching the word had been described: here the duty of hearing, and of obeying, and of seeking for doctrine as a treasure.
3. knowledge] Heb. bənāh, cement, or edifice. See I. 2; xvi. 16.
5. the knowledge of God] Of Elohim,—as distinguished from the knowledge of man—which is comparatively of little worth. This is one of the five places in the Book of Proverbs in which the Name Elohim occurs. The others are v. 17; "forgottest the covenant of her God;" iii. 4, "in the sight of God and man;" xxv. 2, "the glory of God to conceal a thing;" xxx. 9, "take the name of my God." It never occurs except in regimens. The Name of God throughout the Book of Proverbs is Jehovah, the Lord, which occurs eighty-eight times in it. In Ecclesiastes, it is always Elohim, never Jehovah; a memorable fact, for the reason of which see below, Introduction to Ecclesiastes.
7. a buckler] Heb. maghen, another word adopted from the Psalms (iii. 3; vii. 10; xviii. 2.30—33; xxviii. 7; xxxiii. 20), in all which places, and in eight others of the Psalms, it is applied to God, as here.
8. the way] See Prelim. Note to chap. i., and compare vv. 12—15, where the two words are contrasted.
12. froward things] Heb. tahsachôth, a plural feminine noun from the verb ḫāhv, to pervert and overturn; and occurring nine times in this Book (ii. 12.14; vi. 14; viii. 13; x. 31.32; xii. 28.30; xiii. 33), and only once in the rest of the Bible (Dent. xxxiii. 20), and always rendered by froward or frowardness in our translation, it has the sense of perverisions, eversions and subversions. Cp. Schultens on vi. 14.
Who rejoice to do evil, 
And delight in the frowardness of the wicked; 
Whose ways are crooked, 
And they froward in their paths:

To deliver thee from the stranger woman, 
Even from the stranger which fattereth with her words;

Which forsaketh the guide of her youth, 
And forgetteth the covenant of her God.

Forget her house inclement unto death, 
And her paths unto the dead.

None that go unto her return again, 
Neither take they hold of the paths of life.

That thou mayest walk in the way of good men, 
And keep the paths of the righteous.

For the upright shall dwell in the land, 
And the perfect shall remain in it.

But the wicked shall be cut off from the earth, 
And the transgressors shall be || rooted out of it.

I. My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and long life, 
And peace, shall they add to thee.
Let not mercy and truth forsake thee;
Bind them about thy neck;

The strange Woman.

16. the strange woman] Not (as some suppose) a foreign, outlandish woman, but one who is, as it were, a stranger to her own house and husband (see vi. 27; vii. 10), by faithlessness (Hittite, cp. Bertheau), and hence a type of any thing that is false and seductive in doctrine and practice (Michal, and so Sept. and the ancient Expositors), and contrasted with Wisdom.

In this verse are two words for strange woman: zarah (from zar, to turn aside), which is applied to strange gods as opposed to Jehovah (Deut. xiii. 10); and to an adulteress, as opposed to a lawful wife (v. 3; 20; vi. 5; xxii. 14; xxiii. 33. Cp. Gen. 31:21); and secondly, noocri (from noocr, to be an alien, Gesen. 521). In the first sense, noocr is applied to strange gods (Gen. xxxv. 2, 4. Deut. xxiii. 12. Josh. xiv. 20. 23. Judg. x. 16. 1 Sam. vii. 3. 2 Chron. iv. 3. Ps. lxxix. 9). And noocr, the word used here, is often applied to strange or outlandish women; especially is it applied to those strange women (see v. 20; vi. 24; xxii. 27; xxvi. 13; and Ezra x. 2. 10. 11, &c.) whom Solomon himself loved in his old age, and who turned away his heart from the Lord his God, and beguiled him to favour and encourage the worship of their false gods (see 1 Kings xi. 1–8, cp. Neh. xiii. 26. 27). Here is a solemn lesson. Solomon warns his son against that very sin of which he himself was afterwards guilty. Thus, by God's goodness, Solomon's words, in this divinely inspired book, were an antidote to the poison of his own vicious example, — which fattereth with her words Literally, which maketh her speech smooth and slippery; and cp. vii. 21.

17. which forsaketh the guide of her youth] That is, her husband (Schultz), and Forgettest the covenant of her God. Wisdom is personified in this Book (see on i. 20), and so these words may be taken, not only as descriptive of the strange woman (in a literal sense), but also as characterizing whatever is opposed to Wisdom in its general and highest sense; viz. false Doctrine, and false Worship, which are compared in Scripture to Harlotry and Adultery. See Num. xiv. 33. Judg. ii. 17; viii. 33. Ps. cxv. 39; and see below on Rev. p. 252. Rev. xiv. 1. 2; xvii. 3.

The Church of God had been exposed to Him at Simi in her youth, in a solemn covenant of marriage (see above on Ex. xix. 8). Hence God's words to Jeremiah were, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness. What iniquity have your fathers found in Me, that they are gone far from Me?" (Jer. ii. 2–5.) See also Jer. iii. 3, 4, Jehovah's words to Judah, "Thou hast a whore's forehead, thou refusest to be ashamed. Will thou not from this time cry unto Me, My Father, Thou art the guide of my youth." Cp. Hos. ii. 16.

She forsook the guide of her youth, and forgot the covenant of her God. The true Church of God is described below as "a virtuous woman" (see xxxi. 10); here we have a representation of a corrupt Church, as & Jerome says (in Eccles. viii.), "A man committs sin against God, if (as Solomon himself was) he is allureed by strange women. This is the literal sense. But according to the spiritual meaning, we must understand by these words all that is sinful and evil, and especially idolatry, and more closely still, an heretical Church." And so Bole, who says, "The soul is espoused to Christ in holy Baptism; but when it falls into heresy, it forsakes the guide of its youth, namely, the faith to which it pledged itself at the baptismal font."

Compare below the Notes on v. 3, and Preliminary Note to chap. viii.

18. unto the dead] Heb. repkhaim. See Job xxxvi. 17; below ix. 18; xvi. 16. 20–22.] Here again this Prologue to the Proverbs comes into contact with the Prologue to the Psalms. Ps. i. 6; ii. 12. See above, Prelim. Note to chap. i.

Cu. III. 1. forget not my law] Here we advance another step. Not only is it necessary to renounce and shun evil (i. 10), and to listen to the voice of Wisdom and to receive her teaching (i. 20), and to go in quest of Wisdom (ii. 1–4), but it is also requisite to hold it fast, under trial and tribulation (v. 11), and to practise her rules, by love to God and man (see 9. 27. 30).

We have here a rehearsal of our Lord's Parable of the Sower, and of the different kinds of soils (see Matt. xiii. 4–9. 19–23). Solomon's Parables (see on i. 1) prepared the way for those of his Divine Antitype. As at the close of the two Psalms which form the Prologue to the Psalms, the crows are declared, to which the two ways of life lead (Ps. i. 6; ii. 12), so it is at the close of the first three chapters of the Prologue to the Proverbs. See i. 32; ii. 21, 22; iii. 33–35.

5. Bind them about thy neck] Like the topheth, or fillets prescribed by the Law. See above, on Exodus xiii. 10. Cp. below vi. 21; viii. 3.

The neck is, in Solomon's writings, the organ and symbol
"Write them upon the table of thine heart:

"So shalt thou find favour and || good understanding In the sight of God and man.

"Trust in the Lord with all thine heart; And lean not unto thine own understanding.

"In all thy ways acknowledge him, And he shall direct thy paths.

"Be not wise in thine own eyes: Fear the Lord, and depart from evil.

"It shall be health to thy navel, And marrow to thy bones.

"Honour the Lord with thy substance, And with the first fruits of all thine increase:

"So shall thy barns be filled with plenty, And thy presses shall burst out with new wine.

"My son, despise not the chastening of the Lord; Neither be weary of his correction:

"For whom the Lord loveth he correcteth; Even as a father the son in whom he delighteth.

"Happy is the man that findeth wisdom, And the man that executeth understanding.

"For the merchandise of it is better than the merchandise of silver, And the gain thereof than fine gold.

"She is more precious than rubies: And all the things that thou canst desire are not to be compared unto her.

"Length of days is in her right hand; And in her left hand riches and honour.

"Her ways are ways of pleasantness, And all her paths are peace.

of obedience. A stiff neck, a proud neck, are emblems of obstinacy and rebellion; but to bind God's law about the neck, is not only to do it, but to rejoice in doing it; to put it on, and to exult in it as the fairest ornament. Op. i. 9.

5. Trust in the Lord] "The fear of the Lord," which is "the beginning" or foundation "of wisdom," is the groundwork of the Proverbs. And this principle is manifested in the fact that in the present chapter the sacred Name of the Lord occurs nine times (ver. 5, 7. 9. 11, 12. 10. 26. 32. 33), — with all thing heart] The seat of the affections; and also, in Hebrew psychology, the conscience, which is not a sure guide unless it is regulated by the Lord's Will and Word. See on John iii. 19—21.

6. It shall be health to thy navel] Sanatio umbilici hic inducit, quid fomenta illi parto afineta vim suam per omniam incessat acutum diffundant; sic revercuta numinis, et odium omnis mai, sanatatem animae et corpori prantant (Schultens).

7. Honour the Lord with thy substance] Be not content with lip-service, but obey God's Law by making the prescribed oblations, and by bringing also free-will offerings to Him (Ex. xxii. 29; xixii. 19).

8. presses] Rather, with-fatns, the hollow reservoirs into which the must flowed, when squeezed out from the press. The word used, Heb. yeked, is derived from yachob, to make hollow, the vat being generally dug in a rock.

9. despise not the chastening of the Lord] Turn not with impatient exasperation and violent revulsion from the discipline of divine chastisement, which will prove thy obedience and the steadfastness of thy faith in God, and will purge thee of the dross of earthly affections, as silver is refined with fire. This is one of the many passages of the Proverbs that are derived from the Book of Job. See Job v. 17, and above, Introd. to Job, p. xvii.

12. as a father the son in whom he delighteth] Especially the well-beloved Son, Who was "made perfect through suffering" (Heb. ii. 10).

13. Happy is the man that findeth wisdom] He that diligently seeks for it as a merchantman for merchandise, or as a miner for gold and jewels. Here is another step in the ascent (see above on v. 1.) It would seem as if the reference to Job in v. 11 had suggested another memorable passage in that Book, where the search for Wisdom is compared with the work of the merchant and of the miner. See Job xxviii. 15—18.

"It cannot be gotten for gold, Neither shall silver be weighed for the price thereof, It cannot be valued with the gold of Ophir, With the precious onyx or the sapphire; ... No mention shall be made of coral or of pearls, For the price of Wisdom is above rubies "(pemium) the word used here for rubies. See on viii. 11. 17. Her ways are ways of pleasantness] See Dr. Barrow's Sermon on this text. Vol. i. Serm. 1.
Wisdom.


She is a tree of life to them that lay hold upon her: And happy is every one that retaineth her. The Lord by wisdom hath founded the earth; By understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not them depart from thine eyes: Keep sound wisdom and discretion:

So shall they be life unto thy soul, and grace to thy neck.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh.

For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Withhold not good from them to whom it is due, When it is in the power of thine hand to do it.

Say not unto thy neighbour, Go, and come again, and to morrow I will give; When thou hast it by thee.

Devis not evil against thy neighbour, Seeing he dwelleth securely by thee.

Strive not with a man without cause, If he have done thee no harm.

18. a tree of life?] Like that planted in Paradise, and promised by Christ to all that overcome (Rev. ii. 7). Christ himself (say the ancient Expositors) is the Tree of Life, especially on the Cross, by which He overcame Death, and from which the Life-giving Sacraments flow (S. Jerome in Epist. lxi.; S. Aug. Contr. adv. Legis. 1. 15; S. Gregory. Moral. xii. 4). The Lord by wisdom hath founded the earth] The description of Wisdom in that passage of Job seems to have also led to the mention of it here and in v. 21. This saying of Solomon, like that of Job, was spoken in the Spirit, concerning Christ, “the Power of God, and the Wisdom of God” (1 Cor. i. 24), for “all things were made by Him” (John i. 1—3). As S. Jerome explains the words (in Exeïnum e. xi.) “He, who is the Word of God, is called the Life, the Light, and the Resurrection.” He is called the Spirit of Wisdom and Knowledge: for without Christ no one can have wisdom, or knowledge, or learning, or piety.” Cp. S. Irenæus iv. 37, and Didymus in Catena, p. 81.

20. the depths are broken up?] Rather, the depths were broken up, that is, at the Creation, when the depths were formed (see below, vii. 24, 27, 28) to be receptacles and reservoirs for the water which flowed away from the surface of the globe, so that the dry land appeared (Gen. i. 9. Cp. Munster, Piscator, and Mariasen here).

We read, indeed, in the description of the Flood, that the foundations of the great deep were broken up (Gen. vii. 11; viii. 2, where the same words are used as here); but this was a different action for a different purpose.

24. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet] Here is another point of contact with two of the earliest Psalms, “I laid me down and slept; I awakened; for the Lord sustained me.” “I will not be afraid” (Ps. iii. 5, 6). “I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety” (Ps. iv. 8). 25. Be not afraid] Or, thou needest not be afraid. See Hil- zig, and cp. Ps. xii. 5, which was evidently in Solomon’s mind here; cp. also Ps. xii. 11, 12, with v. 23. Compare also 1 Pet. iii. 14. 27. Withhold not good] Solomon passes from the duties of the first table of the Decalogue to those of the second. He had begun with the first and great commandment, love of God (ver. 5—20); he now passes to love of man; to be shown in kindliness and forbearance. — to whom it is due] Literally, who are the owners thereof. The labourer (not his employers) is the rightful owner (Heb. hável, see v. 19, and on xvii. 9), of the wages due for his labour. This precept may be extended to the poor, who have a moral claim to share in the superfluities of the rich. Cp. James v. 4, “Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, etc.” and Dr. Barrow’s Spiritual Sermon, Vol. ii. Sermon xxxi. “It is the hungry man’s bread which we hoard up in our barns. It is his meat on which we glut, and his drink which we guzzel: it is the naked man’s apparel which we shut up in our presses, or which we exorbitantly raffle and flumm in; it is the needy per- son’s gold and silver which we closely hide in our chests, or spend idly, or put out to useless use. We are, thus holding, or thus spending, truly *κατακτεῖον, not only covetous, but wrongous, or lavers of more than our own, against the will of the right owners; plainly violating that precept of Solomon, ‘withhold not good from them to whom it is due, when it is in the power of thy hand to do it.’” — Dr. Barrow’s Works, Vol. ii. p. 100.
The wise inherit glory. PROVERBS III. 31—35. IV. 1—8.

31. Envy thou not the oppressor, and choose none of his ways.

32. For the froward is abomination to the Lord: but his secret is with the righteous.

33. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

34. Surely he scorneth the scorners: but he giveth grace unto the lowly.

35. The wise shall inherit glory: but shame shall be the promotion of fools.

IV. 1. Hear, ye children, the instruction of a father, and attend to know understanding.

2. For I give you good doctrine, Forsake ye not my law.

3. For I was for my father’s son, tender and only beloved in the sight of my mother.

4. He taught me also, and said unto me, Let thine heart retain my words:

5. Keep my commandments, and live.

6. Get wisdom, get understanding, forget it not; Neither decline from the words of my mouth.

7. Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

8. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

32. abomination] Heb. to-shalab. This word, signifying an abomination,—specially an object of idolatry (see 2 Kings xxiii. 13—24), is of frequent occurrence in the Proverbs, as vi. 16; viii. 7; xi. 20; xiii. 22; xiii. 10; xv. 8; 9, 20; xvi. 5, 12; xvii. 15; xx. 29; xxiv. 27; xxxiv. 19, 25—27.

It is a remarkable fact, that in all these places it is applied to moral evils (such as pride, lying, deceit, injustice), and not even once to idolatry, which is never noticed in the Book of Proverbs.

It would seem as if, when Solomon wrote the Proverbs, he regarded idolatry as a thing impossible. “Is tht servant a dog, that he should do this thing?” (2 Kings viii. 13). He therefore left out idolatry from the Book of Proverbs, as the Greek Legislator omitted piracy from his code—as a thing too monstrous to be contemplated. And yet Solomon himself afterwards fell into idolatry, and built high places at Jerusalem itself,—even in the sight of the Temple which he had dedicated to the Lord— for “Ashdoreth the abomination of the Sidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon” (2 Kings xxii. 13). What an abyss of corruption is the human heart! Who can fathom it? — his secret is with the righteous] On the meaning of the word secret (Heb. sod), see above, Job xxix. 4. Ps. xxiv. 14.

33. The wise shall inherit glory: but shame shall be the promotion of fools: or rather, fools shall take up shame as their portion (see Vatam, Roxana, Hitzig, and Syrach). “Thy that be wise shall shine as the brightness of the firmament” (Dan. xii. 3). “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. xii. 2).

1, ye children] He extends the range of his address from “my son” (i. 8; ii. 1; iii. 21), to “ye children,” adopting the style of David his father, in Ps. xxxiv. 11: “Come, ye children, hearken unto me: I will teach you the fear of the Lord” and thence takes occasion, on the authority of his own father’s advice to him (v. 4), to enforce the precepts already given to his son.

Vol. IV. Part III.—9

3. I was my father’s son] I was preferred by David my father to be his successor, by divine direction. See 1 Chron. xxii. 9, 17; xxviii. 6. 1 Kings i. 15.

only beloved in the sight of my mother] The Hebrew word for only, is giachid, a remarkable word, as has been remarked in a note on the great Passion Psalm (Ps. xxii. 20, “my darling”), and appearing to have a special reference to the Divine Solomon, Jesus Christ, the only beloved, Son of God.

The word is rendered here “only begotten” by Aquila, Symmachus, and Theodotion. See Origin’s Hexapla, p. 317, ed. Field, 1867.

It is not here said, that Solomon was the only son of his mother; this he was not (see 1 Chron. iii. 5); but that he was treated by his father and mother as their only son. All other children were left out of the account by them, in comparison with him who was the heir of David’s throne, and succeeded in his lifetime, and was appointed to build the Temple, for which his father had made preparation.

The earnest intercession of Bathsheba with David on Solomon’s behalf, when Adonijah had usurped the throne (1 Kings i. 15—21, 28—31), and David’s intervention and public proclamation of Solomon as his successor (see 1 Chron. xxviii. 1—5; xxix. 1), serve more clearly to bring out this fact.

In like manner, Isaac is thrice called Abraham’s giachid, or only son (although Ishmael was then alive) in Gen. xxii. 2. 12. 16, because in Isaac his “seed was to be called.”

In the highest sense, this word is verified in Christ the Divine Solomon, Who was strictly and literally the Only-begotten Son of the Father, and His “Well-beloved.” See Bp. Pearson on the Creed, Art. ii. p. 139, note, and Art. iii. pp. 173—177.

4. He taught me] The prayer of Solomon, at Gibeon, for Wisdom as the principal of God’s gifts, was suggested to him by his father David, just before his death. See 1 Chron. xxviii. 9; xxxiv. 10, and on Ps. cxvii. 2.

Exalt her] Take her up and extol her as thy greatest good (Aquila, Symmachus, Genes. Bertheau, Unabr. &c.). The Sept. adds, “place thou stakes about her,” to lift her up, as if
Wisdom is life.

PROVERBS IV. 9—27. The path of the just.

She shall bring thee to honour, when thou dost embrace her.
9 She shall give to thine head an ornament of grace:
|| A crown of glory shall she deliver to thee.
10 Hear, O my son, and receive my sayings;
* And the years of thy life shall be many.
11 I have taught thee in the way of wisdom;
I have led thee in right paths.
12 When thou goest, thy steps shall not be straitened;
^ And when thou runnest, thou shalt not stumble.
13 Take fast hold of instruction; let her not go:
Keep her; for she is thy life.

"Enter not into the path of the wicked,
And go not in the way of evil men.
14 Avoid it, pass not by it,
Turn from it, and pass away.
15 For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to full.
16 For they eat the bread of wickedness,
And drink the wine of violence.

But the path of the just is as the shining light,
That shineth more and more unto the perfect day.
17 The way of the wicked is as darkness:
They know not at what they stumble.
18 My son, attend to my words;
Incline thine ear unto my sayings.
19 Let them not depart from thine eyes;
Keep them in the midst of thine heart.
20 For they are life unto those that find them,
And † health to all their flesh.
21 Keep thy heart † with all diligence;
For out of it are the issues of life.
22 Put away from thee † a froward mouth,
And perverse lips put far from thee.
23 Let thine eyes look right on,
And let thine eyelids look straight before thee.
24 Ponder the path of thy feet,
And ‡ let all thy ways be established.
25 * Turn not to the right hand nor to the left:
* Remove thy foot from evil.

She wore a tree (cp. iii. 18), and this metaphor has much to commend it; if thou raise her up, she will support thee as an elm does the vine which embraces it. (Cp. Schultens here.)
16 * they sleep not, except they have done mischief] See David’s complaint, Ps.lix.15.
18 * Turn not to the right hand nor to the left:] See the manner of the wicked is a perpetual sunset (Schultens. Cp. Job iii. 6; x. 22); it is a thick darkness (John xi. 10; xii. 35), and the evil man has occasions of stumbling in himself; see on 1 John ii. 10.
23 Keep thy heart—the issues of life] Keep thy heart with all diligence; literally, keep it more than any other keeping; "pro omni custodia" (Merric, Bertheau); and so, it seems, Aquila and Theodotion understood it. Regard it as the very citadell and acropolis of thy being. nullum theatrum virtutis corcorum majus est" (Cicero, Tusc. ii. 26); "σαρων δε μελλοντων αληθινων ομορφων" (Luther). On this text, see the Sermons of Dr. Barrow, vol. iii. 1, and Dr. Waterland, vol. i. 56; and Dr. Sanderson, On Conscience, Lect. i. § 3.

The importance of "keeping the heart" according to the judgment of the Author of this Book, appears from the fact, that the Hebrew word leb (heart) occurs in it ninety times. Cp. below, on xvi. 1.
The strange woman.  

PROVERBS V. 1—15. Drink out of thine own cistern.

V. 1 My son, attend unto my wisdom, 
And bow thine ear to my understanding: 
2 That thou mayest regard discretion, 
And that thy lips may keep knowledge.
3 For the lips of a strange woman drop as an honeycomb, 
And her mouth is smoother than oil: 
4 But her end is bitter as wormwood, 
Sharp as a two-edged sword.
5 Her feet go down to hell; 
Her steps take hold on hell.
6 Lest thou shouldest ponder the path of life, her ways are moveable, 
That thou canst not know them.
7 Hear me now therefore, O ye children, 
And depart not from the words of my mouth.
8 Remove thy way far from her, 
And come not nigh the door of her house: 
9 Lest thou give thine honour unto others, 
And thy years unto the cruel:
10 Lest strangers be filled with thine wealth; 
And thy labours be in the house of a stranger;
11 And thou mourn at the last, 
When thy flesh and thy body are consumed,
12 And say, How have I hated instruction, 
And my heart despised reproof;
13 And have not obeyed the voice of my teachers, 
Nor inclined mine ear to them that instructed me!
14 I was almost in all evil 
In the midst of the congregation and assembly.
15 Drink waters out of thine own cistern, 
And running waters out of thine own well.

Cur. V.] From precepts concerning our duty to God and our neighbour Man, he passes now to duties toward ourselves, especially temperance and chastity, in the present chapter; and to the duties of prudence and diligence, in the following.

1. a strange woman - Heb. sarah; see above, on ii. 16. The history of Rehoboam shows the need of these precepts. He was the son of Naamah the Ammonitess (see 1 Kings xiv. 21. 31. 2 Chron. xii. 13), and he had eighteen wives and three-score concubines, and he desired many wives (2 Chron. xi. 21, 29); he also encouraged idolatry (1 Kings xiv. 22—24. 2 Chron. xii. 1), so that, both literally and spiritually, these precepts were warnings to him.

The following description of a strange woman has been regarded by ancient Expositors as having a double sense; first, as a portrait of a Harlot, especially one of foreign extraction; and, secondly (according to the view, already propounded, of the Book of Proverbs being also a Book of Parables, see on L. 1), as being a representation of the allurements of un sound doctrine and corrupt Worship (S. Jerome, in Ezek. vi. Olympiodorus, in Catena, and Lyra; and see above, note on ii. 17).

This is confirmed by what follows.


4. wormwood - Heb. laamah, used also in a spiritual sense for false doctrine and vicious practice. See on Dent. xxix. 18. Amsa v. 7; vi. 12; and on Rev. viii. 16.

6. Lest thou shouldst ponder the path - Rather, lest she should ponder the way of life, her ways are moveable (cp. vii. 12), she knows not whither her feet lead her; i.e. that they go down to death, and her steps take hold on hell (v. 5); (see Geesen, De Wette, Hitzig), and she is resolved to shun the way of life; she is ever straying in the vagrancy of sin, and will not know the path of life, or heed whither she is going; according to the Apostle's description of silly women, she is "ever learning, and never able to come to the knowledge of the truth." (2 Tim. iii. 7), and see the note on 1 Tim. v. 13, "they learn to be idle, wandering about from house to house."

10. And thy labours be - The fruit of thy toil (Geesen. 460). The words may be rendered, "and with thy labours," so as to depend on the verb filled.

11. And thou mourn at the last - As Solomon himself did for his own folly and misery in this respect (1 Kings xi. 1—8), "I find more bitter than death the woman, whose heart is snares and nets" (Eccles. vii. 26).

14. I was almost in all evil - Even in the public sight of the people of God; such was my shamelessness, as was the case of Zimri (see Num. xxv. 6). The sins of a Prince, as Rehoboam, and of a King, as Solomon, were "in the midst of the congregation and assembly" of Israel, on account of their prince and royal positions.

"Omne minimi vitium tanto conspectibus in se
Crinem habet, quanto major, qui poester, habetur." (Jevanet, viii. 140.)

In a spiritual sense, this may be applied to those who "hold the truth in unrighteousness" (Rom. i. 18), and who, although they dwell in the midst of holy men in the Church of God, set their example at defiance by evil lives (Bede).

15. Drink waters out of thine own cistern - Do not steal water from others. Although the strange woman says, "Stolen
Rejoice with thine own wife. PROVERBS V. 16—23. VI. 1.

Suretyship.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 Let her be as the loving hind and pleasant roe; let her breasts be at all times, and thyenuished always with her love.

20 And why wilt thou, my son, be ravished with another woman, and embrace the bosom of a stranger?

21 For the ways of man are before the eyes of the Lord, and he pondereth all his going.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

VI. 1 My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

Waters are sweet, yea, remember, "that the dead are there" (Is. 17. 18).

St. Paul says, "To avoid fornication, let every man have his own wife, and let every woman have her own husband." (1 Cor. vii. 2—5. 1 Pet. iii. 7, where the wife is called a "sovereign, or vessel".) These words also have been expounded by ancient interpreters in a spiritual sense, which may well be present to the reader's mind; and they have been applied to the pure waters of Divine Wisdom, a sense which is suggested by Jer. ii. 13, "My people have forsaken Mo, the fountain of living waters, and bowed them out sisters, broken cisterns, that can hold no water;" see Origen in Num. hom. 12. 8. Augustine, C. Crescon. ii. 14, in Epist. Joann. tract. vi. S. Ambrose, de Spiritu, i. 20, who apply these words to the living waters of the Holy Spirit in the Scriptures and Sacraments. C. S. Augustine, Epist. 108, de Un. Ecles. ii. 12. In Exx. xx. in Amos e. iv. and see Salomons and Bede, and A. Lapide here.


17. Let them be only thine own] As being born from thine own wife, and not from strange women who adult others, as well as thyself, to intercourse with them.


19. the loving hind] Or gazelle, literally, the kind of loves (cp. Ps. xxii. title, where the same word is used). That word, ayyalah, or ayyalah, occurs in Gen. xlix. 21. 2 Sam. xxii. 34. Ps. xxii. 33. Hab. iii. 19 (in which three places it is an emblem of speed and sure-footedness); and in Job xxviii. 1. Ps. xxvi. 9, where the calving, the hind is mentioned, and in Cnt. ii. 7, and iii. 5. They are remarkable for their beauty and kindness for their young. See Dr. Thomson, "The Land and the Book," pp. 171, 172. The roe and the hind are emblems of grace and kindness in the Canticles of Solomon (i. 7. 9; iii. 5; iv. 5; vii. 3; viii. 14).—pleasant roe] Heb. ynahla, the graceful chamois, or female ibex (Genen. 556). The name of the celebrated Joel, in the Book of Judges, was derived from the word here used. It is rendered by "wild goat" in our Translation (1 Sam. xxiv. 2. Job xxxiii. 1. Ps. civ. 18), "She has two teats like the tame slough, and is remarkable for affection to her mate, whom she accompanies over the rocky erags; and for tenderness to her young. Both these words were applied to describe female beauty."

In a spiritual sense, this imagery, derived from the limpid fountains and beautiful animals of the natural world, is rendered by the ancient Expositors as descriptive of the delicious refreshment and perfect loveliness of divine Truth, and the infinite blessings which it bestows on those faithful souls which are united to it in pure and unsullied love.

As Hengstenberg says (on Execli. vii. 11), "by the wife of thy youth," we are to understand Wisdom, which had stood in the closest relation to Israel, from the first commencement of his existence; and in ii. 16, Folly is displayed as "the strange woman." The Chaldee paraphrase inclines to this sense, and says, "Study reason at all times, and devote thyself to her love," and see S. Ambrose (in Ps. 41) and S. Jerome (in Easlam xxiv.), who apply these words in a spiritual sense, and interpret them of Christ, and of the beauty and refreshing virtue of the Gospel.

We may cite here the words of Bede, as summing up their expositions: "Drink waters out of thine own cistern;" that is, do not drink at the cisterns of Heresy and False Doctrine, but at the pure wells of Holy Scripture, which God has given thee. And do not confine thy knowledge to thyself, but let thy waters be dispersed abroad; let others receive from thee the living waters of divine truth; yet let them be only thine own, and not strangers with thee; let them not be adulterated with any impure admixture of strange doctrine, or of pride and self-seeking, and ambition of earthly glory; and rejoice with the wife of thy youth; rejoice in chastity and holy love with that pure primitive Truth, to which thou wast espoused in mystical union at the beginning of thy spiritual life in thy baptism; "Let her be to thee as a loving hind and a pleasant roe, and let her breasts satisfy thee" literally, "inblent to thee;" and he adds, "we are satisfied (inblenrum) with her breasts, when we are taught by the sacred pages of the two Testaments" (Cyp, uerubus inblenrum, cum uirius Testamenti paginis instrumenti Bede). It is a notable coincidence, that the Psalm which describes Christ's Passion with minute exactitude, and which was used by Him on the Cross (Ps. xxii.), is entitled, "on the Hind of the morning." See the note there.

23. He shall die without instruction] See Job iv. 21; xxxvi. 12.

Ch. VI.] After exhortations to Temperance, Sobriety, and Chastity, Solomon proceeds to deliver precepts on moral Prudence and Industry.

It has been alleged by some recent critics that a portion of this chapter, vs. 1—19, is an interpolation, and breaks the thread of the discourse, which, it is said, would proceed in an orderly manner if these verses were expanded.

But this is a groundless allegation. The portion in question coheres well with the context. It is a warning against the vice of that languid, passive, listless, lethargic, indolent, easy temper (termed &xiby by moralists and theologians) which rendered its victim an easy prey to seductive wiles; as the poet says, "Quae folle, &xibt me qui re sit factus adulter?" "In promptum causa est—desidetios erat." (Ovid).
If thou art snared, PROVERBS VI. 2—5. haste to escape.

2 Thou art snared with the words of thy mouth, Thou art taken with the words of thy mouth,
3 Do this now, my son, and deliver thyself, When thou art come into the hand of thy friend;
   Go, humble thyself, and make sure thy friend;
4 a Give not sleep to thine eyes, Nor slumber to thine eyelids;
5 Deliver thyself as a roe from the hand of the hunter, And as a hart from the hand of the fowler.

It may at first excite surprise that Solomon should have thought it needful to dwell so much as he does in the Proverbs on the subject of language. (See xix. 15; xiv. 18; xx. 16; xxii. 20; xxvii. 13.) and that in his lessons of moral prudence he should assign the first place to caution against it.

The reason of this is probably to be found in the peculiar circumstances under which the Proverbs were written, and the special character of their writing. Although, doubtless, Solomon had a general and even universal purpose in composing them, and the Holy Spirit, who employed his instrumentality in the work, looked far beyond Solomon and his times, and extended his views beyond the limits of his own country.

The Proverbs of almost all countries contain similar cautions, "γρηγορεῖ, φαίνο&omicron;ται ο&omicron;τιν, "Be sure, but woe dwells hard by," was the saying of Thales; and a like saying is ascribed to Chilo (Plin. N. H. vii. 32). But the occasion which gave rise to the writing of the Proverbs was a peculiar one. Many strangers resorted to Jerusalem in the days of Solomon from all parts of the civilized world, for the purposes of commerce and trade. Borrowing and lending of money were much in vogue; and many shrewd and crafty adventurers speculated on the credulity of rich capitalists. Solomon addresses his son Rechobam (r. 3). Rechobam was born before Solomon's accession to the throne, and his father reigned forty years. We do not hear of a single deed of courage or wisdom done by him in all that time; and when we hear anything of his, it is only the result of his own inactivity, and the incapacity of the circumstances of his position.

Doubtless (as has been already intimated, on 1 Kings xi. 48), Solomon was sorely tried by the imbecility and voluptuousness of his son and future successor Rechobam; and he spoke from the bitterness of his heart when he said, "I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun" (see Eccl. ii. 18—20, and Intro. to Eccl.).

In these forty years, the only son, and royal heir of the wealthy realm of Solomon, was doubtless exposed to many temptations, and it is evident from Rechobam's character that he would have been an easy prey to designing speculators, who are eager to enrich themselves by the wealth and credulity of princes, and who were attracted in crowds to Jerusalem by the wealth and splendour of Solomon. These courtly parasites who desired to fasten means for paying his own debts, or for indulging his own vices, and theavaricious and merciless money-lender, who would be glad to give accommodation to the prodigal syphons of the Court, at a high rate of interest and on responsible suretyship, would be the natural heirs of the throne, whom they would flatter with eulogies on his generosity, and would puff up with proud notions of the exhaustless wealth to which he only was the aspirant. Suretyship of a lavish profligacy was almost a necessary result of the character of the circumstances of Rechobam and his time; and the example of the prince would extend itself with dangerous facility to the people, and would command the attention of the wise king, and would elicit the warnings against it which are found in the Book of Proverbs.

1. If thou be suretry The verb arab, rendered here to be surely, properly means to mingle (hence, to weave), and hence also, to be sweet liked mixed wine (cp. ii. 24; xii. 19. Jer. vi. 20. Hos. ix. 4); hence in hith-pael, to meddle with (xiv. 10; xx. 10). It is first found in the sense of being a surely in xiii. 9. Cp. xlv. 62; and it occurs in this sense in Job xvii. 3.

Ps. cxix. 122, and often in the present Book (xi. 15; xvii. 18; xx. 18; xxii. 20; xxvii. 13). In Gen. xxviii. 17, we have the substantival arabia (a pledge, whence the Greek ἀραβία, 2 Cor. x. 1; i. 22; v. 5; Ephes. i. 14), and in Prov. xvii. 20, ἀραβία, a surety. These words appear in Western languages in the form of arrha, and arrhes. (See Gen. 600. 2.)

The friend, for whom Solomon's son is supposed to be surety, was probably some courtly associate, and is to be distinguished from the stranger, or money-lender.

If thou hast stricken thy hand with a stranger] With an alien money-lender, perhaps a Phoenician, Egyptian, or Midianite merchant, who would take the risk of suretyship. To strike hands was a sign of entering into a bond or engagement with another. See above on Job xvii. 3, and Gen. 873, on the verb talab, to strike, and below x. 15 (where the word caph, hand, is omitted); xvii. 18; xxvi. 26, where that verb is used, and Vaihinger here, p. 74.

Thou art snared—thou art taken] That is, if thou art snared, if thou art taken.

3. When thou art come into the hand of thy friend] When thou art become thy prey.

humble thyself] Literally, prostrate thyself. See Ps. lxxviii. 1. Some (as Schultens, Unbrell, Ewalt, and Hitzig) render it, stamp with thy feet; but the form here is the hith-pael of raphas, to stamp, and can hardly have that sense. See Gen. 777, and cp. Eueret, 1318, who renders it, agitate thyself, make haste, lose not time.

make sure thy friend] Rather, importune thy friend, be urgent on him (See Gen. 758; Eueret, 1923; and so Turrion, Sept.Sym., Thaddolation, Syriac, Vulg., Arabic, Junius, Tremellius, Valatius). The meaning is clear: "Thou, my son, urge thy friend to pay his debts, and do whatever he hast rashly engaged to do, and thus deliver him who was surety for him." If Solomon's son followed this advice, he would hardly fall of success. Debtors, whose surety he was, would not be willing to resist his importunity, and to forfeit the favour of the prince, if he were really in earnest, but they would make every effort to liquidate their debts. But if Rechobam were easy and passive in the matter, others would presume on his laxity, and thus the heir of the throne would become a general sponsor for courtly profligates.

4. Give not sleep to thine eyes] Prove that thou art really in earnest in looking after thine own affairs, by practical signs of energy and vigour. Then the debtor will pay his debt and deliver thee; and others will not presume on thy supineness and profligality.

We may infer Rechobam's habits from such exhortations as these. And these and the following precepts derive much interest from what we have reason to believe was his character. His position bore some resemblance to that of our own Charles II., at the voluptuous Court of Versailles, before he became the throne, and the character of the one was similar in some respects to that of the other. The unhappy example of his own father Solomon, in his old age, was more potent for evil than the precepts of the Proverbs were conducive to good. At the age of forty Rechobam was a feeble libertine. The warnings of Joda Basillikus fell flat on the ear of its Royal Author's own son (whose vices made him very willing to lend a favourable ear to the insinuations that the book itself was not genuine), and Rechobam derived little benefit from the Book of Proverbs.

5. a rocor] Or gazelle. Heb. tsbebi. See on Caut. ii. 7. 17; viii. 14, and Hitzig and Vaihinger here.

The Spiritual Sense.

These precepts concerning suretyship have doubtless also, like other exhortations in the Proverbs, a secondary, spiritual
Go to the Ant.

PROVERBS VI. 6—17. Members, instruments of sin.

6 Go to the Ant, thou sluggard; 
Consider her ways, and be wise: 
Which having no guide, overseer, or ruler, 
Providest her meat in the summer, 
And gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? 
When wilt thou arise out of thy sleep? 
Yet a little sleep, a little slumber, 
A little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, 
And thy want as an armed man.

12 A naughty person, a wicked man, 
Walketh with a froward mouth.

13 He winketh with his eyes, 
He speaketh with his feet, 
He teacheth with his fingers; 
Frowardness is in his heart, he deviseth mischief continually;

15 Therefore shall his calamity come suddenly; 
Suddenly shall he be broken without remedy.

16 These six things doth the Lord hate: 
Yea, seven are an abomination 
Unto him: 
A proud look, 
A lying tongue, 
And hands that shed innocent blood,
Adultery.

PROVERBS VI. 18—34.

18. "An heart that deviseth wicked imaginations, is a by design, to bring it into mischief.
19. A false witness that speaketh lies, And he that soweth discord among brethren.
20. "My son, keep thy father’s commandment, And forsake not the law of thy mother:
21. "Bind them continually upon thine heart, And tie them about thy neck.
22. "When thou goest, it shall lead thee; When thou sleepest, "it shall keep thee; And when thou awakest, it shall talk with thee.
23. "For the commandment is a lamp; and the law is light; And reproofs of instruction are the way of life:
24. "To keep thee from the evil woman, From the flattery of the tongue of a strange woman.
25. Lust not after her beauty in thine heart; Neither let her take thee with her eyelids.
26. For by means of a whorish woman a man is brought to a piece of bread: And the adulteress will hunt for the precious life.
27. Can a man take fire in his bosom, And his clothes be not burned?
28. Can one go upon hot coals, And his feet be not burned?
29. So he that goeth in to his neighbour’s wife; Whosoever toucheth her shall not be innocent.
30. Men do not despise a thief, If he steal to satisfy his soul when he is hungry; But if he be found, he shall restore sevenfold; He shall give all the substance of his house.
31. But whoso committeth adultery with a woman lacketh understanding: He that doeth it destroyeth his own soul.
32. A wound and dishonour shall he get; And his reproach shall not be wiped away.
33. For jealousy is the rage of a man: Therefore he will not spare in the day of vengeance.

with professing love for thee, but she is cruel and insatiable as hell itself, and she will bring thee to beggary and prison— as Delilah did Samson. — will hunt Will lay snares for. It also signifies to take, as fish with a hook (Schultens, who compares James i. 14, 15).

27. take fire Take, and heap fire, as in a fire-pan or a censer. Cp. Lev. xvi. 12, where the cognate substantive is used (see Schultens 43, and cp. below xxv. 22, and Genesis 51:4).
30. Men do not despise a thief Compared with an adulterer, a thief is not treated with so much ignominy. The laws of modern Society have reversed the maxims of Solomon; and, to the dishonour of Christian nations, an Adulterer, who steals what is most precious to a man, and what is irretrievable, is treated by the Law with more cruelty than a Thief, who robs him of what is of comparatively little value, and may easily be replaced. Adultery and Stealing are connected in God’s Word. Set. on Luke xvi. 18.

31. sevenfold Not strictly, see Ex. xxii. 1—7; 2 Sam. xii. 6; but sevenfold is used for full retribution (Gen. iv. 24; Lev. xxvi. 28; Ps. xii. 6; Isa. xxx. 26; Jer. xv. 9; Amos i. 3; below xxiv. 16; xxx. 15).
32. He that doeth it destroyeth his own soul or, unwinding his own soul, he will do it—do that deed (adultery). Cp. the Greek expression in 1 Thes. iv. 6, and the note there.
5. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

VII. 1. My son, keep my words, and lay up my commandments with thee.

2. Keep my commandments, and live;

3. And my law as the apple of thine eye.

4. Bind them upon thy fingers, Write them upon the table of thine heart.

5. That they may keep thee from the strange woman, From the stranger which flattereth with her words.

6. For at the window of my house I looked through my casement,

7. And beheld among the simple ones, I discerned among the youths,

8. Passing through the street near her corner; And he went the way to her house,

9. In the twilight, in the evening, In the black and dark night:

10. And, behold, there met him a woman With the attire of an harlot, and subtil of heart.

11. "She is loud and stubborn;

12. Her feet abide not in her house:

13. Now is she without, now in the streets, And lieth in wait at every corner;

14. So she caught him, and kissed him, And with an impudent face said unto him,

35. He will not regard] Literally, he will not accept the face of.

Ch. VII. 2. apple of thine eye] See above, on Ps. xvii. 8.

4. Say unto wisdom, Thou art my sister] Wisdom has been represented as a Wife (cp. on v. 1—3. 15—20), and here she is called a Sister. As Diog. says (in Catena, p. 104), Wisdom is called a Mother, a Sister, and a Wife. She is a Mother, because through her we are children of Christ; she is a Wife, because by union with her we ourselves become parents of what is good; she is our Sister, because our love to her is chaste and holy, and because she, as well as ourselves, is the offspring of God. Such is the love of Christ, Who is the true Wisdom, and Who is all in all to the soul. Compare His own words, applied to every faithful and obedient soul: "The same is My brother, and My sister, and mother" (Mark iii. 35. Cp. on Cant. iv. 9).

5. the strange woman—the stranger] He repeats the words used before (see ii. 16) to show the great need of caution; only here he employs the word keep (shamar), whereas before he had used the word deliver (natsal); because he is now about to describe the aggressive impudence and importunity of the strange Woman, who smoothes her words (ii. 16), and who not only represents the Harlot and Adultress literally, but is also a figure of whatever seduces the soul from God, whether in Morals or Religion, and whether in Doctrine and Practice, or in religious Worship.

6. casement] Heb. exhab, rendered lattice in Judg. v. 28 (from hashab, to be cool); the lattice through which the cool air passed in the summer season to refresh the house.

7. A young man void of understanding] Perhaps not without some reference to Rehoboam himself. As to the Hebrew word (chosen), rendered void, see below on xxi. 17.

9. In the black] Literally, in the dark apple of the eye of the (ehosh) night; the same word as in v. 2 is used here; and the same word is found in keri, of xx. 20, "obscure darkness." The contrast is thus marked.

The simpleton exposes himself to temptation by going forth toward the haunt of the harlot, when the dark eyeball of the Night is upon him; but do thou, my son, say unto Wisdom, "Thou art my Sister," and keep my law as thine own eyeball, and it will give thee light, and lead thee aright. Cp. Matt. vi. 22, 23.

10. the attire] Cp. Gen. xxxviii. 14. Observe, the strange woman is identified with her attire—as if she was nothing but dress. The preposition with is not in the original, and would be better omitted. "There met him a woman, the attire," (iv.; woman and attire are in apposition; her gay, garish, flattering dress, glistening in the gloom of the night, is what meets the eye.


12. stodkar] Father, loveless; one who has cast off the yoke of restraint. Cp. Hos. iv. 16. Genes. 596, under the word sarar.

13. with an impudent face] Literally, she hardened her face. An ancient Bishop draws a graphic and vivid picture of the "strange woman? a Domi inquieta, in plateis vaga, osculis prodigia, pudore vilis, anietu divers, gomus picta; meretricio procax muto, infracto per delicias insecus, mutansculi ofusis, et lucent-
Beware of her.

14. † I have peace offerings with me;
This day have I paid my vows.
Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
I have decked my bed with coverings of tapestry,
With carved works, with k fine linen of Egypt.
I have perfumed my bed
With myrrh, aloes, and cinnamon.
Come, let us take our fill of love until the morning:
Let us solace ourselves with loves.
For the Goodman is not at home,
He is gone a long journey:
He hath taken a bag of money † with him,
And will come home at || the day appointed.
With ′ her much fair speech she caused him to yield,
″ With the flattering of her lips she forced him.
He goeth after her † straightway,
As an ox goeth to the slaughter,
Or as a fool to the correction of the stocks;
Till a dart strike through his liver;
″ As a bird hasteth to the snare,
And knoweth not that it is for his life.

24. Hearken unto me now therefore, O ye children,
And attend to the words of my mouth.
Let not thine heart decline to her ways,
Go not astray in her paths.
For she hath cast down many wounded:
Yea, many strong men have been slain by her.

Divine Bridegroom Himself (see Ps. xlv. 8, ′All thy garments are myrrh, aloes,″ &c.), and of the holy unction of the Sanctuary, Exod. xxx. 22. Compare the description of the spiritual Harlot in the Apocalypse, Rev. xviii. 13.
18. ′ let us take our fill(7)] Inebriemur (Vulg.); and in a like sense, Aquila, Sym., Theodotion.
19. the Goodman is not at home, he is gone a long journey] In a spiritual sense, says Bede, this may be applied to a corrupt Church, which says of her Husband, Christ, that He is gone on a long journey, even to heaven itself; and has left to her the absolute government of His household, the Church.
20. ′ a bag of money] To defray the charges of a long journey, so you need not fear his return.
|| the day appointed] The full moon. See Ps. lxxxi. 3 (Gesen. 466, and so Aquila and Vulg.).
22. ′ Or as a fool—drunk] Or, as a fool in chains to punishment; or, as a man in chains to the punishment of a fool. See Gesen. 626; Bertheau, 35; Field, 324.
23. ′ his life] That is, either the arrow or the snare will be fatal to him.
26. ′ strong men] So Vulg., Syriac, Targum, and Bertheau, Cp. Gesen. 616. Other expositors render it numeros (Umbreit, Hitzig). The former rendering is preferable; many strong men have been her victims, such as Samson, David, and Solomon himself. And, in a figurative sense, some of the greatest Teachers of Christendom have been seduced by the allurements of Heresy, and have been cast down from their place in the firmament of the Church, like stars falling from heaven. See Tertullian, Pres. Hæret. 3.
That the above description, like others in the Proverbs, is to be understood not only literally, but spiritually, has been already suggested on p. 14, and is affirmed by Origen (in Numros hoin. 20), who quotes this passage, and says: ″As the man who is united to Christ is united to wisdom and piety, and is,

† Heb. Peace offerings are upon me.
‡ Heb., in his hands.
| Or, the new moon.
m Ps. 12. 2.
† Heb. suddenly.

k Is. 19. 9.
\n\n
n Eccles. 9. 12.

\n\n
made one spirit with Him, so be he unites himself to this Harlot, unites himself to impiety and falsehood and all kinds of evil, and is, as it were, incorporated with them. Compare S. Ambrose (de Cæsin., i. 4), who gives a similar interpretation.

The order of this description may be regarded not only as a caution against the viles of Harlotry and Adultery, but also as a warning against the alarming fascinations and beguiling seductions of corrupt Doctrine and Worship. (See S. Basil and Olympiodor. in Catenæ.) Truly it may be said of them that "they have cast down "many wounded, yea, many strong men have been slain by them" (c. 26). See on Rev. vi. 13, and especially viii. 10—12; xii. 1—4, which speaks of stars falling from heaven; i.e. of the apostasy of celebrated Teachers of the Church.

This interpretation prepares the way for the profoundly mysterious appeal of the next chapter.

Preliminary Note.

Ch. VIII. Wisdom.—Observe the sublime contrast between the former, and the present and following chapters. The two portraits (that of the strange Woman and of Wisdom) are to be placed side by side. The light and shade of the one is as the light and shade of the other.

In the Memorabilia of Xenophon (ii. 1, 21) we have a beautiful picture, drawn with exquisite skill, of Virtue and Vice (who calls herself Happiness) presenting themselves to the youthful Hercules, at the time in which he was taking a part in active life, and pleading their respective claims to his allegiance.

That picture affords an illustration from classical literature of the graphic workmanship of Solomon in these three chapters of the Book of Proverbs.

But here we have divine mysteries.

There is much more beneath the surface than what meets the view. The question is not, what was in the mind of Solomon himself when he drew the portrait of Wisdom in the previous and following chapters of this divinily inspired Book, but the real soul of man for inquiry—What was in the mind of the Holy Ghost Who inspired him? What did the Holy Spirit intend us, who have the Gospel of Christ, to see in this wonderful portrait?

The essence of all right Interpretation of the Book of Proverbs, is to be found in the great principle that they are what the Hebrew name and title declare—similitudes or parables, hesedhah, mishle shelouh (see on i. 1)—that they are, as the Author himself in the Proverbs elsewhere informs them, &quot;declared to you by all the ancient Christian Expositors in interpreting these chapters, if we were to limit our estimate of Wisdom, as here described, to mere practical prudence in earthly things; and if we did not rise to loftier ground, and behold Him Who is essential Wisdom, the co-terminal of the celestial Essence—recognize here a representation of His attributes and prerogatives.

Those attributes and prerogatives are exemplified,—

(1.) In civil society and government, v. 15. &quot;By Me kings reign, and princes derived justice.&quot;

(2.) In the work of Creation, v. 22—31.

(3.) In building up and governing the Church (ix. 1—5).

This, as was already intimated (on i. 20, and iii. 13), and, as we shall see in the sequel, was the view taken of these two chapters by the earliest and best Christian Expositors; to it let us cleave steadfastly, lest we be chargeable with taking away from the Word of God as delivered to us by the Holy Spirit.

It is sate to say that the language of Wisdom is a transmutation from a learned German Expositor, Dr. Hengstenberg, who thus writes in his note on Eccles. vii. 26. His candid avowal with regard to the character and tendency of the Biblical Exegeses prevalent in his own country, will be read with sorrowful interest.

"It does little honour to the Exegeses of the present day, that it has so frequently mistaken this plain and evident truth. The feeling for the allegorical element in Scripture is still, alas! very little developed; and a false occidental Realism largely prevails, no less amongst certain orthodox, than amongst Rationalistic Interpreters.

"A Woman in the common sense does not suit the connection, whereas the ideal does. Before and afterwards, Koheleth (Ecclesiastes) speaks of the great difficulty of attaining to true Wisdom. The ground whereof is specially, that alongside of the Wisdom that is from above, there is a slyly Wisdom (James iii. 15) which entangles men in her snare, and is the mother of the 'inventions' alluded to Eccles. vii. 29. Then further it must be remembered that, as in vi. 2, Koheleth, the Assembling One, is speaking in Ecclesiastes (see Intro. to that Book), and if this person warns us against another female, as the most dangerous enemy of the human race, we may reasonably presume that the latter is also ideal.

"But what is quite decisive in favour of the view now advocated is, that it alone enables us to account for the feminine connection of the word Koheleth (see Ecc. 1.1), which occurs nowhere else in the whole Book. Every where else, the reference to the invention of a woman is such that an il. is female person, has preyed on Solomon, gave rise to the masculine connexion; here, however, a change is made on account of the opposition in which Wisdom is set to wanton solution.

"Again, there can be no doubt that the Woman here is identical with the (female) 'Stranger,' the 'Foreigner' who is introduced in Proverbs as the dangerous foe of true Wisdom; this can be the less questioned, since, as has been already shewn, Koheleth refers back to Proverbs. The key to Proverbs ii. 10, 17: 'to deliver thee from the strange Woman, the stranger which maketh smooth her words; which forsaketh the friend of her youth, and forgetteth the covenant of her God,'—is Jeremiah iii. 4, 20, according to which the friend of her youth is other than the one. The Gentle wisdom, so far as it discipulizes amongst the people of God, was chargeable with 'forgetting the Lord.' In Proverbs v. the evil Woman must needs be regarded as an ideal Person, because of the opposition in which she is set to the good woman, Wisdom. Ch. B. Michaelis remarks: 'He dissuades from Wisdom, falsely so called, which is represented by the figure of an Adulteress (vv. 1—14), and he commends true Wisdom in the figure of a chaste and beloved Wife' (vv. 15—23). In fact, verses 15 and 16 there, 'drink waters out of thine own cistern, and running waters out of thine own well; let thy fountains be dispersed abroad, and rivers of waters in the streets,' are without meaning, on the literal view of them. Bertheau, who adopts the literal view, finds himself in such perplexity, that he wishes to alter the text and interpolate a negation—let them not flow abroad. The cistern, the fountain, is the native Israelith Wisdom. Out of that fountain one ought to draw living waters, and communicate thereof to the heathen world, but not busy oneself with their wisdom, who, moreover, therein are destroyed to follow the error of fools.

"Further, if Wisdom—in Proverbs chap. vii. 4, 5 ('Say unto Wisdom, Thou art my sister; and call understanding thine acquaintance. That she may protect thee from the strange woman, the foreigner who useth flattering words')—is an ideal Person, how happens it that she also is in the 9th chapter again, the evil Woman is put in contrast with Wisdom. See Ch. B. Michaelis, who says: 'The parts of this chapter are two. (1.) Wisdom is described sending her maidens forth, and inviting her guests to her bosom, vers. 1—12. (2.) In contrast with 'the Harlot (ix. 10) she commends her viands to the simple,'
2. She standeth in the top of high places,
By the way in the places of the paths.
3. She crieth at the gates, at the entry of the city,
At the coming in at the doors.
4. Unto you, O men, I call;
And my voice is to the sons of man.
5. O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
6. Hear; for I will speak of excellent things;
And the opening of my lips shall be right things.
7. For my mouth shall speak truth;
And wickedness is an abomination to my lips.
8. All the words of my mouth are in righteousness;
There is nothing froward or perverse in them.
9. They are all plain to him that understandeth,
And right to them that find knowledge.
10. Receive my instruction, and not silver;
And knowledge rather than choice gold.
11. For wisdom is better than rubies;
And all the things that may be desired are not to be compared to it.
12. I wisdom dwell with prudence,
And find out knowledge of witty inventions.
13. The fear of the Lord is to hate evil:
*Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
14. Counsel is mine, and sound wisdom:
I am understanding; *I have strength.

"The explanation is in fact plainly given in the words of ver. 13: 'There is a foolish woman, clamorous, who is simple and knows nothing.' The Woman here is personified Wisdom.

"Last of all, in Proverbs xiii. 14, we read, 'The mouth of the strange woman is a deep pit: he that is abhorred of the Lord falleth therein.' That the writer treats here of doctrines, teachings, and that foreign doctrines (seductions always come from foreign countries, as may be seen in the example of Israel in the desert, and then also in that of Solomon himself) are personified as strangers (female), is clear from the mention of the mouth. Nahum ii. 4 presents an analogous instance of such personification. There Nineveh, the wucker of the world's sceptre, is represented, on account of her arts of deception, as a whore, who plagues the nations into ruin by her seductions. That which is true of heathen politics, is true also of heathen wisdom, of the philosophy and false deicides of the world. To the woman here corresponds, in Revelation ii. 20, 'the woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.' Jezebel there is a symbolical person, a personification of the great seductress of the heathen. Against strange teachings and heathenish wisdom, Koheleth (Ecclesiastes) warns his fellow-countrymen also in chap. xii. 12" (Hengstenberg).

1. wisdom [Heb. Chokmah. See above, on i. 20, "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief places of concourse, in the openings of the gates: in the city she uttereth her words."

2. in the top (literally, the head) of high places, by the way] The comna ought to be transferred from after places to after way.

3. She crieth at the gates] Literally, she crieth at the hand of the gates, at the mouth of the city, as well as at the head of high places by the way. The diction is highly poetical—it personifies inanimate things, and gives them a living existence and physical organs, a head, a mouth, a hand—and thus prepares us for the noble flight of prophetic imagination which ensues.

4. sound wisdom [Heb. hokhmah; the very essence of things, whence they derive their soundness and strength. See above, on Job v. 12. The language of this verse, in its fullest sense, is only applicable to Him, "Whose Name is called Wonderful, Counsellor, the Mighty God" (Isa. ix. 6), and of whom it is written, "I have laid help on One that is mighty" (Ps. lxix. 10), "Christ, the Power of God, and the Wisdom of God" (1 Cor. i. 24).
By me kings reign, and princes declare justice.

And by me princes rule, and nobles, even all the judges of the earth.

I love them that love me; and those that seek me early shall find me.

Riches and honour are with me; yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

I lead in the way of righteousness, in the midst of the paths of judgment:

That I may cause those that love me to inherit substance; and I will fill their treasures.

The Lord possessed me in the beginning of his way, before his works of old.

15. By me kings reign, and princes declare justice] Princes, Heb. rozenim, a different word from that rendered princes in the following verse, which is sarin: the former represents those who reign cause in the scales of justice (Schulten, whose interpretation seems preferable to that of Gesen. 764, who supposes it to mean to be worthy); the latter signifies a leader, or commander (Gesen. 794). The former are said to declare justice literally, to engrave just decrees; the latter to lead others, and command.

Here is a divine prophecy concerning Him Who said, “All power is given unto Me in heaven and in earth” (Matt. xxviii. 18), and Who has on “His head many crowns” (Rev. x. 13), and “on His right hand and on His thigh His Name written” (Rev. xix. 11). He is the King of kings, and Lord of lords (Rev. xix. 16), and of Whom it is written, that “by Him were all things created, that are in heaven, and that are in earth, visible and invisible: and He is before all things, and by Him all things consist” (Col. i. 16, 17).

Therefore these words are regarded by the earliest Christian Expositors as spoken by Christ. “Per Solomonem sit Verum, Per Me reges regnant,” says S. Irenaeus (v. 24, and cp. Ibid. iv. 57). Bp. Andrews, on this text, says, “This, Wisdom, the essential Wisdom of God, is here none other than Christ. These words were uttered by Christ before He was in the flesh; but they are no less as good gospel, as if they had been recorded by any of the Four Evangelists: they are gospel before any gospel of them all. Thus much for the Author of the speech.” It is the Spirit of Christ speaking in Solomon, “Kings reign, a Deo, per Christum Dominum Nostrum” (Bp. Andrews, iv. 277. Cp. vol. v. 210. 243. 297. 552); and so Bp. Saunders, in his Lecture on this text (lect. vii. vol. iv. p. 147), “On the efficient cause and consequent obligation of human Law.” Cp. Theophilus Anglicanus, pt. iii. ch. ii. and ch. v.

17. I love them that love me! Christ adopts these words in the Gospel, and says, “He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him” (John xiv. 21. Belo, 23.) — seek me early shall find me] As Christ Himself again says, “Ask, and ye shall receive; and your shall find” (Matt. vii. 7, 8).

19—21.] My fruit is better than gold — I will fill their treasures! So again Christ says, “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich” (Rev. iii. 18), by having the “unspeakable riches of Christ” (Ephes. iii. 8).

22. The Lord possessed me] That word (poiseneth) here used, and rendered posses, is kawath, which in almost all places signifies to get, to acquire, and is used frequently in that sense in this Book (see i. 5; iv. 5; 7; xvi. 16; xvii. 16; xviii. 15; xix. 8; xx. 14; xxii. 28); and although the rendering, possessed, has high authority (as Vulg., Aquila, Symmachus, Theodotion, S. Jerome, S. Basil, c. Eunom. ii., Belo, and see Schulten, A. Lopite, Geier, McCaul, and others), and may seem to be authorized by the use of it in xv. 32, and in xii. 8 (possesseth a heart, see margn) yet it seems morefit to desert that rendering (viz. got, or acquired) for any other.

This verb occurs about eighty times in the Old Testament; and in only four places besides the present is it rendered in our Translation by possess (Gen. xiv. 19, 23. Ps. cxxxix. 13. Jer. xxxiii. 15. Zech. xi. 5); and in the last two it may well have the sense of giving, and in the former two of creating.

Hence we find that this word is here rendered in some ancient Versions by create; e.g. in Syriac and Sept., where it is berenen: and so most recent critics, as Ewald, Hitzig, Bertheau, Umbreit, Genesis, and Zöeckler.

In the present passage, the Holy Spirit, speaking by Solomon, seems to be referring to the eternal generation of Christ. See S. Justin Martyr, c. Tryphon § 61, who designates Wisdom here as “God begotten by the Father of all, and as the Word, and Wisdom, and Power, and Glory of Him Who begat Him. And in § 129, he affirms that the Wisdom here spoken of is no other than He Who was begotten of the Father before all creation; and He thence takes occasion to observe, that He Who was begotten, must be a different Person from Him Who begat Him. See also S. Irenaeus, iv. 37, “Est hic Verbum Dei, Dominus Noster Jesus Christus.” Cp. Tertullian, adv. Hermogen. 18: “Sophia Dei Sermo est sine quo factum est nihil.” In modern times, this opinion has been well sustained by Vitringa here, p. 91. In his Epistle to Cyprian, ii. 937, S. Jerome says, that these words are spoken, “ex persona Sapientis, qui Christus est;” and that the Hebrew word kawani may be understood as signifying that God possessed Me; and he adds, “Possessio signifies quod semper Filius in Patre, et Pater in Filio est;” and on Isa. xxvi. he says, that the words describe Him Who before the world was infinidely begotten of the Father. But in his Commentary on Ephe. ii. p. 342, he adopts the translation crearet, and applies it to the Incarnation; and this interpretation is also adopted by S. Athanasius, Expositio Fidei, i. p. 242, and de Decret. § 13. Nicene Synod, § 53; and Oratio ii. § 2, and § 45, and § 50; and de Trinitate, i. 9; contra Arius, § 17; and Orat. i. contra Arianos. Cp. S. Ambrose, de Fide, i. 15, and ii. 7; and S. Augustine, de Trinitate, i. § 24; viii. p. 1176; and § Greg. Nazian., in Catena, p. 188; &c. &c. ibid.; and see Belo hero, who says, “Hoc de Incarnatione Domini Patres intelligunt.”

Other Fathers said that the Hebrew word kawani, and the Greek kera, signify that at the Creation God constituted the Son (Who is from eternity) to be the beginning (so the Hebrew here) or the first principle and efficient cause of His creatures. So Didymus, in Catena, p. 157, and S. Cyril, p. 130.

But (as was before said) it seems better to adopt the sense of the earliest Fathers, and say with them, that this text is declaratory of the Son’s eternal generation.

This opinion is confirmed by the repetition of the word brought forth (from the Hebrew verb chal, to bring forth, in ver. 24, 25).

To those Fathers already cited may be added S. Cyriacus, who says (c. Judeos, ii. p. 205), “Christum primumgenitum esse, et Ipsum esse Sapientiam Dei, per Quam omn a facta sunt, apud Salomonem est parvisum;” (he refers to this passage of Proverbs); and S. Hilary (de Synodis, p. 463, ed. Oberthür, § v., where the word is rendered by geniu). S. Hilary against the Arians (who agreed with the Catholics, that
Wisdom is eternal  PROVERBS VIII. 23—30. and creative.

23. "I was set up from everlasting, From the beginning, or ever the earth was. When there were no depths, I was brought forth; When there were no fountains abounding with water.

Before the mountains were settled, Before the hills was I brought forth:

While as yet he had not made the earth, nor the || fields, Nor || the highest part of the dust of the world.

When he prepared the heavens, I was there: When he set || a compass upon the face of the depth:

When he established the clouds above: When he strengthened the fountains of the deep:

When he gave to the sea his decree, That the waters should not pass his commandment: When he appointed the foundations of the earth:

Then I was by him, as one brought up with him: 'And I was daily his delight, rejoicing always before him; Christ in Ps. ii. 6. "Yet have I set my King," where the verb is the same as here (there it is in kal, here in siphal). In both cases, the word has been rendered by avarit (as a king is anointed); so Gesen. 553, and Scheller and Bertheau; and thus this word would have a distinct prophetic reference to Christ (Fallinger).

from everlasting" As our Lord himself says, "I and My Father; we are one" (substance), John x. 30; and He therefore prays, "Glory Thou Me with Thine own Self, with the glory which I had with Thee before the world was" (John xvii. 5).

— From the beginning As the Evangelist says, "In the beginning was the Word, and the Word was with God (εστιν θεος) and the Word was God" (John i. 1). Both Solomon and St. John refer to the words of Gen. i. 1.

24. When there were no depths See above, on iii. 20, and below, ev. 27, 28, where the same word is used.

I was brought forth By generation. See Job xv. 7; xxxix. 1. Ps. xvi. 9; ii. 5. Isa. xliv. 10; ii. 2; lxvi. 8; in all which places the verb is the same as here (and so Sept.; and in a similar sense, Aquila, Theodotion, Symmachus).

— abounding} Literally, charged, or laden.


30. one brought up with him Heb. avdah, which properly signifies an artificer, from awd, to build up (Gen. 58: Everest, 110 and 50; Ewald, Hitizy, Bertheau, and Viipinger. Cp. on Cant. vii. 1); and in this sense it was understood by Sept., July, Ariste, Tertullian, adv. Hermog. c. 18, and in the Book of Wisdom, vil. 22. The Word, or Son of God, was the θεουμωρος, or Architect, as Laelantius says (de vera Sap. iv. p. 281), "by Whom God made the worlds" (Heb. i. 2), as St. Paul speaks, "He created all things by Jesus Christ" (Viphes. iii. 9). See Hermog's note here. Schulzina prefers the other rendering, and thinks that there is a reference to this passage in St. John's Gospel, i. 18, where the Eternal Word is spoken of as "in the bosom of the Father." Cp. Num. xli. 12.

— rejoicing See e. 81; xxxi. 25, and Job xli. 5, where the same word is used; a very strong metaphor, showing clearly the distinct personality of the Son. Cp. John i. 8; xvii. 5. Phil. ii. 6—11, and Nouns, as quoted by Sp. Pearson, Art. ii. p. 119.

The work of Creation is described here by a bold comparison as a holiday pastime of the Creator, and Wisdom as His phylacte; so great was the case by which that work was effected, and such was His joy and delight in it when first it was produced (cp. Gen. i. 31, and Fallinger here). Such was His love for the Divine Logos, Who was His companion in the work.

The Evangelical commentary on this is found in John i. 1—3. Col. ii. 3. 9. Heb. 1. 1, 2.
Wisdom's house, PROVERBS VIII. 31—36. IX. 1, 2, 
her table.

31. Rejoicing—in the habitable part of his earth; and "my delights were with the sons of men.

32. Now therefore hearken unto me, O ye children: For *blessed are they that keep my ways.

33. Hear instruction, and be wise, And refuse it not.

34. *Blessed is the man that heareth me, Watching daily at my gates, Waiting at the posts of my doors.

35. For whose findeth me findeth life, And shall + obtain favour of the Lord.

36. But he that sinneth against me +wrongeth his own soul: All they that hate me love death.

IX. 1 Wisdom hath *built her house, She hath hewn out her seven pillars:

2 b She hath killed † her beasts; *she hath mingled her wine; She hath also furnished her table.

31. Rejoicing—earth] Literally, rejoicing in the world (Heb, tekel) of His earth; that is, in all His creation (see Gen. 327, 855), taking pleasure in all the creatures of His hand as being very good. Cp. Ps. xc. 2. Jer. li. 15.

32. +blessed are they that keep my ways] For "blessed are they that are perfect in all their ways." Matthew 5:48; Ps. i:1; Ps. 1:2. (see Ps. 1:1; Ps. 1:2.)

33. +hear instruction, and be wise, And refuse it not] (see Prov. 2:5; Prov. 2:6; Prov. 2:7; Prov. 2:8.)

34. +Blessed is the man that heareth me] (see Ps. 51:20; Ps. 51:21; Ps. 51:22.)

35. +whose findeth me findeth life—all they that hate me love death] As our Lord Himself declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36. Cp. 1 John v. 12.)

36. +that sinneth against me] Still more emphatic in the original, my sinner, marking strongly the personality of Wisdom.

Cf. IX. ] "Christ," says St. Paul, "is the Power of God, and the Wisdom of God." (1 Cor. i. 24.) and the Holy Spirit having described in the foregoing chapter the office and work of Christ, as Creator, in the World of Nature, now proceeds to describe His offices and work in the World of Grace.

1. Wisdom hath built her house] Solomon the son of David, and the builder of the holy house at Jerusalem, and the type of Christ, here describes the operation of his own Divine Antitype, the Essential Wisdom, in building His house. The Son of God, having existed from eternity with the Father, in the fulness of time became Incarnate, building for Himself a human body, and also building for Himself a mystical body, the Church Universal.

This work of building is understood in both these senses by S. Hippolytus, frag. ed. Lagarde, p. 198, and others, as S. Athanasius (Disp. contra Arrian in Conc. Nicc.), and S. Gregory Nyssa (contra Eunomius, ed Wisdom's seven pillars (see Du C. Dei, xvii. 20). "In this passage we recognize the Wisdom of God, namely, the Word co-eternal with the Father, as building for Himself a human body in the womb of the Virgin, and as incorporating the Church into that body, as by the conjunction of members to the Head," and so Dr. Hammond, p. 552.

— She hath hewn out her seven pillars] This also may be applied to Christ's human body, and to His mystical Body the Church. Seven is the number of perfection and universality (see below Rev. p. 229); and Wisdom's seven pillars represent the perfection and universality of Christ's work in both respects.

Especially do they represent the sevenfold fulness of the Universal Church, which Christ has built (Matt. xvi. 18), which is His spiritual body (1 Pet. ii. 5; 1 Tim. iii. 15), and has the sevenfold gifts of the Spirit, and was symbolized by the seven-
She invites all. PROVERBS IX. 3-15.

The foolish Woman. 

3. sent forth her maidens. The Apostles and other preachers of the Gospel in every age: as the Psalmist says, “The Lord gave the word, great was the company of those that published it” (see on Ps. lix. 11), where a feminine word is used to designate the preachers, as here. Besides, in this figurative description, Wisdom being personified by a feminine word, fits has maidens as her ministers here. May there not also be here an intimation (as S. Gregory suggests, Moral. xvii. 17, and so Bede here) of the natural feeling of the Apostles and other ministers of the Gospel, who have their treasure in earthen vessels (2 Cor. iv. 7) and also of the tender love which the preachers of the Gospel must feel for the souls of those to whom they are sent? See below on 1 Thess. ii. 7, and Gal. iv. 19, where, with sympathetic sweetness and affectionate tenderness and condescension, the great Apostle of the Gentiles speaks of himself spiritually as a nurse and as a mother. — the highest places. As our Lord Himself says, “What I speak to you in the ear, that preach ye upon the house tops” (Matt. x. 27).

Observe the contrast here between Wisdom and the strange woman described in 14, 15, where the very same words are used, in order to mark the opposition between the two; and to suggest that the strange Woman has not only a literal, but a spiritual significance.

It is very observable that there is a similar contrast in the Apocalypse, between the Woman in the wilderness, who is the Bride of Christ, the holy and faithful Church, on the one side, and the strange Harlot, or faithless Church, on the other. See the notes below on Revelation xix. 5, 6. This contrast is displayed.

5. Come, eat of my bread. See above on 2. In the bread we may see a prophecy of the Body of Christ, the Living Bread, and in the mingled wine the mystery of His Blood, by which we are refreshed at His holy Table (Bede).

7. He that reproveth a scorner shames him. Let not, therefore, the ministers of Divine Wisdom wonder that they suffer contempt; this is not due to the message which they bear, but to the wickedness of the scorners to whom they deliver it. God willth all to be saved;’ but Christ, Who said, “Go, teach all nations,” said also, “Cast not your pearls before swine, lest they turn again and rend you” (Matt. vii. 6), “and ye shall be hated of all nations for my name’s sake” (Matt. xxiv. 9), “but it shall be more tolerable for Sodom and Gomorrah than for those who despise you” (Matt. x. 15). The destruction of the scorners is not from God, but from themselves. Observe the connection between these three verses (ver. 7-9) and the foregoing, and what follows.

— a blot. Rather, his blot: he will be sullied with his stain.

And here caution is given how we tender reproofs to arrogant and scornful natures, whose manner is to esteem it for contumely, and accordingly to return it (Lord Bacon, Adv. of Learning, p. 227).

8. he will increase in learning. Or, he will add knowledge; see 5, and also give out to others, iv. 2, where the words are the same. Solomon ends this first part of the Proverbs as he had begun. Cp. here vv. 9, 10, and i. 5, 7, and v. 11, with iii. 1, 2.


14. A foolish woman. Or, a foolish woman, clamorous (and restless, Latin *æsturnens*), silly, and knowing nothing; or rather, reckless of what may happen, careless of all consequences. See Schultens, and cp. v. 6. See the picture of a former chapter (vii. 6-23) is repeated with some new features in v. 15. The strange woman is here more impudent: the time is not twilight; and she calls even to those who are going “right on their ways.”

Observe, also, here the harlot’s ministration of Wisdom, as described in the foregoing chapter. “Doth not Wisdom cry? She standeth at the top of the high places; and see also ix. 3-5. ‘She crieth upon the highest places of the city, Whose is simple, let him turn in hither: as for him that understandeth, he saith to him, Come, eat of my bread, and drink of the wine that I have mingled.”

The Harlot puts on the mask of Wisdom, and borrows her words: so Heresy and Schism often imitate the language of the true Church; so the False Teacher in the Apocalypse bears some emblems of the Lamb (Rev. xii. 11). Cp. above, on v. 3.
**Her invitation.**

**PROVERBS IX. 16—18. X. 1—5. Examples of Wisdom.**

> 16. *Who is simple, let him turn in hither: And as for him that wanteth understanding, she saith to him,*

> **17. Stolen waters are sweet,**

> And bread *t eaten in secret is pleasant.*

> But he knoweth not that *the dead are there; And that her guests are in the depths of hell.*

**X.** The proverbs of Solomon.

> **a** A wise son maketh a glad father:

> *But a foolish son is the heaviness of his mother.*

> **b** Treasures of wickedness profit nothing;

> *But righteousness delivereth the poor.*

> **c** The Lord will not suffer the soul of the righteous to famish:

> *But he casteth away the substance of the wicked.*

> **d** He becometh poor that dealeth with a slack hand:

> *But the hand of the diligent maketh rich.*

> He that gathereth in summer is a wise son:

> *But he that sleepeth in harvest is a son that causeth shame.*

**17. Stolen waters are sweet** It is evident, therefore, that there is something more in this description than at first meets the eye. The strange Woman here is not merely a harlot or adulteress; this, indeed, is one of those famous figures in Scripture which has been overlooked, but the Woman here, as in vii. 5—27, represents in a secondary and spiritual sense the antithesis of Divine Wisdom. She represents unsound Doctrine and idolatrous Worship, alluring the world with fascinating and seductive illusions. = S. Augustin says well says (Expos. ad Epist. ad Rom. vii. 11), “The woman in the Proverbs who sits at the door of her house, is a symbol of fallacious doctrine (fallaciae doctrina imagine sedens nubilis).” S. Ambrose (De Caus. i. 4) regards this as a picture of pleasure, “ad lucem Christi non habet,” and see S. Jerome on Hosea c. xiii.

Perhaps there may be a reference here to the practice of some who drew off water surreptitiously from a neighbour’s rivulet or cistern, in order to water their own gardens, and to refresh themselves by means of his labours. The words may be explained by reference to v. 15, “Drink waters from thine own cistern.”—Do not steal water from others; but drink from thine own fountain.

What the sins are committed by stealth are more sweet, although that sweetness is deadly (Augustin). *Ilicita amansur, excidit quicquid iacet.* (Senec.)

“Nixitum in vetitum semper cuipedimque negat; Sic interdictus immitum negat aquas” (Oeidl).—breath eaten in secret! Literally, breath of counsels. In a spiritual sense this is to be applied to the doctrines and practices of heretical and schismatical contentious. The Church offers the living waters freely to all; but Heresy and Schism gather their votaries to secret assemblies, and promise to them much sweetness, but the end of those things is bitterness to the soul *(Bede).*

**18. the dead are there** Like the bones whitening the shore of the island of the Sirens.—*Her guests are in the depths of hell!* He repeats what was said above; see ii. 18. vii. 27. This is no sign of interpolation. It is like our Lord’s “Amen, amen,” and “He that hath ears to hear, let him hear,” reiterated for the sake of emphasis.

Ch. X.] Here begins the Second Part, or Second Book, of the Proverbs, it is called by some ancient Expositors (e.g. Bede).

The former Part, or Book, was like a general Introduction or Prologue of a panegyric or eulogistic character, to the whole; setting forth the characteristics of the two ways of human life, and the ends to which they respectively lead; and it may be compared to the first two Psalms which form the Prologue to the Psalter. See above, Prelim. Note to chap. i.

The title, Proverbs of Solomon, prefixed to this portion, by no means implies that the former portion, to which the same title is prefixed, is an independent and unconnected composition: it serves to mark the transition from the First Book of the Proverbs to the Second, just as the title prefixed to chap. xxv. (These are also Proverbs of Solomon) indicates the commencement of the Third Book. It is like the ἐπὶ τοῦ δόξαν φανερώθη—of the Greek Gnostic writer (Poetes Gnoematici, ed. Brunck, p. 124). It has been supposed by some, that the Proverbs are strung together without systematic connexion; but this is an erroneous opinion. For example, all the Proverbs of the present chapter are like exemplifications in detail of the principles, practices, and results of the Two Ways of life displayed in the foregoing nine chapters, which constitute the Prologue; and each of these Proverbs is antithetical, and consists of two members linked together and contrasted for the most part by means of the Hebrew conjunctive particle.*

1. *A wise son maketh a glad father!* After the previous general description of Wisdom, Solomon proceeds to particularize special cases of those who are wise. He begins with what was uppermost in his own mind, What would be the character of his successor? What would become of his Throne, his Wealth, his People, after himself? See his melancholy forebodings in Prov. xvii. 2—21. 25; xv. 13; and Eccles. ii. 18; iv. 8; v. 14; x. 1; Solomon has one son; and he is Rehoboam. This thought lies underneath many of the sayings of the Proverbs.


4. He becometh poor—hand! Rather, the hand of stockness, or idleness (Heb. Garcia, xii. 24. Gesen. 770) maketh poor. On the word here rendered poor (Heb. rish), and the difference between it and the other word (Heb. diff), also rendered poor in our Version, see on xix. 1, and cp. xxviii. 3.

—the diligent! Heb. charutsim, from charats, to cut into, to dig, to thresh; cp. xii. 24; xiii. 4; xvi. 5, where the same word is used. Observe the difference in the original of the two words rendered hand in our Version. The former is caph, the palm or open hand (Latin vola); the second is yad, the hand with its nerves and sinews strong for vigorous exertion. The hand of the sluggard is represented as lying loosely open, that of the diligent as vigorously clenched for work: On the different meanings of these two words rendered hand, cp. below, xxvi. 20.

5. He that gathereth He that gathers (the Hebrew verb here used is cogar, cp. Greek ἑρμότης) the harvest, to the threshing-floor and barn. Solomon continues the allusion to husbandry, from the former verse.

The cupola ταυρίδος does not occur in this verse, which is made more impressive by the omission, and may be rendered thus: *Gathering in summer (thou wilt be), a wise son; snoring in harvest (thou wilt be), a shame-rasing son.* The verb rendered in our Version by sleepeth, is radaw, which is much more significant, and is rightly rendered by sterno in Vulg. See Judg. iv. 21. Ps. xxvii. 6. Jon. i. 5. —a son that causeth shame! An ominous expression in the mouth of Solomon, speaking (as he does in the Proverbs) to his son Rehoboam; and unhappily realized in him. It occurs four times in this Book (x. 5; xvii. 2; xix. 26; xxii. 15. Cp. xii. 4; xiv. 32), and nowhere else in the Bible.
6 Blessings are upon the head of the just;

But violence covereth the mouth of the wicked.

7 The memory of the just is blessed:

But the name of the wicked shall rot.

8 The wise in heart will receive commandments:

But a prating fool shall fall.

9 He that walketh uprightly walketh surely:

But he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow:

But a prating fool shall fall.

11 The mouth of a righteous man is a well of life:

But violence covereth the mouth of the wicked.

12 Hatred stirreth up strife:

But love covereth all sins.

13 In the lips of him that hath understanding wisdom is found:

But a rod is for the back of him that is void of understanding.

14 Wise men lay up knowledge:

But the mouth of the foolish is near destruction.

15 The rich man’s wealth is his strong city:

The destruction of the poor is their poverty.

16 The labour of the righteous tendeth to life:

The wicked of the fruit to sin.

17 He is in the way of life that keepeth instruction:

But he that refuseth reproof errreth.

18 He that hideth hatred with lying lips,

And he that uttereth a slander is a fool.

6. wisdom] Or damage, or misery. 

7. covereth] Compare v. 11, and Ps. xxiv. 15, and lxix. 7.

8. wise in heart] Observe the contrast; the wise in heart, lit. the solid in heart, is contrasted with the loose in lips.

9. that walketh] See Dr. Barrow, Sermon v. Vol. i. p. 89, on this text.

10. shall be known] 1 Tim. v. 25. Shall be a public example of sin and punishment.

11. He that winketh with the eye] In craft and malice behind a man’s back (Green. 745).

12. love covereth] The verb casah serves as a catchword; these verses (v. 11, 12; cp. v. 6); cp. xviii. 9. 1 Pet. iv. 8 James v. 20.

13. In the lips] Here is another catchword which links many of the Proverbs of this chapter together. The word lips (Heb. sephathaim) occurs seven times in this chapter (v. 10. 13. 18. 19. 21. 32).

14. wisdom] “Directio et frenatio” (Schult.).

15. lay up knowledge] As a treasure, of which he does not make a display, but which he reserves for use in due season (cp. xlii. 23, and Ruth. 11. Hitzig, and Vaihinger here).

16. near destruction] That is, in ruin hard by; near is not a preposition, but an adjective. The word destruction (Heb. mechetlah, lit. a breaking) is the catchword which defines the two verses together; as the word life rivets the next couplet; and the word lips links together the next distich. This word mechetlah occurs three times in this chapter, v. 14. 15. 29, and in xiii. 3; xiv. 28; xviii. 7; xxi. 15, and only in four other places in the Old Testament, Ps. lxxxix. 40. Is. lv. 14. Jer. xvii. 17. and xviii. 20.

17. poor] Heb. dal, see above on v. 4, and below on xix. 1.

18. He that hideth] He that hideth hatred is a man of lying lips.

E
Moral virtues

PROVERBS X. 19—32. XI. 1—3. and contrary vices.

20. The tongue of the just] Here is another catchword which joins this series of Proverbs together; the word just, or righteous (Heb. tsaddik occurs thirteen times in this chapter (re. 3, 6, 7, 11, 16, 20, 21, 24, 25, 28, 30, 31, 32), and eight times in the next chapter (xi. 8, 9, 10, 21, 23, 28, 30, 31), and eight times also in the following chapter (xii. 3, 6, 7, 10, 12, 13, 21, 26); and five times in the next (xii. 5, 8, 21, 22, 25).

On the other hand, the word wicked (Heb. ra'ah) occurs twelve times in this chapter (re. 3, 6, 7, 11, 16, 20, 24, 25, 27, 28, 30, 32), and eight times in the next chapter (xi. 5, 7, 8, 10, 11, 18, 23, 31), and seven times in the chapter following (xii. 5, 6, 7, 10, 12, 21, 26).

Such minutiae as these may serve the purpose of showing that the Book of Proverbs is not put together without method, and that there are, as it were, certain key-notes in it, which maintain an harmonious relation in the several component parts.

Lit. "words." Literally it is dross, or thin filings; contrasted with the silver in the former part of the Proverb (Schultz).

21. feed many] This is especially verified in the "Good Shepherd" (John x. 2, 11). "Strength" a fortress. Wherever he goes, he is in a castle; and see the next verse.

31. bringeth forth wisdom] As a fair sprout germinating from it; cp. Isa. lvi. 10. The metaphor is continued in the latter clause, where it is said that the froward tongue shall be cut out i.e. as a tree cut off from its roots.

22. speaketh falsehood] Literally, is perverisons and destructions. See ii. 12.

XI. 1 A a † false balance is abomination to the Lord:

But † a just weight is his delight.

2 b When pride cometh, then cometh shame:

But with the lowly is wisdom.

3 c The integrity of the upright shall guide them:

But the perverseness of transgressors shall destroy them.

† Heb. tsaddikness.

‡ Lit. "just." Literally, a just stone, stones being used abundantly as weights. See Lev. xix. 36; Dent. xxv. 13, 15; 2 Sam. xiv. 26; below, xvi. 11; xx. 10, 23; Micah vi. 11.

3. the perverseness] Rather the slipperiness of sinners shall destroy them. See Gen. under the word šalaph, § 500, and below, xili. 6; xv. 4; xix. 3; xili. 12; xili. 12.
Riches profit not in the day of wrath:
But righteousness delivereth from death.

The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them:
But transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish:
And the hope of unjust men perisheth.

The righteous is delivered out of trouble,
And the wicked cometh in his stead.

An hypocrite with his mouth destroyeth his neighbour:
But through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.

A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall:
But in the multitude of counsellors is safety.

He that is surety for a stranger shall smart for it:
And he that hateth suretyship is sure.

A gracious woman retaineth honour:
And strong men retain riches.

The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work:
But he that is sure of himself showeth the righteous path.

As righteousness tendeth to life:
So he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord:
But such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.

Riches profit not in the day of wrath:
But righteousness delivereth from death.

The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them:
But transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish:
And the hope of unjust men perisheth.

The righteous is delivered out of trouble,
And the wicked cometh in his stead.

An hypocrite with his mouth destroyeth his neighbour:
But through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.

A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall:
But in the multitude of counsellors is safety.

He that is surety for a stranger shall smart for it:
And he that hateth suretyship is sure.

A gracious woman retaineth honour:
And strong men retain riches.

The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work:
But he that is sure of himself showeth the righteous path.

As righteousness tendeth to life:
So he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord:
But such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.

Riches profit not in the day of wrath:
But righteousness delivereth from death.

The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.

The righteousness of the upright shall deliver them:
But transgressors shall be taken in their own naughtiness.

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They that are of a froward heart are abomination to the Lord:
But such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.
22. A jewel—(a jewel—_in a man's sight) A more natural image to the Hebrew, on account of the practice of Hebrew women to wear nose-rings; see above on Gen. xxiv. 22. The "fair woman without discretion," is contrasted here with the "gracious woman" (lit. the woman of grace), who retaineth, or, literally, will hold fast glory—even everlasting glory—as her jewel. The beauty of the other is merely like a jewel dangling as a noising in a man's sight, and serves only to attract more attention to itself and get increaseth. Or, yet is increased. This is meet. More is than (Heb. yashar), that is, in God's sight; see prelim. note.

23. The liberal soul [Lit. the soul of blessing. The word blessing is the catchword which links this Proverb on to the next. — he that watereth.] Literally, he that raineth, shall himself become a river. The water that falls in refreshing and fertilizing irrigation is not lost, but becomes a fair stream, fringed with flowers and overhung with trees. So the bounty of the liberal man, which rains down blessings, will flow on ever for ever in a beautiful river.

24. That watereth it] Lit. breaketh it, like Joseph to his brethren, and to the people of Egypt; see Gen. xlii. 3.

25. a Good man obtaineth favour of the Lord: But a man of wicked devices will he condemn. A man shall not be established by wickedness: But the root of the righteous shall not be moved.

26. A virtuous woman is a crown to her husband: But she that maketh ashamed is a rottenness in his bones.

27. The thoughts of the righteous are right: But the counsels of the wicked are deceit.
6. The words of the wicked are to lie in wait for blood:
7. But the mouth of the upright shall deliver them.
8. The wicked are overthrown, and are not:
   But the house of the righteous shall stand.
9. A man shall be commended according to his wisdom:
   But he that is of a perverse heart shall be despised.
10. A righteous man regardeth the life of his beast:
     But the || tender mercies of the wicked are cruel.
11. He that is despised, and hath a servant,
     Is better than he that honoureth himself, and lacketh bread.
12. The wicked desireth || the net of evil men:
     But the root of the righteous yieldeth fruit.
13. The wicked are snared by the transgression of his lips:
14. But the just shall come out of trouble.
15. A man shall be satisfied with good by the fruit of his mouth:
16. And the recompence of a man's hands shall be rendered unto him.
17. The way of a fool is right in his own eyes:
     But he that hearkeneth unto counsel is wise.
18. A fool's wrath is || presently known:
     But a prudent man covereth shame.
19. There is that speaketh like the piercings of a sword:
     But the tongue of the wise is health.
20. The lip of truth shall be established for ever:
     But a lying tongue is but for a moment.
21. Deceit is in the heart of them that imagine evil:
     But to the counsellors of peace is joy.
22. There shall no evil happen to the just:
     But the wicked shall be filled with mischief.

12. The net! With which to catch prey by evil means (Ps. x. 8—10). Cp. Eccles. vii. 26, where the same word (matched) is used; and Eccles. ix. 12. "The fishes are taken in an evil net," where metsodah is used.
   — the root of the righteous yieldeth fruit] Such is the sense given by some ancient Versions. Some render it He (i.e. the Lord) will give a root of the righteous; that is, will enable them to stand firm; so Sept., Berthelot, Valdegen.
13. The wicked is snared || Observe the connexion between the evil set, which the wicked desires (in order to catch his prey), and the snare of his own making, in which he himself is caught; and observe also the contrast between the transgression of the lips, by which the wicked is snared, and the fruit of the mouth by which the righteous is satisfied.
   — lips] The words saphah (lip) and lashon (tongue) occur, the first in Ec. 13. 19; 22, the second in Ec. 18, 19, in this chapter. The former occurs about forty-five times in this Book; and the words connected with them, such as strife, wrath, slander, scorn, and their contraries, love, peace, truth, &c., are very frequent, showing the importance of being attached to the right government of the Tongue.
14. The way of a fool is right in his own eyes || See on xvi. 2.
15. It is presently known || Literally, is known in the day in which it breaks forth.
16. Of a sword] The edge of which is called its mouth in Heb. Ex. xvii. 33; Num. xxi. 24; cp. above, v. 4. Hence the metaphor: the tongue of the wise is contrasted with the mouth of the sword branded by the slanderer.
22 Lying lips are abomination to the Lord:
But they that deal truly are his delight.
23 A prudent man Concealeth knowledge:
But the heart of fools proclaimeth foolishness.
24 The hand of the diligent shall bear rule:
But the slothful shall be under tribute.
25 Heaviness in the heart of man maketh it stoop:
But a good word maketh it glad.
26 The righteous is more excellent than his neighbour:
But the way of the wicked seduceth them.
27 The slothful man roasteth not that which he took in hunting:
But the substance of a diligent man is precious.
28 In the way of righteousness is life;
And in the pathway thereof there is no death.

XIII. 1 A wise son heareth his father's instruction:
But a scorner heareth not rebuke.
2 A man shall eat good by the fruit of his mouth:
But the soul of the transgressors shall eat violence.
3 He that keepeth his mouth keepeth his life:
But he that openeth wide his lips shall have destruction.
4 The soul of the sluggard desireth, and hath nothing:
But the soul of the diligent shall be made fat.
5 A righteous man hateth lying:
But a wicked man is loathsome, and cometh to shame.
6 Righteousness keepeth him that is upright in the way:
But wickedness overthroweth the sinner.
7 There is that maketh himself rich, yet hath nothing:
There is that maketh himself poor, yet hath great riches.
8 The ransom of a man's life is his riches:
But the poor heareth not rebuke.
9 The light of the righteous rejoiceth:
But the lamp of the wicked shall be put out.
10 Only by pride cometh contention:
But with the well advised is wisdom.

26. The righteous is more excellent than his neighbour] Rather, The righteous man shows the way to his neighbour; see Syriac, Schultens, Gesenius 800, Umbreit, Bertheau. Cp. Nm. x. 33; Deut. i. 33; and i. 23. This seems to be the right rendering, though the word (charaem) translated roasteth, occurs only in Chaldee, Dan. iii. 27; see First 489, who rightly observes that the sense assigned to it by others (viz., "will not take in a net"); cp. Cant. ii. 9, where the word charachum, laboured network, occurs is less suitable, because the game is already supposed to be taken. Cp. Gesen. 305.

27. The slothful] Rather, Sloth roosteth not its own game. But the substance of a diligent man is precious] This translation is questionable; the rendering may be, "And a diligent man is a precious treasure," which is authorized by Sept. and Survina; or "The competency of man is a precious treasure" (as Chaldee). The word charach, rendered diligent, has a double sense—diligent and treasure, lit. gold, viii. 10. 19 (Gesen. 304): but inasmuch as it is used in the sense of diligent in e. 24 of this chapter, and in 4. 4 of the next chapter, that sense seems preferable; cp. xiii. 4.

28. no death] Rather, no-death, i. e. immortality; cp. the combination in xxx. 31 (Schult.).
11 b Wealth gotten by vanity shall be diminished:
But he that gathereth † by labour shall increase.
12 Hope deferred maketh the heart sick:
But when the desire cometh, it is a tree of life.
13 Whoso k despiseth the word shall be destroyed:
But he that feareth the commandment shall be rewarded.
14 ^ The law of the wise is a fountain of life,
To depart from the snares of death.
15 Good understanding giveth favour:
But the way of transgressors is hard.
16 Every prudent man dealeth with knowledge:
But a fool † layeth open his folly.
17 A wicked messenger falleth into mischief:
But * † a faithful ambassador is health.
18 Poverty and shame shall be to him that refuseth instruction:
But † he that regardeth reproof shall be honoured.
19 * The desire accomplished is sweet to the soul:
But it is abomination to fools to depart from evil.
20 He that walketh with wise men shall be wise:
But a companion of fools † shall be destroyed.
21 * Evil pursueth sinners:
But to the righteous good shall be repayed.
22 A good man leaveth an inheritance to his children’s children:
And † the wealth of the sinner is laid up for the just.
23 * Much food is in the tillage of the poor:
But there is that is destroyed for want of judgment.
24 * He that spareth his rod hateth his son:
But he that loveth him chasteneth him betimes.
25 * The righteous eateth to the satisfying of his soul:
But the belly of the wicked shall want.

XIV. 1 Every * wise woman b buildeth her house:
But the foolish plucketh it down with her hands.
2 He that walketh in his uprightness feareth the Lord:
* But he that is perverse in his ways despiseth him.
3 In the mouth of the foolish is a rod of pride:
* But the lips of the wise shall preserve them.
4 Where no oxen are, the crib is clean:

11. Wealth] Heb. hin, a catchword, which is taken up from xv. 7, where it is rendered riches; and in that place it is taken up from the foregoing chapter (xii. 27), and there again from xi. 4, and there again from x. 15.
This is another specimen of the way in which a word runs through a chapter, and connects it with foregoing chapters.
This is not so apparent here in our English Version, where this same word hbs is rendered by three different ones, viz. wealth, riches, and substance; and in xxx. 15, another rendering is given. If in this and other cases the same word had been preserved in the Translation, the connexion of the Proverbs (which are supposed by some to be thrown together at random) would have been more manifest.
15. is hard] Rough to the feet, and, like a craggy precipice, leading to destruction. See *Geen. 42.
23. Much food—judgment] Compare xii. 11. The word mishpat, judgment, is here equivalent to right or justice; and the sense is, that an honest and industrious poor man prospers; but wrong doing is the cause of poverty. See ** 22: “The wealth of the sinner is laid up for the just;” and xvi. 8: “Better is a little with righteousness, than great revenues without right;” where the same word, mishpat, is used.
24. betimes] Literally, early in the morning. Cp. i. 28; viii. 17.

Ch. XIV. 1 Every wise woman] Literally, wisdom of women (Geen. 278); and see above, i. 20; and ix. 1: “Wisdom hath built her house,” to which the writer here refers.
3. a rod] A branch. Cp. Isa. xi. 1, the only other place in the Old Testament where it occurs. A rod of pride or insolence grows out of the mouth of the foolish, which he brandishes at random, and which often recoils on himself. See Talmger, who observes that the fool here is the boastful and overbearing braggart.
4. no oxen] No cattle, whether bullocks or cows; Heb.
But much increase is by the strength of the ox.

5 A faithful witness will not lie:
But a false witness will utter lies.

6 A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that understandeth.

7 Go from the presence of a foolish man,
When thou perceivest not in him the lips of knowledge.

8 The wisdom of the prudent is to understand his way:
But the folly of fools is deceit.

9 Fools make a mock at sin:
But among the rightous there is favour.

The heart knoweth his own bitterness;
And a stranger doth not intermeddle with his joy.

10 The house of the wicked shall be overthrown:
But the tabernacle of the upright shall flourish.

11 There is a way which seemeth right unto a man,
But the end thereof are the ways of death.

Even in laughter the heart is sorrowful:
And the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself.

The simple believeth every word:
But the prudent man looketh well to his going.

A wise man feareth, and departeth from evil:
But the fool rageth, and is confident.

He that is soon angry dealeth foolishly:
And a man of wicked devices is hated.

The simple inherit folly:
But the prudent are crowned with knowledge.

The evil bow before the good;
And the wicked at the gates of the rightous.

The poor is hated even of his own neighbour:
But the rich hath many friends.

See x. 32: “The lips of the righteous know what is acceptable.”

10. The heart. Literally, the heart (Heb. leb) knoweth the bitterness of his soul (Heb. nepheh; see on Ps. xlii. 5, 6; xxxi. 11, the seat of the passions and perturbations of man’s nature).

11. The tabernacle. The tent of the upright is more stable than the house of the wicked.

12. There is a way. See below on xvi. 2.

13. The heart is sorrowful. This proverb is linked on to that in v. 10 by two words, leb (heart), and the word rendered here mirth; and this would be made more evident, if the word translated mirth were rendered joy, as it is in v. 10. In both cases it is the same word (aimēch) in the original, which word is taken up again in the following chapter, where it occurs twice (vv. 21 and 23); and the word heart is repeated here in the next verse (v. 14). See below, on xvi. 1, where it will be seen that the right government of the heart is a leading doctrine of this book, especially of this part of it.

17. Soon angry. Literally, short (or quick) in rage, contrasted with long in rage, in v. 20; and in xv. 18.

18. are crowned. Crown themselves,—an expression taken up again in v. 24: “The crown of the wise.”

20. is hated—of his own neighbour. But see the following verse: “He that despiseth his neighbour is amath.” Thus these proverbs make a pair.
He that despiseth his neighbour sinneth:
But he that hath mercy on the poor, happy is he.

Do they not err that devise evil?
But mercy and truth shall be to them that devise good.

In all labour there is profit:
But the talk of the lips tendeth only to penury.

The crown of the wise is their riches:
But the foolishness of fools is folly.

A true witness delivereth souls:
But a deceitful witness speaketh lies.

In the fear of the Lord is strong confidence:
And his children shall have a place of refuge.

The fear of the Lord is a fountain of life,
To depart from the snares of death.

In the multitude of people is the king's honour:
But in the want of people is the destruction of the prince.

He that is slow to wrath is of great understanding:
But he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh:
But envy the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker:
But he that honoureth him hath mercy on the poor.

The wicked is driven away in his wickedness:
But the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding:
But that which is in the midst of fools is made known.

Righteousness exalteth a nation:
But sin is a reproach to any people.

The king's favour is toward a wise servant:
But his wrath is against him that causeth shame.

A soft answer turneth away wrath:
But grievous words stir up anger.

The tongue of the wise seeth knowledge aright:
But the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place,
To whom he will rendeth.

Ps. 41. 1. 112. 9.
q ver. 5.
Ps. 112. 10.
Ps. 33. 4.
ch. 12. 4.
x ch. 17. 5.
Matt. 25. 40, 45.
y See Job 31. 15, 16.
ch. 22. 2.
Ps. 33. 4. & 37. 77.
2 Cor. 1. 9. & 3. 8.
2 Tim. 4. 18.
a ch. 12. 16. & 29. 11.
1 Heb. to nations.
b Matt. 24. 45, 47.
ch. 23. 15.
b 1 Sam. 35. 15. & 16.
1 Kings 12. 13, 14.
c ch. 68.
ch. 12. 23. & 13. 16.
1 Heb. belcheith, or, babbleth.
Beholding the evil and the good.

4 A wholesome tongue is a tree of life:
But perverseness therein is a breach in the spirit.

5 A fool despiseth his father’s instruction:
6 In the house of the righteous is much treasure:
7 The lips of the wise disperse knowledge:
But the heart of the foolish doeth not so.

8 The sacrifice of the wicked is an abomination to the Lord:
But the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the Lord:
But he loveth him that followeth after righteousness.

10 Correction is grievous unto him that forsaketh the way:
And he that hateth reproof shall die.

11 Hell and destruction are before the Lord:
How much more them the hearts of the children of men?

12 A scorners loveth not one that reprovehim him:
Neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance:
But by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge:
But the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil:
But he that is of a merry heart hath a continual feast.

16 Better is little with the fear of the Lord
Than great treasure and trouble therewith.

17 Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife:
But he that is slow to anger appeaseth strife.

19 The way of the slothful man is as an hedge of thorns:
But the way of the righteous is made plain.

20 A wise son maketh a glad father:
But a foolish man despiseth his mother.

21 Folly is joy to him that is destitute of wisdom:
But a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed:
But in the multitude of counsellors they are established.
A man hath joy by the answer of his mouth:
And a word spoken in due season, how good is it!

The way of life is above to the wise,
That he may depart from hell beneath.

The Lord will destroy the house of the proud:
But he will establish the border of the widow.

The thoughts of the wicked are an abomination to the Lord:
But the words of the pure are pleasant words.

He that is greedy of gain troubl eth his own house;
But he that hateth gifts shall live.

The heart of the righteous studieth to answer:
But the mouth of the wicked poureth out evil things.

The Lord is far from the wicked:
But he that heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.

The ear that heareth the reproach of life
Abideth among the wise.

He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom;
And before honour is humility.

XVI. 1 The preparations of the heart in man,
And the answer of the tongue, is from the Lord.

All the ways of a man are clean in his own eyes;
But the Lord weigheth the spirits.

Commit thy works unto the Lord,
And thy thoughts shall be established.

The Lord hath made all things for himself:
Yea, even the wicked for the day of evil.

Every one that is proud in heart is an abomination to the Lord:
Though hand join in hand, he shall not be unpunished.

The important doctrine deducible from this text, and from xii. 15;
xiv. 12; xvi. 25; and xxi. 2—namely, that conscience (simply as conscience) is no safe guide, but requires to be informed and regulated by God's Will and Word; and that a right intention is not enough to make a good action, see above, on 1 Sam. xv. 13. Rp. Sanderson, "Lectures on Conscience," Lect. ii. vol. ii. pp. 122. 303. 327; and below, on Acts xxvi. 9. 1 Tim. i. 13. This is a doctrine which is very necessary to be inculcated in the present times.

Commit. Lit. roll. See on Ps. xxii. 8; xxvii. 5, the only other passages where the word gala is used in this sense.
It would seem that Solomon is referring to those places in the Psalms.

The Lord hath made all things for himself. For His own purpose; lit. to answer His design, and to respond to His call; especially at the great Day of reckoning. See Schultens, p. 120, and Gesen. 496. 642.

even the wicked. God did not make their wickedness; He is not the Author of any of the evil which He punishes (non est Author quorum est Ulterior); but He makes their wickedness to answer His ends, and subserv was His purposes, for the manifestation of His own glory. See Rp. Pearson on the Galat, Art. i. p. 44. 66. Leyerter, Dublin, p. 310, and Waterland, Sermons, p. 75; and the notes above on the case of Pharaoh, on Exod. x. 16. Rom. ix. 17; and of the Jews who crucified Christ, on Acts ii. 23.

though hand join in hand. See on xi. 21.
The excellence of wisdom, PROVERBS XVI. 6—22. and of righteousness.

6 k By mercy and truth iniquity is purged:
And by the fear of the Lord men depart from evil.

7 When a man’s ways please the Lord, He maketh even his enemies to be at peace with him.

8 Better is a little with righteousness Than great revenues without right.

9 a A man’s heart deviseth his way:
But the Lord directeth his steps.

10 † A divine sentence is in the lips of the king:
His mouth transgresseth not in judgment.

11 p A just weight and balance are the Lord’s:
† All the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness:
For † the throne is established by righteousness.

13 Righteous lights are the delight of kings;
And they love him that speaketh right.

14 * The wrath of a king is as messengers of death:
But a wise man will pacify it.

15 In the light of the king’s countenance is life;
And his favour is as a cloud of the latter rain.

16 x How much better is it to get wisdom than gold!
And to get understanding rather to be chosen than silver!

17 The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.

18 y Pride goeth before destruction,
And an haughty spirit before a fall.

19 Better it is to be of an humble spirit with the lowly,
Than to divide the spoil with the proud.

‡ Or, He that understandeth a matter.

20 He that handleth a matter wisely shall find good:
And whoso * trusteth in the Lord, happy is he.

21 The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.

22 * Understanding is a wellspring of life unto him that hath it:
But the instruction of fools is folly.

7 When a man’s ways please the Lord] On this text, see Bp. Sanderson’s Sermon. i. 33.
† to be at peace with him] This implies submission to him.
Deut. xx. 10. Josh. x. 4 (Schultens).
10 A divine sentence] Literally, divination (Heb. kesem, from kasem, to divine). See Num. xxiii. 23; 1 Sam. xviii. 8. Solomon’s own sentence in the case of the two women was a specimen of this kind of divination. See above, on 1 Kings iii. 16—27.
— king] This word (king) is, as it were, the key-note to this passage. It is grounded on the fundamental principle of the prologue, “By Me (by Wisdom) kings reign,” viii. 19; and see v. 12 here, “The throne is established by righteousness.” The word king (Heb. melech) which occurred in xiv. 28, 35, hence becomes frequent. See re. 10. 12, 13, 14, 15; xix. 12; xx. 2; 26, 28; xxi. 1; xxii. 11. 29; xxiii. 1; xxx. 6, 7; viii. 4, 14; xx. 27, 28, 31; xxxii. 1. 3. 4.
Here is internal evidence of the genuineness of this Book. An ordinary writer composing a Book of Proverbs for the benefit of Mankind in general, would not have dealt so much on duties of kings; but such admonitions are very appropriate in a work written by a king, Solomon, for the special use of his son and royal heir, Rehoboam.
11 A just weight and balance are the Lord’s] They are His ordinances, and are, as it were, dedicated to Him, whose attribute is Justice, and whose Majesty is offended by any violation of it. Cp. above, on xi. 1, and the phrase “shched of the sanctuary” (Exod. xxxviii. 24. and passim). It has been already observed, that the sacred principle, that social Justice is an essential part of true Religion, is displayed by the consecration of Weights and Measures to the Lord; a principle exemplified in our own country, where the standard Weights are enscribed in a sacred building attached to the church where the Sovereigns of England are crowned.
16 wisdom—understanding] The former is preferred to gold, the latter to silver; an evidence of the great superiority of wisdom (choshech) over intelligence (binah), literally, discernment, the faculty of distinguishing (spera, cera) between (Heb. hein) one thing and another. See i. 2; ii. 3; iii. 5; iv. 1. 5. 7; vi. 4; viii. 14; ix. 6. 10. It is translated wisdom in our Version, in xxiii. 4.
17 The highway—depart] That is, to decline. A noble paradox; the highway (mesillah) of the upright, is a byway from evil; the byway of the wicked is a highway to evil (Matt. vii. 13).
18 a haughty spirit] Rather, the lifting up of the spirit (gaseh) before a fall. The words spirit, pride, and grand, link this and the next Proverb as a pair. On this text, see Dr. Waterland’s Sermon, p. 183.
20 He that handleth a matter wisely] He that attendeth to the Word of God (Vela, Torgwon, Schultens). Cp. xiii. 13.
22 the instruction of fools is folly] Rather, the chastisement
The misery of sin. 

PROVERBS XVI. 23—33. XVII. 1—5. 

**Blessings of obedience.**

23 b The heart of the wise † teacheth his mouth, And addeth learning to his lips.

24 Pleasant words are as an honeycomb, Sweet to the soul, and health to the bones.

25 e There is a way that seemeth right unto a man, But the end thereof are the ways of death.

26 d † He that laboureth laboureth for himself; For his mouth † craveth of it him.

27 † An ungodly man diggeth up evil; And in his lips there is as a burning fire.

28 e A froward man † soweth strife; And † a whisperer separateth chief friends.

29 A violent man * enticeth his neighbour, And leadeth him into the way that is not good.

30 He shutteth his eyes to devise froward things: Moving his lips he bringeth evil to pass.

31 b The heady are head of glory, If it be found in the way of righteousness.

32 i He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; But the whole disposing thereof is of the Lord.

XVII. 1 Better is a dry morsel, and quietness therewith, Than an house full of sacrifices with strife.

2 A wise servant shall have rule over † a son that causeth shame, And shall have part of the inheritance among the brethren.

3 e The fining pot is for silver, and the furnace for gold: But the Lord trieth the hearts.

4 A wicked doer giveth heed to false lips; And a liar giveth ear to a naughty tongue.

5 d Whoso mocketh the poor reproacheth his Maker: And * he that is glad at calamities shall not be † unpunished.

of fools is folly: or fools (i.e. wicked men) make a scourge for their own backs by their folly (wickedness). Others explain it as meaning that the instruction which fools give is folly (so Vulg., Syriac, Targum, Bertheau). Cp. x. 11; xiii. 14.

26. † He that laboureth Lit. the soul (nepheph) of him that laboureth, laboureth for itself, because his mouth (to satisfy his appetite) bends over him, and impels him to work (cp. Eccles. vi. 7, "The labour of man is for his mouth"). This is explained by what follows, "an evil man," lit. a man of sound (ibel, see Deut. xiii. 15; xv. 9), Prox. vi. 12) "digs up evil," as if it were treasure in a mine; he does not labour to satisfy the cravings of hunger, but loves wickedness for its own sake.

28. soweth] Lit. sowereth (see vi. 14), perhaps as a missile weapon. See Ps. xxxviii. 35.

— a whisperer] Heb. nircan, from narg, to roll oneself quickly, to speak fast, to prate and babble (Gen. 507. 566). See below, xviii. 8; xxvi. 22, in which places it is rendered babble. 

— separateth chief friends] So Sept. and most modern Interpreters. Cp. vii. 9; xix. 4. Some render it severseth, or estrangeth, a leader (Heb. alaph); alienates one leader from another, or a leader from his array. See li. 17, where the word is rendered guide. Cp. Jer. xiii. 21, where it is translated captain; and see Zech. ix. 7; xii. 6, where it is rendered governor.

30. shutteth his eyes] See Gen. 467; or it may mean, fixing obstinately his eyes, obstinately ocelus, to design vanity (Schultetus).

— Moving his lips] Or, biting his lips; lit. pressing with, as if in the act of cutting. See vi. 13; x. 10, where the word is applied to the action of the eyes (Gen. 745).

31. a crown] See xvii. 6, where the word is taken up.

32. slow to anger] Lit. long in worth, opposed to quick and irascible. See above, xiv. 17; 29; xv. 18; xxv. 15.

— he that ruleth his spirit] "Fortior est qui se quam qui fortissima vincit Oppida." 

33. the lap] Of the garment. Cp. xvii. 23; xxi. 14, where the same word (chejik), there rendered bonam (ninam), is used.

Cu. XVII. 1. Better Sweeter; the Heb. tob has often this sense. See Schultetus, and above xlii. 2, "A man shall eat good." 

2. A wise servant Heb. ebed masell, such as Ethan the Ezrahite; see Pelaia. Note to his masell (Or Psalm of instruction, Ps. lxxxi), on the degeneracy and misery of Hehoboom, Solomon's son, causing shame, Heb. addik (cp. x. 5; xiv. 28). The Author of the Proverbs felt keenly on this point, and had bitter apprehensions, which were too fully verified in his son's career. Cp. below, vii. 25; xix. 13, and see above on x. 1.

6. crowns] See xvi. 31, where the word signifying crowns (astereth) stands at the beginning of the Proverb in the original, as it does here, and thus marks the connexion more clearly.

8. A gift is as a precious stone] Like a bright jewel, it dazzles the eye of him that receiveth it.

9. He that covereth] Casteth a veil over it, and wrappeth it up.

10. A reproof entereth more a wise man, than to strike a fool an hundred times.

12. Let a bear robbed of her whelps meet a man, Rather than a fool in his folly.

13. Whoso rewardeth evil for good, Evil shall not depart from his house.

14. The beginning of strife is as when one letteth out water: Therefore leave off contention, before it be meddled with.

15. He that justifieth the wicked, and he that condemneth the just, Even they both are abomination to the Lord.

16. Wherefore is there a price in the hand of a fool to get wisdom, Seeing he hath no heart to it?

17. A friend loveth at all times, And a brother is born for adversity.

18. A man void of understanding striketh hands, And becometh surety in the presence of his friend.

19. He loveth transgression that loveth strife: And he that exalteth his gate seeketh destruction.

20. He that hath a froward heart findeth no good: And he that hath a perverse tongue falleth into mischief.

21. He that begetteth a fool doth it to his sorrow: And the father of a fool hath no joy.

6. Children’s children are the crown of old men; And the glory of children are their fathers.

7. Excellent speech becometh not a fool: Much less do lying lips a prince.

8. A gift is as a precious stone in the eyes of him that hath it: Whithersoever it turneth, it prospereth.

9. He that covereth a transgression seeketh love; But he that repeateth a matter separateth very friends.

10. A reproof entereth more a wise man Than an hundred stripes into a fool.

11. An evil man seeketh only rebellion: Therefore a cruel messenger shall be sent against him.

12. Let a bear robbed of her whelps meet a man, Rather than a fool in his folly.

13. Whoso rewardeth evil for good, Evil shall not depart from his house.

14. The beginning of strife is as when one letteth out water: Therefore leave off contention, before it be meddled with.

15. He that justifieth the wicked, and he that condemneth the just, Even they both are abomination to the Lord.

16. Wherefore is there a price in the hand of a fool to get wisdom, Seeing he hath no heart to it?

17. A friend loveth at all times, And a brother is born for adversity.

18. A man void of understanding striketh hands, And becometh surety in the presence of his friend.

19. He loveth transgression that loveth strife: And he that exalteth his gate seeketh destruction.

20. He that hath a froward heart findeth no good: And he that hath a perverse tongue falleth into mischief.

21. He that begetteth a fool doth it to his sorrow: And the father of a fool hath no joy.
22. A merry heart doeth good like a medicine; but a broken spirit drieth the bones.

23. A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

25. A foolish son is a grief to his father, and bitterness to her that bare him.

26. Also to punish the just is not good, nor to strive princes for equity.

27. c He that hath knowledge saith his words: And a man of understanding is of an excellent spirit.

28. d Even a fool, when he holdeth his peace, is counted wise: And he that shutteth his lips is esteemed a man of understanding.

XVIII. 1 Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 a The words of a man's mouth are as deep waters, b And the wellspring of wisdom as a flowing brook.

5 c It is not good to accept the person of the wicked, To overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 d A fool's mouth is his destruction, and his lips are the snare of his soul.

8 e The words of a talebearer are as wounds, And they go down into the innermost parts of the belly.

9 He also that is slothful in his work Is brother to him that is a great waster.


23. of the bosom] Or, fold of the garment, secretly; the writer takes up the word used in the foregoing chapter, v. 23, where it is rendered lap, Cp. below xxi. 14.

On the practice of endeavouuring to warp judgment, by gifts or bribes secretly offered to Judges (who had no appointed salaries), cp. Exod. xxiii. 8. Deut. xvi. 19. Job xxv. 31. Ps. xv. 5; xxvi. 10. Isaiâhl. 23; v. 23. Ezek. xiii. 19. Hos. iv. 18. Mic. iii. 11; vii. 3. 24. Wisdom is before] Lit. Wisdom is in the presence (the face) of the discerning man.

25. for equity] For judging right. So Sept. and Vulg. 27. spareth] Restraineth, withholdeth. — of an excellent spirit] Rather, is cool in spirit (see Genes. 729); or, if the keri be adopted, precious in spirit; that is, not lavish of his thoughts and words, but sparing of them, as if they were costly.

Cp. XVIII. 1. Through desire—wisdom] According to this version, a man who has earnest zeal for wisdom, having separated himself (from worldly things and foolish persons, and devoting himself to its pursuit), will mingle himself, and become conversant with all wisdom (Heb. tehesqayim). See ii. 7; iii. 21; vii. 14. Job v. 12; vi. 13. Such a man is contrasted with the fool in i. 2, who has no hold for counsel.

But this does not seem to be the true meaning of the original. Rather (with Syriac, Targum, Northen, Tischiger, and others), we may interpret it thus: Through self-love a man, having separated himself, seeks (only his own interest), rebels against all wisdom; cares nothing for counsel, but is hurried on recklessly by his own willfulness towards his own private ends.

2. A fool hath no delight] In the wisdom of others, and his only pleasure is in displaying his own folly.

4. a flowing brook] A brook gushing forth. Heb. nubin, the participle pool of the verb naba, used in the khiph in Ps. xix. 2; lviii. 2, where it is rendered by utter, and in Prov. i. 23, to well out, whence nabi, a prophet (Genes. 525, 529). Cp. below, e. 28, where the same word is used, and is rendered proneth out.

6. strokes] Stripes for the back of fools. See xix. 29, where the same word is used.

8. of a talebearer] Lit. a whisperer. See xvi. 28, 29, are as wounds] Rather, as daily words which are eagerly swallowed, and descend into the inwardmost parts (lit. the chambers, Heb. chadarim, Genes. 262. Cp. xii. 18; xx. 27; 30; xxvi. 22) of the belly. The Hebrew word rendered wounds, is the hikpahel of halim, to swallow down (Schelten, Genes. 413. Field 347). See below xvi. 22, the only other place where it occurs.

Solomon here describes the greedy avidity with which some men gulp down slander and calumny, as if they were dainty and delicious viands; and the care with which they retain them and lay them up as in a chamber or store-room, as if they were something wholesome and precious, although they come from the mouth of one whom they know to be a talebearer and backbinder.

9. brother to a master] Lit. brother to a master (Heb. koal) who is a spendthrift. That is, the servant who is slothful, is brother to a master who is a prodigal. As to the
And obedience.

**The name of the Lord** is a strong tower:
The righteous runneth into it, and it is safe.

The rich man's wealth is his strong city,
And as a high wall in his own conceit.

Before destruction the heart of man is haughty,
And before honour is humility.

He that answers a matter before he heareth it,
It is folly and shame unto him.

The spirit of a man will sustain his infirmity;
But a wounded spirit who can bear?

The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.

A man's gift maketh room for him,
And bringeth him before great men.

He that is first in his own cause scanceth just;
But his neighbour cometh and searcheth him.

The lot causeth contentions to cease,
And parteth between the mighty.

A brother offended is harder to be won than a strong city:
And their contentions are like the bars of a castle.

A man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.

Death and life are in the power of the tongue:
And they that love it shall eat the fruit thereof.

The poor useth intreaties;
But the rich answereth roughly.

A man that hath friends must shew himself friendly:
And there is a friend that sticketh closer than a brother.
Contrast of wisdom

PROVERBS XIX. 1—13.

XIX. 1 Better is the poor that walketh in his integrity,
Than he that is perverse in his lips, and is a fool.

2 Also, that the soul be without knowledge, it is not good;
And he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way:

4 Wealth maketh many friends;
But the poor is separated from his neighbour.

5 A false witness shall not be † unpunished,
And he that speaketh lies shall not escape.

6 Many will invent the favour of the prince:
And every man is a friend to † him that giveth gifts.

7 All the brethren of the poor do hate him:
How much more do his friends go † far from him?
He pursueth them with words, yet they are wanting to him.

8 He that getteth † wisdom loveth his own soul:
He that keepeth understanding † shall find good.

9 A false witness shall not be unpunished,
And he that speaketh liest shall perish.

10 Delight is not seemly for a fool;
Much less † for a servant to have rule over princes.

11 The * discretion of a man deferreth his anger;
And it is his glory to pass over a transgression.

12 The king's wrath is as the roaring of a lion;
But his favour is * as dew upon the grass.

13 A foolish son is the calamity of his father:
And the contentions of a wife are a continual dropping.

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his many friends, but to be ruined by them. Solomon thus delivers a warning against the vain-glorious passion of aspiring to an universal acquaintance and an empty popularity, such as was courted by his brother Absalom, which will bring with it no support in adversity, but will ruin a man by pride and rashness, and prodigal expenditure.

On the other hand, he asserts that there is a friend, the true "alter ego," who, in times of trial, "closer closer as than a brother." Solomon himself had experienced this. Absalom his brother disputed the throne which God had appointed for Solomon; his brother Adonijah rebelled against him, but the faithful Nathan remained firm in his allegiance. See above, xvii. 17.

Cr. XIX. 1. the poor Heb. ribh. In this chapter and in others, two different Hebrew words are rendered by our English word poor.

(1) The word used here (and in vv. 7, 22, and taken up from two foregoing chapters, xvii. 5; xvii. 29), which is ribh, and signifies poor, in opposition to rich (and is derived from yarash, to take a possession, and in niphal to be dispossessed, to be reduced to poverty. Genem. 570); and (2) the word dll, which has a much more general sense, and is opposed to strong; it is derived from dali, to hang in suspense, to be languid, faint, and weak (Genem. 199); and this word is used in this chapter in vv. 4 and 17.

The word ribh is used in x. 4; xiii. 7. 8. 23; xiv. 20; xvii. 5; xviii. 23; xix. 2. 7; xviii. 3. 6. 27; xxii. 13, and in Eccles. iv. 14; v. 8.

The word dll is used in x. 15; xiv. 31; xiv. 4. 17; xiv. 13; xv. 9. 16. 22; xviii. 3. 8. 11. 15; xix. 7. 14. It would be well if these two words could be distinguished.

2. Also, that the soul be without knowledge. Or rather, Even the soul (i.e. life itself) without knowledge is not a blessing. It is better not to live, than to live without God. That is Vol. IV. Part III. 41

Blos oí Baúris. Such a soul is "dead, while it liveth" (I Tim. v. 5).

3. the poor Heb. dll. See the note on v. 1. - neighbour. Friend; it is the same word as in the first member of the sentence.

5. the wisdom Heb. dll. Cp. ch. 8. - and with words. Rather, he exhorteth words of kindness from them, but they will not give him even kind words—much less will do him kind acts. Compare the pathetic appeal of Catullus to his friend (xvii. 5).

8. He that getteth wisdom He that possesseth, or acquireth, heart. See xiv. 32.

10. Delight A soft, delicate life (Heb. taówb, from amag, to live softly, Genem. 611. 870). 12. The king's wrath is as the roaring of a lion Therefore, my son, do not incur my displeasure: it is the displeasure, not only of a father, but a king (cp. xx. 2). Hence we see the connexion with what follows, "A foolish son is the calamity of his father." The lion, the king of beasts, was sculptured on each of the six steps of the ivory throne of Solomon, in which there is a reference in the next chapter (xv. 8). See 1 Kings x. 19.

How much more applicable is this to Christ, the King of kings, the Divine Solomon, Who is Himself described as "the Lion of the Tribe of Judah" (Rev. v. 5).

14. A foolish son. As Rehoobam was. Cp. x. 1; xv. 20; xvii. 21. 25.
14. "House and riches are the inheritance of fathers: And a prudent wife is from the Lord." 
15. "Slothfulness casteth into a deep sleep; And an idle soul shall suffer hunger." 
16. "He that keepeth the commandment keepeth his own soul; But he that despiseth his ways shall die."
17. "He that hath pity upon the poor lendeth unto the Lord; "and that which he hath given will he pay him again."
18. "A Chasten thy son while there is hope, And let not thy soul spare for his crying."
19. "A man of great wrath shall suffer punishment: For if thou deliver him, yet thou must do it again."
20. "Hear counsel, and receive instruction, That thou mayest be wise in thy latter end."
21. "There are many devices in a man's heart; Nevertheless the counsel of the Lord, that shall stand."
22. "The desire of a man is his kindness: And a poor man is better than a liar."
23. "The fear of the Lord tendeth to life: And he that hath it shall abide satisfied; He shall not be visited with evil."
24. "A slothful man hideth his hand in his bosom, And will not so much as bring it to his mouth again."
25. "Smiteth a scorner, and the simple will beware: And reprove one that hath understanding, and he will understand knowledge."
26. "He that wasteth his father, and chasteth away his mother, Is a son that causeth shame, and bringeth reproach."
27. "Cease, my son, to hear the instruction That causeth to err from the words of knowledge."
28. "An ungodly witness scorneth judgment: And the mouth of the wicked devoureth iniquity."
Sins of intemperance, PROVERBS XIX. 29. XX. 1—12.

sloth, and fraud.

29. stripes for the back of fools] He takes up the word in the foregoing chapter (v. 6), “his mouth called for strokes” (Heb. metahithweeth). These are the only two places in the Bible where that word occurs. The root of it, halaam (to beat) occurs in xxiii. 35.

Cf. XX. 1. Wine is a mocker] Or, soorer (Heb. lutos). Solomon takes up a word derived from the two previous verses (see xix. 28, 29); and he takes up another word, shagah (to err), translated in this verse is deceived, from v. 27 of the foregoing chapter.

If such catchwords as these were carefully noticed, they would show that there is much more of connexion, both of thought and language, in the Book of Proverbs than is usually imagined. The connexion of this verse with the foregoing verses would be made more apparent, if it were translated, “Wine is a soorer, whose eyes thereby is not wise.” As much as to say, “My son, I have just now warned thee against men who are soorers, causing thee to err; let me remind thee also that there is another soorer who causeth thee to err, namely, wine drank to excess.” Cp. xxiii. 29—35. Probably, we may hence infer another of Rehoboam's vices,—intemperance.

Solomon now returns to the former comparison of the King's wrath to the roaring of a lion (see xix. 12), in order to deter his son from incurring his royal displeasure by liberinism and intemperance.

Rehoboam is exhorted not only to love Solomon as a father, but to fear him as a King.

If Solomon himself had remembered his own precepts, and had revered himself as the King of God's people, and had acted as such, and had feared the King of kings, whose Representative he was, and had not allowed himself to be beguiled by his strange wives, in his old age, to encourage idolatry, by which different might have been the character of Rehoboam, different would have been the history of Judah and of Israel! The selfish and idolatry of Jeroboam and his successors were due, in no small degree, to Solomon's own departure from God. Well, therefore, might Solomon, when brought to repentance, a little before his death, leave this legacy to the world, “Fear God, and keep his commandments: for this is the whole duty of man” (Eccles. xii. 13).

3. every fool will be meddling] Or, meggolin; the reference to wine (v. 1) seems to be continued. Cp. above, xvii. 14; xviii. 1, where the same word (galal, to mingle) is used.

4. by reason of the cold] Or, on account of the winter (Heb. chaddeh), translated winter in Gen. xii. 18, lixiv. 17. There is a contrast between winter and harvest. Cp. Gen. viii. 22. The sluggard does not only a day, but the season.

6. goodness] Or, mercy (Heb. chesed). See above, on xix. 22.

8. A king that sitteth in the throne of judgment scattereth away all evil with his eyes] A noble metaphor. The King is described as scattering away all evil; literally, winnowing it away, as easily as chaff is driven away from before the wind on the threshing-floor (see Jer. iv. 11; xv. 7; lii. 2, and before, on v. 26, where the same verb zarahk is used, and kadosh, p. 125), and as doing it even with his eyes, when he sits on his royal throne, as Solomon did, when he sat on his magnificent throne (described in 1 Kings x. 19). See above, on xix. 12), and executed vengeance on Job, Shimei, and Achan.

How much more will this be done at the Great Day of Winnowing by the Divine Solomon, Jesus Christ, “Whose fan is in His hand, and He will thoroughly purge His floor, and will gather His wheat into the garner; and burn up the chaff with unquenchable fire.” (Matt. iii. 12). The wise King (see v. 26), Who sitteth on the Throne of Judgment, and scattereth all evil with his eyes, is Christ, Whose “eyes try the children of men” (Ps. xi. 4), to Whom the Father hath committed all judgment (John v. 22), and Who will say at the Great Day to the wicked, “I never knew you: depart from Me, ye that work iniquity” (Matt. vii. 23).

9. I have made my heart clean] See Job viii. 6; xi. 4; xvi. 17; xxiii. 9, where the same word (zai), used is here. The cognate adjective zee; and this word re-appears in the next chapter (v. 8), where it is translated pure. It is to be regretted that it was not rendered clean in all cases.

10. The hearing ear] Rather, the ear that heareth, and the eye that seeth,
In all things look up

PROVERBS XX. 13—25.

to the LORD.

r ch. 6. 9, &
12. 11, & 15, 15.
Rom. 12. 11.

The Lord hath made even both of them.

13 I Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer:
But when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies:
But the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger:
And take a pledge of him for a strange woman.

17 n Bread of deceit is sweet to a man;
But afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel:
And with good advice make war.

19 He that goeth about as a talebearer revealeth secrets:
Therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother,
His belly shall be full of burning coals.

21 1 An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be blessed.

22 f Say not thou, I will recompense evil;
But wait on the Lord, and he shall save thee.

23 b Divers weights are an abomination unto the Lord;
And that false balance is not good.

24 I Man's going are of the Lord;
How can a man understand his own way?

25 It is a snare to the man who devoureth that which is holy,
Proverbs, "They that will be rich fall into a snare," will decoyer, (see Obad. i. 6. Gesen. 454) what is holy, and after vows it will set itself to make inquiry. Man, therefore, cannot regulate his own ways; he is prone to commit all kinds of sacrilege under the impulse of covetousness; and after he has solemnly vowed to God to do a thing, he will tamper with his conscience, and inquire even of God Himself (see the phrase, 2 Kings xvi. 15). This was the case of Balaam (see above, Num. xxii. 19). Such is the hypocrisy of man (adam) in his natural and corrupt state; such is his need of continual guidance from God.

Some regard this Proverb as a caution against rash vows. It is a snare to a man to utter rashly what is holy; i.e. a vow (so Sept. and Syriac, Vulgate, 219; Hitzig, 204. Cp. Ezek. 127, who renders it to talk lightly of what is holy); and after he has vowed, to seek occasions for not paying his vow.

36. A wise king scattereth the wicked, and bringeth the wheel over them. Literally, the wheel of the sharp threshing-machine. See Isa. xxxvii. 27, 29, where vengeance is compared to threshing.

There is a peculiar propriety in this metaphor here, because it is combined with scattering; i.e. winnowing the chaff from the wheat: see Sept. here, which calls "the wise king" the winnower (κουσσαν) of the wicked; and so Bede, "Ventilator inspirorum Res sapientis." This metaphor is taken up from a foregoing verse (see on v. 8); and it is enlarged upon by the addition of another figure, also drawn from the threshing-floor. How applicable is this to Christ! Cp. Matt. iii. 12.

37. The spirit of man is the candle of the Lord, searching all the inward parts of the belly. Here is a divine assertion (opposed to the specious theories of the Hobbits, and even of Locke, and in accordance with the holier philosophy of Bp. Sanderson and of Bp. Butler), that there is such a thing as human Conscience; and here is a divine description of the true character of human Conscience. It is a Light kindled in man by God Himself, and it searches all the inward parts (literally, the chambers), i.e. the parts of mind, parts of will, and parts of intellectual being. Cp. the use of the Heb. word בטן, belly, in Job xv. 35. Ps. xvii. 14; xxxii. 9; xlv. 25. Prov. xviii. 8; xvi. 18; xxvi. 22. It sheds a divine light on the thoughts, words, and works, which lie, as it were, in the secret chambers of his memory, and displays them in their true light. On this double conception of Character, 1st, as a light from God; 2nd, as taking cognizance of the acts of man, see Bp. Sanderson's "Lectures on Conscience" (Lect. i. ii., iii., passion). At the same time that it is a light from God, it is a light out of man, illumined by the Word of God. God's Word (see ch. ii.)

29. His throne is upheld by mercy | A remarkable saying for Solomon. His throne was guarded by twelve lions, besides the stays of his throne (1 Kings x. 18—20); but he owns that its true stays and supports were Mercy and Truth.
Wickedness is poverty. PROVERBS XXI. 5—17. Righteousness is riches.

5 *The thoughts of the diligent trend only to plenteousness; But of every one that is hasty only to want.
6 *The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.
7 The robbery of the wicked shall destroy them; Because they refuse to do judgment.
8 The way of man is froward and strange: But as for the pure, his work is right.
9 *It is better to dwell in a corner of the housestop, Than with a brawling woman in a wide house.
10 *The soul of the wicked desireth evil: His neighbour findeth no favour in his eyes.
11 *When the scorner is punished, the simple is made wise: And when the wise is instructed, he receiveth knowledge.
12 *The righteous man wisely considereth the house of the wicked:
But God overthroweth the wicked for their wickedness.
13 *Whoso stoppeth his ears at the cry of the poor, He also shall cry himself, but shall not be heard.
14 *A gift in secret pacifieth anger: And a reward in the bosom strong wrath.
15 *It is joy to the just to do judgment: But destruction shall be to the workers of iniquity.
16 The man that wandereth after the way of understanding Shall remain in the congregation of the dead.
17 He that loveth pleasure shall be a poor man: He that loveth wine and oil shall not be rich.

above (xii, 23), where it is rendered tillage. Cp. Jerem. iv. 3, Hos. x. 12. The first of the three clauses in this verse describes proud aspirations; the second, covetous ambition; the third, an evil execution of both in a deliberate action, like that of ploughing a furrow in a field. Cp. 'Vaalhinger, p. 221.

5. thoughts—hasty] These two words as they stand in the original, connect this Proverb with two former ones in the foregoing chapter. See xx. 18, and xiv. 2.

6. The getting of treasures] Or, the work of (getting) treasures by a tongue of falsehood, is vanity driven by chaff. He returns to the metaphor in the foregoing chapter, v. 2, and uses the same word (adaph) as is used in the first Psalm to describe the driving away of the wicked, like chaff before the wind; see Ps. 1. 4; xviii. 2. Cp. Isa. xix. 7; xl. 2, "driven stubble," where the same word is used; the work of the wicked and covetous man is chaff, and his harvest is death. See what follows here.

7. shall destroy them] Will sweep them away; see Jer. xxx. 23. Genesis. 181. Instead of their gathering their treasure like harvest into a barn, they themselves will be driven away like chaff (see on r. 6), and be swept away by a whirlwind.

8. The way of man] Rather, a man laden with sin ( Heb. tazar, see Ps. xxxvii. 8. Isa. lxi. 11) is perverse in his way; but the pure, his work is right. The word pool (work) is a connecting link between this and the foregoing chapter. See note on r. 6, and xx. 11, and cp. xxiv. 12. 29.

9. a wide house] Literally, a house of company, contrasted with the solitude of the corner in the house-top.

12. But God overthroweth the wicked, (i.e. house) precipitates the sinners to evil. The wise man considers the house of the wicked,—his prosperity,—which, instead of sheltering him, sends him headlong to ruin, see xii. 6; xiv. 3; and xxi. 12, where the same word (adaph) is used. The primary sense of the word is to make slippery (the word slip seems to be connected with salaph), or, make to slide down; cp. Genesis 559.

The prosperity of the wicked is like a smooth and slippery inclined plane, which carries them down to destruction. The very house itself of the sinner,—the magnificent structure of his wealth and glory,—his splendid palace in which he dwells, and in which he trusts and exults as secure and steady,—falls on his own head, and buries him in the ruins. The righteous man is made wiser by considering such examples as these (cp. Ps. xxxvii. 35—39, and liii. 8, "Thou dost set them in slippery places") and he does not curb their transitory prosperity, but is instructed by their fall.

14. in the bosom] That is, in the lap or fold of the garment where it is secreted. Cp. xvi. 33; xxiii. 23, where the same word is used, and Genesis. 276. It is sometimes used for the bosom, or breast itself, as v. 29; vi. 27; cp. Luke xvi. 38, and may be compared with Gr. στόμα, and Lat. stans, in this respect.

18. Shall remain in the congregation of the dead] Rather, shall rest (as a guest at a banquet) in the assembly of the dead; Hebrew. Cp. ii. 18; ix. 18. Job xxvi. 5; and Ps. lxxviii. 10, where the same word is used, and Isa. xiv. 9; xxv. 16. 19. The meaning is, he shall never see the joys of the future path; the paths of life, ii. 19. Cp. iv. 22; viii. 15; xiv. 27; xv. 24.

There is a bitter irony here. The sinner shall lie down and be regarded at a banquet, or like sheep in a fold, but it will be in the miserable company of the dead. There is the same irony in Ps. xlv. 14, "Death shall be their Shepherd, and feed them" (see the note there, and Schulten here). Here is a clear testimony to a state of retribution after death. Cp. x. 28; xi. 7; xvi. 18; xxiv. 14. 20; and Eccles. xii. 14.

17. a poor man] Literally, a man of need, Heb. machenur, used also vi. 11; xi. 24; xiv. 23; xi. 5; xi. 10; xxiv. 34; xxvii. 27, from chaser, to lack, and adjective chaser, needy; of frequent occurrence in this Book; see vii. 3; xii. 6; ix. 4. 15. It occurs thirteen times in Proverbs, twice in Ecclesiastes, vii. 2; x. 3; but almost always in connexion with moral and intellectual poverty (lack of wisdom and understanding); and only four times in the rest of the Old Testament.

This frequent presentiment of such destitution, by a glorious and wealthy king like Solomon, is very characteristic. It is a sign that, with regard to his son Rehoboam, to whom the
Happiness of piety. PROVERBS XXI. 18—31. XXII. 1—3. The Lord is over all.

18 "The wicked shall be a ransom for the righteous, And the transgressor for the upright.

19 "It is better to dwell \( ^\dagger \) in the wilderness, Than with a contentious and an angry woman.

20 "There is treasure to be desired and oil in the dwelling of the wise; But a foolish man spendeth it up.

21 "He that followeth after righteousness and mercy Findeth life, righteousness, and honour.

22 "A wise man sealeth the city of the mighty, And casteth down the strength of the confidence thereof.

23 "Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.

24 "Proud and haughty scorner is his name, Who dealeth \( ^\dagger \) in proud wrath.

25 "The desire of the slothful killeth him; For his hands refuse to labour.

26 "He coveteth greedily all the day long: But the "righteous giveth and spareth not.

27 "The sacrifice of the wicked is abomination: How much more, when he bringeth it \( ^\dagger \) with a wicked mind?

28 "A false witness shall perish: But the man that heareth speaketh constantly.

29 "A wicked man hardeneth his face: But as for the upright, he \( ^\| \) directeth his way.

30 "There is no wisdom nor understanding Nor counsel against the Lord.

31 "The horse is prepared against the day of battle: But \( ^b \| \) safety is of the Lord.

XXII. 1 "A good name is rather to be chosen than great riches; And \( ^\| \) loving favour rather than silver and gold.

2 "The rich and poor meet together:

3 "The Lord is the maker of them all.

4 "A prudent man foresareth the evil, and hideth himself: But the simple pass on, and are punished.

Proverbs were primarily addressed, he apprehended a failure of what he himself considered most precious, and which would involve other impoverishment; and the sequel showed that his fears were too well grounded. Cp. below, on Ecclesiastes v. 14: "Riches perish by evil travail: and he begetteth a son, and there is nothing in his hand."

18. The wicked shall be a ransom for the righteous] See xi. 8.

20. a foolish man] The spendthrift son swallows up the wealth of the wise father—as Rehobeam did.

22. A wise man sealeth the city of the mighty] As David did Zion. See 2 Sam. v. 6—9. 1 Chron. xi. 6—9.

25, 26. The desire—sareth not] The craving of the slothful killeth him, for his hands refuse to labour (in order to procure his desire). His craving craveth all day long (but never works, and he has nothing, but the righteous (who labours and obtains his end) has not only enough for himself, but giveth to others, and saareth not. He "labours with his hands, that he may have to give to him that needeth." (Ephes. iv. 28).

27. with a wicked mind] Or, in wickedness; in an act of sin.

28. A false witness] A witness of lies; (i.e. a lying witness) shall perish; but he that heareth (he who is attentive and obedient, he who heareth, in order that he may report accurately what he heareth), he shall speak for ever; that is, his witness will never be silenced and put to shame. Cp. Job xxxiv. 26. Isa. xxxiv. 10, for the sense of the Hebrew words rendered for ever.

29. directeth] Rather, establisheth; there is a contrast between hardening the face, and hardening the way.

30. against the Lord] Here again we are brought back to the divine origin and everlasting foundation of all things—the Lord; compare the close of the last chapter and the beginning of the present chapter (see above, on xx. 25). The Name of the Lord is repeated seven times before the end of the next chapter.

The words of the Poet—

"Dis to minorem queb geris, imperas,
Hinc omne principium, hunc referat exitum"

(Hor. 3 Od. vi. 5), are exemplified in the highest sense in this Book.


Ch. XXII. 1. A good name] Cp. below, on Eccl. vii. 1.

And loving favour] Or, and favour is good, rather than silver and gold.
4. By humility and the fear of the Lord | Or, by humility (which is) the fear of the Lord. That is, by genuine humility, produced by the fear of the Lord, and not of man, come riches, and honour, and life.

5. shall be far from them | Will go far from them.

6. [Train up] a child in the way in which he should go | Let us apply the precept of a child to the mouth of his way. The metaphor is derived from mothers and nurses, who masticate food in their own mouths, in order to prepare it for reception in the mouth, and for digestion by the stomach, of infants (see the Commentators on Aristophanes, Equites 710, 717). On this sense of the Hebrew word chanak, rendered train (Lat. iambus), see Schultens here, and Green, p. 292, and Field, 355, and note above on Gen. iv. 17. Dept. xx. 5. On this text see Dr. Waterland’s Sermon, A.D. 1723, vili. 485, and Bp. Butler’s Sermon, preached before the Lord Mayor, A.D. 1745, p. 226.

The sense is, “Do thon habituate a child—that is thy son while he is a child—to the elementary rudiments of his way (i.e. the right way, his only happy way); and when he is old, he will not depart from it.” Op. Virgil, Georg. ii. 275.

“Aidc in teneris consuecere mutum est.”

and Horat. 1 Ep. ii. 67; “Nunc adhibite puro
Plectore verbor, puror.”

Do it while he is a child; for, when he is no longer a child, it will be too late to attempt it.

8. shall fail | Or, shall be consumed. See Isa. i. 28, where the word here used is so translated; and so in Jer. xvi. 4, and Ezek. v. 12.

11. For the grace of his lips | His lips are grace; the king shall be his friend.

4—11. By humility and the fear of the Lord. Or, By humility (which is) the fear of the Lord. That is, by genuine humility, produced by the fear of the Lord, and not of man, come riches, and honour, and life.

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11. For the grace of his lips | His lips are grace; the king shall be his friend.

12. he overthrown | See xxii. 12, where the same word is used.

13. in the streets | Lit. in the midst of the streets; even in the city fall of men, so timid is he.

14. The month of strange women | Her month, contrasted with the month of the right way in v. 6, in which the child is to be initiated; so the word eye in v. 9 is repeated in v. 12; and the word lips in v. 11 is repeated in v. 18; and the word ear in xx. 12 is repeated in xxi. 13; xxii. 17; xxiii. 9; 12; and the word heart occurs in all the twenty-seven consecutive chapters, from chap. ii. to chap. xxviii.; and in most of it they recur frequently.

16. He that oppresseth the poor to increase his riches | Rather, he that oppresseth the poor, will add to his (the poor man’s) wealth. See the sense of the word here used. Gen. iii. 16.

17. Bow down thine ear, and hear the words of the wise, And apply thine heart unto my knowledge.

18. For it is a pleasant thing if thou keep them within thee;
Solomon's precepts  PROVERBS XXII. 19—29. XXIII. 1—6. to his son.

They shall withal be fitted in thy lips.
19 That thy trust may be in the Lord,
I have made known to thee this day, || even to thee.
20 Have not I written to thee
*Excellent things in counsels and knowledge,
21 That I might make thee know the certainty of the words of truth;
"That thou mightest answer the words of truth || to them that send unto thee?

22 * Rob not the poor, because he is poor:
+Neither oppress the afflicted in the gate:
23 For the Lord will plead their cause,
And spoil the soul of those that spoiled them.

Make no friendship with an angry man;
And with a furious man thou shalt not go:
25 Lest thou learn his ways,
And get a snare to thy soul.
26 * Be not thou one of them that strike hands,
Or of them that are sureties for debts.
27 If thou hast nothing to pay,
Why should he take away thy bed from under thee?
Remove not the ancient || landmark,
Whose fathers have set.
28 Seest thou a man diligent in his business ?
He shall stand before kings;
He shall stand not before † mean men.

XXIII. 1 When thou sittest to eat with a ruler,
Consider diligently what is before thee:
2 And put a knife to thy throat,
If thou be a man given to appetite.
3 Be not desirous of his dainties:
For they are deceitful meat.
4 * Labour not to be rich:
Cease from thine own wisdom.
5 † Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings;
They fly away as an eagle toward heaven.
6 Eat thou not the bread of him that hath ‡ an evil eye,

stand before kings;* he now teaches him how to behave in their presence.
* put a knife to thy throat] Stab thine own gluttony.
— given to appetite] Lit. owner of appetite. Heb. baal nephesh. On this sense of baal, see v. 24 of the foregoing chapter, and the note on l. 17; xxiv. 8; xxx. 25; and on this meaning of nephesh, cp. vi. 30; x. 3. Deut. xii. 20, 21. Mic. vii. 1. Gesen. 559.
† Wilt thou set thine eyes] Lit. and more vividly, Wilt thou make thine eyes to fly after that which soon vanishes, for riches certainly make themselves wings, they fly as an eagle toward heaven. Do not then let thine eyes fly after them; the pursuit is vain.—"Passiv sequiis corvibus testaque lutoque" (Persius lli. 61).
‡ Eat thou not] Another precept as to temperance. The word eat is taken up from v. 1; and the more remarkable word rendered dainty meats, is also taken up from v. 3, where it is translated dainties, on which see Gen. xxvii. 4. It occurs only

20. Excellent things] Heb. shallishim, derived from shallash, three, or shallash, a captain (see on Exod. xiv. 7). Cp. viii. 6. Some suppose it to mean triple here, comparing the triple cord in Exod. iv. 12.
22. poor] Lit. week; Heb. dal. See above, on xix. 1. Be not tempted by his weakness to oppress the weak.
24. on an angry man] Heb. baal aph; lit. an owner of rage, properly, of a nose smoring with fury (cp. xxiii. 3; xxiv. 1, 2; and Gesen. 63, and above, on l. 17). Ruge is his possession, but it masters its owner. Bethelaim had cause to rue his neglect of these precepts; it lost him the best part of his kingdom.
26. strike hands] In suretyship. See vi. 1; xi. 15.
27. thy bed] Cp. xx. 16.
Neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he:
   Eat and drink, saith he to thee;
   But his heart is not with thee.

8 The morsel which thou hast eaten shalt thou vomit up,
   And lose thy sweet words.

9 Speak not in the ears of a fool:
   For he will despise the wisdom of thy words.

10 Remove not the old || landmark;
   And enter not into the fields of the fatherless:

11 For their redeemer is mighty;
   He shall plead their cause with thee.

12 Apply thine heart unto instruction,
   And thine ears to the words of knowledge.

13 Withhold not correction from the child:
   For if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod,
   And || shalt deliver his soul from hell.

15 My son, if thine heart be wise,
   My heart shall rejoice, || even mine.

16 Yea, my reins shall rejoice,
   When thy lips speak right things.

17 Let not thine heart envy sinners:
   But be thou in the fear of the Lord all the day long.

18 For surely there is an || end;
   And thine expectation shall not be cut off.

19 Hear thou, my son, and be wise,
   And guide thine heart in the way.

20 Be not among winebibbers;
   Among riotous eaters || of flesh:

On the word shackath, here only rendered lose, but in almost all other places translated destroy, or corrupt, see Ge'esen. 816. It may mean, thou wilt have wasted thy sweet words.

12. Remove not the old [landmark] He takes up the precept of the foregoing chapter (c. 28), and enlarges upon it.

11. He shall plead their cause] Here again he takes up a precept of the former chapter (c. 22), and extends it. These are not vain repetitions, but recapitulations with enlargements, for the sake of emphasis.

At the close of this portion of the Book, Solomon desired to gather together and sum up the wise precepts of the foregoing chapters (x. —xxii.), and enforce them on the mind of his son, and of his readers generally. See the marginal references which point to the places where they have appeared.

13. He shall not die] If thou beatest him with the rod, i.e. moderately, he shall not die either in body or soul. Cp. xix. 18. The one proverb is supplementary to the other.

18. an end] Heb. acharith; see xic. 20; xx. 21; it is translated a reward in the next chapter, c. 14. 20. It occurs in this book thirteen times oftener than in any other Book of Scripture; and shows that Solomon’s maxim was, “respice finem,” “exagenda praebere,” and that he looked for a state of future rewards and punishments beyond the grave. Cp. below, on Eccl. iii. 31; xii. 14.

20. of flesh] Lit. of flesh for themselves. Cp. v. 7; i.e. of
Solomon’s precepts PROVERBS XXIII. 21—35. XXIV. 1.

21 For the drunkard and the glutton shall come to poverty: And 'drowsiness shall clothe a man with rags.

22 'Hearken unto thy father that begat thee, And despise not thy mother when she is old.

23 'Buy the truth, and sell it not; Also wisdom, and instruction, and understanding.

24 'The father of the righteous shall greatly rejoice: And he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, And she that bare thee shall rejoice.

26 My son, give me thine heart, And let thine eyes observe my ways.

27 'For a whore is a deep ditch; And a strange woman is a narrow pit.

28 'She also lieth in wait || as for a prey, And increaseth the transgressors among men.


30 'They that tarry long at the wine; They that go to seek mixed wine.

31 Look not thou upon the wine when it is red, When it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, And stingeth like || an adder.

33 Thine eyes shall behold strange women, And thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down || in the midst of the sea, Or he that lieth upon the top of a mast.

35 'They have stricken me, shalt thou say, and I was not sick; They have beaten me, and || I felt it not:

'When shall I awake? I will seek it yet again.

XXIV. 1 Be not thou 'envious against evil men, || Neither desire to be with them.

those who seek only to pamper their own sensual appetites, and care nothing for their friends, or for the poor.

23. Buy the truth, and sell it not || Truth is the most valuable of all treasures. No price is too great to give for its purchase, and none is great enough to receive for its sale. Cp. iv. 2. 7, and Matt. xiii. 44.

28. as for a prey Heb. chetheph, the root of which is found in Job ix. 12. See Gesen. 315; and it is supposed to mean as an harpoon by Schultens, p. 208.

30. Who hath woe? who hath sorrow? Lit. to whom is lamentation, to whom is misery, or penury? (Gesen. 10).

— babbling Aberration of mind or tongue.

32. to seek Heb. echakkar, to search out as a desirable treasure, or as a region to be explored (Gesen. 301).

34. 35. They have stricken me] My messmates have smitten me with the wounds mentioned in v. 29, but I was not conscious of them; they did me no harm by their buffetings, for wine made me insensible to them. This is the drunkard’s apology. He even eulogizes his sin, and praises his deadly poison, as if it were a narcotic against pain!

— When shall I awake? “Ex somno quo obierit crapulam.” The time seems long before the drunkard awakes from the slumber after his debauch, in order to return to the orgies of yesternight.
Solomon's precepts

PROVERBS XXIV. 2—16.

For their heart studieth destruction,
And their lips talk of mischief.

Through wisdom is an house builded;
And by understanding it is established:
And by knowledge shall the chambers be filled
With all precious and pleasant riches.

A wise man is strong;
Yea, a man of knowledge increaseth strength.

For by wise counsel thou shalt make thy war:
And in multitude of counsellors there is safety.

Wisdom is too high for a fool:
He openeth not his mouth in the gate.

He that is deviseth to do evil
Shall be called a mischievous person.
The thought of foolishness is sin:
And the scorner is an abomination to men.

If thou faint in the day of adversity,
Thy strength is small.

If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest, Behold, we knew it not;
Doth not he that understandeth the heart consider it?
And he that keepeth thy soul, doth not he know it?
And shall not he render to every man according to his works?

My son, eat thou honey, because it is good;
And the honeycomb, which is sweet to thy taste:
So shall the knowledge of wisdom be unto thy soul:
When thou hast found it, then there shall be a reward,
And thy expectation shall not be cut off.

Lay not wait, O wicked man, against the dwelling of the righteous;
Spoil not his resting place:
For a just man falleth seven times, and riseth up again:
But the wicked shall fall into mischief.

Ch. XXIV. 6. by wise counsel thou shalt make thy war] Rather, by wise counsels (gubernationibus, see on 1. 5; xx. 18), thou shalt finish (conclusis) thy war.
7. Wisdom is too high] Lit. Wisdom is high places, inaccessible to fools; what Lucretius well calls "Edita doctrinâ sapientiâ tempora serenâ," whose lofty altitudes cannot be scaled by fools.
8. a mischievous person] Lit. an owner (Heb. bâdâ) of mischief'. This is his property and ownership—mischief and wrong.
See on 1. 17; xxii. 24; xxiii. 2.
10. If thou forseest] There is a paranomasia, or play on the words, in the original, between tabrah, rendered adversity, and taar, rendered small (lit. narrow, as in margin). It may be rendered in Latin, "Si deficiis in angustiis" (Germ. Klemme), "virtus tua est angustia" ("Klemm ist dein Muth"); or, "Wenn du erschaffst am Tag der Ecke"
So ist auch age deine Kraft." "If thou faintest in the day of straitness, thy courage is strait."
On this text (vv. 10—13) see Bp. Sanderson's Ser. ii. 272—301.
11. If thou forbeart] Rather, Deliver thou them that are captured for death, and are tottering onward to slaughter; if thou forbearest to do this—if thou holdest back—if thou sayest, Behold, we know him not: that is, if thou standest calmly on the shore, and sayest that the wretched man who is drowning, is no friend of thine, why should I trouble myself about him? Such was the thought of the Priest and Levite, who looked on the wounded traveller, and did not recognize him as an acquaintance, and "passed by on the other side." But God marked it. "Doth not He, Who wpherdeth the heart, and He Who preserveth thy life, mark this? And will not He render to thee according to thy deeds? If God, Who preserveth thy life, and rescueth thee from innumerable dangers, were to be as hard-hearted toward thee, as thou art to the poor who are ready to perish, where wouldst thou be? And remember, He observes thy steps, and will deal with thee as thou deal'st with them. Cp. the reference to the Divine Omniscience in v. 18.
13. eat thou honey] As thou eatest honey with relish, so feed upon wisdom.
14. a reward] At the close of this portion of the Proverbs, Solomon dwells on the future reward. See v. 20, and xxiii. 18, and the end of Ecclesiastes, xii. 14.
The wise man's field.

PROVERBS XXIV. 17—31.

The sluggard's field.

17. Rejoice not when thine enemy falleth, And let not thine heart be glad when he stumbleth:
18. Lost the Lord see it, and it displease him, And he turn away his wrath from him.
19. * Fret not thyself because of evil men, Neither be thou envious at the wicked;
20. For there shall be no reward to the evil man;
21. My son, * fear thou the Lord and the king:
And meddle not with them that are given to change:
22. For their calamity shall rise suddenly; And who knoweth the ruin of them both?

23. These things also belong to the wise.
24. * It is not good to have respect of persons in judgment.
25. * He that saith unto the wicked, Thou art righteous;
26. Him shall the people curse, nations shall abhor him:
27. But to them that rebuke him shall be delight,
And a good blessing shall come upon them.

28. Every man shall kiss his lips
† That giveth a right answer.
29. * Prepare thy work without,
And make it fit for thyself in the field;
And afterwards build thine house.

30. I went by the field of the slothful,
And by the vineyard of the man void of understanding;
31. And, lo, * it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.

18. And he turn away his wrath from him] Lost. He turn His wrath to thee (Schultens).
19. * Fret not thyself] Solomon, in his advice to his son, shows that he remembers his own father's words, Ps. xxxvii. 1.
21. * fear thou the Lord] Lit. allurers; men of stinkness, who cannot be relied on; faithless rebels and traitors. See xxxi. 5, where the same verb shâkâh is rendered by perveret, and cp. Jer. ii. 30. Genesis.859. The contrast to this character in Mal. iii. 6, "I Jehovah, change not." It is therefore a caution not only against those who change other things, but also against those who change themselves. On this text see Bp. Andrews, Sermon iv. 297.
A modern German Expositor, Vaïkinger, whose criticisms are characterized by pietry and learning, applies this text to the neologisms of his own age (p. 255): :"Medite not" (he says) "with those who tamper with the words of Divine Revelation, and undermine them by their own novel paradoxes."
22. the ruin of them both] Rather, the stroke (of vengeance) from them both; i.e. from God and the king, upon the evil-doers (cp. Job xxxi. 23). There is a paranorm in the original between the words, the chargers, abhaim, and them both, she-nehem, on which word see Genesis. 840.
30. * the word field] From e. 27, and contrasts the sluggard's field with that of the wise man.
Duty to Kings.

PROVERBS XXIV. 32—34. XXV. 1—8.

Duty to Kings.

† Heb. set my heart.

32 Then I saw, and † considered it well:
I looked upon it, and received instruction.

33 a Let a little sleep, a little slumber,
A little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth;
And thy want as † an armed man.

XXV. 1 These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 b It is the glory of God to conceal a thing:
But the honour of kings is † to search out a matter.

3 The heaven for height, and the earth for depth,
And the heart of kings † is unsearchable.

4 d Take away the dross from the silver,
And there shall come forth a vessel for the finer.

5 c Take away the wicked from before the king,
And his throne shall be established in righteousness.

6 † Put not forth thyself in the presence of the king,
And stand not in the place of great men:

7 s For better it is that it be said unto thee,
Than that thou shouldest be put lower
In the presence of the prince whom thine eyes have seen.

8 a b Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.

33, 34. slumber—armed man] See on vi. 9. Solomon ends the original collection of his Proverbs with a contrast similar to that with which our Lord concludes the Sermon on the Mount. In our Lord's Discourse, the house of the wise man is compared with that of the foolish. In Solomon's Proverbs, the contrast is between the field of the one with that of the other; and in both cases the contrast admits and suggests a spiritual application.

BOOK THE THIRD.

CH. XXV. 1. These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out] Or extracted, lit. transferred (see Gen. 603, under the word διακόνη). This is an important statement. It shows that in the days of Hezekiah there existed a collection of the Proverbs of Solomon, which could be no other than our present Book of Proverbs, from chap. i. to chap. xxiv. inclusive (for no other was ever received by the Hebrew Church), and that "the men of Hezekiah" appended to it the following Proverbs of Solomon (chap. xxv.—xxix.).

Op. Pusey on Daniel, p. 322, who renders the word by "copied into."

A question arises—Why did not Solomon himself insert the following Proverbs in the preceding collection?

Solomon spake three thousand Proverbs (1 Kings iv. 32); and the first twenty-four chapters, which form the Book of Proverbs, as published by himself, appear to have been framed, primarily, for a special purpose, namely, for the guidance of his son Rodobom. It is observable that the address "my son" occurs fifteen times in that original collection, but only once (xxvii. 11) in this appendix of the men of Hezekiah.

The "Book of Proverbs," as Solomon gave it to the world, may be regarded as a βάθηλον θωρακον or regnum domin, to his son. But after this large harvest, there remained a gleanings to be made; and that was done in this appendix of the men of Hezekiah, which contains Proverbs that were not so suitable for that original collection. This Supplement does not consist of shaves bound together by the hand of the reaper, but of single ears picked up and tied together in handfuls (not, however, without method and order) by those who came after.

We have seen a similar process in the composition of the Psalter. The First Book was put together by David's own hand; but he left other Psalms to be gathered up by later hands, especially by Ezra and Nehemiah, who have inserted them in the last Book of the Psalter.

A learned and pious Expositor of Holy Scripture, in his own days, Dr. Roloff Sils, has published a commentary on this portion of the Proverbs (xxv.—xxix.), which will repay careful perusal (Barmen, 1849).

The word rendered Proverbs in our Version is translated Parables by Fulg., Aquila, and Theodotion (see above on i. 1).

2. the glory of God] This is one of the few places where the Name of God (Elohim) occurs in the Proverbs. The others are ii. 5, 17; iii. 4; xxx. 9. In no case is it used absolutely, but always in regimine, i.e., as a genitive case (of God).

David says, "The heavens declare the glory of God" (Ps. xix. 1), and Solomon adds, that God's glory is seen, not only in what He reveals, but what He conceals—a profound observation, which is the best answer to many sceptical objections to Divine Revelation, as has been shown by Bp. Butler in his "Analogy."—Of kings] The word king occurs in all these first four Proverbs (xxv. 2—6), and in verse 7 is prince—a sufficient sign at the beginning of this portion of the Book, that these Proverbs, which were copied out by the men of Hezekiah, are not put together at random, but are arranged in order; and a presumptive evidence, also, that, in their opinion, the preceding portion of the Book (chapters i.—xxiv.) was composed with systematic precision.

3. The heaven for height] Or, of the heaven for height, and of the earth for depth, and of the heart of kings, there is no searching out.

—unsearchable] Observe another connexion here. It is the honour of kings to search out ( Heb. chakar) a matter; but it is not possible to search out (Heb. chakar) the king's heart.

The word is also taken up again in v. 27. See also xxviii. 11.


7. whom thine eyes have seen] Into whose presence thou hast been admitted, so as to see his face. Op. 2 Sm. xiv. 24, 25.
The use and government

PROVERBS XXV. 9—20.

9 'Debathe cause with thy neighbour himself; And discover not a secret to another:
10 Lest he that heareth it put thee to shame, And thinke infamy turn not away.

11 'A word fitly spoken Is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, So is a wise reproof upon an obedient ear.

13 'As the cold of snow in the time of harvest, So is a faithful messenger to them that send him: For he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift Is like clouds and wind without rain.
15 By long forbearing is a prince persuaded, And a soft tongue breaketh the bone.
16 Hast thou found honey? eat so much as is sufficient for thee, Lest thou be filled therewith, and vomit it.

17 'Withdraw thy foot from thy neighbour's house; Lest he be weary of thee, and so hate thee.

18 A man that heareth false witness against his neighbour Is a mail, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble Is like a broken tooth, and a foot out of joint.

As he that taketh away a garment in cold weather, And as vinegar upon nitre, So is he that singeth songs to an heavy heart.

9. to another] Rather, of another.
10. Lest he that heareth it] Rather, lest he (the other, v. 9) whose secret thee has revealed, hearing it (i.e. hearing that thou hast betrayed his secret), put thee to shame (Gesen. 293), and thine infamy turn not back; that it never come to an end, but flow on as a tide without any ebb.
11. A word fitly spoken] Rendered by some, a word spoken on its wheels, so as to move quickly and easily, like the bases in Solomon's Temple; see 1 Kings vii. 32; and cp. Gesen. 71, who observes that the other interpretation—in due season—has good authority for it (see Vulg. Symmachus, Luther, and Stier, p. 50, and Field; and cp. xxv. 23, and Eccles. xxv. 17, 19, 20), the Hebrew openeth signifying both a wheel and a period or revolution of time, a season (cp. cycle). This is the only place in the Bible where the word occurs.

The translation "a word spoken in its due season" seems preferable; for it is hardly appropriate or probable that there should be a metaphor in the thing compared as well as in that which is compared to it. The due season is compared to the silver graving or carving already prepared, and the word spoken is compared to apples of gold which are set in it. 

—pictures] Graven imagery, sculpture (Ezek. viii. 12). The root of the word is seed, to behold (cp. above, xviii. 11). Others render it baskets wreathed, from socon, to plait (Gesen. 515). The former appears to be the preferable translation, and to be the only one authorized by the use of the word in the Hebrew Scriptures, where it occurs six times. See Levit. xxvi. 1; Num. xxxiii. 52; Ps. lxiv. 7; and cp. Stier, p. 47.

12. a wise reprove] A wise reprove is compared to an earring of gold, because the obedient ear does not reject his precepts, but makes them its own, and wears them as an ornament on itself; so the commandments of God and of Parents are compared to golden chains about the neck and arms. See v. 9.

13. clouds and wind] Or, rather, in an inverted order, as in the original—clouds and wind (which promise a refreshing shower), but no rain; a man vaunting himself with a false gift. In these Proverbs, in the original, the object to which a thing is compared usually comes before the thing which is compared with it; and thus greater force and beauty is given to them. This is the case in v. 11, where the order is changed in our translation, and so in vv. 18, 19.

15. By long forbearing] Or, by restraint of passion a judge is persuaded; who will be irritated by angry words; and a soft tongue breaketh a hard bone.

16. Hast thou found honey?] Wild honey was often found in Palestine (Judg. xiv. 8; 1 Sam. xiv. 25), a "land flowing with milk and honey" (Exod. iii. 8). If thou hast found it, do as Jonathan did, take only a little of it, as it were with the top of a staff. So use thyself to act with regard to all pleasures of the sense. Cp. the note at the end of Judges chap. vii., on the conduct of Gideon's soldiers.

17. Withdraw thy foot] Lit. Make thy foot scarce or precious. The verb here used is yarker, which is connected with the adjective yaker, which frequently occurs, and is always rendered in our Translation by precious or costly. See above, i. 13; iii. 15, &c.; xxiv. 4. Up. Gesen. 303.

18. a mail (or hammer), and a sword, and a sharp arrow; a man that heareth false witness] This is the order in the original, which is here changed in our Translation, as it is in v. 11, and v. 19, and v. 26, and v. 28.

19. A broken tooth, and a foot out of joint (or a tottering foot?] See Job xii. 5.

20. As he that taketh away a garment?] So the Syriac Targum, Aquila, Symmachus, Theodotion. Some Expositors allege that this rendering is hardly suitable. The man who sings songs to a heavy heart, who carols joyful music to it (cp. Ecclus. xxii. 6, 7), instead of comforting and relieving it of its burden, does something that is positive, although it is untimely and unavailing; and the sense seems rather to be, as he that trickes out a man in a gay dress in winter (on the verb here used, adah, cp. Isa. xii. 10. Jer. iv. 30; xxxi. 4. Ezek. xvi. 11. Hos. ii. 13), he who busies himself about the fineness and brilliancy, instead of the texture and warmth, of the attire which he brings to his friend in a cold winter's day (see R. Levi and
How to treat enemies, PROVERBS XXV. 21—28. XXVI. 1—5. thyself, and fools.

If thine enemy be hungry, give him bread to eat;  
And if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head,  
And the Lord shall reward thee.

The north wind driveth away rain:  
So doth an angry countenance a backbiting tongue.

It is better to dwell in the corner of the housetop,  
Than with a brawling woman and in a wide house.

As cold waters to a thirsty soul,  
So is good news from a far country.

A righteous man falling down before the wicked is as a troubled fountain,  
And a corrupt spring.

It is not good to eat much honey:  
So for men to search their own glory is not glory.

He that hath no rule over his own spirit

Is like a city that is broken down, and without walls.

As snow in summer,  
And as rain in harvest,

So honour is not seemly for a fool.

As the bird by wandering, as the swallow by flying,  
So the curse causeless shall not come.

A whip for the horse, a bridle for the ass,  
And a rod for the fool's back.

Answer not a fool according to his folly,  
Lest thou also be like unto him.

Answer a fool according to his folly,  
Lest he be wise in his own conceit.

Schultens here), and he who pours vinegar upon nitre,—not saltpetre, but natron or alkali like carbonate of soda (Dr. Shaw, cp. Gesen. 570), that is, what effervesces and erupates, but has no substance in it,—such is a man who chants cheerful tunes to a heavy heart.

If thine enemy be hungry] See the notes below, on Rom. xii. 20; above, 1 Sam. xxiv. 6; xxvi. 9; S. Augustine, de Doctr. Christian. iii. 10; and Schultens here, and Stier, p. 69.

The north wind driveth away rain] Rather, the north wind bringeth rain, as in the margin. Cp. Ps. xc. 2; and see Monconys, Travels in Syria, p. 565, and Stier, p. 73.

A righteous man] Rather, with the words in an inverted order, as in the original,—A fountain trodden down and fouled with the feet (see Ezek. xxxii. 2; xxxiv. 18, 19), and is a spring spoiled, so is a just man tottering at the feet of the wicked. See Ld. Bacon on this Proverb, de Augm. Scient. vii. e. 2, par. 25.

It is not good] Rather, The eating of honey to excess is not good for men; but the search of their glory is glory. Our Translation insertion not, which the original does not authorize.

This verse has been very diversely rendered (see Hitzig). The sense seems to be: Men may exceed in eating, they may indulge too much in what is sweet and huscyous, but honey is to the palate of the animal man; but they cannot be too eager for true glory, which has been already described as consisting in wisdom (iii. 16. 35; vii. 18), and grace (xi. 16), and in righteousness (xxi. 21). Rather, The eating of honey to excess is not good for men; but the search of their glory is glory. Our Translation insertion not, which the original does not authorize.

The word rendered glory (Heb. cdob) is never used in a bad sense in the Proverbs (as some would render it here), but it is the proper aim and inheritance of the wise and good: cp. Eccl. vi. 2; x. 1; and v. 2 of the present chapter, where it is used twice, but in our Translation it is there rendered once by glory and once by honour.

The present Proverb may be illustrated by St. Paul's precept, "Covet earnestly the best gifts" (1 Cor. xii. 31), and to them that seek for glory, honour, and immortality, God will render eternal life," Rom. ii. 7, where the Apostle seems to be referring to the present passage; and this interpretation is confirmed by what follows in the next chapter, where the same word (cdob) is used, and where it is said that it is not an attribute of the fool (xxvi. 1. 8).

Cf. XXVI. 1. a fool Heb. esil, which occurs eleven times in this chapter (vv. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12). The Heb. word evil, often rendered fool by our Translators, does not occur in this chapter. On the difference of these words, see note on i. 7. The present chapter deals with the fool whose folly is characterized by bold impiety.

As the bird] Rather, as a sparrow, seeming to be born only for flitting, and as a swallow, for flying (wheeling about in endless gyrations, whence its name; see on Ps. xxxiv. 3, and Rosenmuller here), so the curse which is not deserved will not come, will not attain its object, but will spend itself in the air,—"in ventos abit" (Grotius). Cp. 2 Sam. xvi. 12. 1 Kings ii. 8, for an example of such a curse uttered by Shimei against David. Perhaps Solomon may have had that curse in his mind. The connexion is—Such profound curses, such godless Shimeis, are fools; and no honour will be given by God to their words—"A madened immortal nec superstitionis idem mutus, adeoque nec esse Papae fulmine; protroversum enim ut avis vagabunda" (Geyer, Stier). Indeed, like Baalim's curse, it may be turned by God into a blessing. Deut. xxiii. 5.

A bridle for the ass] The Eastern ass, being a noble animal, needs the restraint of a bridle to guide it.

Answer not a fool] A fool, a malignant man. This was exemplified in the case just referred to, that of Shimei; of whom David said, "Let him alone." See 2 Sam. xvi. 11.

— folly] Or, foolishness. See xxii. 13; xxiv. 9; xxvii. 22.

Answer a fool] If thou answerest him at all, which I do not advise (see v. 4), answer him according to his foolishness. The former Proverb may be illustrated from the case of Shimei and David. If David had answered Shimei according to his foolishness (as Absalom did) in the sense of that Proverb be
6 He that sendeth a message by the hand of a fool
Cuttest off the feet, and drinketh || damage.
7 The legs of the lame || are not equal:
So is a parable in the mouth of fools.
8 || As he that bindeth a stone in a sling,
So is he that giveth honour to a fool.
9 As a thorn goeth up into the hand of a drunkard,
So is a parable in the mouth of fools.
10 || The great God that formed all things
Both rewardeth the fool, and rewardeth transgressors.
11 As a dog returneth to his vomit,
So a fool || returneth to his folly.
12 Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.

\[ \text{The slothful man saith, There is a lion in the way;} \]
\[ \text{A lion is in the streets.} \]

As the door turneth upon his hinges,
So doth the slothful upon his bed.

\[ \text{The slothful hideth his hand in his bosom;} \]
\[ \text{It grieveth him to bring it again to his mouth.} \]

15 The sluggard is wiser in his own conceit
Than seven men that can render a reason.

16 He that passeth by, and || meddleth with strife belonging not to him,
Is like one that taketh a dog by the ears.

As a mad man who casteth || firebrands, arrows, and death,
So is the man that deceiveth his neighbour,
And saith, \text{Am not I in sport?}
Against sins of slander

PROVERBS XXVI. 20—28. XXVII. 1—6. and flattery.

20. Where no wood is [Or, Where the wood is spent.]

21. As coal [As black coal (Heb. pecham, from pacham, to be black), to red hot coals (Heb. gehalim. Gen. 167. See xxv. 22).]

22. Wood [Or, As dainty morsels. See xviii. 8. Cp. Stier here, p. 119, to which he adds, that these morsels are supposed in the Proverb to have a poisonous character.]

23. A potsherd covered with silver dross [Which glitters brightly to the eye, but is sullied with impure admixtures; such are burning words—glowing and enthusiastic expressions of love—from an evil heart. Cp. Schultens here, and Stier.]

24. He that hateth [Hating, he disguiseth (his hate) with his lips. This Proverb refers to the hypocrite described in the foregoing one.

25. Whose hatred [Although his hatred may disguise itself with deceit (Gen. 514. 570), yet his wickedness shall be displayed in the assembly; his counsel shall be like that which has digged for himself, and like a stone that, like Sisera, he has rolled upward, in order that it may fall back on his own head: “Malum consilium consultanti pessimum” (Tacitus).]

26. A lying tongue [Lit. Heaviness is in stone, and weight in sand, but the anger of a fool (i. e. a proud infant) is heavier than them both. On the word anos, rendered anger, or provoking, see Deut. xxxii. 19; Ezek. xx. 28; above, xii. 16; xxi. 19. Gen. 409.

27. Wrath is cruel [Or, Cruelty is in wrath, and overflow is fury. The word rendered overflow is sheteph, which is applied to floods and torrents. See Gen. 817.]

28. A complaint [There is a change—and I am poor; Your love hath been, nor long ago, A fountain at my soul’s heart’s door, Whose only business was to flow; And flow it did; not taking heed Of its own bounty, or my need.]

29. A well of love—It may be deep— I trust it is—and never dry: What matter? If the waters sleep In silence and obscurity. How?—A comfortless and hidden well.

30. A well of love—It may be deep— I trust it is—and never dry: What matter? If the waters sleep In silence and obscurity. Such change, and at the very door Of my fond heart, hath made me poor.”

31. Deceitful [The Hebrew word here used is the suffix of the verb athar, which signifies to learn incense to, to supplicate, or entreat (Gen. xxv. 21. Cp. Ezek. viii. 11), and also to be
Against treachery, flattery, PROVERBS XXVII. 7—18. and domestic brawls.

7 The full soul † loatheth an honeycomb;
But † to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest,
So is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart:
So doth the sweetness of a man’s friend † by hearty counsel.

10 Thine own friend, and thy father’s friend, forsake not;
Neither go into thy brother’s house in the day of thy calamity:
For † better is a neighbour that is near than a brother far off.

11 My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.

12 A prudent man foreseeth the evil, and hideth himself;
But the simple pass on, and are punished.

13 Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.

15 A continual dropping in a very rainy day
And a contentious woman are alike.

16 Whosoever hideth her hideth the wind,
And the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron;
So a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof:
So he that waiteth on his master shall be honoured.

abundant (Gesen, 665); hence our marginal rendering “earnest or frequent,” and the latter word seems to give the true meaning: “Faithful are the wounds of one who loves, and abundant are the kisses of one who hates!” and so Gesen. Schultens supposes that the adjective in the latter clause may signify venomous, a sense derived from the Arabic root (p. 256); but this is questionable. As to the sense, compare Ps. call. v. God chastens, and the World cares; but God’s chastisements are better and more loving than the cares of the World. Op. Stier, p. 144.

7. loatheth] Trampleth under foot the honey which it finds in its path. See xxv. 16.

8. As a bird that wandereth] This Proverb is connected with the foregoing. In order to enjoy what is bitter, thou must be hungry; but let not thine hunger make thee a vagabond; for “Nasunam est qui ubique est.”

(Seneca.)

10. Neither go into thy brother’s house] In the day of trial look for aid from thy friend rather than from thy kindred, even thy brother.

Solomon had personal experience of this. Absalom, his brother, usurped the throne which belonged to him; and Adonijah, his brother, rebelled against him (1 Kings i. 5. 18). Polygamy among the Hebrews made the tie of brotherhood a very feeble one; and the history of David’s house showed that jealousies were frequent and bitter among them. See 2 Sam. xiii. “Fratrum quoque gratia rara est,” was also a Roman proverb; and Herod notes (O. and D. §163), that in the case of emergency, neighbours are more helpful than kinsmen:

γενεσίς αυτοίς επιμελήσεις δε ποιήσατε.

In our Lord’s Parable, the Jewish Priest and Levite were brethren to the poor wounded traveller lying in the road, but the Samaritan was his neighbour (Bede).

11. My son] This is the only place where this address “my son,” occurs in this latter portion of the Proverbs. See on ch. 12. and are provoked] Lit. by judicial mule or fine (cp. Exod. xxi. 29); this prepares the way for the next Proverb, which has a forensic character (Stier).

12. Make my heart glad] That I may answer him that reproacheth me.

13. Take his garment] See xx. 16.
— a strange woman] The strange woman in this Proverb is a generic expression for whatever is false and treacherous. See above, ii. 16; v. 20; vi. 24; vii. 5; xxiii. 27, 28. And the moral is, that a man who is reckless in his engagements, will be the victim of all delusions in faith and morals.

14. A loud voice, rising early in the morning] Lambs immediate et sternere et imporneoer et effusus est nihil juris, imo potius imposuerunt. Primâ enim manifestó se produnt aut eùs bivenienti oríndus, aut ex composito auctóres, quod colludunt potius falsa praecellit demencurant, quam veris attribuunt orant. Secundó lumnes javres et modestae invitant ut ipsis etiam adjunct, profunse contra et immoac in ualitud dum et deactt. Tertió confultr jilii invilla qui níniuá latutur (LD. Bacon), S. Ignatius said (ad Traill. 4), “that they who praised him, scourged him.” Such eager and clamorous enthusiasm will not be accepted by the wise as having any real significance, but will be reckoned and set down to the account of the flatterer as no better than a curse. How soon were the eager hosannas of Palm Sunday succeeded by the “Crucify Him, crucify Him,” of Good Friday!

15. Whosoever hideth her] That is, whosoever attempts to hide her (a quarrelsome wife), might as well attempt to hide a boisterous wind : and the ointment of his right hand bewrayeth itself: that is, however he may attempt to conceal the domestic troubles which arise from the contents of his wife, yet they proclaim themselves, as the ointment of his right hand betrays itself by its scent. The relative which, in our translation, ought to be omitted. A man’s wife is the ointment of his right hand, which is either fragrant or rancid, and cannot be concealed, but declares itself by what it emits.

17. Iron sharpeneth iron] “Vivis non tam schola...quân contubernium fiuit” (Oetinger).

18. That waiteth on his master] That guardeth his master; or, observeth his master. “Colit et curat,” as a gardener does a tree. 12
Purify thy praise.

PROVERBS XXVII. 19—25.

Advice to Shepherds.

19. As in water face answereth to face, So the heart of man to man.

20. Hell and destruction are ¶ never full; So ¶ the eyes of man are never satisfied. For ¶ riches are not for ever: And doth the crown endure ¶ to every generation?

21. As the fining pot for silver, and the furnace for gold; So is a man to his praise.

22. Though thou shouldest cast a fool in a mortar among wheat with a pestle, Yet will not his foolishness depart from him.

23. Be thou diligent to know the state of thy flocks, And ¶ look well to thy herds.

24. This rendering is hardly admissible. There is no preposition (in) before water in the original. Water is the nominative case, and corresponds to heart. Water is the common medium, as the heart is. Observe also, that the word rendered man (in the first place) is, in the original, ha-adam, i.e., the man, human nature. The property of the man, i.e., of humanity, is this, that as water (reflects) face to face, so the heart (reflects) man to man. Whatever a man is in himself, he will find reflected in those about him. A man moulds his society by his own behaviour. A parent will find himself reflected in his children; an instructor will find himself reflected in his scholars; a master will find himself reflected in his servants. As Solomon himself says, "If a ruler hearken to lies, all his servants are wicked" (xxix. 12). "What manner of man is the ruler of the city, is such as are all they that dwell therein" (Ecclesiastes, xvi. 17). "Like people, like Priest" (Hos. iv. 9). "Regis ad exemplum totus compositus orbis." 20. Hell! Hebrew, shebel, the place of departed spirits. "Hades." are never full! Are never satisfied! the verb is the same in both members of the Proverb. Cp. xxviii. 19. The eyes of man are never satisfied! Therefore, let not the appetite of the eye be indulged, but let it be kept under restraint. "Turn away nine eyes from beholding vanity" (Ps. cxix. 37).

21. As the fining pot As the fining pot, or crucible (see xvii. 3. Gesen. 502. 719) to silver, and the furnace to gold (see Gesen. 288), and the potter to his moulds (De Wette, Umbreit); that is, as the fining pot purifies silver, and as the furnace sueth gold of its scoria or dross, so a wise man will act to his praise, literally, to the worth of his praise, to the sound of the ephemerid applause with which he may be greeted. Let him be sure that this popularity contains much dross, and needs to be smelted by him. Let him not, therefore, receive it as pure staring ore, but let him consult his own Conscience and God's Word, and let him purify it of its base ingredients in that crucible and furnace. "Ill necemtur—laudant," let him say; "sed tu, Deus, sine canturi—et taces." Our Blessed Lord hid Himself from the praise of the multitude, and rejected the flattering speeches of unclean spirits; and so did St. Paul at Philippi; and our Saviour has said, "Woe unto you, when all men shall speak well of you." (Luke vi. 26.) Therefore popular praise is not to be courted as a friend, but is rather to be feared as an enemy.

22. in a mortar? Observe the connexion between the fining pot and furnace of the foregoing verse, and the mortar in the present. Take care to put thy praise (the popular applause of thee) into a crucible, and purify it of its dross; but thou cannot ever smelt away the foolishness, or rather the impurity, out of a proud scolder. You may bring him in a mortar in the midst of the meal (2 Sam. viii. 17, with a mode, but foolishness will not depart from him. You may separate wheat, and even the coarsest grain, from its husk, but by no process of pounding can you rid a fool of his folly.

Exhortations to the Pastor and Husbandman.

23—27. Be thou diligent—maidens! These precepts, like other Proverbs, or Parables (see on l. 1), have doubling a secondary.
Advice to Shepherds. PROVERBS XXVII. 26, 27. XXVIII. 1—12. Moral contrasts.

26 The lambs are for thy clothing, And the goats are the price of the field.
27 And thou shalt have goats’ milk enough for thy food, For the food of thy household, And for the maintenance for thy maidens.

XXVIII. 1 The wicked flee when no man pursueth: But the righteous are bold as a lion.
2 For the transgression of a land many are the princes thereof: But || by a man of understanding and knowledge the state thereof shall be prolonged.
3 b A poor man that oppresseth the poor
Is like a sweeping rain i which leaveth no food.
4 e They that forsake the law praise the wicked:
But such as keep the law contend with them.
5 e Evil men understand not judgment:
But they that seek the Lord understand all things.
6 g Better is the poor that walketh in his uprightness,
Than he that is perverse in his ways, though he be rich.
7 h Whoso keepeth the law is a wise son:
But he that || is a companion of riotous men shamieth his father.
8 i He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity the poor.
9 k He that turneth away his ear from hearing the law,
Even his prayer shall be abomination.
10 m Whoso causeth the righteous to go astray in an evil way,
He shall fall himself into his own pit:
But the upright shall have good things in possession.
11 The rich man is wise i in his own conceit;
But the poor that hath understanding searcheth him out.
12 o When righteous men do rejoice, there is a great glory:
But when the wicked rise, a man is || hidden.

Cn. XXVIII.] The main argument of the present chapter is—that the wicked are fools; and that the good man is the only wise one—"Der Weise ein König," in a far higher sense than that of the Stoic philosophy (Horat. 1 Serm. iii. 125. 1 Epist. xvi. 20).
2. For the transgression of a land many are the princes thereof] This is like a prophetic pre-announcement of the rapid succession of sovereigns in the illustrious kingdom of Israel, after the schism of Jeroboam, and is forcibly illustrated by it. See 1 Kings x. 25—33; xvi. 6—15; and Intro. to Kings, p. ix.
 — by a man of understanding and knowledge] This was exemplified by the long and prosperous reigns of such good kings of Judah as Asa, Jehoshaphat, Uzziah, and Hezekiah.
3. A poor man that oppresseth the poor] Rather, a man that is needy and oppresseth the weak.' In the original the two words rendered poor in our Version are not the same; the former is rash, the latter is dal, on the difference of which, see above, on xix. 1.
A needy man may be powerful (such was Catiline and many of his fellow-conspirators), and may be able to oppress the weak, who may sometimes be rich; indeed, the origin of civil tumults, and of the sweeping rain which carries away the institutions of a Country as with a torrent, and impoverishes States, so that there is no food (lit. no bread) left to a people, are often to be traced to the necessity of crouded Demagogues and Democrats, who desire to improve their own fortunes, and to aggrandize themselves by the spoils of others. As Lucan observes, it is the "multis utile bellum" which produces Pharsalia (Lucan, Pharsal. 182).
The former word (rash) occurs in iv. 6. 27, and in xxix. 13; the latter (dal) in vs. 8. 11. 15, and in xxix. 7. 14; and they ought to be distinguished from one another.
4. contend with them] Will strive with them; for it is necessary to strive, if the Realm is to be saved. Lukewarmness is fatal. On the verb here used, see Deut. ii. 9, and Genes. 179.
5. poor] Heb. rash, opposed here to rich (ashir).
7. a companion of riotous men] Lit. one who feeds gluttons (Luther, Schult.) shameth his father. Cp. xxv. 8 for the verb here used (Heb. foliam), which occurs in the Proverbs in these two places only; it signifies properly to wound, hence to reproach, to insult; it is stronger than the word bath, which is translated put to shame, to cause shame, and is used in x. 8; and again ch. xvii. 2; xix. 26; xxix. 15 (see Genes. 400).
9. his prayer shall be an abomination] God will not hear the prayers of the man who shatli his ears to the prayers of the poor.
11. searcheth him out] Drives, as by a touchstone, whether his wisdom is true or counterfeit. Schultens supposes that the primary meaning of the verb here used (chakar) is to file; and that the sense is here, that the poor man files the rich, and thus discovers whether he is good metal, genuine gold or silver, or only plated over.
12. a man is hidden] Or it rather may mean, a man is searched out. Evil times, whether in religion or politics, are men’s trial. They prove and search them out, and display to themselves and to others what they really are. Cp. 1 Cor. xi. 19. “There must be hersies among you, that they which are approved may be made manifest among you;” cp. also Tertullian, Prae. hærct. c. 1—5, and Stier, p. 212.
Others suppose the sense to be, that in evil times a man hides himself; instead of coming forward as a good man does,
Contrast of wisdom

PROVERBS XXVIII. 13—28.

13 p He that covereth his sins shall not prosper:
But whoso confesseth and forsaketh them shall have mercy.

14 Happy is the man who feareth always:
But he that hardeneth his heart shall fall into mischief.

15 As a roaring lion, and a ranging bear;
So is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor:
But he that hateth covetousness shall prolong his days.

17 A man that doeth violence to the blood of any person
Shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved:
But he that is perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread:
But he that walketh after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings:
But he that maketh haste to be rich shall not be innocent.

21 To have respect of persons is not good:
For a piece of bread that man will transgress.

22 He that hateth to be rich hath an evil eye,
And considereth not that poverty shall come upon him.

23 He that rebuketh a man
Afterwards shall find more favour
Than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother,
And saith, It is no transgression;
The same is the companion of a destroyer.

25 He that is of a proud heart stirreth up strife:
But he that putteth his trust in the Lord shall be made fat.

26 He that trusteth in his own heart is a fool:
But whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack:
But he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves:
But when they perish, the righteous increase.
XXIX. 1 \*He, that being often reproved hardeneth his neck, Shall suddenly be destroyed, and that without remedy.

2 When the righteous are [in] authority, the people rejoice:
But when the wicked beareth rule, \* the people mourn.

3 Whoso loveth wisdom rejoiceth his father:
But he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the land:
But \* he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour Spreadeth a net for his feet.

6 In the transgression of an evil man \* there is a snare:
But the righteous doth sing and rejoice.

7 [The righteous] considereth the cause of the poor:
But the wicked regardeth not to know it.

8 Scornful men \* bring a city into a snare:
But wise men \* turn away wrath.

9 If a wise man contenteth with a foolish man,
\* Whether he rage or laugh, there is no rest.

10 \* The bloodthirsty hate the upright:
But the just seek his soul.

11 A \* fool uttereth all his mind:
But a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, All his servants are wicked.

13 The poor and \* the deceitful man \* meet together:
\* The Lord lighteneth both their eyes.

14 \* The king that \* faithfully judgeth the poor, His throne shall be established for ever.

and are not brought forward into public light by the ruler; and they hide themselves (as men did in the days of the worst Roman Emperors), and retire from public business into obscurity, as is often the case in a State when the dregs of the nation rise up to the summit of public affairs, and float as scum upon the surface.

Ch. XXIX. 1. hardeneth his neck) Solomon takes up the word used in the foregoing chapter, vi. 14 and this remark may be applied to many of the Proverbs with which this portion of the Book is closed. Like the latter part of the former portion, it is occupied in reinforcing, with enlargements, the precepts already delivered, as may be seen by the references in the margin.

3. he that keepeth company with] He that feedeth; it is the same word as in the foregoing chapter, v. 7 (see the note there) and there is generally a connexion between each of these Proverbs and that which follows it.

4. he that receiveth gifts) Lit. a man of house-offerings (terumoth), a man who claims and receives oblations and gifts, as if he himself were a deity on earth (cp. Gesen. 874).

5. that flattereth) The word here used is taken up from the foregoing chapter, v. 29.

6. In the transgression—snare) Observe the connexion. A flatterer spreads a net for his friend’s foot; but a sinner lays a snare for himself. And the sins of wicked oppressors are overlooked for good by God, so as to give occasion for the righteous to sing and rejoice, as Moses and Miriam did at the deliverance of Israel, and the overthrow of Pharaoh, who spread a net for his own feet by driving them into the Red Sea.

7. The righteous) The word is taken up from the foregoing verse—regardeth not to know it) Does not understand knowledge, which consists in piety and charity; takes no heed to any thing; he is a Gallo, and will not inform himself of what is in his duty to know; see Acts xviii. 17.

8. Scornful men bring a city into a snare) Rather, blow it into a blaze (cp. Job xx. 26; xlii. 21. Ezek. xxi. 9; and above, on vi. 19; and so Sept., Symm., Meyer, Unabredt, De Wette, Siller, and the margin here) but wise men appease wrath. The contrast is between the inflammatory fury of seditious men, who love to kindle the fire of civil Discord, and the tranquilizing counsels of wise citizens who allay it.

9. Whether he rage or laugh) Or rather, will he rage or laugh; that is, the fool will either rage against the wise in his wrath, or will laugh him to scorn with buffoonery, so that there will be no rest for the wise man who tries to prevail with him. The fool will not be won either by austere means, like the mission of the Baptist, or by milder methods, like the preaching of Christ: he will reject both (cp. Matt. xi. 16—19); but "Wisdom is justified of all her children."

This is enlarged upon in what follows—evil men hate the righteous, and seek his life.

10. But the just seek his soul) To deliver it from death—both temporal and eternal.

11. a wise man keepeth it in till afterwards) Rather, a wise man calmeth his own spirit, so as to keep it back. With regard to the verb (shabach) rendered calmeth, see Ps. lxv. 6, 7; lxxxix. 9, where it is applied to the action of the Almighty stilling the waves of the sea, so as to restrain them, and call them back into a calm. Cp. Gen. 801, and above, xii. 16, 23.

12. the deceitful man] The oppressor, lit. the man of oppressions. See Gen. 864. This Proverb enlarges on xxii. 2.

— The Lord lighteneth both their eyes) Both the oppressor and the oppressed owe their light and life to God. He is their common Father and Judge. Here is comfort to the poor in his sufferings; here is warning to the rich in his violence. This is enforced by what follows.
PROVERBS XXIX. 15—27. XXX. 1. The words of Agur.

The Lord is Judge of all.

15 a The rod and reproof give wisdom:
But a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth:
But the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy soul.

18 Where there is no vision, the people perish:
But he that keepeth the law, happy is he.

19 A servant will not be corrected by words:
For though he understand he will not answer.

20 Seest thou a man that is hasty [in his words?

21 He that delicately bringeth up his servant from a child
Shall have him become his son at the length.

22 An angry man stirreth up strife,
And a furious man abominiteth in transgression.

23 A man's pride shall bring him low:
But honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul:
He heareth cursing, and bewrayeth it not.

25 The fear of man bringeth a snare:
But whoso putteth his trust in the Lord shall be safe.

26 Many seek the ruler's favour;
But every man's judgment cometh from the Lord.

27 An unjust man is an abomination to the just:
And he that is upright in the way is abomination to the wicked.

XXX. 1 The words of Agur the son of Jakeh, even a prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

15. left to himself] Lit. left loose, as a horse without a rein.
18. Where there is no vision (see 1 Sam. iii. 1), the people perish. Rather, the people are dissolved, dissipated, and abandoned, and lawless; literally, are let loose, like hair dishevelled, without any covering, or like a horse without a rein. Cp. Exod. xxxvi. 25. Levit. x. 6; and Gesen. 600; and above, i. 25; iv. 15; viii. 33; xii. 18; xv. 32, where it signifies to discard, to abandon; and 2 Chron. xxvii. 19, where it is applied to the impiety of King Ahaz, “making Judah naked,” or loosing it from all restraint of God’s law, and exposing it to His wrath.

The contrast here is between the lawlessness of a Nation, which has no religious principle, and is not enlightened with the vision of Divine truth, and those who keep the law, and are blessed. The ancient expositors apply this text to declare the necessity of a wise and learned Clergy to a Nation. The word vision represents the erudition and teaching of the Ministry. Where that fails, the people are scattered into a variety of sects, and into a wilderness of unbelief and of evil living (Salomonus).

19. by words) Words alone will not suffice, there must be the salutary control, discipline, and correction of deeds. Cp. xxv. 5; xxxi. 13; 14; 16.

21. He that delicately bringeth up) He that pampas; Heb. pānāk, which only occurs here (cp. Gesen. 583).

— he will not answer.] Much less will he obey.
21. He that delicately bringeth up] He that pampers; Heb. pānāk, which only occurs here (cp. Gesen. 883).
— his son] Or, a son, or an offspring (Heb. mānāh); this is the only place where the word is found (cp. Gesen. 488). Other render the words, his posterity will be more weak, or even evil increase (Stier). The rendering in the text seems more preferable. He who pampers his slave from childhood, his end will be to have him as his son.


23. honour shall uphold] Rather, the humble in spirit shall attain honour.
24. and bewrayeth it not] He hears the imprecation pronounced against those who steal, and against those who receive stolen goods, and does not reveal what is stolen, and therefore hates his own soul, for he brings the curse on himself. This is illustrated by Levit. v. 1, and by the history in Judg. xvii. 2.

27. an abomination] Heb. lohath, a word repeated here from former proverbs. It occurs more than twenty times in this Book. The present portion of it is summed up by an appeal to the Omnipoetence, Omniscience, and Justice of the LORD (see v. 13, and v. 25, 26), as contrasted with the highest among men; and thus the unity of the Book is maintained and manifested. See xxi. 30; xxiv. 18, 21; and compare the end of Ecclesiastes.

Ct. XXX.] The following chapter, which forms the Fourth Part of the Book of Proverbs, is one of the most profound and mysterious in Holy Scripture. The Words of Agur.

1. The words of Agur the son of Jakeh, even a prophecy: After all that has been written on these words (by Bertheau, Hitzig, and others), this appears to be the true rendering of them. Who Agur was, we do not know: but it is most probable that this and the other names here used are symbolic. Agur signifies a gatherer or assembler, from āgar (Gr. ἱδρυς, to gather, to assemble), "a master of the assembly," Eccles. xii. 11, and it is therefore rendered "congregans," by Vulg.; and the name may therefore be compared with Kohelethes, the Gatherer, which Solomon adopts as the title of that Book—the Book Ecclesiastes—in which Divine Wisdom speaks by his mouth, and gathers together by his counsel and exhortation those who are scattered by sin. See below, the Introduction to Ecclesiastes, and note on Eccl. i. 1.

Bede says, "Hinc rursum verba Salomonis (habemus) ab

2 Surely I am more brutish than any man, And have not the understanding of a man. 3 I neither learned wisdom, Nor † have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? 5 Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?

6 Every word of God is † pure: 7 He is a shield unto them that put their trust in him. 8 Add thou not unto his words, lest he reprove thee, And thou be found a liar.

† Heb. know.

He thus anticipates the Apostle's sayings, "Not I, but the grace of God which was with me" (1 Cor. xv. 10); "Not that we are sufficient of ourselves; our sufficiency is of God" (2 Cor. iii. 5); and, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

Well, therefore, does he begin with a profession of humility, as follows: as if he were taking up the words with which Job had adorned himself before the Almighty, "Behold, I am vile; what shall I answer thee, that I, being a man, may return in dust and ashes" (Job xi. 6).

2. I am more brutish As the Apostle says, "We are fools for Christ's sake" (1 Cor. iv. 10), and "Let a man become a fool, that he may be wise" (1 Cor. iii. 18); for (says the True Vine) God hath hidden His mysteries from the wise and prudent, and hath revealed them unto babes (Matt. xi. 25).

3. knowledge of the holy Of holy ones; of the Saints of God; or it may rather mean, the knowledge of God Himself as the object (see ix. 10).

INTRODUCTIVE view of this PROLOGUE. There is something very solemn in this Preamble, which promises a Revelation of profound mysteries. The words of Agur the son of Jakeh, addressed to Ithiel and Ucal, are described as a prophecy, as a divine oracle. But the Writer of it claims no credit of learning or wisdom for himself personally, and characterizes himself even as more brutish than any man, and as not having the understanding of a man. Clearly, therefore, the words which he utters, and which he designates as a prophetic oracle, are represented by him as Divinely Inspired, and as containing deep spiritual truths; and are to be interpreted accordingly. It is necessary to premise this, as authorizing, and indeed necessitating, a spiritual exposition of them.

We recognize the same spirit of self-humiliation and of self-abasement as that which clothes the Apostle's "himself a fool, is made wise" (1 Cor. iii. 18), and the Apostle's "Let no man glory in men" (1 Cor. vii. 7). When Solomon speaks to his son, "My son, be attentive unto the precepts of my mouth, and keep my commandments and my laws" (Prov. xx. 7), he is addressing himself to the only person who can understand and who can be expected to profit from his precepts; and his wisdom is more like that of a master to a scholar, than of a Divine Teacher to His Elect.

The title itself (Koheleth, a feminine substantive) is an indication of this. Solomon there lays aside all his own personality (for reasons special to himself at that time, when he was writing in deep penitential self-abasement for his sins), and he is transferred, as it were, under the influence of Divine Inspiration, from Solomon into Wisdom, who speaks as Koheleth, or the gatherer (feminine), by him. See Introd. to Ecclesiastes.

4. Who hath ascended up into heaven? It seems as if the words of the Almighty to Job were ringing in his ears (see Job xxi. 6).

— what is his son's name, if thou canst tell? A wonderful question, when compared with the words of the Apocalypse concerning the Son of God, "He had a Name written, that no man knew, but He himself" (Rev. xiv. 12).

6. word Hebr. imrah. This is the only place in the Proverbs where this word occurs; cp. Ps. xii. 6, to which it seems to refer, and where imrah is used, and also the word here rendered pure (Hebr. teeraphah), purified and refined in fire, cp. Ps. xviii. 30; cxix. 14; &c.

6. of God' Heb. Elohim. This is also the only place in the Proverbs where this name of God occurs. It occurs forty-one times in the Book of Job, on which the author seems to have his eye, but surely in other portions of Scripture; only four times in the Psalms, and ten times only in all the other Books of the Bible. The Sacred Name Jehovah occurs in v. 9, together with Elohim. 6. Add thou not unto his words See on Gal. i. 8, 9. Rev. xxii. 18, 19. 2 Tim. iii. 15.
Four things evil.  PROVERBS XXX. 7—17.

7 Two things have I required of thee; 
† Deny me them not before I die: 
8 Remove far from me vanity and lies; 
Give me neither poverty nor riches; 
† Feed me with food convenient for me: 
9 Lest I be full, and † deny thee, 
And say, Who is the Lord? 
Or lest I be poor, and steal, 
And take the name of my God in vain.

† Heb. Hest not with thy tongue.

† Heb. withheld not from me.

b Matt. 6. 11. 
† Heb. of my aliment.
2 Deut. 8. 12, 11, 17, & 51. 20 & 22. 15.
Hos. 13. 6. 
† Heb. belie thee.

k Luke 18. 11.

1 Ps. 131. 1. 
ch. 6. 17.

m Job 29. 17. 
Ps. 52. 2. & 57. 4. 
ch. 12. 18.

n Ps. 14. 4. 
Amos 8. 4.

p Gen. 9. 22. 
Lev. 20. 9. 
ch. 25. 20, & 25. 22.

q Or, the brook.

Expositors; see, for example, the Greek Catena here, and Bede. They † who curse their father, and do not bless their mother,” represent those who rebel against God, and despise His Church (see below, on v. 17). They who are pure in their own eyes, and are yet polluted, represent such heretics as the Novatians and Donatists of old, and their successors in modern times; and they are combined with the spiritually proud, and with tyrannical oppressors of God’s People.

15. The horseleach] Heb. alukah (Gesen. 632), the emblem of insatiable suckers of blood; 

“Non missura cuncta, nisi plena crucis, hierudo.”

(Horat. A. F. 476).

16. the barren womb] Lit. “constrictio uteri.” See Gen. xx. 18. Isa. lxvi. 9. In a figurative sense, this is to be applied to a corrupt Church, guilty of spiritual harlotry, and not bringing forth children to God. Op. Hos. ix. 14 (Bede).

— The earth] Especially the carnal and covetous mind, which dotes upon earthly things.

— fire] Especially the fire of Gehenna (Bede).

17. desipeth to obey] Lit. hath a contempt for obedience to; 
see above, on the name Jacheth, adopted in v. 1, to which there seems to be a reference here. See the note there.

shall eat it] Heb. ocethu, from ocel, to eat (Gesen. 42).

There may, perhaps, be here also a reference to the name Ucal, adopted in v. 1. “If thou art not an Ucal consumed by love and zeal for God’s law, thou wilt be consumed by the sons of eagles.”

In a spiritual sense, this saying is to be applied to those
Four inscrutable.

PROVERBS XXX. 18—23.

Four intolerable.

18 There be three things which are too wonderful for me, Yea, four which I know not:
19 The way of an eagle in the air; The way of a serpent upon a rock; The way of a ship in the midst of the sea; And the way of a man with a maid.
20 Such is the way of an adulterous woman, She eateth, and wipeth her mouth, And saith, I have done no wickedness.
21 For three things the earth is disquieted, And for which it cannot bear:
22 For a servant when he reigneth; And a fool when he is filled with meat;
23 For an odious woman when she is married; And an handmaid that is heir to her mistress.

who mock at the law of God, their Heavenly Father, and pay no regard to the commands of the Church of God, their spiritual Mother. "Non habent Deum Patrem qui non habent Ecclesiam Matrem" (S. Cyprian and Bede, and the Greek Catena here).

19. The way of an eagle—maid! Lit. we cannot trace the course of an Eagle in the air; nor of the serpent gliding imperceptibly to the top of a rock; nor of the keel of a ship through the waves (Wisd. v. 10). But these things also which are described by the writer as "too wonderful for him, yea, things which he cannot, nay, he cannot also have a spiritual sense; and they are prophetic of Evangelical mysteries.

Christ is called "the Great Eagle" in the Apocalypse (Rev. xii. 14); and his Ascension into heaven, and the ascent of his Saints, "caught up to meet the Lord in the air," is symbolized by the going up by the Eagle, and by the "gathering together" of its young to soar upward with it in its flight. See below, on Matt. xxvii. 38. Luke xvii. 37. 1 Thess. iv. 17. 2 Thess. ii. 1. Cp. the Greek Catena here, and A Lopide.

—The way of a serpent upon a rock! In a spiritual sense, the mysterious way of the old Serpent, the Tempter, who endeavoured to insinuate himself into the mind of Christ, Who is the Rock (Greek Catena).

The way of a ship in the midst of the sea) Lit. in the heart of the deep. In a figurative sense, it is a great mystery that the Ship of Christ's Church is ever to be in the heart of a stormy sea in this world, and yet never be wrecked.

Observe the connexion; Christ has just been symbolized as the Rock, and his promise is, "On this Rock," that is, on Myself (see on Matt. xviii. 18) "will I build My Church, and the gates of hell shall not prevail against it." Therefore, though the Church is ever tossed about in the heart of the sea, yet it is indestructible, because it is anchored, yea, built, upon the Rock; and therefore is, as it were, in the heart of a crystal haven of peace.

—the way of a wan with a maid! Many Interpreters suppose this to describe the insidious modes by which a seducer attempts to insinuate himself into the affections of a maid. See Pfeiffer, p. 344.

But surely such an exposition falls very flat, and sinks far below the dignity of this divine prophecy . . . "Suuram corda." . . . This is the greatest mystery of the four, the Mystery of the Incarnation of Christ, "the Man Christ Jesus," in the womb of the Blessed Virgin (see the Greek Catena here). The word here used for Man is gebor, which is the word used by Jeremiah (xxxii. 22), in his prophecy of the Incarnation, "A woman shall compass a man!" and in Zech. xiii. 7, referring to Christ. And the word here used for maid is alhah, the same word as in Isaiah vii. 14, "Behold, the Virgin shall conceive, and bear a Son, and shall call his Name Emmanuel."

This mystery may well find a place among the four things that are inscrutable. S. Ignatius wrote (ad Ephes. c. 10) under a sense of this truth, when he said "the three mysteries of shouting" (i.e. those which are now proclaimed by Preaching to the World) "were wrought in the silence of God; The Virginity, the Birth and the Death of our Lord." And "this mystery of the Virginity by hid from the Evil One." This exposition is authorized by the Greek Catena, Anastasius Nicaeus, and is adopted by Lyraeus, Jannenius, Suarez, and A. Lopide.

20. Such is the way of an adulterous woman! This evil way is contrasted with the way of the Eagle, the way of the Ship, and the way of the Man in the foregoing verse; as the two ways (the way of the wicked, and the way of the righteous) are contrasted in the first two Psalms, i. 1, 6, and ii. 12.

We may therefore suppose with the ancient Expositors, that the adulterous Woman signifies not only a faithless woman literally, but also a faithless form of Religion, a harlot Church, or a soul treacherous to Christ, and so much steeped in corruption, as to be unconscious of its own wickedness. The soul which has revolted from the heavenly Bridegroom thinks that it can wash away its pollution by its own hands, and it justifies itself in its own eyes (Catena, p. 378).

21—23. For three things—four which it cannot bear! The four things which are represented in these verses as intolerable, and by which the state of Nations and the World is turned upside down are:

The way of a servant becomes the lord of the house (cp. xix. 10, "Delight is not seemly for a fool, much less for a servant to have rule over princes.")

(2) When a fool is filled with meat, i.e. when wicked men are in high places and prosper. See xxi. 10; xxviii. 28; xxix. 2, "When the wicked bear rule, the people mourn."

(3) When an odious woman is married, or rather, when she was the hated wife (Heb. semah, see Gen. xxx. 33. Deut. xxi. 17. 17. Isa. ix. 15; in all which places the same word is used, and is translated hated), the Leah of the family, is married; that is, when she becomes the favourite wife (see Isa. liv. 1; lxxiv. 4, where the same word is used), and is made the mistress of the house; in other words, when a Leah supplants a Rachel.

(4) When a handmaid is made heir to her mistress, or when the handmaid inherits, and takes possession of her mistress, as if her mistress were her inheritance (see Ps. xxv. 13; lxxxiii. 12; cv. 44, where the same verb yarah is used). In other words, when a Hagar supplants a Sarah, and becomes her mistress. We know from St. Paul that Hagar, Abraham's bondwoman, was a type of the Jewish Synagogue, and is contrasted with Sarah, the type of the Christian Church (see below, on Gal. iv. 24). And it has been already observed, that Leah also, as contrasted with Rachel, symbolizes the Synagogue as distinct from the Church. See above, on Gen. xxix. 28; and on Gen. xxx. 42.

The sayings of Agur here may be applied, with the ancient Expositors, in a spiritual sense; and may be regarded as declamatory of the confusion which arises in a State, when the vulgar, coarse, plebeian elements of Society gain the mastery over those which are gentler, nobler, and more enlightened; and in Religion, when a servile and narrow-minded Judaism domineers over a pious and enlightened Christianity—as was apparent in some parts of the Church in St. Paul's days, and has never ceased to be the case—and generally when Error lords it over Truth, and Vice tyrannizes over Virtue, and when Heresy and Schism domineers over Faith and Unity, and when a false and corrupt Church oppresses a purer and true one; and personally, when
There be four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces.

There be three things which go well, yea, four are comely in going:

A lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

The lower elements of human nature, our carnal Appetites and wayward Passions, gain the mastery over our Reason and Conscience, regulated by God's Will and Word. Then Anarchy and Confusion are the consequence, and "the Earth is disquieted." 24-28. There be four things which are little upon the earth, but they are exceeding wise] After speaking of four things which dominate and cause confusion, he proceeds to speak of four things which seem to be weak and yet excel in wisdom.

(1) The ants, who are not strong, but are wise, and prosper by means of their foresight. See vi. 6.
(2) The conies, or rather the jerboas (see above, on Ps. cxvii. 18), who are small and feeble themselves, but are safe and defended by their abode in the rocks.
(3) The locusts, who have no king (see above, vi. 7), but, by a natural instinct, which God gives them, go forth, divided all of them (Gen. xxvii. 99), that is, marshalled in divisions and troops, like an army in regular order and military discipline. Cp. Isa. xxxvii. 4.
(4) The spider, or rather the lizard (semamith, Lat. stella). See Vulg., and Schultens, 309; Gesen. 791; Winer, R.W.B. i. 307, ii. 448. The lizard here described is speckled on its back, as with stars—hence called stella (says Salomonis)—and is furnished with hand-like claws, by which it clings to walls of houses (Belloni, Sonnati).


In a spiritual sense (as the ancient Expositors have observed), the above verses contain a prophetic representation of Christ's Church. Observe the contrast between them and the foregoing verses. Such is the difference between the Church and the World.

The Church of God is weak in herself, and is despised as feeble by men; but she is exceeding wise, for "God hath chosen the weak things of the world to confound the wise" (1 Cor. i. 27), and hath filled her with spiritual wisdom. She resembles the and in diligence and forethought; she lays up treasure in heaven, and makes provision for Death and Eternity. She has the characteristics of the conies or jerboas; being conscious of her own feebleness and defenseless condition, she makes her house in the rock; she dwells safely in the Divine Rock, which is Christ (Matt. xvi. 18. 1 Cor. x. 4).

She is a spiritual army. She emulates the locusts in unity and discipline; and, like the lizard, she moves with activity, and takes hold by faith on God's promises, and cleaves to them with indissoluble tenacity; and is found in the Royal Palace of the King of kings (see Salomonis, Bede, Catena).

28-31. There be three things—no rising up] After the prophetic description of the Church symbolized by four things combined, he proceeds to draw a portrait of Christ symbolized by four single things. There be three things which are goodly in step or march (see Gen. 714), yea, four are goodly in going (Gen. 924)—a Lion, the hero among beasts, who will not turn back from the face of any; a Warrior, girl in the lions (Gen. 23)—a He-goat; and a King; rise not up against him.

This fourfold group, like the fourfold group of Living Creatures in the Apocalypse, describing Christ in His fourfold character, as represented in the Fourfold Gospel (see below, on Rev. iv. 7), displays Christ, the Lion of the Tribe of Judah (see above, on Gen. xlix. 9. Rev. v. 5). This exposition is authorized by S. Augustine, c. Faust. xii. 42; S. Gregory. Moral. xxx. c. 3; Salomonis, Bede, and others.

He is also the Warrior whose sword is girt upon his loins; and is thus described in Ps. xiv. 3-5, which is the best comment on this passage. Cp. 2 Sam. xx. 8, and Isa. xi. 5, "Righteousness shall be the girdle of his loins;" and below, xxxi. 17, "She girdeth her loins with strength"—words applied to the Church of Christ.

It has indeed been supposed by some (as Bochart, Hierol. 1.102, Schultens, 912, Gesen. 253, Hitzig, 328) that the word "war-horse" ought to be supplied before "girl in the lions;" but in the numerous places where the phrase "to gird the loins" is used in the Bible, not one can be cited where it is applied to any but a human being.

The rendering "greyhound," in our Version, which is adopted by some modern Critics (as Ewald and Bertheau), seems inadmissible, the dog being regarded as unclean by the Hebrews; and it is not fleetness and spirit, but majesty and dignity of gait, which is here presented to the view.

Christ is compared also to the he-goat, as the Leader of the flock (the Aries, vir gregis, see Sept. and Syriac, and Isa. xiv. 9. Jer. 1.8. Zech. x. 3); the Sin-offering of God's people (Levit. xvi. 7. 15. 26); and He is also the Divine King, the true King of Israel, the King of kings, Whom none will be able to withstand, and to Whom "all power in heaven and earth is given," and Who will put all things under His feet (see the Greek Catena here, p. 383).


"Lay thine hand upon thy mouth" Here we are again reminded of the Book of Job, who had trusted too much in his own righteousness; and the moral of all that has been said in...
The words PROVERBS XXX. 33. XXXI. 1—9. of King Lemuel.

33 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood:
So the forcing of wrath bringeth forth strife.

XXXI. 1 The words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? And what, the son of my womb? And what, the son of my vows?
3 Give not thy strength unto women, Nor thy ways to that which destroyeth kings.
4 It is not for kings, O Lemuel, It is not for kings to drink wine; Nor for princes strong drink:
5 Lest they drink, and forget the law, And pervert the judgment of any of the afflicted.
6 Give strong drink unto him that is ready to perish, And wine unto those that be of heavy hearts.
7 Let him drink, and forget his poverty, And remember his misery no more.

8 h Open thy mouth for the dumb
9 In the cause of all that are appointed to destruction.

Open thy mouth, judge righteously,
And plead the cause of the poor and needy.

The words rendered pressure (mits) are from nats, to squeeze, natsuoo (Genes. 468). If men approach God reverently, with a humble, teachable spirit, they will obtain from Him pardon and grace; but if they come to Him with irreverence and self-confidence, they will provoke His wrath and indignation.

This may be applied (as it is by ancient Expositors) to the handling of God's Word. If it be pressed by a gentle hand it will yield better—Malga fidelliter ubera duorum Testamentorum et invanices salutaris praecpta tangam lac, et pingue, et urbe refleteris (so S. Gregory, Morali, ii. 4, and Bede after him, and Or. Catena) sanguinem autem elicite, qui vehementer condigere; be divini eloqui convertitur in sanguinem, et non erit fructuosum, sed inutilis. In like manner, in dealings with thy neighbour, if thou use mild words, thou wilt draw forth from him the milk of kindness and love; but if thou provokest him with irritating and exasperating words, thou wilt have blood instead of milk (Bede). The sum of all is—"O man, . . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8.)

The Words of King Lemuel.

1 The words of king Lemuel, the prophecy. The present chapter, which forms the Fifth and Last Part of the Book of Proverbs, is analogous to the preceding; the preamble is similar, and the name here introduced is a symbolical one, like those at the beginning of that chapter. Lemuel (or Lemuol, as it is in v. 4 Heb.) is derived from lemo-el, and signifies to God; that is, dedicated to God (see this use of lemo, in Job xxvii. 14; xxix. 21; xxxiii. 8; xl. 4), and may be compared with loc-l, in Num. iii. 24 (cp. Ewald, here, p. 173; Hengstenberg on Cant. iii. 11, p. 92, and Dr. Pusey on Daniel, p. 233). Some ancient Expositors, as Solonius, interpret the word by "in quo Deus." On the word rendered prophecy, see above, xxx. 1. What is here propounded is represented as an inspired utterance. There is good reason to believe, with all the ancient and many modern Expositors, that Lemuel the king, is King Solomon himself, who might well be called Lemuol, as being dedicated from his infancy to God, by Whom he was called Jehudiah, "beloved of the Lord" (2 Sam. xii. 25).

— that his mother taught him It has been supposed by some, that Solomon's mother, Bathsheba, being instructed by Nathan the prophet, delivered the following cautions to Solomon at his instance; but, if the word mother is to be taken literally, it is more reasonable to suppose that she had a direct communication from the Holy Spirit, suggesting these precepts. Others suppose that the mother of Solomon, from whom he is here represented as deriving wisdom, is the Hebrew Church (so Hengst. on Canticles, p. 92); and this opinion receives confirmation from Solomon's own writings, especially Cant. iii. 11. See the note there. This interpretation seems preferable. The ancient Hebrew Church, the Church of Moses and Aaron, of Joshua, and Samuel, and David, was Solomon's spiritual mother, and taught him heavenly wisdom by its Law and by its Ritual; see further below, on v. 10.

2 my son The form bar is here used as in Ps. ii. 12 (Genes. i. 38).

3 to that which destroyeth kings Rather, to (barlots) the destroyers of kings. "Expugnaturissimus regum" (Schultens, 92), and Genesius, 4523.

4 It is not for kings Or, Far be it from kings! Be it not for kings! "Abst hic vitium regibus!"

5 of any of the afflicted] Rather, as in the margin, of all the sons of affliction; as in v. 8, all the sons of destruction.

6 In the cause] Or, for the judgment, of all the sons of destruction.
The portrait of
PROVERBS XXXI. 10—13.

10. Who can find a virtuous woman?—in the gate[1]

The following portion of this Book, to the end, is written acrostically;—i.e. it is formed of twenty-two verses, beginning, respectively, with the twenty-two letters of the Hebrew alphabet in succession; probably, with a view of being more easily committed to memory; compare what has been said above concerning the alphabetical Psalms, especially the 119th.

We have here a divinely-inspired description of a virtuous woman, from the hand of Solomon; the type of Christ, especially as the Prince of Peace, and the Builder of the Temple, which is the figure of the Church; and the Author of the Canticles, which describe the mystical union and Divine Love of Christ and His Church.

Therefore we have good reason to see here (with ancient Expositors, especially S. Augustine, who has interpreted this chapter in Swin. 37, vol. v. pp. 202—275, S. Gregory, Moral. xxxiii. 22, Solomon's Song of Songs, ed. Calmet, and others), not only a description of a virtuous woman, in a literal sense, but also a prophetic representation of the Church of Christ, in her truth, purity, and holiness, and as distinguished from all forms of error, corruption, and degeneracy, which sully and mar the faith and worship which He has prescribed.

There is a profound truth in the declaration that this prophecy concerning the Church of Christ was taught to Solomon by his mother, the ancient Hebrew Church (see on v. 1). The Hebrew Church put on her way for the Kingdom of Christ as it was, as it were, her mother. She was long in travail for her, and brought her forth at the Incarnation of Christ. In the Canticles of Solomon himself, the ancient Hebrew Church is represented as the mother of the Christian Church; see below, on the Song of Solomon, iii. 4; and viii. 5.

Yet further: every faithful soul in the Church of God may see here a divine portraiture presented by Him for its contemplation and imitation. In the great alphabetical Psalm, the 119th, we have a perfect copy of God's Word; and in this alphabetical poem, we have a divine delineation of His Church.

It is well said by one of the best Expositors of the Book of Proverbs, whose name is the glory of our own Anglo-Saxon Church: "His sisters, the daughters of the waste, are typified by Eclesia versibus paucis sed plenissimis veritatem depingi. Consthat nunc idem carmen versibus xxii. justa ordinem videlicet ac numerum Hebraearum literarum, ut singuli versus a singulis literis incipiant. Cujus olim perfectissimo alphabetico typisch immutatur, quanpennis hic vel minusque fidlis, vel totius sanctae Eclesiae, que ex omnibus electis animas una perfectur Catholica, virtutes ac praemia describatur" (Bede).

In a word, we have here from the lips of the Holy Ghost, prophetic description and that of the strange woman in vii. 20; and note also the contrast as to the spiritual sense. In that passage we had a picture of the faithless Church; here, we have a portrait of the faithful Church. We may compare these twoportraits with those in the Apocalypse; first, of the faithful Woman in chap. xii., and of the faithless Harlot in chap. xvii. of the Revelation.

The husband of the Church is Christ, of Whom the Apostle speaks to the Corinthians, “I have espoused you as a chaste virgin to one husband” (2 Cor. xi. 2). And St. John, in the Apocalypse, describes the Church as “a Bride adorned for her husband” (Rev. xxi. 2).

Observe the word which is used in this chapter three times to describe Christ's relation as Husband of the Church (ev. 11, 29, 28). It is always, in this case, a Lord, Master, and Owner; and it is the prophetic protest against the usurpations of those who arrogate themselves lordship over the Church (1 Pet. v. 3), and even put themselves into Christ's place, and dictate laws to the Church in contravention of His Will and Word. See below, on 2 Thess. ii. 8—11; above, Matthew ii. 21—2; — "no need of spoil! Rather, no lack of spoil.

In a spiritual sense, the Church by her Missionary office, and by the Preaching of Repentance and Conversion, is ever recovering to Christ souls which have fallen as spoils into the hand of their ghastly Enemy. Compare the prophecy concerning the great Apostle St. Paul, "In the evening he shall divide the spoil;" see above, on Gen. xlix. 27, where for the spoil is the same as here, šāšāš; and the same word is applied to the Church herself in the great Pentecostal Psalm, "She that tarried at home divided the spoil" (Ps. lxi. 12); and to the victory of Christ Himself over Satan by Isaiah, "He shall divide the spoil with the strong" (Isa. iii. 12); and compare the Evangelical Commentary on Matt. xii. 29. Mark iii. 27, where Christ describes Himself as entering into the Strong Man's house and spoiling his goods.

These words of Solomon (as S. Augustine says in his Exposition of the present chapter), are therefore very applicable to the Christian Church, going forth to the battle in the strength of Christ; — "undique defraudat ecclesia mundum, rapit unidue troqua eum Diaboli." "Undique rapit spolia, undique trahit, undique acquirit." "They shall spoil the world, take away the goods, and appropriate." "They shall spoil all the goods, take them away, and appropriate them all to themselves."

11. She will do him good[2] Rather, she will render to him good, and not evil, all the days of her life. In a spiritual sense, the Christian Church, and every faithful soul in it, will show a thankful sense of the inestimable benefits received from Christ, and will continue to do so even to the end "by patient continuance in well doing" (Rom. ii. 7), as well knowing that "he that endureth unto the end shall be saved" (Matt. x. 22).

The Church of Christ, winces in all the world (says S. Augustine), but observe, she does not win them for herself, but for her husband, Christ. "Illi servit, Illi devota est, Illum diligit, Illi placere semper studuit." She does not adorn herself with the spoils, but she dedicates them all to Christ. She is not of those whom the Apostle describes as "seeking their own things, and not the things which are Christ's" (Phil. ii. 21).

There are some persons (says Bede) who render to Christ evil and not good, for the benefits they have received from Him. They are not moved by the kindness of Christ, but by evil practice. Christ has promised to be with us all days (see Matt. xxviii. 20), and we must serve Him in "holiness and righteousness before Him all the days of our life" (Luke i. 7).

12. She seeketh wool, and flax[3] To make clothing for her household and for the poor (ev. 20, 21). With regard to such

In a spiritual sense, the Woman represents the Church, and this word designates her fortitude in acting, and her patience in suffering, as well as her piety and virtue. Who can find a virtuous woman? This question implies difficulty. And, in fact, no one could find the Church of God, but Christ, Who has not only found her, but has made her (Solonius).
And worketh willingly with her hands.

14 She is like the merchants' ships; She bringeth her food from afar.

15 n She riseth also while it is yet night, And giveth meat to her household, And a portion to her maidens.

16 She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength,
And strengtheneth her arms.

18 She perceiveth that her merchandise is good:
Her candle goeth not out by night.

19 She layeth her hands to the spindle,
And her hands hold the distaff;

20 She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

female works as these, see the passages quoted by A Lapide from Tertullian, Virgil, Ovid, and others.

In a spiritual sense, such is the work of the Church; she provides clothing both for body and soul. She is "sanctificata, et sanctificans," says Augustine, who observes, that men wear "linen vestimenti externa, et linen vestimenti interna;" and thence he infers that the former may relate to what is corporeal, the latter to what is spiritual. She takes care of Christ's people, both corporally and spiritually, so that Christ may say, "I was naked and ye clothed Me" (Matt. xxv. 36). And they who are baptized and taught by her and follow her precepts, are clothed with Christ. She beholds, and put on the new man, and walk in white (Gal. iii. 27. Ephe. iv. 24. Col. iii. 10. Rev. iii. 4).

14. She is like the merchants' ships; she bringeth her food (literally, her bread) from afar] In a spiritual sense, the Church brings her food (the Bread with which she nourishes her people) even to the invisible world itself. Such are the Word of God and Sacraments. This divine Bread of Life, this blessed Food, this Angelical Manna, is not derived from Earth, but from Heaven, with which she ever holds spiritual communion by prayer and holy meditations. See the author of the "Opus Imperfectum" in St. Matt. Hom. xxiii. apud S. Chrysostom, who explains this passage in this sense, and says, "The Church is like a merchant ship, manned by the holy Apostles, and wafted on by the breath of the Holy Ghost, and steered by Christ, Who sits at the helm, and reversing the course of this world, and bears with her the Word of Life, with which she wins souls to Christ, Who has purchased them by His Blood." Cp. S. Hippol., de Antichristo, § 59, in the present Editor's S. Hippolytus, &c., p. 303.

15. She riseth also while it is yet night—maidsens] In a spiritual sense, that the Church of God watches vigilantly and diligently; she preaches the Word "in season and out of season" (2 Tim. iv. 2), in the dark night of Doubt and Error, when men sleep, and the Enemy sows tares (Matt. xiii. 25). When the darkness of Heresy and Unbelief falls thickly over the minds of men, when the black clouds of Persecution hover over Christ's People, She riseth, and giveth meat to her household—she giveth meat (Heb. tereph, lit. prey, i.e. something which has cost her much labour and skill to catch; see Genen. 325), that meat, of which the Psalmist speaks, using the same word (tereph), "He hath given meat to them that fear him" (Ps. cxv. 5), and of which the Prophet speaks: "Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Mal. iii. 10), in order that my priests may feed others with "the meat that perisheth not" (John vi. 27).

16. She considereth a field, and buyeth it] In a spiritual sense, the Church has her eye fixed on the field of the Kingdom of Heaven, in which the "treasure is hid;" and she frames all her efforts so wisely as to be able to purchase it (Cp. above, on xvii. 26). Our Lord Himself appears to refer to these words in His parable (Matt. xiii. 44). How beautiful is that field! Let us crave earnestly to possess it. Let us buy it at any price. Let us have our "treasure there, and our hearts will be there also" (Matt. vi. 21. S. Augustine. She buyeth it with the fruit of her labours; it is not to be had without much pains. — she planteth a vineyard] In a spiritual sense, the Church of Christ is ever planting a Vineyard, when by her missionary labours she is evangelizing the world, and making it to be a Vineyard of Christ, and bring forth fruit to Him, the Lord of the Vineyard. Cp. below, on Cant. i. 6; viii. 11.

17. She girdeth her loins] She stands with her girds girt, and her lamp burning, ever waiting for the heavenly Bridegroom (Matt. xxv. 1. Luke xii. 35).

The giving of the loins and the strengthening of the arms are descriptive of the holiness and diligence of the Church of God; she girds her loins that she may not be hindered and tripped up in her work; her chastity is girdled with the zone of obedience, and she is ever ready for every good work (S. Augustin.): "She perceiveth that her merchandise is good. Rather, she tasteth—and so proveth—that her merchandise is good. The faithful woman—that is, the true Church of Christ—will not venture to deal out adulterated merchandise of unsound doctrine or superstition, worship, to her people, as the faithless woman is described as doing (Rev. xvii. 10—20), but she tasteth what she dispenses to others; she "proves all things, and holds fast that which is good." (1 Thess. v. 21). On the metaphors of merchandise, as applied to the teaching of a Church, see note below, 2 Cor. iii. 17. — Her candle goeth not out by night] The Candle of the Church is God's Word, as the Psalmist declareth (Ps. cxix. 105); and so we read above (vi. 25), where the same word is used as here; and our Blessed Lord also adopts this figure in His Parable concerning the Church, represented as the Woman lighting the candle and searching for the lost piece of money (Luke xv. 8).

The false Church hides the candle of God's Word; but the true Church will not allow it to be concealed, or to be extinguished by any darkness of Heresy or Unbelief, but takes care that it may always shine brightly in the house, and illumine the eyes of her people. "Arelar illi simper lucerna; et quus quotodia nobis loquitur verbum, extinxitur" (S. Augustin.). As a reward for this vigilance of the true Church, her own "candle will never be put out," as the candle of the wicked will be. See xiii. 9; xx. 20; xxiv. 20, where the same word is used. It is remarkable, that in the Apocalypse it is specified as the punishment of the false Church, which hides the candle of God's Word, that "the light of a candle shall shine no more in her" (Rev. xvii. 22); and this is said in the same passage which describes her merchandise.

Thus the two metaphors which are used in this verse of the Proverbs, and are applied to the true Church, are adopted in the Apocalypse in one and the same verse, and are applied to the false Church. This is one of the innumerable instances in which one part of Holy Scripture dovetails, as it were, into another. Surely the Holy Spirit, Who wrote both these books, intended that one should be placed side by side with the other.

19. She layeth her hands to the spindle, and her hands hold the distaff]—her hands to the needy] Observe the two different words rendered hands in our Translation in these two consecutive verses. These two words are εφκοπαν and γαδι, the
The portrait of PROVERBS XXXI. 21-29. the Virtuous Woman.

21. She is not afraid of the snow for her household:
For all her household are clothed with | scarlet.
22. She maketh herself coverings of tapestry;
Her clothing is silk and purple.
23. Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
24. Strength and honour are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters || have done virtuously,
But thou excellest them all.

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差异在于词的含义，其中已有的注释（见 x. 4）：one (caphe) 是“colla manis,” the palm of the hand by which a thing is received; the other (yad) is that by which any thing is grasped and held fast.

The virtuous woman is described as “seding forth her hand,” to take hold of the wool which has been wound round the distaff (so the word ciekkh ought to be rendered, and not spindle, from okeber, to be straight: Gesen. 395); and her hand holds the spindle (not distaff, as in our Version), around which she winds the thread, and which is called in Hebrew polcere, from polce, to be round, whence polce, to spin (Gesen. 470).

As is well said by Bede here, “Solent feminina, tecunctes fuscum” (the spindle) “in dextra, column” (the distaff) “tenere in sinistra; in colo enim laua involvata est, quo filo ducenda et nenda transeat in fuscum.” This latter sentence is transcribed by Bede from S. Augustine, Serm. 37; and it confirms the opinion, already advanced, that in reading Bede’s commentary, we are reading much that was written by earlier Fathers of the Church. The Christian Church has her distaff, and she has also her spindle. She prepares on the distaff what she may wind off with the spindle. Our present work of teaching and doing may be said to be on the distaff, in the future on the spindle. So teach and do, that all thy work may be wound off from the distaff on to the spindle (S. Augustine).

She opens wide her caphe, or palm of the hand, to the poor man (in order to bestow alms upon him: see Gesen. 652, under the word pedra, and Polg. here); and she sends forth her hand (yad) to the indigent, to take hold of him, and raise him up, and deliver him.

In a spiritual sense, the double action of the Church is signified by these words. There is the energetic and vigorous action of taking hold, which is represented by one of these words; and there is the continuous and tenacious habit of keeping in order, which is signified by the other. The office of the Church is to apprehend what is good, and also to keep and dispense it. This is specially applicable to true Doctrine.

21. She is not afraid—scarlet! Spiritually the Church does not fear the chilling effects of unbelief for her children, for they are clothed with scarlet. Scarlet is a scriptural emblem of Christ’s blood shed for His people. See above, on Josh. ii. 18. 21; and Lev. xiv. 4. 6. 51, 52. Num. xiv. 6; and also on Gen. xxviii. 38. 30.

As long as the Church of God holds firmly to the true doctrine of the Incarnation of the Son of God, and of the propitiatory and saving efficacy of His Blood, and of the Atone-ment made by Him on the Cross, so long she need not be afraid of the snow of Infidelity for her people.

22. Her clothing] See the description of the Church in Ps. xlv. 13.

— silk and purple] Rather, white linen; Heb. šēkēh bēṣul 72.

[Tolg. Gesen. 562]. The Church is described as clothed thus, in the Apocalypse (Rev. xix. 8. 14), where it is said that this “fine linen is the righteousness of the Saints,” the righteousness they receive from Christ. Purple is the royal colour (Luke xxvi. 19. Mark xv. 17). The Church is not only clothed in the fine linen of Christ’s spotless righteousness, but is also invested in the purple of His glorious royalty (1 Pet. ii. 9. Rev. i. 6; v. 10).

23. Her husband is known in the gates, when he sitteth] Our manners, to that he sits, or in sitting with the elders of the land. Her husband is Christ (see v. 11); and He is known in the gates of the heavenly city itself, as King of kings, and as Judge of all. He will “sit with the elders of the land,” when He is seen seated on His throne, and His Apostles with Him sitting on thrones judging the twelve tribes of Israel (Matt. xix. 28. Luke xxii. 30. | S. Augustine; S. Gregory, Moral. xix. 16; and Bede, who transcribes their words).


In a spiritual sense, the Church provides the robe of Christian Faith, which is to be encircled by the girdle of Christian Love; and she delivers them to her Ministers and Missionaries, in order that they may clothe with it all her children and converts, who in their natural state are naked, and without grace. See S. Gregory, Moral. xxiii. 16; Saloinus and Bede here, who has transcribed S. Gregory’s words.

This is explained by what follows: “Strength and honour are her clothing.” That is, who continue to wear the robe of Christian Faith and Love, in which they are attired at their baptism, will be arrayed hereafter in “strength and glory,” and she will “rejoice in time to come” with them, or (as it may be rendered) in the Last Day.

25. Her children arise up] He has just spoken of the Last Day; and here is a vision of the General Resurrection. Then all the faithful children of the true Church will rise up from their graves at Christ’s call, and will call her blessed (SOLONUS). Her Husband, Christ (see ev. 11. 23), will praise her, and the Marriage Feast of the Bride and the Lamb will come; and blessed are they who will be called to it (Rev. xix. 7-9).

26. Many daughters have done virtuously] Here is the future glory and the pre-eminence promised to the faithful Church. All Knowledge may be called a Daughter of God. But Divine Faith, Divine Hope, and Divine Love, which are the dowry of the Church of God, eclipse all other intellectual and spiritual gifts; and therefore she, who is enriched with them all, excels all. “Many daughters” (many Sciences and Arts) have done virtuously; but thou excellest them all. She is the “Queen at the right hand of the Son of God.” Theology (as Lord Bacon
The Virtuous Woman. PROVERBS XXXI. 30, 31. Her future reward.

30 Favour is deceitful, and beauty is vain:
    But a woman that feareth the Lord, she shall be praised;
31 Give her of the fruit of her hands;
    And let her own works praise her in the gates.

says) is the "Sabbath and haven of all contemplations." Cp. the Greek Catena here, p. 392.

Some Expositors (as S. Augustine, Solonius, Bede, and Honorius) apply this to the true Church, not only as contrasted with philosophical schools, but with other religious bodies, which may indeed have some spiritual gifts, such as the Sacrament of Baptism, and the Lord's Prayer, and also many articles of the Creed; and God may vouchsafe to work many good effects by their means, and yet they are not equally regarded with favour by Him. See below, on 1 Cor. iii. 12—15.

30. a woman that feareth the Lord, she shall be praised] Here is the sum and substance of all. Though she excels all, let her not be elated, as if her pre-eminence were due to herself. No; it is by holy fear, and dutiful obedience to the Will and Word of the Lord, that the Church, and every faithful soul in it, attains to heavenly glory. Compare the close of Solomon's last writing, Ecclesiastes: "Hear the conclusion of the whole matter,—Fear God, and keep His commandments; for this is the whole duty of man" (Eccl. xii. 13).

31. Give her of the fruit of her hands; and let her own works praise her (or, celebrate her) in the gates] Here again we are reminded of the closing words of Ecclesiastes,—"God shall bring every work into judgment" (Eccl. xii. 14). And here is the sentence, which will be pronounced by the Lord and Judge of the Church. It also has its echo from His own Divine Voice in the Apocalypse. Here we read, "Let her own works make her glorious in the gates;" there it is written, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. Blessed are they that do His commandments, that they may ... enter in through the gates into the city" (Rev. xxii. 12, 14).

To Him, with the Father, and the Holy Ghost, be all glory and praise, for ever and ever. Amen.
INTRODUCTION TO ECCLESIASTES.

The following Introduction consists mainly of the substance of three Sermons delivered in Westminster Abbey. This will account for the hortatory character of some portions of it; and it is hoped that this form of INTRODUCTION may be pardoned, on account of the ethical character of the Book itself, which is fraught with practical instruction, very seasonable for the present times. It will be remembered also, that almost all the ancient Expositions we possess of this Book are presented to us in the form of Homilies.

Authorship of the Book.

'The words of the Preacher, the Son of David, King in Jerusalem.' Such is the beginning of this Book. To an unbiased reader it would seem unquestionable, that the Author of it announces himself as Solomon. No other son of David except Solomon was ever king in Jerusalem. And since this is a Book of divinely-inspired Scripture, and has ever been so regarded by the Hebrew Church, and was received as such by Christ Himself and His Apostles, and by the Universal Church; and since the Holy Spirit of Truth cannot be supposed to deceive us by a false title, we can have little hesitation in accepting the testimony both of the Jewish and Christian Church, that Ecclesiastes was written by Solomon.

But the genuineness of this Book is now impugned, and confidently denied, by celebrated Biblical critics. It is alleged by them that it could not have been written by Solomon,—

First, on account of the numerous foreign words and exotic phrases that occur in it, which could not, it is alleged, have been used by a Hebrew writer in Solomon’s age;

Secondly, because it displays a melancholy view and gloomy picture of private and public affairs; and because such a view is at variance with the idea that we are led by history to form of Solomon’s reign, which has been called the golden age of the Hebrew monarchy;

Thirdly, it has been affirmed, that this Book, which opens with that mournful exclamation, “Vanity of vanities, saith the Preacher, Vanity of vanities; all is vanity,” was produced by the unhappy condition of the Hebrew People after their return from Babylon, when they were languishing in weakness and exhaustion, and groaning under foreign oppression; and that the Oriental phrases and idioms in it are to be ascribed to their long expatriation at Babylon and in the East; and that this Book was written for the purpose of ministering consolation to the Hebrew People in that dreary and dismal period of national distress.

After analyzing these allegations in minute critical detail, I do not shrink from avowing a deliberate conviction, that when they are carefully examined, they will be found of little weight. Suffice it here to say, with regard to the Oriental expressions which occur in Ecclesiastes: first, their number has been greatly exaggerated; next, it is remarkable that phrases of a similar kind are

1 This is further confirmed by internal evidence. The author speaks of his wealth and dominions (ii. 7; vili. 25; cp. 1 Kings iii. 13; x. 5); his buildings (ii. 4—6. 18—20; cp. 1 Kings v.); of his Proverbs (xii. 9—11; cp. 1 Kings iv. 32; x. 1; Prov. i. 2). Cp. Von Eisen, Der Prediger, pp. 25—28.
2 See S. Jerome, ad Eccl. xii. 15; with some trivial exceptions, the Jewish tradition is to this effect. See Von Eisen, p. 29.
3 The early Christian testimonies to this effect may be seen in Pococke (proleg. ad Eccl.), and Natalis Alexander, Hist. Eccl. iii. 317.
4 Since the days of Grotius, by Augusti, Umbreit, Eichhorn, Bertholdt, De Wette, and even by Hengstenberg and Hitzig.
INTRODUCTION TO ECCLESIASTES.

found also in other parts of Scripture, and especially in the Canticles, which some of these same critics acknowledge to be a genuine work of Solomon.

1 As in the Song of Deborah (see Judg. v.), and the Book of Ruth (see the Introduction, p. 161), and in the Book of Job (see on Job vi. 1). Cp. Corpoe. Int. ii. 45. Hirtel, de Chaldei creaturae origine.

2 As Hengstenberg, who says, in his Prolegomena to the Canticles (p. 283, Engl. Trans.), "The universalistic character of Solomon's tendencies, and the comprehensiveness of his mind must have inclined him strongly to the habit of preferring what is foreign, rare, and removed from the intercourse of common life. The introduction of foreign words into sacred poetry, stands on the same footing with his employment of Hiram, the artist of Tyre, for his sacred works" (I Kings viii. 17). Hengstenberg then proceeds to specify the Aramaeans and other foreign Idioms in the Song of Solomon; and yet he makes the Aramaeans in Ecclesiastes to be a proof that it was not written by Solomon.

The Chaldeans and other foreign expressions which are alleged to occur in Ecclesiastes have been collected with great care, and in elaborate detail, by Aqu, Knobel, Commentar über das Buch Kohelet, Leipz., 1836.

The following remarks on these allegations deserve insertion here.

They are derived from L. V. Essen, Der Prediger Solomons, pp. 42—45.

"Among the Chaldeans Knobel enumerates pty. xii. 3. This word is certainly frequent in Chaldean, but is also found in Hb. ii. 7, 3a, and the word 3a (obviously from 3a) is found in Jer. xv. 4; xxiv. 9; xxix. 18; xxxiv. 17. 2 Chron. xxix. 8; and Isa. xxxiv. 19.

3a, ii. 8 (from 3a), is also said to be Chaldean, yet it is found in the same meaning Ps. xxxiii. 7, 3a, and in the same meaning coincide. 2 Chron. xxix. 4; in 3a Ezek. xxii. 21. Ps. calvii. 2. The Word is pure Hebrew, and found in all dialects; so Chald. 3a, Dan. ii. 2; and in Arab. recondivid vel congetusus compaductus fuit.

Ecclesi. xi. 6, is also not Chaldean, as Knobel asserts, but Heb.: cp. Ps. lviii. 7, 3a.

3a, ii. 19, &c., is certainly more often found in later Hebrew, but occasionally in Ps. cxiii. 193, and the derivative 3a, even in Gen. xiii. 6.

3a, iv. 12, is already found twice in Job—Job xiv. 20, and xv. 24. 3a, i. 3, is also not pure Chaldean, but only derived from the Hebrew 3a, and equivalent to 3a, Job iv. 21, &c.

3a, ii. 8, occurs undoubtedly often in the later Books, but also in Lam. i. 1, and Ezek. xix. 8. 3a, iv. 18, is certainly not found earlier, but, however, the derivative 3a, is in Deut. viii. 9.

The word 3a, occurring Isa. xi. 20, is taken by Gesenius in his Lexicon in the meaning of 3a.

3a, v. 18, is found already in Jos. xxii. 8. 3a, iii. 11, cf. Joel ii. 20, 3a, iv. 14, &c., cf. Hos. iii. 2.

3a, viii. 4, and 3a, vii. 19, cp. above, 3a.

3a, vi. 10, cp. 3a.

There remain also as Chaldaisms—

3a, xii. 37, 3a, 77, 77; as Persian words 3a and 77.

The other words, which according to Knobel occur only in a peculiar sense in Kohelet, on closer examination are all discoverable in the Hebrew, as any one may see in Gesenius' Lexicon; and the Aramaic orthography, which he finds in some words, is of less importance, and also may be explained from the Hebrew root, or the Chaldee root.

In addition, Knobel is pleased to discover a number of neo-Chaldean words in the Koheleth, of which again very few will stand the test.

2) In the sense of "thing," "business," "matter," is styled neo-Chaldean, but compare Isa. iii. 10, 3a, 77, Job xxi. 21, 3a, 77. res Jovehara, Job xxxii. 1, 3a. res queer, or 3a, 77; "Fulg. quidam ad eum pertinet de domo sua = qua est res ejus; Job xxii. 3. Prov. xxxi. 13. 3a, 77, 3a, 77; etc. etc.

3a, v. 5, is not necessarily to be interpreted by "Priest," the Fulg. has "coram angelo." 3a, ii. 14, comes in the same meaning in 1 Sam. vi. 9; xx. 20. Ruth iv. 3, 3a, 77.

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Further, since in that earlier work, the Canticles, Solomon used foreign words, it need not be a matter of surprise, that in his latest work, Ecclesiastes—written at a time when, by his extensive commercial enterprise, and, alas! also by his connexion with strange wives, Solomon had been familiarized with foreign dialects—he should have adopted exotic terms and idioms. May we not rather say, that such a phraseology may have been used for a special purpose, to remind us of the foreign connexions of the Author, and to assist us in identifying the writer of Ecclesiastes with that Hebrew sovereign, Solomon, whose dominions were more extensive, and whose foreign relations were more widely ramified, than those of any other Hebrew monarch?  

With regard to the melancholy picture of public affairs, which is presented to us in this Book, and which, it is alleged, could not have been drawn by a writer living in Solomon’s age, and still less by the hand of Solomon himself, it is to be remembered, that the latter years of Solomon’s reign were clouded over by many sorrows.

Solomon had disobeyed God by multiplying wives to himself. In the first Book of Kings we read, that Solomon “loved many strange women;” and when he was old, “his wives turned away his heart after other gods;” and he,—the son and successor of David,—he, the Jedidiah, or beloved of the Lord,—he, the builder of the Temple of Jehovah,—erected high places for the abominations of Zidon, Moab, and Ammon, in the face of that Temple itself.

The consequence of his sin was, that “the Lord was angry with Solomon,” and stirred up many adversaries against him, who distressed him and his kingdom in his latter years; and the Lord forewarned Solomon by a direct message, and also by the words of the prophet Ahijah the Shilonite speaking to Jeroboam the son of Nebat,—words which we know were communicated to Solomon—that after his death his kingdom would be rent asunder, and that ten parts of it could be taken from his son, and would be given to Jeroboam his servant.

This disruption could not have taken place so easily as it did, at the beginning of the reign of

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Kr. Gr. 632. n. 7.” It is utterly unlikely that יְשָׁה should be a compound of יְשָׁה and יַע; 1. because they are incompatible conjunctions; 2. because יֲשָׁה (for יְשָׁה) is a simple conjunction in Ch. Syr. Sam. And very probably יֲשָׁה in Hebrew is the same conjunction, only pointed wrongly. Both יֲשָׁה and יַע are rare conjunctions in Solomon’s poetry; and יְשָׁה should not be thought to be late, being formed in the same way as יָשָׁה, יָשָׂה. It has a meaning, which was not often occasion to express in the simple construction of Hebrew—"it being thus." In Esther both words occur in conversation.

5) יֶשָׁת occurs x. 20, and elsewhere only in Daniel and Chronicles, instead of the old יְשָׁה or יֲשָׁה. But יֶשָׁת, Eccl. x. 20, is not the "place of knowledge," but the "place of knowledge." Cons. It is the word by which (as Gesenius remarks) the Peshito renders שָׁהֵר, 2 Cor. v. 11. Neither יֶשָׁת, "knowledge," nor יָשָׁת, "device," "purpose," would have expressed the idea.

6) יֶשָׁת, "as a particle of comparison, whereas, earlier, the comparison had been expressed by the syntax only." It is clear from the cases in which יֶשָׁת occurs, that it is no mere particle of comparison. "Wisdom is good with (i.e. as) an inheritance; and better יֶשָׁת to them that see the sun." (vii. 11). "And more than these, יֶשָׁת יָשָׁה. Eccl. xiii. 12. יֶשָׁת, "over and above that."

The expressions which Herzfeld himself adds, are of no more account.

1) יֶשָׁת, "stand for" (ii. 19), is a genuine Hebrew use of יֶשָׁת.

2) יֶשָׁת (instead of יְשָׁה) Eli. xii. 13, recalls, he says, in 1 Sam. xviii. 12, which is an odd argument for its lateness. Probably Solomon used the word, thinking of the presence of God.

3) יֶשָׁת, "city," lit. "place of jurisdiction," and hence used alike of cities and provinces; of which Solomon, ruling to the Ephraimites, doubtless had many.

4) He allows that the root יֶשָׁת is not modern, since in Ps. lviii. 7 there is יֶשָׁת, and in Prov. xxxi. 19, יֶשָׁת, and so, since abstracts are so much used in Eccl., יֶשָׁת (Eccl. ii. 21; iv. 4; v. 10) need not be modern; but יֶשָׁת (equally abstract), "making to prosper," x. 10, is to be modern, because it is part of the verb (Herz. Koh. p. 18).

5) And lastly, the use of the personal pronoun with the personal verb, יֶשָׁת יָשָׁה. Of course, if it is emphatic, it is no mark at all of modernism. Solomon is giving his own personal experience, in a manner in which no other had experience so large, of the vanity of any thing human, out of God. If any one will examine the cases in which יֶשָׁת is added, and those in which it is not, in Ecclesiastes, he will see that it has been added, not poetically, but on a definite principle. The occurrences of eleven such words could not be the real ground of making Ecclesiastes one of the latest Books in the Canon. In regard to the so-called Chaldee, or foreign, words—

1) יְשָׁת, "ditch," x. 8; 2) יָשָׁת, "doings," ix. 1,—both Ar. Aev.; and 3) יָשָׁת, "formerly," seven times in Eccl. and peculiarly so, occurring in "Saw also, יָשָׁת, in Nasso too." 4) יֶשָׁת, viii. 5, is a foreign word other than Pehlevi, naturalized in Syriac equally. 5) יֶשָׁת, Eccl. xiii. 3, is a Semitic word common to every dialect—Arab, Eth. Milt., Syr., Ch., Zab.: see Ges.; 6) יֶשָׁת, קאֵב (Eccl. iii. 1) is also common to Arab., Eth. Milt., as well as Chald.: the יֶשָׁת also remains in Lam., although in the present Syr. and Zab. it is יֶשָׁת; יֶשָׁת also would not (as Ges. says, it would) represent it, for יֶשָׁת is "appointed time;" 7) יֶשָׁת, iii. 1, is "fitting time." There remain only then the punctuations of יֶשָׁת, vii. 26; יֶשָׁת, viii. 12; ix. 18; and the interchange of the יֶשָׁת for the יָשָׁת in יֶשָׁת—(viii. 1), יֶשָׁת (x. 4), יֶשָׁת (x. 5), and this, "although in unquestioned Hebrew books, the יֶשָׁת and יָשָׁת borrow each other’s forms, yet, on the ground of the more frequent borrowings." Yet of the five words, in יֶשָׁת the יֶשָׁת is not "borrowed," but original, as is attested by the Phoen. and Arab (see Ges.). It occurs also twice in the Proverbs—xiv. 30; xx. 4. The punctuation of יָשָׁת and יֶשָׁת, Herzfeld himself rightly calls "Syria’s" (p. 120). Syria was part of Solomon’s dominions; what marvel then in a few Syriac words? Herzfeld himself would make these Aramaic words (there is not one purely Chaldee among them) any test of such extreme lateness of the Book, as would bear upon the history of the Canon."

"Cp. Ludwig Ewald (Salomo, Versuch, &c., Leipz., 1800, p. 143), who says: ‘Solomon had such a variety of languages and intercourse with foreigners, by his extensive commerce and dominions, and by his relations with strange women, that his style, especially in old age, must have been influenced thereby. With his paradise-like parks, the word Paradise came into the Hebrew language’ (see Eccles. ii. 5. Cant. iv. 13. Cp. pithagrav, viii. 2), and many other foreign terms were imported into the speech of Palestine by his imitation of foreign customs. Cp. v. d. Palm on Ecclesiastes, in V. Eisen, p. 49, and Calmet, Proleg. in Eccles. We may compare the prevalent use of French words in English Literature after the Restoration of Charles II."

1 Deut. xvi. 17. 2 Sam. xii. 25. 3 Kings xi. 14—26. 4 Kings xi. 11. 5 Kings xi. 29. 6 See 1 Kings xi. 40.
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his son and successor Rehoboam 1, if the seeds of national disaffection, disorganization, and dismemberment had not been largely sown in the latter years of Solomon himself.

The Book before us, Ecclesiastes, could not have been written in the earlier and better years of Solomon; but the melancholy tone of sadness and remorse which pervades it, and which has been made by some an objection to its genuineness, is rather an additional argument for connecting it with Solomon in his old age, when he was approaching the grave.

There is also another remarkable characteristic of this Book, which is fatal to the theory that it was not written by Solomon, but was composed by some other writer who lived after the return of the Jews from the Babylonish Captivity, and was designed to comfort and cheer them in their distresses and sorrows under foreign domination.

If there is one feature more striking than another in the Hebrew Literature of that period after the Captivity, it is this; that it looks backward to the gracious mercies and promises of Jehovah to Israel ever since the Exodus in the days of Moses; and that it also looks forward to the still greater blessings and glories which were reserved for Israel by Jehovah in the days of Christ. The sacred Name, Jehovah, the Name which the Almighty chose for Himself as the God of the Covenant with Israel 2, is the key-note of all the Hebrew Literature of that time.

In the Psalms of that period, which form a large part of the fourth and fifth Books of the Psalter, the sacred Name of Jehovah is ever appearing, like a bright sun in the heavens, and dispersing the clouds of national sorrow and despondency; as has been already noticed in the Introduction to the Psalms (p. x); and this is also the case in the prophetic writings of that period, that is, in the Books of Zechariah, Haggai, and Malachi.

The other name of God (Elohim), which describes God rather as the God of nature, than as the God of grace, and which belongs to Him as the God of the Universe, rather than as the God of the Covenant with Israel, is of comparatively rare occurrence in the Literature of that time. It is only found five times put absolutely 3 in all the prophetic Books of that period; whereas on the other hand the sacred Name Jehovah occurs no less than two hundred and fourteen times.

Turn now to Ecclesiastes. In this Book the Name Elohim (God) occurs no less than thirty-nine times; but the sacred name Jehovah (the Lord) does not occur once.

Let me therefore appeal to you, whether it is probable that a Hebrew writer, living after the Babylonish Captivity, and endeavouring to cheer the drooping spirits of his countrymen at that period, and to dispel those clouds of sorrow which then hung thickly over them, should have omitted to utter even once that adorable Name Jehovah, which alone could dissipate the darkness, and light up their hearts with the beams of spiritual hope, and peace, and joy? And if a writer living at such a time had executed his task in so unskilful a manner as this, is it probable that the Hebrew Nation at that period would have received his writing as a gift from Heaven, and would have inserted Ecclesiastes among the divinely inspired Books of the Old Testament, in which it has always had a place since it was written?

Assuredly not.

Another question may also be asked here.

Is not this one instance among many, in which some modern Biblical Criticism, vaunting its own superior intelligence, and confidently relying upon it, and setting at nought, with proud and presumptuous defiance, all the time-honoured traditions and venerable authority of the Hebrew and Christian Churches, and even of our Blessed Lord Himself, Who sealed with His own divine sanction the Hebrew Canon of Scripture, has greatly overshot itself, and has involved itself and its followers in strange embarrassments and contradictions?

By denying the genuineness of Ecclesiastes, and by connecting it with a later age, it has disabled itself for interpreting it aright, and has distorted its sense by arbitrary and forced Expositions 4.

Further, we need not hesitate to add, that the absence of the Sacred Name Jehovah from the Book Ecclesiastes, affords evidence that it is a genuine work of Solomon.

Neither the Name Jehovah nor Elohim occurs in Solomon's earliest work, the Canticles, or Song of Songs 5. And why? Because that Song is a sacred dramatic dialogue between the Lord Himself and His Church, under the figure of the beloved Bride: and in a special sense it is a dialogue between the Lord and every devout soul, glowing with holy love for His divine perfections.

1 1 Kings xii. 20.
2 Exod. vi. 3—8.
3 Namely, without a pronominal affix. The five places are Zech. viii. 23; xii. 8. Mal. iii. 14, 15. 18.
4 It is deeply to be regretted that even Dr. Hengstenberg's Commentary is a striking example of this.
5 The name Jah occurs once in that Book, in a compound word, viii. 6.
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In Solomon's second work, the Proverbs, the Name Elohim, or God, occurs only five times; but the Sacred Name Jehovah occurs about ninety times.

The reason of this is obvious. When Solomon wrote the Book of Proverbs, he was in a state of favour and grace with Jehovah, the Lord God of Israel; he was obedient to the Law of Jehovah; and the special design of the Book of Proverbs is to enforce obedience to that Law. Therefore, he there repeats that adorable Name with a quiet conscience, and with cheerful thankfulness of heart.

But how different was Solomon's condition in his later years!

Solomon—whose name, assigned to him by the Lord Himself, was Jedidiah, that is, the "beloved of Jehovah"—had been faithless to Jehovah. He, who in the Canticles had celebrated with divine rapture the spiritual joy of the devout soul espoused to the Lord in mystical union, had been treacherous to Him. He, who in the Book of Proverbs had taught his people that "the fear of Jehovah is the beginning of wisdom," had rebelled against Him. He, the favoured son and successor of David, had brought dishonour on his father's name. He, who, as king of Israel the Lord's people, had been commanded to transcribe with his own hand the Law of Jehovah and to meditate on it, by day and night, and to observe and enforce that Law, had violated, flagrantly violated, it. He, the builder of the Temple of Jehovah—he, whose prayer at its Dedication had been followed by signal marks of the favour of Jehovah—by the cloud of glory filling the house, and by the fire from heaven consuming the sacrifice—he, even he, had built temples for idolatrous abominations, and had encouraged and abetted his strange wives in burning incense and in offering sacrifices to their false gods.

We may thankfully accept the belief, that at the close of his life, when he looked back upon the past, and when he drew near his end, he was filled with penitential sorrow and bitter remorse for his sin. But we can hardly suppose that after wilful apostasy, and after deliberate desecration, and reckless abuse of his high spiritual privileges, he could ever recover, in this world, the original freshness, the virgin purity and holy fervour of that first love, which breathes in the Canticles, or the joyous consciousness of that sober delight which flows freely from cheerful obedience to God's Law and animates the Book of Proverbs.

Practical inferences from the above statements.

Let us pause awhile and meditate here.

The human heart, which has once been espoused to God in mystical union, and which has been richly endowed by Him with signal gifts of tenderest love, and has afterwards become faithless and disloyal to Him, and has strayed away from Him in devious courses, and has allowed itself to be entangled with rival loves, and has polluted itself with carnal lusts, and has debased itself by gross idolatry, can hardly hope to recover in this life the vernal vigour, the healthful beauty, and radiant joyousness of its first spring-time of love. And if it has really a genuine penitential sense of its own ingratitude and infatuation, in making such shameful returns for God's infinite love; if it is duly conscious of its guilt in outraging His unsullied holiness, and in insulting His awful Majesty, and defying His righteous justice, and in trampling underfoot the glorious privileges which it has received at His hand, it will hardly dare to use, in this world, its first language of child-like trust and of overflowing love to God.

So it is here. Solomon had once been "Jedidiah," the beloved of Jehovah: he had been the chosen Viceregent of Jehovah: he had built and consecrated the Temple of Jehovah. He had publicly made, in his own and his People's name, a vow of obedience to Jehovah. But he had broken that covenant; he had rebelled against Jehovah; he had become like one of the fallen angels; he had profaned the holy city of Jehovah; he had defiled his body and his soul with sensuality and idolatry; he had erected abominations to the false gods of Moab and Ammon in the eye of the Temple of Jehovah. Is it wonderful that the aged, penitent king, stung with poignant anguish of mind for his sins, should feel his voice falter, and his speech stiffened with remorse, and choked with sighs and tears, and should bury his face in his hands, and should not be able to utter the adorable Name of Jehovah?

1 And not once is it used absolutely; that is, in those few instances where it occurs, it has either a pronounal affix, or else it is a genitive case.
2 Prov. i. 7; ix. 10.
3 Deut. xvii. 18.
4 See above, note on 1 Kings xi. 8.
5 The reader may remember the striking picture which presents Solomon placed between an ape and a peacock, and having in his features some traces still lingering of angelic beauty, marred by a sinister, lurking expression of wily cunning and animal sensuality; and lured on by one of his idolatrous princesses, bearing a box of incense in her hands, to do homage to one of her strange gods.
INTRODUCTION TO ECCLESIASTES.

All this is true, terribly true to nature and to grace, and it supplies an instructive and solemn warning against the delusive theology—too popular in the present day—which beguiles men to imagine, that after a life of profligate libertinism and of practical atheism, they may, by almost a momentary act of confident self-assurance—arrogating to itself the sacred name of Faith—start at once into the full enjoyment of the spiritual privileges of the saints of God, and may safely use in their addresses to God the servile language of rapturous ecstasy and scatholic delight—instead of abasing themselves humbly in the dust, as miserable sinners before Him.

Thus the absence of the Name Jehovah from the Book Ecclesiastes, written under such circumstances as these, affords an additional proof that it is a genuine work of Solomon.

But why, it may be asked, does he often use, in this Book, the Name Elohim, or God—which occurs in it about forty times? For instance, at the beginning of the fifth Chapter we read, “Keep thy foot when thou goest unto the house of God,” or, more literally, “the house of the God” (the only true God); and again at the end of the Book, “Fear God” (or, more literally, Fear the God, the only true God) “and keep His commandments: for this is the whole duty of man. For God” (or rather, the God, the only True God) “shall bring every work into judgment.”

The reason is, that Solomon was penitent when he wrote this Book, and that he desired to make amends in it for his own encouragement of idolatry; and by this solemn and frequent use of the Name Elohim, or God, and of ha-Elohim, or the God, he delivers an emphatic protest against the worship of false gods, by which he himself had been entangled; and declares that there is one only God to be obeyed and feared by all men, and by Whom all men will be judged.

But he does not use the Name Jehovah; and thus he reads to us a solemn and salutary lesson. Ecclesiastes is a divinely inspired Book. But Inspiration does not destroy men’s personal identity. The Holy Spirit, in inspiring Solomon when he wrote it, did not inspire him to use words which would not have been suitable for a person in his moral condition. Nay, rather, by this eloquent silence He inspired Solomon to teach us to cherish carefully our first love for God; to think often of the high spiritual privileges we have received from Him; to recollect that our bodies are “members of Christ,” that we ourselves are temples of the Holy Ghost; and not to abuse our bodies, and to grieve the Holy Spirit, in the vain presumption, that after we have been deliberately disloyal and treacherous to Him, and have driven Him from us by wilful obstinate sin, we can recall Him when we will and recover His blessed presence and grace, and that if we are sorry for our sins we can at once return to our original state of favour with God. No: the right exercise of the human will depends on divine grace; and if we resist and quench that grace, if we “crucify the Son of God afresh, and put Him to an open shame,” it will not be an easy thing (as the Apostle warns us) to renew us again unto repentance.

The inference from this is, that we should stir up that grace, by constant watchfulness and prayer, and seek for its increase by holiness of life. Then we may humbly hope for the spiritual delights of that divine love which breathes forth its rapturous utterances in the Canticles, and for that calm and sober joy which animates the Book of Proverbs, and may be saved from that bitter agony and anguish of spirit which reveals itself in the dark depths of the sorrowful silence of Ecclesiastes.

But even then there is hope. Even then we have a work to perform. Let us bear our testimony with Solomon to the vanity of all earthly things, apart from God. Let us declare that human duty and happiness consist in the fear of God and in the keeping of His commandments; and in the constant recollection of a Judgment to come. And let us thank Him that in Christ we have a clearer view, than ever was granted to Solomon, of the efficacy of true repentance through the “blood of Jesus Christ His Son,” which “cleanseth from all sin.”

Title of the Book.

This leads us to observe that the personal history of Solomon explains the title of this Book, which affords another proof of its genuineness, and also supplies another practical lesson.

This Book is called Ecclesiastes in Greek and Latin, and in English it is called also the Preacher. But these titles do not give an adequate idea of its design. Its name in the original

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1 See below, on v. 1. 2 See below, on xii. 13, 14. 3 1 Cor. vi. 15. 4 1 Cor. iii. 16, 17. 5 Heb. vi. 3—6. 6 1 John i. 7. A Christian supplement to the Ecclesiastes of Solomon may be found in that most instructive and interesting work—the history of the Life, Last Sickness, and Death of John Earl of Rochester, by Bp. Burnet (Ecc. Biog. vol. iv., p. 580); or in Bp. Jebb’s Collection of Lives, p. 165.
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Hebrew is Koheleth, a feminine noun derived from the verb kahal, to assemble, together, and the substantive kahal, an assembly. This feminine noun, which would well be represented by the Latin word congregatrix, is rightly supposed to be an official designation (like "Majesty," or "Excellency," in English), and to represent the office of Divine Wisdom (of which Solomon speaks so largely in the Book of Proverbs) performing the work of gathering the people together to hear her heavenly doctrine, and joining them together in Unity and Truth.

Why, it may be asked, did Solomon adopt this designation, Koheleth, or female Gatherer, as the title of this Book?

The reason is, because Solomon knew from God Himself that after his own death his people would be scattered. He knew that his kingdom would be broken in two, and that the larger part of it would be taken from his son, and be given to his servant Jeroboam; and he knew also that the cause of this national scattering was to be found in his own sins, and in those of the people committed to his rule.

Therefore he endeavours to provide a remedy for the evil, to make amends for his sins. In this Book he does not come forward in his own person, as he had done in the Canticles and in the Proverbs. At the beginning of the Canticles he had said, "The Song of Songs, which is Solomon's," and at the commencement of the Proverbs we read, "The Proverbs of Solomon, the son of David, the King of Israel."

But here, in Ecclesiastes, Solomon retires into the background. He hides himself, in a feeling of penitential sorrow and shame. The name Solomon does not occur once in it. He lays aside his individuality and takes refuge in an ideal abstraction. The gender of the title is instructive. It is not Solomon himself personally that speaks in this Book, but it is Divine Wisdom who speaks in him and by him. She is the Koheleth, or Gatherer. Solomon, weak in himself, but strong in her and by her, labours in this divinely inspired Book to gather together those whom he had scattered by his sins. And how does he do this? By proclaiming, at the beginning and also at the end of the Book, the vanity of all earthly things apart from God. "Vanity of Vanities (saith the Gatherer), Vanity of vanities; all is Vanity." And he does this by sounding in their ears the great truth with which the Book concludes, "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Thus, in this Divine Book, Solomon is a type of Christ, the true Wisdom of God. He is a figure of the Divine Son of David, the Builder of the spiritual Temple of His Church Universal, in which He gathers together into one those who are scattered abroad, and Who said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings;" and Who says that "where the Body is, there will the eagles be gathered together," and Who will gather together His elect from the four winds at the Last Day, when there will indeed be a great gathering together unto Him; for at that Great Day all His faithful servants "will be caught up into the clouds to meet the Lord in the air, and so be ever with the Lord."

And what shall we more say?

1 See below, on l. 1.
2 The verb kahal is used in hiphil to express the act of Moses gathering the people (Exod. xxxv. 1. Num. xx. 10); of David gathering the people (1 Chron. xiii. 5; xv. 3), and of Solomon gathering the elders (1 Kings viii. 1. 2 Chron. v. 2).
3 The substantive kahal is used to describe the assembly or congregation of Israel (Exod. xii. 6; xvi. 9. Lev. iv. 14), and in about twenty-five more places in the Pentateuch; it is rendered "assembly," and sometimes "congregation," by Sept.
4 In the seventh and eighth chapters.
5 It is well said of Solomon in Ecclesiasticus, referring to Ecclesiastes, "Thou didst stain thine honour and pollute thy seed, so that thou broughtest wrath upon thy children, and wast grieved for thy folly." "So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom—Jeroboam, the son of Nebat, who caused Israel to sin, and showed Ephraim the way of sin; and their sins were multiplied exceedingly, that they were driven out of the land. For they sought out all wickedness till the vengeance came upon them" (Eccles. xiv. 20. 21. 23).
6 See also Prov. xxv. 1.
7 This opinion, that it is Divine Wisdom who is the Gatherer in Solomon, the Peaceable King, the Son of David, the Builder of the Temple, the Type of Christ—the Divine Solomon, the Prince of Peace, the Son of David, and Builder of the Church—

is confirmed by the language of Christ, his Antitype, Who thus speaks of Himself to the Jews: "Therefore also saith the Wisdom of God" (cp. the parallel passage in Matt. xxii. 34, where Christ says, "Behold, I send unto you Prophets"). "I will send them Prophets and Apostles," &c. And our Lord adds, "O Jerusalem, Jerusalem, thou that killest the Prophets," &c., "how often would I have gathered thy children," &c. 8 See i. 2, and xiii. 8.
9 Or rather, "the whole man." See on xii. 13.
10 1 Cor. i. 50.
11 Ephes. i. 10.
12 John vi. 32.
14 See below, on Matt. xxiv. 28. Luke xvii. 37. There was a providential significance in the appointment of the Book of Ecclesiastes or Koheleth, the Gatherer, for public reading at the feast of Tabernacles, which was the foreshadowing of the Incarnation of Him Who tabernacled in our Nature (see the notes on John i. 14, and on Levit. xxiii. 34—43. Deut. xvii. 13—15. Neh. viii. 16, and note at end of John vii., and on Rev. vii. 13, 14). A similar providential significance may be recognized in the appointment of the Song of Solomon to be read at the Passover. See below, Cant. iii. 9—11.
15 Matt. xxiv. 31.
16 2 Thess. ii. 1.
17 1 Thess. iv. 17.
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Application.

We would not idly indulge in gloomy forebodings of the future. But no one who marks the signs of the present times would be bold enough to deny that they exhibit many elements of discord and disorganization in the framework of human society. Our own days bear a striking resemblance to those of Solomon in their splendour and in their prospects of disruption. Some among us may live to see a great scattering. Let us be prepared for it. Let us reflect that our own times cannot be worse than those which Solomon foresaw when he wrote this Book—the days of Jeroboam. Let us cheer ourselves also with the thought that in this Book, Ecclesiastes, he has provided a divine gathering for all scatterings. “Fear God, and keep His commandments;” and “God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” He that lives in the spirit of these truths need fear nothing. In all scatterings he will be gathered safely under the shadow of the Divine wings.

Let us conclude the present discourse with one other practical lesson. If we ourselves have been guilty, like Solomon, of scattering any by our sins; if we have scattered any by evil conversation, by evil actions, by vicious publications; and if we ourselves, therefore, as a penalty for our sins, are in danger of being scattered like chaff before the wind at the great Day of final winnowing, then let us endeavour, while we have time, to make amends for the mischief we have done. Let the spirit of Ecclesiastes be ours. Let us labour and pray, that Divine Wisdom may be a Koheleth, or Gatherer, in us and by us. If our sins have been public, let us not be ashamed to recant them publicly, and to make public reparation for them. Let us proclaim, with Solomon, that all earthly power, and earthly wealth, and pleasure, and glory, and skill, are utterly worthless apart from God. “Vanity of Vanities,” saith the Preacher; “Vanity of Vanities, all is Vanity.” Let us declare with him that man’s honour and happiness consist in fearing and obeying God. Let us live in a constant sense of that great account which we must hereafter give of our thoughts, words, and works, at His judgment seat. “Let us hear the conclusion of the whole matter. Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

PART II.

In a former discourse it was affirmed that the Book Ecclesiastes was written by Solomon in his old age, when he was approaching his dissolution. It was observed that in this Book he reviews his past life, and looks forward to the evil days which would come upon his kingdom soon after his decease. He had heard from God Himself, that after his death his Realm would be torn asunder, and that ten parts would be taken away from Rehoboam his son, and be given to Jeroboam his servant. Solomon was also apprised that this national disruption was the penalty of his sins (and doubtless also those of his people), in forsaking God and encouraging idolatrous worship.

It was remarked also, that when Solomon reviewed the past, and when he looked forward to the future, he was, by God’s grace, filled with penitential sorrow and bitter remorse; and that when he was in this contrite state of mind, God gave him the gift of the Holy Spirit, and enabled him by His help to write this Book Ecclesiastes, which has ever been regarded by the Hebrew and Christian Churches as an integral portion of Holy Scripture.

The title of the Book, it was observed, harmonizes with this view. It is called by us Ecclesiastes, but the original Hebrew name, Koheleth, is more significant; that word means, literally, a female gatherer; and in this Book Divine Wisdom endeavours to gather together, by her voice, those who were about to be scattered by Solomon’s sins. In this Book, Solomon, penitent for his sin, endeavours to make reparation for it. He divests himself of his own personality, which suggested feelings of anguish and shame; he lays aside the name of Solomon, which never occurs in the Book, and he is absorbed, as it were, and transfigured into that Divine Wisdom by which he is inspired; and although he is weak in himself, yet he is strong in her, and labours by her help to gather together under the shelter of her wings, those who were about to be dispersed by his own sins; and with Death and Eternity before his eyes, the aged and penitent King leaves this last bequest to his people, in order that they may here find spiritual comfort in the evil days that were coming on Israel and Judah, and in order that, though rent asunder as a Nation, they might still be joined together in the bands of spiritual unity.

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INTRODUCTION TO EECLESIASTES.

The Holy Spirit inspired Solomon to write this Book Eccelesiastes, not only for the sake of his own people, but for ours also, and for that of the world. It is a legacy to all. In it, Divine Wisdom raises her voice, and convokes all to an universal auditory, and gathers together those who are scattered in all nations. Especially in times of restlessness and strife does she perform this holy office of gathering together into one, and warns men against the fascinating allurements and illusory dreams of earthly felicity independently of God; and teaches them where they may find happiness and peace, even in the darkest days of public and private sorrow.

Analysis of the Book.

Let us consider the manner in which he performs this work. And with this view let us analyze the first two chapters of Ecclesiastes, reserving for another occasion what is to be said of the rest. "Vanity of vanities, saith the Preacher," or Gatherer, "vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?"

Such is the beginning of this Book. Vanity of vanities, that is, utter vanity, is all earthly labour without God.

Observe this. The earliest of Solomon's writings, namely, the Book called Canticles, opens with the words, "the Song of Songs," that is, the most joyous of all songs, the sweetest flower and most precious jewel of songs; and that is the title which that Book bears in the Hebrew. As the Holy of Holies was the holiest place, so the Song of Songs is the queen of songs. And why is this? Because the Song of Songs describes the joy of the soul united to God in pure and holy love. But now turn to Solomon's latest work, Ecclesiastes. In its mournful prelude, "Vanity of Vanities," it describes the utter misery of the human soul divorced from God. The Canticles is the gladsome carol of a spiritual marriage, Ecclesiastes is the funeral dirge of spiritual death. "Vanity of vanities, saith the Preacher," or Gatherer, and "What profit hath a man of all his labour which he taketh under the sun?"

Remark these words, "under the sun." This phrase is repeated twenty-nine times in Ecclesiastes, and is peculiar to it. The right understanding of these words is a clue to its correct interpretation. The phrase "under the sun," describes earthly things simply as earthly; that is, without reference to heaven and heavenly things; and without regard to God and Eternity. "Vanity of vanities," saith the Gatherer. We cannot be gathered to God, unless we are detached from the World. We cannot realize the blessedness of heaven, unless we feel the vanity of earth. "What profit hath a man of all his labour under the sun?"

The question which Solomon here asks, is one which we may well put to ourselves, and which we may answer in the words of Solomon himself, in another portion of Holy Scripture, namely, in the 127th Psalm.

That Psalm, written by Solomon, begins thus: "Except the Lord build the house, their labour is but lost that build it:" "it is but lost labour to rise up early and so late take rest, and eat the bread of carefulness:" and therefore Solomon says in the chapter before us, "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." If we are to have any real profit in our labour, our labour must not be under the sun; it must be above the sun. We must lift up our eyes to Him Who made the sun. Our labours must not be "of the earth, earthy:" and we must not labour in our own strength, but in dependence on God's help, and with prayer for His blessing upon our work. We must not labour for our own ends, and for temporal benefits, but for His glory and everlasting rewards. We must have "our conversation in heaven." Then Solomon's words in that Psalm will be verified in us, "So giveth He to His beloved, even in sleep." We shall be beloved of the Lord. We shall be Jediditha. He will labour with us, and will bless us, not only in our labour, but in our rest. And He will give to us good gifts, even in our sleep. Specially will He bless us in our last sleep—the sleep of Death. The Grave will be to us a sweet Sabbath; we shall sleep in the Lord, and we shall be among those of whom it is written, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, shall God bring with Him." And at the great Day, when "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, we shall be caught up in the clouds to meet the Lord in the air, and so be ever with the Lord."
INTRODUCTION TO ECCLESIASTES.

Solomon proceeds to show the vanity of all earthly things, by a survey of the natural world. Ever since the Creation and the Fall of man, there is (he says) no real progress. Generations are born and die. The Sun rises and sets. The Wind veers round the points of the compass in a weary routine of restlessness. The Rivers run into the Sea, yet the Sea is not fuller than it was many thousand years ago. The natural World has become “subject to vanity.” It is like an imprisoned animal, pacing to and fro with ceaseless and fruitless oscillations in its iron cage. And ever since the beginning, though men may imagine that they are creating what is new, when they are combining what is old, and though they may boast of their discoveries and inventions, yet the fact is, nothing that is really new has been produced in the material world since the Creation; and all things that are made by man are hastening to decay and dissolution. The statement of Solomon is completed by the Apostle St. Peter, who says, “The Day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burned up.” All earthly works, all human inventions, are fuel for the universal conflagration and funeral pile of the Great Day. The natural World waxes old, and is “ready to vanish away.” God alone, Who created all things out of nothing, can make what is really new. It is not in the world of matter or of nature, but in the world of spirit and of grace, that genuine newness is found. As the Apostle says, “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” And again, St. Peter says, “We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” And in the Apocalypse, we read, “I John saw the holy city, new Jerusalem, coming down from God out of heaven. And He that sat upon the throne said, Behold, I make all things new.”

From a contemplation of the works done in the natural World, Solomon passes to speak of his own history and personal experience; and he thus confirms the proposition, “Vanity of vanities, all is vanity. What profit hath a man of all his labour which he taketh under the sun?” “I have seen all the works that are done under the sun; and behold all is vanity and vexation of spirit.”

Let us listen to his own declaration, “I the Preacher was King over Israel in Jerusalem.” His testimony, therefore, is of more value. He was the wealthiest, most powerful, and most magnificent of all the Sovereigns of God’s people, and he was distinguished by intellectual gifts and varied attainments. Hear his own words, “Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem, yea, my heart had great experience of wisdom and knowledge.” And he set his mind to explore by personal investigation the sources of human happiness. He made diligent inquiry for the summum bonum. He first made trial of human Knowledge, but he found that its pursuit required much toil, and yielded no solid satisfaction; as he himself says, “he that increaseth knowledge” (he is speaking there of mere secular knowledge and not of divine wisdom) “increaseth sorrow.”

And what follows?

Solomon was not a person who could find satisfaction in low pleasures and animal enjoyments: he had too much intellectual refinement for that. Hear his words: “I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?” What are its fruits? Disappointment and bitterness of spirit.

He therefore made another experiment which promised more satisfaction. He turned his attention, and applied his energies, to the execution of great Public Works; such as might impart dignity and beauty to his Capital, and enhance the splendour of his reign. “I made me great works,” he says; “I builded me houses” (royal palaces); “I planted me vineyards: I made me gardens and orchards” (princely parks, demesnes, and forests), “I planted trees in them of all kinds of fruits: I made me pools of water” (reservoirs or lakes for irrigation, refreshment, and beauty), “to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also, I had great possessions of cattle,” especially horses, “above all that were in Jerusalem before me: I gathered me also silver and gold. I gat me men-singers and women-singers, and the delights of the sons of men”—he had an oriental seraglio—“so I was great, and increased more than

1 See Eccles. i. 4–7.
2 Eccles. i. 9, 10.
3 2 Cor. v. 17.
4 Rom. viii. 20.
5 2 Pet. iii. 10.
6 2 Pet. iii. 13.
7 i. 18.
8 ii. 1, 2.
9 See below, on ii. 4, as to the emphatic repetition of the personal pronoun in this passage.

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all that were before me in Jerusalem. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy."

Solomon's portrait of himself and of his royal magnificence may be illustrated by the narrative of the Jewish historian Josephus, who thus writes: "Many kings desired to behold him, and to testify their admiration of Solomon by sumptuous presents. They sent him vessels of gold and silver, and purple robes, and various kinds of aromatic spices, and gifts of horses and chariots."

The historian proceeds to enlarge on the splendour of those presents, and adds that it was enhanced by the glory of "Solomon's servants who rode the horses and drove the chariots, and who were distinguished by beauty, youth, and stature." They are described as having "long flowing hair, and wearing a livery of Tyrian purple, and their hair powdered daily with gold dust, so that it glittered with the brilliance of the gold in the rays of the sun. King Solomon himself, attended by this cavalcade, which was clad in armour and furnished with bows, was wont to go forth from Jerusalem at sunrise, riding in his chariot and clothed in white, on a royal progress to a spot called Ethan, about six miles off, which was made delightful by its parks and streams of water. This was his usual resort."

This pleasant place, which is a little to the south of Bethlehem (the birthplace of David and of Christ), still preserves much of its natural beauty. It is a sequestered glen, watered with fresh streams, and adorned with flowering shrubs and fruit-trees; and the voice of the turtle and other birds is still heard in its groves in the season of spring. Nature still continues her annual operations there. But what was Solomon's verdict concerning his own labours for his own gratification and aggrandisement? Did they realize his hopes? No. Wornied and jaded with an eager pursuit of pleasure and glory, the aged king at the close of his life looked back on the past with sadness and disappointment, and even with loathing and disgust. "I looked," he says, "on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.""

There was also another bitter ingredient in his cup of sorrow. Solomon had many wives, but (as far as we know) he had only one son, and he was a Rehoboam—a prince of feeble mind but of strong passions and arbitrary will. As his father foresaw, and as sacred history relates, he was a dissipated and effeminate voluptuary, and little better than a fool at forty years of age.

The vices of Rehoboam were due to Solomon's sins. The bad example of the royal father in labouring for his own personal enjoyment and glorification, and in forsaking the Lord his God, and in allying himself with strange wives, and in ministering to their caprices, and in encouraging their idolatries, was much more potent and energetic for evil than all Solomon's wise exhortations in the Book of Proverbs were productive of good. So much more strong is example than precept. Solomon wrote the Proverbs, but he swerved from its precepts, and apostatized from God, and the fruit of his defection was Rehoboam.

Solomon rue'd this when it was too late. When he looked back upon his past labours, and then looked forward to the son who would inherit them, he exclaimed in the bitterness of his soul, "I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me—he shall have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity."

The Book of Ecclesiastes to be interpreted by reference to Solomon's circumstances and feelings.

We may pause here to observe that this passage is one of the many which occur in Ecclesiastes, that afford internal evidence of the genuineness of the Book. Such a sentence as this is an outpouring from the inmost depths of Solomon's heart. This Book can never be rightly understood unless the reader places himself in Solomon's position. But when we realize his circumstances and feelings, then it becomes perspicuous and profoundly interesting. Those critics of modern times, who have denied the genuineness of Ecclesiastes, have thereby disqualified and disabled themselves for expounding it.

But to proceed.

We have heard the confession of Solomon, who was distinguished above all his contemporary contemporaries, and who was "the wise man among the people"—is called "the foolishness of the people."

1 11. 4—10.
2 Josephus, Ant. viii. 7. 3.
3 11. 11.
4 See the excellent historical summary in Eccl. xlviii. 19—25, where Rehoboam—a name which literally means "enlarge, wrest the people"—is called "the foolishness of the people."
5 11. 18, 19.
6 See the notes below, on iv. 13—16, and on chapters v.—xii., passim.
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sovereigns, and above all his successors, for his intellectual gifts, his princely wealth and splendour, his commercial enterprise and prosperity, his magnificent public works for the embellishment of his capital and his kingdom, and in every thing that could minister to the gratification of the physical appetite, and also to finer tastes in Literature, Science, and Art, and to temporal glory and aggrandizement. "Vanity of vanities, saith the Preacher; all is vanity. What profit hath a man of all his labour that he taketh under the sun?"

Our Blessed Lord's Comment on Solomon's Glory.

Yet further. "A greater than Solomon" has pronounced His own divine verdict on the glory of Solomon. Jesus Christ Himself has taught us the moral of Solomon's history, by His divine words in the Sermon on the Mount: "I say unto you, Take no thought for your life,"—that is, be not over-anxious about it,—"what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Consider the lilies of the field, how they grow," (observe these words, "they grow," "they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory," (it is called his glory, not God's glory,) "was not arrayed like one of these!". The lilies in Solomon's garden in the beautiful valley of Ethan still grow, as they have grown for near three thousand years: they possess powers of growth and reproduction: they fade, indeed, in their annual funeral of winter, but they bloom afresh in their yearly resurrection of spring. But Solomon's glory, the glory of the magnificent works of the royal hand that planted them, has vanished for ever. It had no power of growing. It disappeared with Solomon himself. He followed its funeral, and carried it to the grave; he chanted its dirge, and wrote its epitaph in the Book of Ecclesiastes, "Vanity of vanities, saith the Preacher; all is vanity. What profit hath a man of all his labour that he hath taken under the sun?" "I hated all my labour that I had taken under the sun."

Application.

These words of the aged king—words written by inspiration of God, and registered in His Holy Scripture—were uttered for our sakes. Our age and country need the warning of Solomon. Our age and country are distinguished by wealth and luxury, by magnificent public works, by the splendour of our palaces and parks, and by all the material magnificence and luxury that can minister to the pride and pleasure of men. We idolize these things. They are the objects of our adoration. We have also been specially blessed, as he was, by spiritual gifts from God. We have long enjoyed the gracious boon of His Holy Spirit in the free use of the Holy Scriptures and in the preaching of the Gospel. England is a national Jedidiah—beloved of the Lord.

Many there are among us who labour in the building and adorning of temples for God's glory and worship. God be thanked for it. But let us remember that Solomon also built the Temple—the most sumptuous fabric that has ever been erected to the public worship of God. And it is a solemn thought, that when that august edifice had been completed, and when the Ritual of that Temple was celebrated with the most brilliant splendour, then the Nation itself was on the brink of apostasy; then the king himself, who had built and adorned that Temple, became a patron of idolatry. The outward decencies of worship are absolutely necessary for keeping up a spirit of religion. But let us be sure that gorgeous pomp and ceremonial pageantry cannot save a Church from desolation. When they are fascinatating the senses with their dazzling allurements, then the spiritual life of a Church may be fainting and drooping, and may be ready to die. It is purity of faith—it is godly wisdom, sound learning, and holy courage, especially in the Clergy, willing and able by God's grace to maintain the faith unto death; it is the religion of the heart and life, the household, the fireside, and the nation; it is cheerful obedience to God's Will and Word; it is love and zeal for God,—which constitute the true strength of a Church. These must animate its people, if they are to be blessed by Him.

The cause of Solomon's fall and misery, as he himself teaches us, was this, that the labours of which he speaks with such bitter disappointment and remorse, were labours under the sun. These labours in themselves were not censurable. Noble buildings, fair gardens, and picturesque parks, are not evil in themselves. They are fit objects of admiration in due measure and degree. But the sin of Solomon was, that in labouring in these things, he laboured for himself. He laboured

1 Matt. vi. 25—29.
for his own pleasure, for his own grandeur, for his own glory. He did not consecrate his wealth, he did not sanctify his power, he did not hallow his greatness, he did not dedicate his glory to the service and honour of God. He fell away from that first love to God, which breathes in the Book of Canticles, and which inspired his prayer at the dedication of the Temple. His maritime intercourse with Tarshish and Ophir poured wealth and luxury into Jerusalem; but we do not hear that Solomon used his commerce as an instrument for spreading the knowledge of the true God. He became enamoured of earthly magnificence, and doted on earthly delights: his parks and paradises, palaces and pavilions,—these things absorbed his thoughts, mastered his affections, enslaved his intellect, debased his aspirations, sapped his moral health, and enfeebled his spiritual vigour; they enervated the wisest of kings and of men with dissolute voluptuousness, and prepared the way for a terrible downfall into gross and carnal idolatry.

The history of Solomon preaches a solemn sermon to us. "Set your affection on things above, not on things on the earth." "Let not up for yourselves treasures upon earth; but lay up treasure in heaven." "Be not rich to yourselves, but towards God." "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Labour in faith and with prayer for God's grace; labour in His service and for the promotion of His glory. Let all our labours be above the sun. Let them be for Him Who made the sun. Then, when the sunset of our lives is near at hand, and the clouds of the dark eventide of Death are gathering over us, we shall have no cause to say, "Vanity of vanities, all is vanity; what profit hath a man of all his labour?" Those clouds will be gilded with glorious sunbeams of Hope, and Peace, and Joy. A Voice will be heard from heaven, saying, "Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them." And when the Sun itself shall be darkened, and the Moon no longer give her light, and "the heavens themselves pass away with a great noise, and the elements melt with a fervent heat," then we shall receive the full reward of our labours at the hand of their Creator and our Judge.

PART III.

Analysis continued.

The Book of Ecclesiastes is one of the most difficult and perplexing portions of Holy Scripture to a cursory reader; and it may seem at first sight to have been put together without connexion and coherence. But if it is studied carefully, and with constant reference to the facts of Solomon's history, it will be found to be clear and perspicuous, and to have been composed with systematic order and precision.

Here is a strong proof of its genuineness. It is an utterance from the inmost depths of Solomon's own being. It is an ejaculation of his moral consciousness; and can only be explained by reference to those secret thoughts which were harboured there. No literary forger, counterfeiting the person of Solomon, would have written as the author of Ecclesiastes has done.

We may endeavour now to illustrate and confirm this proposition by means of certain passages selected from this Book.

At the close of the fourth chapter we read, "Better is a poor and wise child than an old and foolish king, who will no more be admonished" (or rather, who knows not any more to take warning). "For out of the house of prisoners he cometh to reign; whereas also he that is born in his kingdom becometh poor."

This sentence at first seems very obscure; but it may be explained by reference to Solomon's circumstances and design in writing this Book.

Solomon was then aged, and penitent for those sins, which, as he knew by a revelation from God Himself, would bring misery on his kingdom after his death; and he wrote this Book, called in Hebrew Koheleth, the Gatherer, in order that by the help of the Divine Wisdom, which inspired him in writing, he might gather together into moral and spiritual unity those who were about to be scattered by his sins.

Therefore he begins here by a confession of his own infatuation, "Better is a poor and wise" (or, shrewd) "child" (he is here referring to Jeroboam, who was young, and Solomon's servant), "than

1 See above, note on 1 Kings x. 22, "ivory, apes, and peacocks," and Prelim. Note to 1 Kings xi.
2 Col. iii. 2.
3 Matt. vi. 19.
5 John vi. 27.
6 Rev. xiv. 13.
7 See the notes below, on the passage, Eccles. iv. 13.
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an old and foolish king, who would not be warned.” Solomon is here describing himself. “When he was old, his strange wives had turned away his heart,” and he countenanced and promoted their idolatries. And he bewails in this Book the wretched consequences of his own polygamy; “I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whose pleaseth God shall escape her; but the sinner shall be taken by her;” and he adds, “One man among a thousand have I found; but a woman among all those have I not found.”

This is to be explained from Solomon’s history. Even the number itself—a thousand—coincides with the facts of the case; for “Solomon had 700 wives, princesses, and 300 concubines,” and “his strange wives turned away his heart, and he went after their idols. He did this for all his strange wives.” He was entangled in the subtle meshes of their insidious snares, and there was not “one faithful woman” among them.

Here, therefore, we have an acknowledgment from Solomon himself, that he, who was the wisest of men as long as he feared God, became a fool in his old age by disobedience to Him.

Jeroboam came “forth out of prison to reign.” He came out of Egypt, the land of bondage, to the throne of Israel; and “he that was born in the kingdom,” namely, Rehoboam, “became poor,” being deprived of ten-twelfths of his kingdom.

Solomon, being divinely inspired, and writing this Book in the spirit of prophecy, foresaw that Jeroboam’s reign would be disastrous to the people that followed him: “I considered,” he says here, “all the living which walk under the sun, with the second child” (or young man, that is with Jeroboam), “that shall stand up in his stead” (that is, in the stead of Rehoboam); he describes their multitude, and he says that “they shall not rejoice in him”—no; for he was “Jeroboam the son of Nebat, who made Israel to sin.”

Observe what follows.

“Keep thy foot when thou goest to the house of God, and be more ready to hear” (that is, to hearken, and to obey God), “than to give the sacrifice of fools, for they consider not that they do evil.”

What is the connexion here?

Solomon is again referring to his own history. He himself had built and dedicated the “house of God” at Jerusalem; and in that holy house he had placed the molten sea, for the Priests to wash their feet in, before they ministered in it; and this was a symbol of the moral purification and obedience requisite for all who come near to God in His house of prayer.

But Solomon, the builder of the Temple, had not “kept his own feet;” he had swerved from the way of God’s commandments, his strange wives had beguiled him, and this disobedience was the bitter root of all the miseries which he had been deploiring. Well, therefore, might he here proceed to leave this moral behind him, “Keep thy foot,” that is, take heed to thy ways, “when thou goest to the house of God, and be more ready to hear” (that is, to obey God’s will and word), “than to give the sacrifice of fools; for they consider not that they do evil,” and the sacrifice of the wicked is an abomination to the Lord.

Here Solomon, the wisest of kings, he who had built and dedicated the Temple at Jerusalem, the most sumptuous structure ever erected for the public worship of God, he who had offered in it countless sacrifices at that time, and on other occasions; comes forward and confesses that all his own prayers and oblations had become the sacrifice of fools, by disobedience to God’s commandments; and he declares that worship in the house of God can only be pleasing to Him if it comes from a humble, lowly, penitent, and obedient heart.

Here was a warning to Israel—here is a warning to every age.

Let us pass on.

The book Ecclesiastes, or Koheleth, or Gatherer, is a divinely inspired Manual of instruction and comfort for all who live in times of trouble. It teaches them to raise their eyes from the strife and miseries of earth to the peace and felicity of heaven.

Remark, how it prepared its readers for days of public confusion. Note what follows here. “If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province,
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marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they." And again he says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The days of Jeroboam were a weary time of trial to Israel; his reign extended to twenty-two years, and during it many fell away from God by apostasy. Well therefore might Divine Wisdom instruct the people to raise their eyes from earth to heaven, and fix them on the judgment-seat of God. Accordingly, History tells us that there were many brave confessors of the truth in those evil days of Jeroboam. Many Priests and Levites gave up their worldly possessions; they quitted their homes and their lands in Israel, in order that they might come and worship the true God in Judah. Solomon had provided comfort for them by exhorting them to look forward to the heavenly Temple, to their heavenly King, and to their heavenly Inheritance.

The condition of Israel under Jeroboam was one of national distress, and Solomon foreknew that it would fare little better with Judah in the days of his own son and successor, Rehoboam.

One of Solomon's bitterest reflections in Ecclesiastes is, that he would leave all his royal glory to such a son. In the chapter before us he says, "Riches perish by evil travail, and he begetteth a son and there is nothing in his hand." Solomon grieved deeply for his people under the sway of such a ruler; and he supplied divine instruction and comfort for them in this Book.

First, he gives advice to King Rehoboam. "A good name," he says, "is better than precious ointment" and again, "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."

These two sentences may seem to come in abruptly; but they have an intimate connexion with the context, and with the whole of the Book. The "precious ointment" and the "ointment of the apothecary" (that is, the ointment carefully compounded of certain ingredients) was the sacred chrism, or balm, made by a divine prescription, with which the Kings of Judah were anointed. Rehoboam, as King of Judah, was anointed with this chrism, or balm; and he presumed rashly on his royal rights and prerogatives, and alienated the hearts of his people by arbitrary treatment of them.

Solomon knew Rehoboam's character, and warned him accordingly. He teaches him that princely privileges are of little avail without princely virtues. "A good name," he says, "is better than precious ointment." The noble acts of a king are more fragrant than the costly balm with which he is anointed at his coronation. Honour is his best diadem. And as "dead flies" mar the perfume of the precious chrism or balm poured on the royal head, "so does a little folly blemish him who is in reputation for wisdom and honour."

Such was Solomon's warning to his son and successor Rehoboam; and it would have been a happy thing for Rehoboam and for his people; it would have been a happy thing for many sovereign rulers and their subjects, if they had profited by it. In the annals of our own country the mournful tale of King Richard II., as presented to our eyes by our greatest national dramatist, and the scarcely less sad story of some of our Stuart princes, may illustrate the profound truth of Solomon's assertion.

Yet further. In this prophetic book, Ecclesiastes, Divine Wisdom, speaking by Solomon, not only delivers precepts to kings, but also to subjects. He foresaw that the loyalty of the House of Judah would be sorely tried by the imbecility and self-confidence of their sovereign Rehoboam. He therefore gives precepts to them. These may at first seem to be introduced unconnectedly; but when read from this point of view they become perfectly relevant and appropriate.

Solomon foreknew, not only by his own insight into Rehoboam's character, but by the aid of the divine inspiration by which he wrote, that Rehoboam's subjects would be exasperated by his haughty and haughty demeanour, and would find little support in a prince of his feebleness and vacillation; therefore in this divine book, Koheleth, or the GATHERER, endeavours to provide an antidote for this evil. He well knew that the loyalty of subjects is best cherished by the virtues of their sovereign, and he knew also that their allegiance is best tested by his vices. The loyalty of our Blessed Lord (with reverence be it said) was shown by His command to the Jews to "render tribute to Caesar," when that Caesar was a Tiberius. The loyalty of the holy Apostles, St. Paul and St. Peter, was shown by their teaching the Christians to be subject to the higher powers, "to submit to every ordinance of man for the Lord's sake; to the king as supreme,"—when
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that king was a Nero. Not that the Apostles would obey any earthly power in any thing contrary to the will of God; their martyrdoms proved that. But in all things not opposed to God’s will they would obey the lawfully constituted authority for the sake of God, and as God’s Minister ¹ and Representative; and in no case would they take up arms against it. Rather they would submit to death at its hands, and look up to God as their Judge for their reward.

Solomon’s precepts of loyalty are founded on such principles as these. He knew that the people of Judah would be tempted by Rehoboam’s vices, and by Jeroboam’s example, to revolt from their lawful sovereign. And from such considerations as these, we may explain the language of exhortation which is used in this Book, “I counsel thee to keep the king’s commandment, and that in regard of the oath of God.” As much as to say, I perceive that thy loyalty will be severely tried in the evil days that are at hand: but I counsel thee to stand fast in thy allegiance; not merely for the sake of the king personally, but “in regard of the oath of God;” that is, because thou art bound by a solemn pledge to God, to revere God’s authority in thy sovereign, who is God’s Viceregent and Minister. And again he says, “If the spirit of the Ruler rise up against thee, leave not thy place.” And again, “There is an evil, which I have seen under the sun, as an error which proceedeth from the Ruler.” Thy trial is in “the error that proceedeth” from thy Ruler. “Therefore,” he adds, “be not hasty to go out of his sight, stand not in an evil thing.” Desert not thy post of loyalty and duty. Remain there, as a faithful subject; and do not quit his service to join the ranks of rebels; and God will reward thee.

In another place Solomon describes prophetically the dissolute effeminacy of Rehoboam’s reign. “Woe to thee, O land, when thy king is a child” (that is, a child in wisdom), “and thy princes eat in the morning;” (that is, spend their best hours in dissipation and revelry;) and “when a feast is made” (not for wholesome refreshment, but) “for laughter and riot, and wine maketh merry, and money answereth all things;” (that is, wealth is pleaded as an apology for every folly and vice.)

But he afterwards subjoins a caution to Rehoboam’s subjects.

Let all this be true: let a Rehoboam be upon the throne, and let the habits of his royal court be frivolous and effeminate. Yet abandon not thou thy loyalty. Cast not off thine allegiance. Do not give vent to the language of satire and sarcasm against thy lawful sovereign. “Curse not the king, no, not in thy thought.” Here is the trial of thy faith and patience. The king may be personally vicious, but he is still “the king,” the anointed of God. Therefore curse him not; no, not in thy thought. No, but pray for him, and leave him to God.

Solomon had learnt this lesson from David his father, who, though anointed to the kingdom, and though cruelly treated and persecuted by Saul, so that he was in continual danger of death at his hand, yet twice saved Saul’s life, saying, “Destroy him not: for who can stretch forth his hand again against the Lord’s anointed, and be guiltless?” It is written, “Thou shalt not speak evil of the ruler of thy people”; and, “Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?”

Here this divine Book preaches a salutary lesson to modern times. The freedom of speech and of writing is one of man’s noblest privileges: but, like every other liberty, is liable to degenerate into licentiousness. And that which when well used is best, becomes worst when abused. The Tongue is called in Scripture “the best member that we have.” “If any man offend not in word, the same is a perfect man,” and it is noted there, as a special characteristic of the holy Angels, that they do not venture to utter words of railing, even against Evil Spirits. Scripture also declares that the Tongue, by its abuse, becomes “a fire, a world of iniquity,” kindled from the flames of hell itself. This was the vice of those unhappy times which preceded the fall of Jerusalem. And it is specified as one of the dark features of the most pernicious hereties of ancient times, that they “despised dominion, and spake evil of dignitaries.” And the name given to Satan himself in the New Testament (the name Diabolos, or Devil,) is equivalent to Evil Speaker.

Such are the declarations of Holy Scripture. And yet in our own times, are there not many who claim to be Teachers of morality, and make loud professions of Religion, and pretend to be zealous for the true Faith and holy Worship of God, but who are so far from following the example of good Angels, and so desperately determined to imitate the sin of ancient heretics, and of the Archfiend himself, that they venture rashly and recklessly to bring “railing accusations” against Rulers, temporal and spiritual, and weaken and paralyze the hands of Authority, by exposing it to public

¹ Rom. xiii. 1—3. ² x. 4. ³ 1 Pet. ii. 13. ⁴ x. 20. ⁵ 1 Sam. xxiv. 6, 10; xxvi. 9, 11, 23. ⁶ Exod. xxii. 28.
⁷ Job xxxiv. 18. ⁸ Exod. iii. 2. ⁹ James iii. 5, 6. ¹⁰ Ps. cxviii. 1. ¹¹ James iii. 1. ¹² Jude 8. ¹³ 2 Pet. ii. 10.
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contumely and scorn, and undermine the foundations of Society, and seem to exult in anarchy and confusion, and in making the days in which they live to be like the last days of Jerusalem? Such a spirit as this is "set on fire of hell," as the Apostle says; and unless that fire is quenched by tears of repentance, the flames of hell will be its portion hereafter.

At the close of this Book, Ecclesiastes, we are introduced to the last scene of Solomon's life. In the twelfth chapter we behold the king, who had been so powerful and glorious, and had unrestrained command of all the earthly pleasures which could give joy to the life of man. We see him who had built palaces for himself, and planted vineyards, gardens, and orchards, and formed large lakes, and gathered silver and gold far and wide, and had gotten himself "men singers and women singers, and the delights of men." We behold him enfeebled by old age and laid on the bed of sickness and of death. He has been brought by God's mercy to repentance; and the Holy Spirit breathes in him, and speaks by his mouth in the solemn tones of Divine Wisdom; "Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." Remember thy Creator in thy youth. Remember Him now. Do not put off the remembrance of Him. Do not affront Him by offering the dregs and refuse of thy life to Him from Whom thou hast received every thing. Offer Him the fairest flowers and choicest fruits of thy early years. For the day, be sure, is coming (Solomon may be supposed to say) when thy faculties will be decayed like mine,—"when the keepers of the house shall tremble, and the strong men shall bow themselves" (that is, when thy hands will hang down and thy feet will totter), and those that look out of the windows shall be darkened, and all the daughters of music shall be brought low" (that is, when thine eyes will be dim, and thine ears be dull of hearing, and find no more delight in sweet sounds), "because man goeth to his long home, and the mourners go about the streets, and the silver cord is loosed, and the golden bowl is broken" (that is, the band which ties the body and soul together is about to be snapped by Death; and the vessel of the body to be so suddenly shattered, which held the oil of the spirit). "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." And what follows? He closes the book in the same plaintive tone and dirgelike strain with which he had begun it. "Vanity of vanities, saith the Preacher, all is vanity." Utter vanity is everything apart from God. Well might he say this. When he uttered these words the Hebrew Monarch was near his end. Perhaps he was lying on a royal couch, adorned with hangings of tapestry, beneath a splendid canopy, in some beautiful chamber of his cedar-palace at Jerusalem. But what did these things profit him then? what comfort did he derive from the noble mansions that he had built for himself, or from the parks and gardens that he had planted, or from the treasures of silver and of gold he had amassed in his commerce with Tarshish and with Ophir? What did all this avail him? His powers of earthly enjoyment were exhausted. His body was enfeebled by decrepitude. None of his thousand wives ministered comfort to him at his bedside in his last hours. "Vanity of vanities, all is vanity."

Here is instruction for all. "The fashion of this world passeth away." "The things which are seen are temporal; but the things which are not seen are eternal." "Set therefore your affection on things above, not on things on the earth." "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

We may well take up the last words of Solomon in this sacred place. Here Kings and Queens rest in their graves. Here Princes and Nobles sleep in the dust. Here lie Statesmen and Orators, Legislators and Judges, Philosophers, Poets, and Historians, Captains and Conquerors.

Consider this.

At their last hour, when the shadows of death were falling upon them, when the heart was beating feebly and faintly, and the hand could hardly prop the drooping head, when the eyes were beginning to be bedimmed with the cloud and mist of mortality, where, then, was their stay and support? At that awful hour, did the Sovereign find any solid comfort in meditating on the vast extent of his dominions, or on the long duration of his reign? No. Did the Princes and Nobles, who here lie buried, derive any real consolation from the splendour of their stately mansions, or the beauty of their wide demesnes, or from their patrician badges and titles, and the long line of their ancestral dignities? No: at that solemn time, all these were vanishing like a dream. Did the

1 ii. 4—8. 2 xii. 1. 3 vi. 7. Cp. i. 2. 4 See vii. 23. 5 1 Cor. vii. 31. 6 2 Cor. iv. 18. 7 Col. iii. 1, 2. 8 Mark viii. 36. 9 Westminster Abbey, where this Discourse was delivered. See above, p. 74.
Statesman obtain any comfortable assurance from his political sagacity, or the Orator from his brilliant eloquence? No: these things were like fading flowers. Did the Legislator or the Judge find any assistance in their Codes and Law Books? No: they themselves were summoned to Judgment. Could the Philosopher solace himself with musing on his Problems and Theories, or the Poet with the remembrance of his songs? No: these were like "a tale that is told!" Could the Historian procure peace for his soul from his records of past ages? No: he himself was passing away. Could the seafaring Captain obtain a spiritual calm from his long voyages to distant climes? No: he must now take another voyage to an unexplored region, where no earthly chart or compass would guide him. He must now set sail for Eternity. Could the General or Admiral,—the heroes of many battles,—gather hope and joy for themselves from their laurels gained in the conflicts of war? No: they must prepare now for a sharper struggle with Spiritual Powers, against which the Artillery of this world would be of no avail. But had they, then, no comfort in that hour of Death? Miserable, miserable indeed, if such was then the case! Had they no comfort? And if they had, where was it? It was in the Word of God. If they had believed its doctrines, and had obeyed its precepts, and if they had trusted in its promises, if they had lived and fed on it as living bread from heaven, then there was hope in their end. Then there was peace in their death, through the might and mercy of Him Who died for them, and was buried, and overcame, and rose again, and opened the kingdom of heaven to all believers. Then, though "they walked through the valley of the shadow of death, they feared no evil, for He was with them." Then they fell asleep in peace, and in hope to awake with joy. Then Death to them was Birth,—Birth to life eternal.

Solomon was penitent for his sins; and he was enabled by the Holy Spirit to write this Book, in order to make reparation for them, and to leave his farewell testimony to the world from his own experience, that all endeavours after happiness by means of earthly glory, pleasure, pomp, pageantry, and power, are futile and abortive; but that there is a way by which eternal peace and infinite felicity may be attained. And therefore he adds, "because the Preacher was wise," or because Kõheleth, the Gatherer,—namely, the Spirit of Divine Wisdom in Solomon himself (who had sinned, and become foolish by disobedience) was wise, "he still taught the people knowledge." Solomon became wise by repentance, and recovered his office of Teacher in his last days; and he imparted knowledge to his people, whom he had led astray by his sin. "He sought to find out acceptable words"—words of delight—and his sorrow was turned into joy; and "that which is written" (written by Divine Inspiration, in this Book, Ecclesiastes) "is upright, even words of truth." And he generalizes and extends his view to all parts of God's Holy Word. "The words of the wise are as goads" (that is, the words spoken by Divine Wisdom are energetic stimulants, which excite men to virtuous practice). And they are also as "nails, fastened by masters of assemblies," or by masters of gatherings; that is, they are not only like goads in the hands of him who ploughs a field, and by which he excites the oxen to labour, but they are also like pastoral nails, or wooden pegs, by which the oriental shepherd fastens his tent in the ground, and there gathers his household in a place of shelter, proof against the wind and rain. And these goads and nails are all given forth from the hand of One Shepherd, "the Shepherd of Israel," God Himself. Yes, all incentives to good, all means of gathering men together in safety and peace, and of sheltering them from the pitiless storms of the world, are from God, Who feeds His flock like a Shepherd, with divine food in the pastures of Holy Scripture. And this is fulfilled in the highest sense in Christ, "the Good Shepherd." All spiritual goads and all spiritual nails are from His Divine hand. All the goads and nails of the Written Word are from the hand of the Incarnate Word. All the good motives by which men are stimulated to high and holy actions; all the sound principles by which they are settled in virtuous habits of thought, word, and deed, are from Christ.

Finally, Solomon musters all his powers for one great farewell effort, and says, "Let us hear the conclusion of the whole matter; "Fear God." (Fear the God, the only true God), "and keep His commandments: for this is the whole duty of man." The whole of man is summed up in this saying. This is the moral of Solomon's history. This is the spiritual legacy which he bequeaths to the world. Fear and obey God. As long as Solomon had feared and obeyed Him, he was wise and glorious. But he became a fool by disobedience. And now that at length he rues his folly and repents of his sin, he utters this oracle with his dying breath, that all men of every age and country may profit by his history. He sums up all by exhorting us to look forward to the great Day of Account, when all patient sufferings, and all virtuous and holy actions for God's sake, will be

1 Ps. xc. 9. 2 Ps. xxiii. 4. 3 See below, notes on xii. 11. 4 Isa. xi. 11. 5 John x. 1—16.
rewarded by Him, and all unrepented sin, however secret, will be revealed and punished. "Fear God, and keep His commandments: for God shall bring every work into judgment, and every secret thing, whether it be good, or whether it be evil."

The principal expositions of Ecclesiastes are those of S. Gregory of Neocesarea, S. Gregory of Nyssa, S. Jerome, Olympiodorus, Æcumenius, S. Gregory the Great, Salamis (in Bibl. Patr. Max. tom. viii.); and after them Hugo S. Victor, De Lyra, Arias Montanus, M. Luther, Melanchthon, Beza, Serranus, Pièda, Corn. A. Lapide, Mercer, Broughton, Seb, Schmidt, Bp. Patrick, M. Henry, Bossuet, J. D. Michaelis; A. V. Destouëx, 1769; Kleuker, 1777; Jacobi, 1779; V. d. Palm, 1784; Hodgson, 1792; Gaab, 1795; Nachtigal, 1798; Bergst, 1799; Eschel, J. L., 1802; Middendorpf, 1811; Umbreit, 1818, 1820; Wardlaw, 1821; Holden, 1822; Rosenmüller, 1830; Knobel, 1836; Ewald, H., 1837; Preston, 1845; Hitzig, 1847; M. Stuart, 1851; Hamilton, 1851; Elster, 1855; MacDonald, 1856; L. V. Essen, 1856; Wangemann, 1856; Weiss, 1856; Hengstenberg (translated by Simon in Clark's Theol. Lib. Edin. 1860). See Wangemann's Der Prediger, pp. 194—199, and L. V. Essen, pp. 6—10, where full details are given on this subject.
THE words of the Preacher, the son of David, king in Jerusalem.  

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

Ch. 1. 1. The words of the Preacher] The Preacher, Heb. kôheleth, a feminine noun, from Heb. kôtal, Gr. καιώλες, to exalt, and signifying an assembler, or compiler, cf. “congregatrix.” Compare the phrase, “Master of assemblies,” or “of gatherings,” at the close of this Book (xii. 11). It occurs three times in this chapter (vv. 1, 2, 12), and three times in the last chapter (xii. 8, 9, 10), in which places it is joined with masculine words, and once in the middle chapter (vii. 27), where it is joined with a feminine. It occurs in one of those places (xii. 8), with the definitive article (lak-kôheleth). This use of a feminine word for an official designation may be compared with the titles in French and Italian.—Mejereit, Excellence, Eminent; Moët, Excellence, Counsel; and the title kôheleth may be supposed to be combined with the word Wisdom, not expressed, but to be supplied. The use of a feminine word has a peculiar value and force, as the title of this Book, and as introduced into it as the designation of the speaker in it, because it suggests to the reader that it is not so much Solomon as an individual man, who comes forward to address the reader (probably, after his shameful defection from God, he would hardly presume to do this), but officially, by virtue of his prerogative as King, and Teacher of Wisdom. It is not so much Solomon personally, as Divine Wisdom herself (chowmah) in Solomon, who speaks in this Book by him, and who by means of this Book performs her appropriate act of assembling the people.

The Hebrew verb kôhal, to assemble, is applied to Solomon in 1 Kings viii. 1, 2; cp. 2 Chron. v. 2. Compare the word kôhal, or assembly, used in connexion with Solomon in 1 Kings viii. 14, 22, 55, 65; 2 Chron. vi. 3, 12, 13. As S. Jerome says, “Ecclesiastes Graeco sermonem appellatur qui custodit, id est, Ecclesiastum congregat, quum non unicum posuit sequaxmum exunlum et unam ejus non specialiter ad unum sed ad universos generaliter dirigatur.” This symbolic name kôheleth, assumed by Solomon, is illustrated by two other symbolical names also adopted by him, viz., Agur, which has nearly the same sense as kôheleth (see Prov. xxxi. 1), and “King Lemuel” (Prov. xxxi. 1). In asserting that the noun feminine, kôheleth, agrees there with chowmah (wisdom), understood, we have the concurrence of Geier, Hart, Pfleiffer, and of Oswald, Hitzig, and other philologists.

This title, therefore, at the beginning of the Book, is equivalent to the address which opens the seventy-eighth Psalm, “Hear my law, O my people, incline your ears unto the words of my mouth.” And it is a foreshadowing of the office of the Divine Solomon, the Wisdom of God (Luke xi. 49; 1 Cor. i. 24), the true Son of David, the King of the spiritual Jerusalem, Jesus Christ, gathering the people together, and summing all the World to listen to the words of His mouth in the Gospel.

This consideration leads us to realize a still deeper meaning of this title kôheleth.

Solomon foreknew, from the words of the Lord speaking to himself, that the Lord would read the kingdom from his son, and give it to his servant (1 Kings xi. 12); and he knew from the words of the Prophet Ahijah the Shilonite, that his people would be scattered after his death. “Thus saith the Lord God of Israel, Behold, I will read the kingdom out of the hand of Solomon, and will give ten tribes to thee (Jeroboam), because that they have forsaken Me, and have worshipped Ashoreth, Chemosh, and Mileom, and I will take the kingdom out of his son’s hands, and will give unto thee even ten tribes.” Solomon knew this, and “therefore he sought to kill Jeroboam, and Jeroboam fled into Egypt, and was in Egypt until the death of Solomon (1 Kings xi. 29, 40).

Besides this, it must be remembered that Ecclesiastes is a divinely-inspired Book; it is a prophecy; it foretells what would happen to Israel after Solomon’s death; and it also does the work of prophecy to the people, in teaching them how they are to behave in the evil times that were coming upon them.

There is a sentence in the Chaldee Targum here, which is of great value for the right interpretation of this Book. “These are the words of the prophecy which Kôleth delivered when Solomon foretold by the spirit of prophecy, that the kingdom of Rehoboam his son would be divided by Jeroboam the son of Nebat.” When he uttered these words, he foresaw that Israel would be scattered; and Wisdom in this Book comes forth to gather them together. Solomon had sought to kill Jeroboam, but on reflection Solomon came to a better mind, and he wrote this Book, in which he makes a confession of his sins, which caused the scattering of Israel, and in which he declares, as we shall see (chaps. iv., v., vi., vii.), some salutary and solemn warnings and admonitions derived from his own punishment, and from the scattering of his people. In this Book, by the lessons of repentance, obedience, and faith which it teaches, Wisdom herself endeavours to gather together again the scattered tribes of Israel under the shadow of the Divine Wings. Cp. Ps. cvii. 47; cxlvii. 2, and see above, Introduction to this Book, p. 50.

Thus in this Book Solomon is a figure of Jesus Christ, the Son of David, the true Solomon, the Builder up of the Church, the Prince of Peace, the Wisdom of God, Who says in the Gospel, “O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings” (Matt. xxiii. 37), and Who came into the world to gather together in one, into His Church, the children of God who are scattered abroad (John xi. 52. Ephes. i. 10), and Who hereafter will send forth His disciples, “and gather together His elect from the four winds” (Matt. xiv. 31), into the Jerusalem that is above, the Church glorified in heaven.

— the son of David, king in Jerusalem] Solomon was preferred by God above all David’s children, to succeed his father as king in Jerusalem. He foreknew that another king would arise in Israel (see the foregoing note); but he knew also that the throne of Jerusalem would be preserved to David’s seed. See above, on 2 Sam. vii., Prelim. Note.

Solomon had exalted all the kings in wisdom, riches, and power (see 1 Kings iii. 12, 13; iv. 29—31; x. 23, and 1 Kings ii. 9), and therefore the testimony which he is now about to deliver, with regard to the Vanity of all earthly things, apart from
What profit hath a man of all his labour which he taketh under the sun? 

1 One generation passeth away, and another generation cometh; but the earth abideth for ever.

2 The sun also ariseth, and the sun goeth down, and returneth again according to his circuits.

3 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, there they return again.

4 All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.

5 What profit is there to the man of labour, which he taketh under the sun?

6 He that is of the spirit is the heir of all things.
9. **no new thing under the sun.** All things under the sun, that is, of the earth earthly (see on v. 3), are only reproductions or modifications of things which already exist and were created at the beginning. This was true of Solomon's Temple, and of all the glories of his reign; and it is true of all modern inventions and discoveries. They are the combination of previously existing elements; they are not new creations. The "new creation" is not "under the sun," but above it; it is in the world of grace and of glory. See 2 Cor. v. 7. "If any man be in Christ, he is a new creature: old things are passed away; all things are become new." See 2 Pet. iii. 13, "We, according to His promise, look for new heavens and a new earth;" and Rev. xxi. 1, 2, "I saw a new heaven and a new earth ... and I John saw the holy city, new Jerusalem," not "under the sun," but "coming down from God out of heaven;" and v. 5, "That seat upon the throne said, Behold, I make all things new."

This declaration of Solomon, that there is "nothing new under the sun," is designed to wean the heart from doing on the earth the things which wax old, and are "ready to vanish away" (Heb. viii. 13), and to fix the affections upon the never-fading freshness and everlasting newness of the Future World.

12. **the Preacher.** Having surveyed the natural world (the Elements, Sun, Rivers, Sea), he now having inscribed "Vanity of vanities" up on it, he now proceeds to state the results of his own personal experience.

13. **I the Preacher was king over Israel in Jerusalem.** And I gave my heart to seek and search out by wisdom (Solomon further declares that his kingdom was not given over God's own people Israel, at Jerusalem, God's chosen dwelling-place, having all earthly good things at my command, I gave myself to search out earthly things by wisdom; and since God gave me wisdom also, and a large share of wealth (see ch. 2 v. 8), therefore my testimony concerning the emptiness of all sublunary things may be received with more confidence.

It is alleged by some recent critics that this verse affords proof that this Book could not have been written by Solomon, because he continued to be king until his death, and, therefore, could not have said that he was king; and that the words, "I was king of Israel in Jerusalem," indicate that the author was cognizant of another kingdom of Israel not at Jerusalem.

But what the writer means to affirm is, that when he was king, that is, as soon as he came to the throne at Jerusalem, the seat of wisdom, and for some time after his accession (see v. 16), he gave his heart to this investigation. Next, it has been already observed (see on v. 3) that Solomon declared that another kingdom would arise in Israel; and that he composed this Book with a full forethought of that future kingdom, in order to impart counsel and comfort to those who lived after him in the days of that kingdom. There is something of a sorrowful solemnity in those words, "I was king of Israel in Jerusalem." The proper house of Israel was at Jerusalem; under the wings of the cherubim; under those wings and walks with them in this Book.

13. **that are done under heaven.** Remark this, that Solomon's investigation, as here extended, extends not only to things under the heaven; that is, to physics and politics (see the description of his wisdom, 1 Kings iv. 33), not to things in heaven, and above it; that is, to God, and His attributes and revelations. The former inquiry cannot satisfy the cravings of the immortal spirit, and if limited to visible things (things of which it is pre-dicated, I have seen them), is mere "vanity and vexation of spirit," the latter contemplation abundantly satisfies the soul with ever-growing delight.

— *Hab.* Eph. Elohim. *This is the Name of the Almighty in this Book, in which it occurs thirty-nine times; but the Name Jehovah (the Name which God has as the God of Israel), and as the Redeemer, Saviour, and Sanctifier of His People (see above, on Gen. ii. 4. Exod. vi. 2, and *Introduction* to Psalms), does not occur once.*
14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. 15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered. 16 I commended with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. 17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. 18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

II. 1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. 2 I said of mirth, It is mad: and of mirth, What doth it? 3 I sought in mine heart to give myself unto wine, yet acquainting myself with wine; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. 4 I made me great works; I builded me houses; I planted me vineyards: 5 I made me gardens given this sordid travail to the sons of men. He does not say that Jehovah, the God Who made a covenant with Israel at Sinai, and who reveals Himself in His Word to His People, hath given (His Divine Wisdom as a sordid travail to any one to exercise himself with it. On the contrary, he knew from his father David, in the First Psalm, that "Blessed is the man whose delight is in the Law of the Lord, and in His Law will he exercise himself day and night." 14. recitation: Heb. rēdāh. Observe the alliteration rēdāh rēdāh, whither a dotted line is run through in the Book, not found in any other Book of the Bible (see ii. 11, 17, 26; iv. 6; vi. 9). The word rēdāh is from rēdāh, to feed, used in an active and also in an intransitive sense (Genas. 779), and seems to signify here ruminación, continued thought, anxiety. Hungertzer notes Hosea iii. 1. "Ephrāim feedeth on wind, and followeth after the east wind." 15. That which is crooked cannot be made straight! Compare viii. 13, "Consider the work of God: for who can make that straight which is crooked? and who can comprehend things that are done under the sun. Human labour and human knowledge cannot regenerate Mankind; they cannot obliterate the enmity which God has pronounced upon the earth. But 10 kidGene. 6. 23 may do this, as is announced by the prophetic voice of the herald of the Gospel, "the crooked shall be made straight" (Isa. xl. 4; xlii. 16; xlv. 2). Solomon, by confessing the futility of human labour and knowledge, independent of God, stimulates the desire for His Grace, Who blesses men in their labour, and illumines them with divine knowledge. — (that which is wanting cannot be numbered). Man cannot count what is absent; we cannot number ciphers. But God can make "things that are not to be able to bring to nought things that are" (see I Cor. i. 29). Behold, therefore, man's weakness, and adore the Omniscience of God. 18. in much wisdom is much grief. That is, in wisdom which busies itself concerning the things that are done under heaven (see v. 13). Solomon was pre-eminent in this physical and political wisdom (1 Kings iv. 33). "Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt" (1 Kings iv. 30); "and Solomon exceeded the kings of the earth for wisdom" (1 Kings x. 24, 28). But it could not be said that in spiritual and divine wisdom, concerning heavenly things, he excelled all that were before him in Jerusalem, especially David his father; and of Moses it is said, "there arose a prophet in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10). Comp. Num. xii. 8. — Solomon, who excelled all men in secular knowledge, confesses here its utter vanity, apart from God; and he sums up this Book by declaring that the whole man (see the note below, on xii. 13) consists in fearing and obeying God, and in remembering the Judgment to come, when all secret things will be revealed, and will be brought to a strict account. May we not see here a solemn and seasonable warning for the present age?

— Ct. I.11. I said in mine heart: Solomon now proceeds to speak of his own personal experience; and his words are made more impressive in the original Hebrew, by the frequent repetition of the personal pronoun ani (I), which is not phonastic and superfluous, and a sign of a later age (as some critics allege), but emphatic: I, even I, Solomon, the wise and wealthy King of Jerusalem, declared, that this view may be made concerning the Hebrew pronoun li (to me) frequently repeated in this chapter, e.g. in ve. 4—11; "I builded me houses; I planted me vineyards: I made me gardens; I made me pools of water; I acquired me great possessions of great and small cattle, and stored up gold and silver in Jerusalem before me: I gathered me also silver and gold." There is in these words not only a specific record of personal experience, but a sorrowful confession of all-absorbing selfishness, I, the son of David and King of Israel in Jerusalem; I, the Jew, "elder of the Lord," confess with penitent sorrow and shame, that I laboured for myself; not for God's glory, but for my own pleasure and aggrandizement. The mora of all this is, that self-love ends in self-hating. Is there not here and here warning for the present times? 2. I said of laughter—of mirth. Rather, I said to laughter, mad (art then); and to mirth, what (art then) doing? i.e. what good can th'art effect? What are thy fruits? Mere bitterness and disappointment. 3. To nourish my flesh with wine. To nourish my flesh with wine (see Genas. 516, Hengst. and Hitzig). — yet acquainting wine heart with wisdom. And my heart pursuing wisdom; that is, I did this, not as a sensual volubility, but rather as a philosophical experimentalist, in order to ascertain by a process of induction, whether there was any profit in self-indulgence. The end and intention were good; but, as Solomon confesses, the means were unsuited to the purpose, and ended in disappointment and vexation of spirit. The philosopher found by bitter experience, that it was useless to tamper with carnal enjoyments; he became a victim of his own experiments—like a chemist scorching or poisoning his hands in his own laboratory. He lost his spiritual purity, liberty, and vigour; and lapsed into sensuality and idiocy. See on 1 Kings xi. 1—12.

4. I made me great works. Or rather, "magnificat feci operam." A confession of his sin in seeking his own glory, as S. Jerome observes: "I gave myself to the search of glory and pleasure, and thought that the fruit of my labour would be gathered, in indulgence of self; but at length I returned to my senses, and looked at the works of my hands, and perceived they to be full of vanity, of error, and corruption." I builded me houses See I Kings vii. 1—12. His works may refer to his fortresses (1 Kings ix. 10, 11: vii. 1—27. 2 Chron. viii. 2. — vineyards Mentioned in Canticles i. 6, 16; ii. 15; vii. 12; viii. 11. — gardens and orchards—trees Compare Canticles iv. 12—
I withheld not my heart

ECCLESIASTES II. 6—12.

from any joy, and

and orchards, and I planted trees in them of all kind of fruits: 6 I made me pools of water, to water therewith the wood that bringeth forth trees: 7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle all that were in Jerusalem before me: 8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. 9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. 10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and madness, and folly: for I saw that what can the man do after the king? || even that which hath been — musical instruments, and that of all sorts! Heb. sheshâh-ve-shiddôth, the meaning of which has been much controverted (see Wangemann, p. 80.). It seems to mean a wife and wives, i.e. a queen and concubines (see Gen. 805; Herod. 1316; Hilt. 138; and so Von Diez, and Zie Wette and Field); it may best be illustrated by the sacred narrative in 1 Kings xi. 1, “King Solomon loved many strange women, together (or beside) the daughter of Pharaoh...” and 1 Kings iii. 1, and vii. 8, “Solomon made also an house for Pharaoh’s daughter, whom he had taken to wife.” 9. my wisdom remained with me! Observe, he calls it “his wisdom,” and says that it continued with him. It is evident, therefore, that he is speaking of that lower wisdom of the human intellect which descends to the purposes of his own glorification, and displays itself in secular and earthly operations which are only material and perishable; and not of that higher and divine wisdom which is God’s wisdom and comes from above (see James i. 17, and iii. 17, “The wisdom that is from above is pure, full of_dl., and not of earthly parents, and corruptible with that is heavenly and eternal, and aims at the glory of God. The former kind of wisdom may co-exist with such animal indulgences of sensual appetites as he is here describing; but the latter wisdom is “first pure, then peaceable,” and dwells only with the pure in heart. The results of the former wisdom terminate in “vanity and vexation of the spirit;” and he who has devoted his life to them without any higher aim, and at the close of his career reflects seriously upon them, cannot but feel a deep sense of dissatisfaction and disgust, as such is described in the two following verses, cp. 1 John ii. 16, 17, “All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.” And 2 Cor. iv. 18, “The things which are seen are temporal, but the things which are not seen are eternal.” And therefore our Blessed Lord, beholding with His Divine Eye all the bright splendour of Solomon’s royal estate, which is described in this chapter as the emblem of the Vanishing World, describes the Indweller upon it, that it was not even so glorious as that of the evanescent beauty of the bright lilies of the field; for they have powers of reproduction, which Solomon’s glory had not. “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these” (Matt. vi. 28). Solomon’s glory did not grow like the lilies, which bloom again and multiply themselves in greater luxuriance and beauty, but it tended to evanescence, and continually to fad. 12. what can the man do that cometh after the king? Rather, What will the man do who cometh after the king, i.e. after me? Here is another source of Solomon’s vexation: he inquires, “What kind of a prince will my successor be?” And the prince himself will be great and glorious; but if the heir to his throne is a fool (as Rehoboam was at forty years of age, when he succeeded Solomon, and as Solomon himself prognosticated that he would be), then what will come of all the greatness and glory of the king? It will vanish into air. And so it did. The

† Heb., sons of my house.

‡ Or, In those things which have been already done.
already done. 15 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 *The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. 15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. 17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken under the sun: because m I should leave it unto the man that shall be after me. 19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun. 21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

22 a For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? 23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. 24 *There is nothing better for a man, than that he should eat, and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. 25 For who can eat, or who else can hasten hereunto, more than I? 26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

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glory of the reign of Solomon was eclipsed by the shame of Rehoboam. See 1 Kings xiv. 21—28. 2 Chron. x. 19. Cp. below, vv. 18—21.

— that which hath been already done] Rather, that which they have already done. Solomon foresees that his successor will continue in his present profitsless course; he uses the plural number, “they have already done,” to avoid the invidiousness of a personal application. Cp. Matt. ii. 20.

15. There I saw also. And I saw. Here is another cause of distress; although I saw that there is a great difference between a wise man and a fool (or, more specifically, between a Solomon and a Rehoboam), and that the latter would dissipate what the former had amassed; yea I know that there is one event to both in this world. “Omnes una mutus vox. Omnes soli cogitauer.” See the pathetic lament of the Latin Poet (Horat. I. Od. xxvii. 1—15, and 4. Od. vii. 10—28).

16. And how dieth the wise man? as the fool! And how dieth the wise man with the fool? How is it that there is the same death to both? Compare Ps. xlix. 10, “He seeth that wise men die, likewise the fool and the brutish person perish;” and David’s lament over Abner, “Died Abner as a fool dieth?” (2 Sam. iii. 33).

17. Because the work] Because grievous (ill, evil), appeared to me the work that is wrought under the sun. All human labour that is wrought under the sun, that is, viewed in its relation to earth and earthly things, seemed to be weariness to the flesh; and so it is; and therefore the moral is, that whatever we do, we should “do it unto the Lord, and not unto men” (Col. iii. 23). “The words under the sun are repeated five times in these six verses (17—22. Cp. above, on i. 3), and suggest to us to look upward to the things which are above the sun, and to Him Who made the sun.

18. the man that shall be after me] Rehoboam: an expression of bitter disappointment. See on v. 12, and Introduction, p. 88.

19. who knoweth] Compare Ps. xxxix. 6, “he heareth up riches and cannot tell who shall gather them.”

21. There is nothing better for a man, than that he should eat, and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. 25 For who can eat, or who else can hasten hereunto, more than I? 26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.”
Contrast of earthly things

ECCEI.SIATES 1—11.

III. 1 To every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die;
3 A time to plant, and a time to pluck up that which is planted;
4 A time to kill, and a time to heal;
5 A time to break down, and a time to build up;
6 A time to weep, and a time to laugh;
7 A time to mourn, and a time to dance;
8 A time to cast away stones, and a time to gather stones together;
9 A time to embrace, and a time to refrain from embracing;
10 A time to get, and a time to lose;
11 A time to keep, and a time to cast away;
12 A time to rend, and a time to sew;
13 A time to keep silence, and a time to speak;
14 A time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it. 11 He hath made every thing beautiful in his time: also he hath set the world in their heart, that "no man can find out the work that

Ch. III.] Solomon now proceeds to specify other considerations which display the vanity of man's estate and of all earthly things.

(1) He contrasts the temporary character of all things terrestrial with the eternity of God and of the future world.

(2) He contrasts man's absolute dependence with the infinite power of God.

(3) He shows that, as to earth and earthly things, regarded irrespectively of God, man's estate here is little better than that of the brutes that perish.

Observe, that in this chapter the word Elohim (God) occurs no less than eight times (vv. 10, 11, 13, 14, twice; 15, 17, 18); whereas in the two foregoing chapters it only occurs twice, i. 13; ii. 21. 26. Thus an ascent in the writer's view is marked. He descends again in the next chapter, where Elohim does not occur at all, but he comes again in the fifth chapter, where it occurs eight times, and henceforward it is frequently repeated, until the end of the Book.

1. To every thing there is a season] Rather, a set and limited time; cp. Neh. ii. 6. Esther x. 27. Everything on earth remains only for its fixed time, all things are frail and fleeting (Genes. 237). He shows that all things on earth ebb and flow in a restless vicissitude; and are succeeded by their contraries, and that nothing under the heaven "continueth in one stay" and that it is only things spiritual and divine which are not affected by the mutations of time (S. Jerome). As it is paraphrased in the Vulgate, "Omnia tempus habent, et suis spatibus transit universus sub caelo.

2. A time to be born] Lit. a time to hear, and a time to die. Birth is succeeded by death; planting is followed by plucking up; nothing remains fixed; every thing on earth partakes of fickleness and mutability.

Some Expositors have interpreted these words as if they implied the idea of things pre-determined for every occurrence in this life; and thus they have made these words favourable to the tenets of fatalism. But the purport of them is wholly different from this. Their sense is not, All things are predetermined; but it is, "Tempora mutantur; nos et mutamur in illis." — a time to pluck up. All these expressions may be extended from individuals to Empires and Nations, and also to Churches. They may be applied to Jerusalem, and to early Christian Churches, such as the Churches of Asia and Africa; compare the words of Jeremiah concerning the planting and plucking up of Nations (Jerv. xviii. 9; xxiv. 6; xlii. 10), and our Lord's words on the casting down of the stones of Jerusalem, and the scattering of its inhabitants among all nations.

9. What profit hath he that worketh? Since all things are so perishable, what permanent good can man derive on earth from all his toil?

10. I have seen the travail, which God hath given to the sons of men. Lit. to the children of Adam. Ever since the fall of Adam, labour is God's appointment for the children of men, and they cannot evade it. "Cursed is the ground for thy sake." He said to Adam their father; "in sorrow shalt thou eat of all the days of thy life; thorns also and thistles shalt thou bring forth to thee; ... in the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. iii. 17—19).

11. He hath made every thing beautiful in his time] This unprecedented and vanity of human labour about earthly things is not to be ascribed to God. No; God "made everything beautiful in his time." "God saw every thing that He had made, and behold it was very good" (Gen. i. 31); but man marred the work; and "the creature was made subject to vanity" (see Rom. viii. 20), which vanity is not nature, but it is "vitium naturae," due to the fall.

— also he hath set the world in their heart] Rather, He (God) set eternity in their hearts (so Sept., De Dieu, Schultens, Des Voëux, Von Gerlich, Hausen, Rombach, Hägenerst). The word translated in our Version here, world, is olim, which occurs again in v. 14, where it is rightly rendered, for ever. It occurs also in i. 4. 10; ii. 18; ii. 6; xli. 5; and in none of those places does it signify the world; nor can any passage be mentioned in the Bible (to which it occurs near 400 times) where it bears the sense of world.

The phrase, to set in the heart, literally, to give in the heart, occurs again in ix. 1, where Solomon is describing what he placed in his own heart as an object of contemplation; here it signifies what God sets before men for his consideration.

The meaning is, God created all things beautiful in their time, and made man conscious of eternity, and commanded him to contemplate it, as the Psalmist does; "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting" (me-dam ad dâm). "Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday. ... Thou earriest them away as with a flood; they are as a sleep" (Ps. x. 2—5).

This consciousness of Eternity, which God hath infused into man, is coupled with this limitation, that man cannot find out the work of God from the beginning to the end. See Hengst. and Genes. 122, who renders the words, so that not, in the same way as our Version, and as Sept. and Vulg.

God sets before man's eyes Eternity, which is the sphere of His operations, and which is like a sea without a shore, so that man's vision cannot stretch to its horizon, and scan God's works from the beginning to the end.

O 2
God maketh from the beginning to the end. 12 I know that there is no good in them, but for a man to rejoice, and to do good in his life. 13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. 15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover "I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there." 17 I said in mine heart, "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work."
I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

All go unto one place: all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth up? and the spirit of the beast that goeth downward to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

So I returned, and considered all the oppressions that are done under the sun; and, behold, all is vanity.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another (Job xix. 25).

And the history of the same Patriarch declared in a striking manner the difference between the spirit of man that goeth upward, and the spirit of a beast that goeth downward. See the notes above, on Job xiii. 13.

The moral of Solomon's words may be summed up in the words of the Apostle, 'Ve' (who are men, contrasted with the beasts) 'walk by faith, and not by sight' (2 Cor. v. 7). We look now at the two poles of life, the visions which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal' (2 Cor. iv. 18).

It has been alleged by some recent critics (e.g. Umbreit, Kohel, Scept. pp. 119, 120), that the statement of the doctrine of the immortality of the soul in this verse, is 'an argument against the genuineness of this Book, such a doctrine not having been revealed in the age of Solomon,' nor indeed till after the Babylonian Captivity. But this allegation has been fully refuted by L. v. Eises, p. 52. Cp. Gen. xxxvii. 35; xliii. 38; xlvii, 29; xliii. 39, Heb. xi. 13, Exod. iii. 6; Ps. xvi. 8—10; xvii. 15 (cp. Acts ii. 25—32; xiii. 35); xlix. 16; civ. 15.

Preliminary Note to Chapter IV.

Ch. IV. The connexion of the following chapter with the main subject of the Book (the vanity of earthly things) is not obvious at first sight. But when we consider the writer's condition at the time in which he penned it, it becomes perfectly clear.

This remark may be extended to numerous passages in this Book, which may seem on their first perusal to be thrown together haphazardly, but which will be found to be in perfect harmony when this consideration is applied to them.

It is impossible to expound Ecclesiastes without continual reference to the personal and public history of Solomon. All these modern interpreters who have denied it to Solomon's work of Solomon, have involved themselves in hopeless embarrassments, which have disabled them for explaining it.

The following chapter is to be explained from the bitterness of Solomon's own heart in the retrospect of his past life, and from his renewed efforts to find in his own soul, the antidote to his former gluttony and extravagance, and enjoyment, in building palaces, and planting parks and gardens, and in gathering together from foreign lands all that could minister to the lust of the eye and the pride of heart; for iv. 4—11, iv. 14—16, and iv. 13, cp. xvi. 18; v. 2, etc., appear to be an allegorical attempt at the signs of disqualification and dissolution, and he is comparing it with its flourishing aspect at his accession to the throne. He is also looking forward to the prospect before him, both personal and public, with no faithful wife to comfort and cherish him (see xvi. 29—29), and with only one son—and he was a richoum. He had also a distinct
the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the † side of their oppressors there was power; but they had no comforter. 2 Wherefore I praised the dead which are already dead more than the living which are yet alive. 3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Again, I considered all travail, and † every right work, that † for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh. 6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

7 Then I returned, and I saw vanity under the sun. 8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

9 Two are better than one; because they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. 11 Again, if two be together, then they have heat: but how can one be warm alone? 12 And if one prevail against him, two shall withstand him: and a threefold cord is not quickly broken.

prophetic revelation from God to himself, and through Aljiah the Shilonite (1 Kings xi. 36); see above, on v. 1, that his kingdom would be rent in pieces in his son's days (1 Kings xi. 3), and that two parts of it would be given to his own servant Jeroboam, and that he should reign over Israel (1 Kings xi. 36-37).

Solomon, aged, desolate, and alone,—with such a prospect and such a retrospect,—is one of the saddest pictures in all history, sacred or profane.

If we consider him in this light, the chapter before us, and many other passages in this Book which at first seem obscure, will become clear.

1. I returned, and considered] Rather, I returned (I could not put this out of my thoughts; see above, iii. 16), and I saw. He is speaking of what is obvious to the sight, on earth, under the sun: he does not here refer to the solution of the problem from a consideration of what is not seen; that has been suggested above (iii. 17), and is reserved for fuller development in another place (v. 4).

That Solomon is speaking of his own personal experiences is made clear in the original by the frequent emphatic repetition of the personal pronoun ego (I). Cp. above, on i. 1. This chapter, taken together with other parts of this Book, is a confession of the inner remorse of Solomon's own conscience, and of the anguish of his own heart.

2. Wherefore] Rather, And.

3. under the sun] Observe the words under the sun, repeated from v. 1, and reiterated in v. 7, and showing that he is speaking of what he saw personally with the outward eye, in the sphere of earthly phenomena, irrespective of their inner and spiritual significance to the invisible future world. His words are declaratory of the vanity of all things in that earthly sphere. See the note above, on i. 3.


5. for this a man is envied] Or, still more emphatic, this (right work) is envy of a man from his neighbour. As Aristedes felt when he was ostracized for being called just; and as the Latin poet complains when he says that every ancient hero found by bitter personal experience, that envy of heroism is only quenched by the hero's death (Horat. 2 Epist. i. 12).

6. The fool] In this and other sudden and unexpected ejaculations concerning the fool (Heb. ceah), the only word used for fool in this Book, and occurring eighteen times in it, see above, on Prov. iv. 7. Solomon is thinking of his own son and successor, Rehoboam; and he is brooding over the misery of leaving all the estate of his personal grandeur and of his throne and kingdom to him. This is the clue to what follows: I have laboured and prospered,—but for whom? For a fool, a ceah (on the meaning of this word, see Prov. i. 7), who is only folding (the verbs are participial in the original) his hands together, and devouring his own flesh; as Rehoboam did, wasting his own substance and kingdom by his folly. Cp. Prov. vi. 8-11; and on the phrase, eating the flesh of, for wasting, see Jes. lix. 20. Rev. xvi. 10.

6. Better is an handful] Rather, Better is one palm of goodness, than both fists full of travail and vexation of spirit (as Sept. and Gesen. 296). This follows as a natural inference from what has preceded. Solomon had talked with all his might for his own pleasure and glory; he had grasped them with both his fists; but he saw that his son and successor was a mere ceah (see v. 5), who folded his hands (yadaim—observe the connexion between hands, fists, and palm together, and with suicidal recklessness consumed his own flesh. Therefore, he says, Better is one palm of goodness, than both fists full of travail and vexation of spirit. See also what follows.

9. Two are better than one] Solomon utters this in a bitter and sorrowful sense of his own dreary isolation in his old age. He, who had 700 wives and 300 concubines (1 Kings xi. 4), has not found one faithful woman among them all (see vii. 28); and he has only one son, and he was a fool at forty years of age (see v. 7).

10. if they fall] As Solomon himself had fallen, without any one (as far as we know) to comfort and support him in his own family, therefore he has "no good reward for his labours."

11. if they fall, the one will lift up his fellow] In a spiritual sense, we fall in Adam, but Christ, by taking our nature has lifted us up (S. Ambrose). And this was illustrated by the warmth and life imparted by Elijah and Elisha respectively, to the cold bodies of the children of the Widow of Zarephath (1 Kings xvi. 21-23), and of the Shunammite (2 Kings iv. 31, 35); and much more by the warmth and life given to our cold and dead humanity by the Incarnation of Christ. See the notes above on these passages, and S. Jerome here, who says, "Nisi Christus nostri domini meritor, et in morte requievit, calorem aeternae vitae acceperis non valere."
13 Better is a poor and a wise child than an old and foolish king, † who will no more be abominated. 14 For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. 15 I considered, Rather, I saw all the living walking under the sun with the young man (Heb. yeled, Jeroboam; see above, on ch. 13), the second that shall stand up in his stead (i.e. in the stead of Rehoboam). Solomon, having been taught by the prophecies of Ahijah the Shilonite, had a vision of the deception of his people living, when he himself would be dead; and he saw those who would then be alive and walking under the sun (when he himself would be no longer able to see the sun), associating themselves with the young man, not the first, who was Reho- boam, but with the second, Jeroboam, who would stand up in his stead. The words are well rendered by the Rev. F. Field in his learned and valuable republication of Origen’s Hexapla, (1867), “Vidi omnes vivos qui decent sub sole adhuc puerum quando qui succedet ei.” As the Chaldee Targum here rightly expounds it, Solomon knew what would happen, for God had revealed it.

The foresight of the eclipse of his own splendour, and the dismemberment of his own kingdom, and the defection of Israel from the throne of David, the ancestor of the promised Messiah, and, indeed, the fulness of his heart with overwhelming shame and sorrow, insomuch as all these miserable events were the fruits of his own disobedience; but the foresight, though bitter, was also salutary, and he draws the appropriate moral from it (see v. 1). And thus, though Solomon by his sin scanted Israel, yet Divino ut bene indicate; but reveals it. The name Jeroboam means whose people are many (see Gesen. 363), and this was verified in the fact of his drawing away the people of Israel from the throne of David.

— they also—not rejoice in him] This also was fulfilled. The countless multitudes of the people of Israel, who fell away from God and from the throne of David with Jeroboam, did not rejoice in him. No, rather, as the history of Israel shows, he also was an instrument of sorrow as well as his predecessor; they also who followed him had cause to rue bitterly their defection, which resulted in their confusion and ruin. See the excellent historical summary in Ecles. xlvii. 19—21, quoted above in the Induction, p. 122. This is the true meaning of Solomon exclaiming, looking at the earthly results of his own government, and at the future prospects of Judah and Israel, “Surely, this also is vanity and vexation of spirit.”

But a salutary moral follows—it lesson for all ages—and ministers should well observe and consider it: “He that is born in his kingdom becometh poor,” that is, for all ages; and well may Koheleth, the Divine Wisdom which gathereth, proceed now to declare it in the next chapter.

Ch. V. 1 Keep thy foot when thou goest to the house of God As the Priests washed their feet in the brazen laver when they went into the holy place (see above, on Exod. xxx. 18, and on xxxviii. 8, and on Ps. xxvi. 6), so, when thou goest to the house of God, remember that God will be sanctified in them that come nigh: for thou art not come to thine own God, but to a people that shall be sanctified, to God, who are therefore, that this section has no relation to what goes before; and some of whom even stigmatize the whole Book as a class of incoherent materials.

This unhappy censure is the fruit of their own scepticism. The connexion of this precept with what precedes is not obvious at first, and has escaped the eye of those numerous rev. and critics who deny that this Book was written by Solomon, and who, therefore, assert that this section has no relation to what goes before; and some of whom even stigmatize the whole Book as a class of incoherent materials. The connexion is easily explained by reference to Solomon's inner thoughts concerning himself and his own past life, and on the prospect before him and his kingdom. He had just spoken in sorrowful language of the evil to come (iv. 13—16) as

Heb. who knoweth not to be abominated.
in his own name, and in that of his people; he had shown the
glories of the Temple to the Queen of Sheba, especially the ascen-
dont by which he himself went up to the House of the Lord (1 Kings
x. 6); he had placed in it the golden sea for the Priests to wash
their feet (see on Kings vii. 23. 2 Chron. iv. 9); but he had
not done one thing: he had kept not his own foot when he went
up to the house of God; he had not been careful to cleanse his
feet from evil, and to walk in the way of God's commandments
in verse 9, where he had broken God's law, which was to his rule of life (Deut.
xviii. 18—20). He had disobeyed that law in various respects,

viz.:
(1) By multiplying horses to himself (Deut. xvii. 16).
(2) By multiplying to himself (i.e. to his own glory) silver
dand gold (Deut. xvii. 17).
(3) By multiplying wives to himself (Deut. xvii. 17).
(4) By turning away to other gods (see 1 Kings xi. 1—3,
and the notes there).
This was the root of all the misery which he so bitterly
bears in the foregoing chapter. He was thus the cause of the
scattering of his people.
Well, therefore, and wisely does Kokeleth, or the Gatherer,
1. Divinities who were made the priests and Aaron's

ministers of his own history, "Keep thy foot when thou goest to the house of
God, and be more ready to hear"—that is, to obey—"thou shalt
give the sacrifice of fools"; for, as Samuel said to Saul, "Hath
the Lord as great delight in burnt offerings and sacrifices, as in
hearing" (so the original) "the voice of the Lord? Behold, to hear
is better than sacrifice, and to hearken than the fat of rams"
(1 Sam. xxv. 22); and as David says (Ps. li. 17), "The
sacrifices of God are a troubled spirit: a broken and a contrite
heart, God will not despise." But Solomon himself says,
"To do justice is more acceptable than sacrifice; and the
sacrifice of the wicked is abomination; but the prayer of the
upright is his delight" (Prov.xxxi. 3: 27; xv. 8. Cp. Isa. i. 10—15.
Jer. vii. 33. Hos. vi. 6, and Ps. Sanderson, iii. 571, on this text.
Therefore we should remember what Solomon himself says
here, "Multo melior est obedienda quam stultorum victimis." The
sacrifices of the wisest of kings were made "the sacrifice of
fools" by disobedience to God's commandments.

Observe, Solomon does not venture to say, "When thou
gotest into the house of the Lord." In his deep humiliation and
anguish of heart, he dares not utter with lips that had been so
much soured by impurity, the awful and admirable name of
Jehovah, whom he had so insulted by his sins, after all his own
professions and zeal for his Service, and after the mani-
fiol testimonies of the tenderest regard which he who was called
Jedidiah, the beloved of Jehovah, by God's appointment (2 Sam.
xii. 25), had received from Him; he hides his face in his hands
with a sad, bitter grief and remorse, and dares not utter his
Name. Cp. above, on i. 13, and Introduction, pp. 77, 78.

Solomon here calls God twice in these two verses ha-Elo-
hia, i.e. "the God," and thus he makes a confession of his own
sin in excommunicating the sinners of the earth; and one does not need to remember that the God of Israel alone is the God.

His House is the House of the God; He is the God Who is in
heaven; and he sums up all with saying very emphatically, "Fear the
Heart," v. 7. Thus Kokeleth in Solomon does the work of 
thou by precepts of obedience, those whom whom
he scattered by his sin.

2. Be not rash with thy mouth—words. As Solomon himself
says, "In the multitude of words there wanteth not sin" (Prov.
x. 19). As the multitude of business (or rather vacation) ex-
entes in empty dreams, so a multitude of words (apart from
good deeds of holy obedience to God) generates only the voice of
folly.

Solomon himself had felt, that when his heart had been	
entangled and ensnared by other loves, such as the love of
earthly splendour, pompl, and pleasure, and the love of strange
women, then his prayers to God became mere lip service, the
idle utterance of folly, and therefore were an irreverent affront
to God, and a profane mockery of Him.

4. When thou vowest a vow unto God, deler not to pay it; for
he hath no pleasure in fools: pay that which thou hast vowed.

Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the

The moral inference is,

ECCLESIASTES V. 2—6. Fear and obey God.

Therefore let thy words be few: be not rash with thy mouth; let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, deler not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the

Solomon is the Eternal Witness, the Everlasting Son of the Father; Christ, "the Power of God, and the Wisdom of God" (1 Cor. i. 24). He is the heavenly Solomon, in whom are hid all the treasures of Divine Knowledge (Col. iii. 3), and Who is therefore to be feared as Omniscien, and All Holy.
Wrongs and vanities of Earth. ECCLESIASTES V. 7—18. A God and Judge above. 

work of thine hands? 7 For in the multitude of dreams and many words there are also divers vanities: but 1 fear thou God.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for 1 he that is higher than the highest regardeth; and there be higher than they.

Moreover the profit of the earth is for all: the king himself is served by the field. 10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. 11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? 12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. 14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

And this also is a sore evil, that in all points as he came, so shall he go: and 1 what profit hath he that hath laboured for the wind? 17 All his days also, 1 he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Behold that which I have seen: 1 it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun 1 all the days of his life, which God giveth him: 1 for it is his portion. 

7. fear thou God] Literally, fear thou the God, the only true God. See above, on v. 1; and cp. below, xii. 13, the sun and substance of the whole Book.

8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province] Solomon foresees the violence and confusion that would prevail in Israel and Judah after his decease, and after the disruption of the kingdom; and he, being now pentent for his sins, and being impressed with a sense of his own weakness, is thrust out of the Kothoth, i.e. the Wisdom that gathered together, provides a consolation for those who would be scattered by his sins.

He exults them to look up from human rulers to the Lord of all; let them raise their eyes from earth to heaven, from man to God, and from present wrong to the future Judgment.

In the days of Jeroboam, the Priests and Levites were forced to leave their own cities and lands in the territory of Israel, to take refuge in Judah, and were supplanted by Priests of the two golden calves (2 Chron. xi. 13—16); and other were ejected with them from their possessions. But they, who were scattered by Jeroboam, were gathered under the shelter of the Divine Wings at Jerusalem.

9. The profit of the earth is for all:—field] Though men may be driven from their country by injustice and oppression (see the preceding note), yet wherever they are, God will provide for them: "Omnium soluti patria est, at piscibus avorum,"—the profit of the earth is everywhere, and for all.—the king himself is served by the field] Or rather, the king is a servant to the land; that is, he is dependent on its cultivation. The verb abad is in niphil harm, and it often means what is made to serve by tillage (see Deut. xxv. 4; Ezek. xxxvi. 9. 34); and this word is taken up in v. 12, where it is said, "the sleep of a labouring man," &c. (particp. poet.) is sweet." Therefore if a king oppresses his subjects, and uproots them, he loses his own means of subsistence, and he is reduced to dependence and servitude. See Prov. xiv. 28; and note on 1 Kings xv. 17, where it is noted, that on account of the sins of Jeroboam, there was a great tide of emigration from Israel to Judah. Compare Sophocles, Ed. Tyc. 57.

Another rendering is suggested by Sept. Aquila, and VOL. IV. PART III.—105

Theodotion. There is a "King to the land when it is cultivated," that is, the Throne itself depends on the tillage of the country; and when a land ceases to be well cultivated, then the kingdom itself ceases to exist: the sense is the same in both cases.

10. He that loveth silver] As Solomon himself had done. See on v. 1. The king who has laboured for the wind, and has no profit from his labour (v. 10), and cannot sleep for fear and anxiety, and who eateth in darkness, is contrasted with the labouring man, whose sleep is sweet, whether he eat little or much (v. 12); and thus God's ways are justified. Cf. Shakespeare, Hen. IV. Act iii. Sc. 1; and Hen. V. Act iv. Sc. 4. The poor who is oppressed is often happier even in this world than his oppressor.

14. he begetteth a son] A Richobom; and all the fruits of his labour vanish away.

15. As he came forth] See above, on Job i. 21.

16. and profit] Heb. sithkoron, the word used above, in v. 9.

17. he eateth in darkness] Although he may be enthroned in the splendour of a palace, — and wrath with his sickness] And his sickness and wrath; indignation against himself and his folly, and perhaps anger against others, who are to succeed him, and who will waste all his substance.

18. it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun] 1 all the days of his life, which God giveth him: 1 for it is his portion.

Heb. of the number of the days.

Job 1. 21. Ps. 49. 17. 1 Tim. 6. 7.

Prov. 11. 29. Ps. 127. 2.

Job 1. 3. Ps. 7. 11, 12. 9.

Tim. 6. 17.

Job, there is a good speech is comely, &c. v. 2. 10. 16.

Ps. 7. 16. 3. 22.
Solomon's comments on ECCLESIASTES V. 19, 20. VI. 1—11. the prospects of his age.

19 Every man also to whom God hath given riches and wealth, and hath given power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. 20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

VI. 1 There is an evil which I have seen under the sun, and it is common among men: 2 A man to whom God hath given riches, wealth, and honour, 3 so that he wanted nothing for his soul of all that he desireth, y^et God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. 4 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and d also that he have no burial; I say, that e an untimely birth is better than he. 4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. 5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. 6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labour of a man is for his mouth, and yet the appetite is not filled. 8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? 9 Better is the sight of the eyes 10 That the wandering of the desire: this is also vanity and vexation of spirit.

11 Seeing there

Solomon's strange wives worshipped, was able to give any thing that is good to man.

20. he shall not much remember] Rather, he will not much remember,— will not much muse upon vexation, sorrow, and shame, remove, and self-reproach, as Solomon himself did,—the days of his life past; they will glide on gently and peaceably, like a placid stream.

— because God answereth him] There is an echo of the divine voice approving his acts, and shothing on his heart that gladness which proceeds from a quiet conscience, and which God (the God, the only true God) alone can give.

Ch. VI. 1 common among men] Heb. ha-adam, the natural man. Observe this: the word adam is repeated six times in this chapter (re. 1. 7. 10. 11. 12 twice); and the word ish, which represents the stronger members of the family of Adam, is repeated three times (e. 2 twice, a stranger man, and e. 5). Solomon is speaking of the natural man, not the spiritual—the man who is of the earth, earthy.

2, a stranger eateth it] Solomon is still musing on his own sorrow,—the consequence of his disobedience,—and enlarge upon it as a specimen of earthly vanity.

All had given him riches and honour. Solomon here uses the very same words as God used in speaking to him in his dream at Gibeon, as his accession to the throne,— I have given thee riches and honour... (1 Kings iii. 13). But it had not been revealed to him that a stranger (Jeroboam, of the Tribe of Ephraim,) should eat of his heritage, and that this was the punishment for forsaking God, and loving strange women (1 Kings xi. 1. 8), and serving strange gods.


4, he cometh in with vanity] That is, the still-born child.

5, this] The still-born child.

6, the labour of man is for his mouth] All the labour of the natural man (Heb. ha-adam), the mere animal man (see above, on 1. 3; below, ev. 11. 12), is to gratify his physical appetites; but such a man's appetites are never satisfied. But the spiritual man hangers for spiritual food, and he will be abundantly satisfied with it (Ps. xii. 26; xxvii. 8).

7, what hath the wise more than the fool?] Solomon is here also speaking of the natural man. Even if you suppose such a man to be wise, i.e. shrewd and clever in devising and executing his schemes (as to this use of the word wise, see above, on iv. 13), what advantage hath he over a fool? Solomon has his own history before his eyes. What advantage hath the crafty and aspiring Jeroboam (called wise in iv. 13) over "that an ananias, an abraham," who would not be warned? But Solomon is not speaking of that higher wisdom which he describes in the next chapter (vii. 4. 11).

—the poor, that knoweth to walk before the living] This is to be explained from the context, and from what has been said already in iv. 13—15, where Solomon was describing Jeroboam, the poor and wise (i.e. shrewd) young man, followed by a long retinue of the living, who would walk under the sun, when Solomon himself was dead. A Jeroboam may seem to be wise in raising himself from a poor estate, and in knowing to walk before the living, that is, in contriving the schemes of a shrewd worldly policy toward (Heb. nged, see Genesis 50) the people who live after my death; but since he is a mere natural man (an adam), stimulated by worldly ambition, and animated only by earthly desires, what profit will all his shrewdness and prosperity be to him?

See also what follows. What use to such a man is the wandering of his desires, literally, the walking of the soul, of him who knows to walk before the living? The sight of the eyes, i.e. a contented spirit, is far better than such ambition, though it may seem to prosper for a time in this world.

10. That which hath been is named already] Rather, What is it (he to whom reference has been made) the name was named long ago, and it is known that he is a man; literally, adam, i.e. made of earth (Gen. ii. 7), to which he must return (Gen. iii. 19), and therefore vanity.

In this chapter Solomon is describing such persons as his former self in earthly respects, and also such persons as Jeroboam, influenced by mere earthly desires. These and all others who walk according to their natural appetites, seeking their own pleasure and agrandizement, and without obedience to God's Law, and not using aright their gifts and opportunities for the promotion of God's glory,—all these are summed up in one word,—Adam. "Dust they are; to dust will they return;" see above. yel may he contend with him that is mighty?] That is, with God. "Do we provoke the Lord to jealousy? are we stronger than He?" (1 Cor. x. 22) No. "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth." (Isa. xiv. 9. Rom. ix. 20.)

A Solomon may build for himself and plant for himself;
be many things that increase man, what is man the better? 12 For who knoweth what is good for man in this life, ♦ all the days of his vain life which he speneth as a shadow? or † who can tell a man what shall be after him under the sun? 2

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. 3

Sorrow is better than laughter: ♦ for by the sadness of the countenance the heart is made better. 4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. 5

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. 6 For as the ¤ crackling of thorns under a pot, so is the laughter of fools: this also is vanity.

Surely oppression maketh a wise man mad; ♦ and a gift destroyeth the spirit.

Better is the end of a thing than the beginning thereof: and † the end of every thing is vanity. 11, 12. what is man? Observe the word man (adam), often used already in this chapter (see ch. 1. 7. 10), repeated three times in the same verse (two classes). So emphatically does Solomon proclaim the utter vanity of man when acting independently of God, and how much more when rising up in disobedience and rebellion against Him!

Vanity of man without God. ECCLESIASTES VI. 12. VII. 1—8. Warning to princes.

a Jeroboam may set up a kingdom for himself, and order his golden calves to be worshipped in opposition to God; rulers and nobles may rise up in rebellion against Christ, but they will all be bruised with rod of iron, and broken in pieces like a potter’s vessel” (Ps. ii. 9).

Thus Solomon, now humbled, and recovering by humility that wisdom which he had lost by disobedience, comes forward to assert the vanity of all the sons of Adam, and to vindicate the supremacy of God. A blessed recantation, and glorious confession! 11, 12. what is man? Observe the word man (adam), often used already in this chapter (see ch. 1. 7. 10), repeated three times in the same verse (two classes). So emphatically does Solomon proclaim the utter vanity of man when acting independently of God, and how much more when rising up in disobedience and rebellion against Him!

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9. Be not hasty in thy spirit to be angry] As Rehoboam was, and lost the largest part of his kingdom by his precipitancy (1 Kings xii. 13).
10. Say not thou, What is the cause—for thou dost not inquire] Solomon does not deny that the later portion of his reign was less happy than the former, and that the days then present were not so good as the past; but he deports men from asking in a callous and repining spirit against God, Why does He allow this to be the case? There was no cause to inquire about this. The reason of the present sufferings of a Sovereign and of a People is obvious, viz. their sins, "Virtutes bona digest; quia vita mala est" (S. Jerem.).
11. Wisdom is good with an inheritance] Rather, Wisdom is as good as an inheritance, yea, more (Heb. yather, see ix. 15; xii. 16. Gen. 34.44), to them that see the sun. If a Sovereign and People are wise, then they cannot fail to be happy. This is the reply to what precedes. See what follows.
12. For wisdom is a defence] Rather, For they who are under the shelter of wisdom (are) under the shelter of money; that is, the wise are truly rich: but the excellency of knowledge, or rather, and the profit of knowledge, is that wisdom giveth life to them that have it. Therefore, let Israel and its king be truly wise; let them repent of their sins, let them turn to God by obedience, and then the former days will not be better than the present; and all the world will say, "Surely this great nation is a wise and understanding people" (Deut. iv. 6), and this wise nation is a great people, because "Righteousness exalteth a nation," as Solomon himself declares (Prov. xiv. 31), "and the throne is established by righteousness" (Prov. xvi. 12), and "Wisdom is a tree of life to them that lay hold on her; and happy is every one that retaineth her" (Prov. xi. 18).
13. Consider the work of God; for who can make that straight, which he hath made crooked?] Is God's law of moral government to make sinners miserable, and no man can reverse the divine decree and make them happy; therefore, Consider His work, and if thou desirest to be happy, abstain from sin. The Hebrew verb here used, to make crooked, is death, and this verb is used in Ps. cxlv. 9, "The way of the wicked God turneth upside down; and no one can set up that way, except by repentance." It is also used to describe the work of God in overthrowing a man, as in Job xli. 14 and 16. The word translated after him, op. ii. 12; iii. 22; iv. 12; x. 14, which show that it means here after a man's death. If, therefore, the present times are now evil, who can tell that they may not be succeeded by better days? Fear God; obey Him. Who has all times in His hand, and though the days may be evil under a Solomon and a Rehoboam, yet better days will dawn under an Ass and a Jehoshaphat.
15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.
16. Be not righteous over much; "neither make thyself over wise: why...
and erring man, to confound meekly, and modestly, and charitably, to the ignorances of his fellow-men! Cp. Mercer and Talfager here, p. 350.

17. Be not over much wicked] Let not the avoidance of too much rigour on one side make thee fall away into the opposite extreme of too much laxity on the other. "Virtas est medium vitiumrum, et utrique remotam" (Horat. 1 Ep. xviii. 9). Why shouldst thou destroy thyself? Why shouldst thou make thyself desolate (see Gen. 38:5), "He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiced against judgment" (James i. 13). Compare Portia's speech in Shakespearre, Mercif. Mens. of Venice, Act iv. Sc. 1.

18. The quality of Mercy is not strained, &c.

20. there is not a just man upon earth] Hence the need of wisdom, and also of mercy, and charitable forbearance to the fallings of others. "If a man be overtaken in a fault, restore such in one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi. 1). See also what follows here, v. 22.

21. take no heed unto all words] Spreta exoecentur (Tu. tictes). Pompey showed his wisdom and magnanimity when he passed over his enemy Sertorius were brought to him, by ordering them all to be burnt (L. Baco).

22. All this have I proved by wisdom; That is, I have proved all that I am going to say.

23. I also will speak that I have relied on my own power to attain wisdom, and so Wisdom eluded my grasp; it can only be gained by humility. Here is a lesson for all—especially for those who would understand and interpret the Holy Scriptures.

24. That which is far off] Rather, that which is (or has already taken place) far off, and very deep. How much more the future!

26. And I find] By my own personal experience. Observe Solomon's humble confession of the hidden depth and dark origin of his own sin and misery, in woman (see I Kings xi. 1—11). Woman was to Solomon, the wisest of men, what woman had been, in a different way, to Adam, created in the image of God. But in the Divine Solomon, the Second Adam, Christ Jesus, Who is the promised "Seed of the Woman" (Gen. iii. 15), Woman has been made the instrument of man's recovery. The Blood of Jesus Christ, made Very Man of the flesh of the Virgin Mary His Mother, was shed for Adam and for Solomon, and may we not hope, has cleansed them, and cleanses all pious sinners from their sins.

29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.
evolve knowledge from out of himself; he has sought out many inventions, and some of them are no better than the proud engines and presumptuous artillery of a Titanic warfare of defiance against heaven, which recoil on himself, like the mountains which was hurled back on the giant by the giant's attempted to scale the skies, and which crushed them beneath the ruins.

PRELIMINARY NOTE.

CIV. VIII.] Solomon has been providing a consolation for his people under the evil times which he foresees; and in so doing, he has been ministering comfort and imparting instruction to all in days to come. He has delivered a caution against that spirit of murmuring and repining, which is ever too prone to impute to God the evil consequences of man's sin (see vii. 10); and he has declared that if men seek meekly and honestly for heavenly wisdom, no evil can hurt them. And the foregoing chapter ended with the menace, that God created man upright at the beginning, but man abused his free will, and fell from his state of original innocence and happiness, and is ever seeking out many inventions, which end in vexation of spirit; and thus he suggests that the disasters of Israel and Judah, and of all other nations are due, not to God's design, but to man's delinquency.

He now resumes the argument.

1. Who is as the wise man? Let times be evil as they are now, and as they will be under Jeroboam, yet the wisdom of a man, who knoweth the interpretation of a thing (that is, who has a deep insight into human affairs, and can solve the problem of God's dispensations with a nation), will make his face to shine; it will cheer and illumine him with the light of God's countenance (ep. Ps. xix. 8; Ivi. 13. Job xxxii. 30); and the boldness of his face, or rather, the severity of his countenance (ep. Dent. xxvii. 50. Prov. viii. 33. Is. xix. 9. Dan. viii. 25) shall be changed; the cloud of moroseness, shortness, and discontent shall be dissipated from his brow, and he will appear to be upright, the beams of divine light and joy, even in gloomy days. Cp. Mercer, Hagat., and Herzfeld here.

2. I counsel thee to keep the king's commandment, and that is a word of the oath of God] The pronoun I stands here emphatically without a verb. Whatever others may do, however numerous and mighty they may be, I—the King and the Viceregent of God,—say to thee this; Keep the King's commandment.

Here is another passage (among many in this Book, see above, on iv. 13: v. 1), which may at first seem to be abrupt, and not to be connected with what precedes; but the connexion will be obvious, if we bear in mind the circumstances of the writer.

Solomon here advises his subjects thus:—Remain loyal to thy Prince, although—as I foresee and foreknow from Ahab's prophecy (see above, on iv. 13)—Jeroboam will rise up against him, and occupy a large part of his dominions, and many will follow him in his insurrection; yet remember this is "the word of mine. Be thou faithful to the word, and shall the Lord be false to his own sake (for he will not be a wise king), yet in regard of the oath of God, that is, the oath thou hast taken to God (cp. Exod. xxi. 11. 2 Sam. xxi. 7. 1 Kings ii. 43). Whoso Representative and Deputy the King is, and Who will punish all rebellion against His Viceregent as a sin against Himself. Cp. Rom. xiii. 1—4.

3. Be not hasty to go out of his sight! Be not hasty to forsake thy lawful sovereign, as many will do, and to go after Jeroboam. Cp. below, x. 4.

If the spirit of a ruler, a hasty ruler (like Rehoboam), rise up against thee, yet be thou patient, leave not thy prince, do not fall away from him in a fit of irritation and disloyalty; do not join thyself to Jeroboam, but remain quiet, and pray to God, and refer thy cause to Him. Cp. below, on x. 4. This is spoken specially to the two tribes of Judah, whom God redeemed from the house of David, when He gave ten tribes to Jeroboam. See 1 Kings xi. 35, 36.

4. Stand not in an evil thing] Stand not in the way of sinners (Ps. i. 1), such as Jeroboam and his klostridous priests.

5. He doeth—pleaseth] He will do whatsoever he wills; but he is accountable to God for it (xii. 14); and it is not for man to take the sword of God into his own hand, and to say to the King, What doth thou? (ep. Job xxxiv. 19), and to rise up in rebellion against his lawful sovereign. See below, on x. 4, and the notes on Rom. xiii. 1—4.

6. Whoso keepeth the commandment! However vicious some rulers may be (and unhappily Rehoboam was such), and however disjoined the times may be in which you live, yet if you keep the commandment of God, you will be made strong. You may be called to endure suffering and death, but through those God will lead you to joy. Cp. Rom. viii. 28.

7. A wise man's heart discerneth both time and judgment] Though the wise man's eye sees much that is evil in his own times (as many did in the days of Rehoboam), yet his heart foresees that there is a time coming, when God will execute judgment on all that do evil. See below, xii. 14.

8. Because—judgement] Be sure, there is a Day coming when every one will be judged, and the wickedness of the oppressor will be punished, and the patience of the oppressed will be rewarded. This is certain, because the misery of man is great upon him in this life; therefore be thou certain that there is another life,—a time of future retribution,—and this may be very soon. See what follows.

9. There is no man that hath power over the spirit] No man is king over the spirit. A Jeroboam may dominate over his ten tribes, he may restrain them from going to Jerusalem to worship God, but he is not king over his own spirit; he cannot control that. He may come off as conqueror in the contest with God's Viceregent, but he comes into contact with Jehovah; and wickedness, however powerful and prosperous, shall not deliver those that are given to it; and therefore it follows, There is a time when one man ruleth over another to his own hurt, so that one man is doomed to be condemned to infamy in Holy Scripture as "the son of Nethai, who made Israel to sin."
hurt. 10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: 13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

15 a Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done under the earth: (for also there is that neither day nor night seeth sleep with his eyes:) 17 then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yea yet shall he not be able to find it.

10. I saw the wicked buried] Solomon uses this phrase, I saw, or, I have seen, to express what he beheld (as the Chaldee paraphrase has well observed) in the visions of prophecy. See Is. ix. 13; x. 5. 7. Solomon foresees and foretells not only that Jeroboam would be King (as he had heard from Ahijah the Shilonite: see iv. 13), but he also bids his people bear in mind, in order to teach them patience, that the time that would come for the death and burial of the wicked one. This mention of burial is remarkable, because though Jeroboam himself was buried, as Solomon here foretells (see 1 Kings xiv. 20), yet it was prophesied by Ahijah that only one of his offspring, Ahijah, would come to a grave. See 1 Kings xiv. 13. 18. It was a remarkable thing that Jeroboam was buried, he who came to the throne having gone forth from the holy place, Jerusalem, in a rebellious insurrection against the house of David, and who was drawn out of Israel from the holy place, to worship his golden calves. And yet he was forgotten (the Sept. and Syr. have "they were praised," seemingly from a confusion of the verbs shabach and sharach), he was consigned to oblivion, in his own city Tirzah; see the awful words of Ahijah concerning the utter ruin of Jeroboam and his house (1 Kings xiv. 10–16); and the history, in 1 Kings xv. 29, speaking of Baasha, "he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by His servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger." On the moral use of all these prophetic revelations in Ecclesiastes, see below, on x. 7.

11. Because sentence against an evil work is not executed speedily] Jeroboam reigned twenty-two years (1 Kings xiv. 20), a weary long time for Israel and Judah; but at last the sentence was executed (by Ahab the Edomite) of the Lord, which He spake by His servant Ahijah the Shilonite: for he was executed to the full. See the foregoing note.

As to the word pitheum, here used for sentence, cp. Ezra iv. 17. Dan. iii. 16; iv. 17; and Introduction, p. 76.

12. Is surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked] Here is the comfort which Solomon bequeaths in this Book to his own people, and to all future generations. Thus Wisdom, by his voice, does the genuine office of a koheleth (feminine: see on 1. 1), or gatherer together with maternal love, like that of a hen gathering her chickens under her wings (Matt. xxiii. 37. Luke xii. 34), and like that of Christ Himself, Whose Wisdom is the true koheleth which gathers all true Israelites, wherever scattered, under the shelter of His own divine protection.

13. it shall not be well with the wicked] Jeroboam may conquer Judah for a time. He may reign for twenty-two years, but it will not be well with him, even in this life. See above, v. 10.

14. a vanity—upon the earth] Yes, it is so upon the earth, but not so in heaven; therefore doth not thou on earthly things, but look up to heaven.

— just men] Like Abel and the prophets, Christ and the Apostles; evil may happen to them in this world; and the wicked, such as Cain, Ahab, Pilate, and Nero, may prosper for a time here. This is a proof that earthly things are vanity; therefore, "respice finem," "sursum corda."

15. Then I commended mirth] Rather, and I (emphatic) commended mirth, looking merely at the earthly horizon, but not looking upward, and to another world. This was my inference from such a limited view of man's existence, considered only under the sun (observe that phrase twice repeated in this verse, and again in v. 17); but I corrected this estimate by applying my heart (cp. vii. 25; ix. 1) to revise the verdict of my eyes; and thus I perceived that earthly things are a mystery, which cannot be solved by human reason (v. 17), but is explained by the revelations of God. See xii. 13, 14.

17. because though] Rather, because of which.

On these two verses (16, 17), see Dy. Butler's Sermons,Sermon xv., "On the Ignorance of Man," which affords an excellent commentary on this portion of Ecclesiastes. He thus speaks:

"The writings of Solomon are very much taken up with reflections upon human nature and human life, to which he has added in this Book (Eccl. viii. 17) reflections upon the constitution of things. Upon that joint review he expresses great ignorance of the works of God, and the method of His providence in the government of the world, great labour and weariness in the search and observation he had employed himself about, and great disappointment, pain, and even vexation of mind upon that which he had remarked of the appearance of things, and of what was going forward upon this earth. This whole review and inspection, and the result of it, sorrow, perplexity, a sense of his necessary ignorance, suggests various reflections to his mind. But, notwithstanding all this igno-
Inference from man's ignorance

ECClesiastes IX. 1—4.

and temporal evils.

IX. 1. For all this I considered in my heart to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. 2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. 4 For to him that is joined to all the living there is hope: for a living dog is considered as constituting a general wrong temper, from which general wrong frame of mind all the mistaken pursuits and for the greatest part of the unhappiness of life proceed. He who has thought to live one day to assist us in this work, would deserve infinitely better of mankind than all the improvers of other knowledge put together.

Lastly. Let us adore that infinite wisdom, and power, and goodness, which is above our comprehension: 'To whom hast the heavens been delivered, or the earth and all things that are therein?' (Prov. i. 20.) 'There is one wisdom, and one might, wise counsels? There is one wise, and greatly to be feared, the Lord sitting upon His throne. He created her, and saw her, and numbered her, and poured out upon all His works' (Eccles. i. 6). The conclusion is, that in all bowing of mind we set lightly by ourselves; that we form our temper to an implicit submission to the Divine Majesty, beget within ourselves an absolute resignation to all the methods of His providence, in His dealings with the children of men; that, in the deepest humility of our souls we prostitute ourselves before Him, and join in that celestial song, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?' (Rev. xv. 3, 4.)

CU. IX. 1. For all this I considered in my heart] Lit. For I gave all in this my heart. I set it there (not before my eyes merely: see on ii. 11; vii. 10) to ponder it well. He continues the argument in the former chapter, that it is folly to judge of what goes on in this world by the evidence of the senses. Man is ignorant and blind, and must refer all to God, and rely on His wisdom and justice.

love or hatred] N. B. God's love or hatred (see Bp. Sanderson on Eccles. i. 9.) No man can infer (as Job's friends did) God's love of himself from his own earthly prosperity, or God's hatred of another, from his earthly adversity. 'Whom the Lord loveth he chasteneth' (Heb. xii. 6). 'Cu. Deut. viii. 5). But the prosperity of fools shall destroy them' (Prov. i. 52).

2. All things come alike to all] So it seems to be here under the sun (v. 3) therefore there is an hereafter: cp. Job xxi. 7—9. 12—18. Ps. lxviii. 2. 3. 14. Mal. iii. 14, 15, in which passages a correction of the inference derived from the visible present is suggested from the invisible hereafter, and from the revealed attributes of God:

he that sweareth] Taking God's name in vain, and not fearing on earth's sanctity.

3. and after that they go to the dead] At this, as, after their lives, they both (i.e. the wicked as well as the righteous) go to the same place; and so far as mortal eye can see, they seem to be in the same predicament, they both vanish, and their place knows them no more in this world. This disappearance itself is vanity.

4. For to him that is joined] Or (according to the Lxxr, Who is he that is joined to all the living? There is hope to him. Cf. Targum, Sept., Syriac, Vulg., Hitzig, and Ewald; some of whom, however, render the words affirmatively, as in our Version.

a living dog is better than a dead lion] As far as this world is concerned. But let us consider, with regard to another world, what immense benefit and glory have been gained for themselves and others, by those noble confessors and martyrs of the Truth, who have nobly fought with the hearts of lions, and have gloriously died in her cause. Think, above all, of the 'Lion of the Tribe of Judah' (Rev. v. 5) Who redeemed a whole world by His death.
better than a dead lion. 5 For the living know that they shall die: but the dead know not any thing; neither have they any more a reward; for the memory of them is forgotten. 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. 8 Let thy garments be always white; and let thy head lack no ointment. 9 *Live joyfully with the wife whom thou Lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity:* for that is thy portion in this life, and in thy labour which thou takest under the sun. 10 Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. 12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun; and it seemed great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. 16 Then said I, Wisdom is better than strength: nevertheless the poor man’s wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools. 18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

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5. neither have they any more a reward [Under the sun (see v. 6); but there is a Judgment to come, which is revealed to the eye of faith, and that is always to be taken into the account, and every thing is to be referred to it.] See xi. 13, 14.

7. Go thy way [If this is thy estimate of human destiny, and if thou wilt combine thy view to the perishable things of this life, then take up with the language of those who say, *Let us eat and drink; for to-morrow we die* (1 Cor. xv. 32). Solomon here adopts the language of the worldly libertine: *Here* (says S. Jerome) *aliquis luxurit Epcerus et Aristippus et Cyrenaicus, et certe pudes philosophorum.* But in a subsequent passage (xi. 9, and xii. 14), Solomon corrects those who take this low view of man’s existence; as St. Paul does, when he adds, even from the mouth of a heathen poet, *Be not deceived: evil communications corrupt good manners* (1 Cor. xv. 33).

9. *Live joyfully with* [Lit. Look upon life with.]

10. *Whatever thy hand findeth to do* [Rather, *Do all that thy hand findeth to do by thy power* (see Hengst., Ewald); that is, let it be right with thee. Care nothing for God or man, but use thy strength according to thy will. All this may be regarded as addressed to worldly politicians, such as Jerobeam, whose wife plays a prominent part in 1 Kings xiv. 2—17. Such men use their power with arbitrary caprice and reckless disregard of human and divine law, and appear to consider this life as the sum total of their being.

11. I returned [The correction of what has been said (ver. 7—10) commences here. I said, *Go thy way, eat and drink; but now I return, and revise what I have said.*]
Counsels to Kings,  
ECCLESIASTES X. 1—10.  
and to their People.

† Heb. Flies of death.

X. 1. † Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man’s heart is at his right hand; but a fool’s heart at his left.

3 Yea also, when he that is a fool walketh by the way, † his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, † leave not thy place; for yielding pacifith great offences.

5 There is an evil which I have seen under the sun, as an error which proceedeth † from the ruler: 6 ‡ Folly is set † in great dignity, and the low seat is in low place. 7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 † He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. 9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

heard in faith by Hezekiah, were better than the boastful vaunting of Rabshakeh; the words of Christ, heard in quiet by the Church, are better than all the shouts and din of popular cries pealing forth from vast multitudes, and ringing in the ears of the world.

18. Whoso † winneth destruction much good?] One man like Jeroboam, who is described by the Holy Spirit in numberless places of Scripture, as making all Israel to sin. See above, on 1 Kings iii. 28, and observe what follows here.

Crs. X. 1. Dead flies cause the ointment of the apothecary to send forth a stinking savour] In chap. vii. 1, he had said that “a good name is better than precious ointment;” and it has already been noted there that this was intended to imply that the royal chrismon is not so precious as royal virtues; and now it is added here that the royal chrismon is made rancid by the follies and vices of a prince who ought “to be in reputation for wisdom and honour.” It is observable that the words ointment of the apothecary (skinnōn) are the very same words as are used by Moses in the description of the holy chrismon in Exodus (xxx. 22. 29. 33. 35). Cp. 1 Chron. ix. 30, where the same verb and noun are used in speaking of the holy ointment.

Here is an admonition to Rehoboam, the son and successor of Solomon. See also what follows here, and compare the note above on vii. 1, and on Prov. xvii. 16—25, in which are similar references to Rehoboam; and which are the best commentaries on this passage. Cp. above, Introduction, pp. 58, 89.

2. A wise man’s heart is at his right hand; but a fool’s heart at his left] “Justus in se sinit dinum non habet; totum in se dextrum est,” says S. Jerome.

3. He saith to every one that he is a fool] Or, he saith of every one, he is a fool; he is arrogant, as well as ignomious; he despises the wise, and thinks them fools; and is not conscious that he is a fool, but thinks himself wise. Cp. Prov. xxvi. 16.

This is a prophetic portrait of Rehoboam despoiling the aged and wise counsellors of his father, and preferring to follow those who were false reflections of himself (1 Kings xii. 9—15).

4. If the spirit of the ruler rise up against thee] Solomon now turns from his son Rehoboam, and leaves a parting counsel to his counsellors and subjects. Although the spirit of the ruler (Rehoboam) rise up against thee, and treat thee with disdain and wrong, yet be patient, part not with thy loyalty, leave not thy place, forsoke not the place of duty to thy king in which God has set thee, especially forsoke not the holy place, the courts of thy God at Jerusalem, and go not after Jeroboam and his calves. This farewell adieu of his was not lost on such good old loyal servants of the Crown as Ethan the Ezrahite. See the Preliminary Note above, on Ps. lxxix., and compare above, on vii. 3.

5. There is an evil—an error which proceedeth from the ruler] The evil of Jeroboam’s rule was foreseen by Solomon (the inspired writer of this Book) to be an error proceeding from the ruler; i.e. from the sins of Solomon himself (see 1 Kings xi. 33), and of Rehoboam. Therefore let not God be charged with it.

On the phrase, I have seen, used prophetically in this Book, see above, viii. 10.

7. I have seen servants upon horses] Jeroboam was Solomon’s servant, see 1 Kings xi. 26, and 2 Chron. xiii. 6, in both which places the same word is used as here.

By such prophetic declarations as these, which God enabled Solomon to make in the spirit of prophecy, he prepared the people for the afflictions that were coming in the evil days of Jeroboam, and he ministered divine counsel and comfort to them by the assurance that the triumph of the wicked would come to an end (see above, on viii. 10—13); and he prevented them from being perplexed and staggered by what they saw. Nay, rather, being thus premonished, they would recognize in these afflictions a striking proof of God’s truth, and a solemn warning against sin.

8. But he that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him] Solomon and his servants were not to use their power to build up a great empire in the world, for the destruction of those who were false reflections of himself, but to use it for the glory of God, and the good of his land. See the Preliminary Note above, on Ps. lxxix., and compare above, on vii. 3.

10. If the iron be blunt] When the iron has become dull, and he (the owner of the axe) do not sharpen its face (or edge), he puts to more strength: he is more violent in his acts. This was the case with Jeroboam. He had used force in cutting down the trees of Israel. He had rooted up its best citizens (see 2 Chron. xxiv. 14—15, and cp. the metaphor in 2 Kings x. 20), and had hewed them into pieces, as if they were mere wood (cp. also the metaphor in Luke xxii. 31), and his axe had been blunted by his work; he therefore waxed more and more violent and reckless (see Jeroboam’s relations from God, not only by Ahijah the Shilonite, but by the prophet sent from Judah to Bethel (see 1 Kings xiii. 33). But wisdom (not force) is profitable to come to prosperity (see Gen. 419. Cp. xi. 6, where the same verb is used in Can.)
11. Surely the serpent will bite without enchantment; and a babber is no better. 12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. 13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischiefous madness. 14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? 15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! 17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

XI. 1 Cast thy bread upon the waters: for thou shalt find it after many days. 2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

ever much thy loyalty may be tried by the folly, extrvanagancy, and licentiousness of thy prince (Rehoboam), yet remember still, that he is thy king. Remember, he is God's deputy and representative, and therefore you should do all in your power to extricate him from his present distress, and to make him a better man.

The king is placed at the beginning of the sentence here, in the Hebrew original, to mark the emphasis on it. The king (though vicious as a man, as Rehoboam was) is still the king, and therefore not to be cursed. Cp. below, Rom. xiii. 1—5. Pet. i. 11. — the rich) See v. 6, where the same word is used in the Hebrew, ashir.

Ct. XI. 1. Cast thy bread] The connexion of the precepts in these two verses, inculcating the duty of charity, with what has gone before, may be obscure at first sight, but is cleared up by reference to the history of the times; and will be obvious from the consideration, that by reason of the violent and sacrilegious acts of Jeroboam, many of the Priests and Levites, and other God-fearing men, were uprooted from their lands and houses in Israel, and were constrained to take refuge in Judah (see above, 2 Chron. xxiii. 13—15). Hence there was an urgent need for such an exhortation as the present, to the exercise of pious liberality on the part of the inhabitants of Jerusalem, Judah, and Benjamin.

Therefore Solomon says, Do not be grudge to give thy bread to the hungry and needy. Cast it like seed, though it may seem to be thrown upon the face of the waters, and to be dissolved in the liquid element, being given, as it were, to flowing tides of successive immigrants from Israel, yet, thou shalt find it after many days; not in this life, yet in a better world. It will be to thee like the goodly merchant vessels and noble argales of Solomon himself, going forth on the waters of the Mediterranean to Tarus, or on the Red Sea to Ophir, and returning to thee with a rich freight and wealthy cargo of blessings (cp. Isa. xxxiii. 9, 20).

2. Give a portion] Heb. chelek; the word specially used for the portion of the Levites (Num. xviii. 20, where it is rendered part in our Version, and so Deut. x. 11; xli. 12; xiv. 27—29; xviii. 1, Josh. xiv. 4; xviii. 7). Do not confound this with the Levites of Judah, but extend it to those Levitical refugees who resort to thee from Israel. We may compare the case of the French emigrant Clergy at the great Revolution, at the end of the last century, when, to the honour of English benevolence it may be said, that it was not restrained to providing for its...
If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

As he knoweth not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: But if a man live many years, and rejoice in them all; yet let him remember the days of darkness: for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

XII. 1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; 2 When the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: 3 in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, own Clergy, but acted in the spirit of Solomon's precept, "Give a portion to seven, and also to eight." Let there be no stint to thy liberality, but give promptly and freely, according to thy means (cp. Matt. v. 42, and 1 Tim. vi. 17—19), "for thou knowest not what evil shall be upon the earth;" thou knowest not whether thou mayest long have the power of giving, and whether thou thyself mayest not also be in need of charity from others. 3. If the clouds be full of rain] Rather, When the clouds are filled, they can no longer contain the water, but must empty themselves on the earth. But thou hast only an appointed time; and when the measure of thy life is filled up, then thou wilt be forced to discharge all that thou hast absorbed, and then wilt be swept away, like clouds dispersed by the wind; and when thou art cut down by death, like a tree felled, then thou cannot any longer bear fruit, as thou must lie in the same direction, and in the same condition, as that in which thou wast when hewn down by death. The moral of all this may be expressed in the words of St. Paul, "While we have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10). Observe also what follows, which confirms this interpretation, and which supplies additional reasons for promptitude in doing good, and for not being deterred by seeming difficulties which are the trial of men's faith in this world. And because "thou knowest not what a day may bring forth" (Prov. xxvi. 1), therefore put not off thy good deeds till the morrow (vv. 5, 6). And because the darkness of Death cometh, wherein no man can work (v. 8), therefore do thy work now, while it is called to-day (John ix. 4).

Know thou, that for all these things God will bring thee into judgment! Therefore let thy joys be ever tempered with the recollections of Death, Judgement, and Eternity. Here is the correction of what was said in the person of those who look only to the present life, in ix. 7. Cp. below, xii. 14.

10. Therefore remove sorrow] Rather, Therefore remove provocation, see 1 Kings xv. 30; xxi. 22. 2 Kings xxii. 9. Ezek. xx. 28, in all which places the word used in the original (c不容) is rendered provocation in our Version. Take heed lest thou provoke God by the thoughts of thy heart, and put away sin from thy flesh; do not anger God by carnal lusts, for childhood and youth are vanity; they will soon pass away, and God will call thee to account for the use which thou makest of them. See what follows, "Remember now thy Creator in the days of thy youth." In the freshness of thy youth remember God, Who made thee. Do not give to Him from Whom thou hast received all, for He is thy Creator, the more refuse of thy life; but offer to Him the brightest flowers, and first and richest fruits of thy years. 7.

XII. 1. (thy Creator) See the foregoing note. The word stands here in the plural in the original. These plural designations of God (cp. Josh. xxiv. 10, and Prov. i. 10) are supposed by some to be examples of the "pluralis excellentiae," but here, where God is designated as Creator, there is probably a reason for the plural, "which is written in our image, after our likeness." See the note there; and in such expressions there is a preparation for the Evangelical revelation of the doctrine of the Ever-Blessed Trinity.

— while the evil days come not] That is, before the evil days come, — the dark days of old age, when the light of the sun, moon and stars, no longer shines so brightly and joyously as in the days of youth; and before the clouds return after rain; that is, in the season of weakness and decrepitude, when no sooner has one cloud of sorrow discharged its dark contents and has disappeared, but another black cloud, swollen with showers of sorrows, returns in its place.

Solomon, now old, and near his end, draws a picture of old age; a dreary one in his case, because when he was old he had fallen from God (1 Kings xi. 4—11). But he is now penitent for his sin, and desires that his fall should be a warning to others; see above, Introduction, p. 90.

3. the keepers (or watchers of) the house] The arms of the human body compared to a house, in which the soul dwells. Cp. 2 Cor. vi. 17; 1 Thess. iv. 10. — the strong men] The legs. Cp. Ps. cxliv. 10. Cant. v. 15. — the grinders] The teeth; lit. the millers (molars), in the feminine gender in the original, because the work of grinding in the handmill was generally done by women (Exod. xi. 5. Isa. xlvii. 1. Matt. xxiv. 41; and as to the sound of the grinding, see Jer. xxv. 10. Rev. xviii. 22).
Prepare for old age

ECCLESIASTES XII. 4—7, and for death.

and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets; when the voice of the grinders is low, and he shall rise up at the voice of the bird, and all their daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

—eae] From work.

—those that look out of the windows] The eyes. The members are paired with each other.—hands and feet, and eyes, and the first part of the male: these were corroborative feminine, in other places of Scripture as here. Cp. Exod. xxii. 24. Deut. xix. 21.

4. the doors shall be shut in the streets] The lips which are closed when the voice of the grinding (of the teeth) is low.

—he shall rise up at the voice of the bird] The sleep of old age being easily disturbed, he rises up (as the Chaldee Targum explains it) at the first chirping of the early birds in the morning; as the ancient poets say,—describing the early dawn,—

cura quid phlegmat corvinae satis.

(Soph., Elect. 18.)

—Lur saxitut alma, Et matutini vocarum sub culmine cantus.

(Virgil., Ec. viii. 455.)

Or, as the English Poet expresses it, in his Sonnets on Sleep:

"I soon the small birds' melodies Must hear, first utter'd from my orchard trees."

—The daughters of music shall be brought low] He hears the early birds, and is excited from his slumber; but he has no pleasure any longer in sweet melodies; "the daughters of music are brought low." What is meant by "the daughters of music?" They must be something in the man himself; and (as S. Jerome observes) they appear to mean the organs of hearing, keenly alive to the delights of music; the ears, which before were quickly pricked up (arrested), and were exquisitely sensitive to the smallest sound, now, because he is old, is dull and deaf (as the Twig has it, "obscurauderit," cp. A Lapide here); so that, like aged Parziball, he can no longer hear with pleasure "the voice of singing men and singing women" (2 Sam. xix. 55). Solomon here speaks mournfully from his own experience; he had forgotten himself men singers and women singers "(ii. 8), but he now finds no pleasure in them.

S. Jerome well expounds the passage thus (p. 784): "Humilitatem vocis minoris de mandulis interpretantur, quod clausisse nunc sequuntur; et vix striae coarctato vox ejusennis ("the childish treble") "audiatur. Porro consurgerae cum ad vocem vulgares ostendit, quod, frigescente jam sanguine, ad leuam sonitum evigit, noctesque medio, quum gallus ceceerit, festinam excurtat; oloraturo quoque, sive surdore, filias cornis notitiae, sive decepto, sive disc該使用者, nullas inter voces valent sequere discrimina, nec carminibus delucendi, quod quidam et Berzeliali laudat, ad David, nolens transire Jordana.

5. be afraid of that which is high:] That is, fears any activity, and shrinks from climbing any hill; "and fears are in the way,"— apprehends danger in any journey, however short.

"Arduum ingredi non valesit, et tassis popitiis ad trecentis vestigio etiam in plano Huerre fluctuat, oppressumgressum formidat (S. Jerome).

—The almond tree shall flourish] The head is hoary with silver hair, blossoming like the almond with a profusion of white flowers (S. Jerome, A Lapide, Mercer, and many others). This, after all, seems the preferable interpretation. Others may be seen in Hitzig, Hengst, and Wagenmann. Similarly, we have in Greek Poets the λευκαντική κάρα (Soph., Eld. T. 742), and "ημιχρυσόν" (Eccles. 43). As to the Hebrew verb here used, see Furst, 916.

With regard to the objection of some critics, that the almond-tree does not bear white flowers, we may quote the remark of one who has lived more than twenty years in Palestine, speaking of the appearance of the almond in February, "White blossoms cover the whole tree, without any mixture of green leaves, for these do not appear until some time after; it is the only flowering tree to which nature has not given a single leave." (Dr. Thomas, "The Land and the Book," 319.) And here it may be remitted, that this picture of old age, Solomon does not mean to imply that old age is altogether sad, gloomy, morose, and decrepit, like that of which the English Poet speaks:

"Second childishness and mere oblivion, Sans teeth, sans eyes, sans taste, sans everything." (Shakespeare, "As You Like It," Act ii. Sc. 2.)

On the contrary, he here uses an agreeable figure; and in Prov. xvi. 31, he says, "The hoary head is a crown of glory, if it be found in the way of righteousness." But old age, after a life of libertinism and self-indulgence, may be, and often is, as to most of his features, like the picture here presented to the view; and the admonition of the Prophet is to do not mock God by deferring thy service to Him; Remember Him in thy youth, and do not affright Him by offering Him the dregs and refuse of thy life. Cp. Mal. i. 8, "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?" and see there, v. 13.

—the grasshopper] Or locust; the lightest insect. Little vexations are compared to flies flitting about; even they become burdensome. See Gen. 57, and Vatutina here.

—and desire shall fail] This also seems to be the true meaning (see S. Jerome and Hengst, and Gesen. 5. Cp. Furst, p. 10); the rendering, if taken literally, "when the capparis (or caper berry) fails," which is found in many ancient Versions, would involve an incoherent and erroneous assurance, that Solomon could represent it as in the course of nature to resort to unnatural stimulants. The word signifying caper berry is to be understood symbolically, as the words almond and locust are.

—his long home] Lit. his house of eternity; that other world which has no end, and from which there is no return.

6. or ever the silver cord be loosed] Remember thy Creator in thy youth. Give Him the flower of thine age, not the service of an exhausted frame, in body and soul. Do not delay thy repentance until the hour of sickness and death, when the silver cord, which ties soul and body together, is about to be severed and removed (see Gesen. 766) by the hand of Death.

—the golden bowl] The golden bowl; that is, or ever the vessel of the body is broken which held the oil of the heart (see Zech. iv. 3, where it describes the bowl which holds the oil in the golden lamp-stand; and compare the parable of the lamp, in Matt. xxv. 1—3, and the notes below on that passage. This golden bowl is crushed together, and dashed in pieces by death. See Gesen. 771.

—The pitcher—at the fountain] The pitcher, the earthen vessel, to which the human body is compared in Scripture (see 2 Cor. iv. 7), and which receives the living waters of the Holy Spirit. See John iv. 10—15; vii. 38.

—the wheel] On which the rope revolves by which the water is raised out of the cistern or pit (bâr) dug in the earth. Some regard this as a figure of the cessation of the action by which the blood is drawn forth from the heart, and as an anticipation of the Harvester's scythe. Others (Furst, Smith, in Poli Synops.) But this seems too minute a criticism. The figure represents generally the cessation of those functions by which the vital principle is diffused through the human frame.

7. The spirit shall return unto God who gave it] See above, iii. 21, on the difference between the spirit of a man and the
life of a beast—a difference not ascertainable by Reason, but clearly asserted by Revelation in both these passages.

8. Vanity of vanities! Solomon, having drawn a picture of human deceptiveness, exemplified in himself, enveloped by old age, and lying on the bed of death, perhaps on some royal couch overhung with tapestry in some splendid chamber of his palace, ends the Book, as he had begun it, declaring the vanity of all earthly things apart from God. See above, ii. 2.

—The person. Hebrew Koheleth, Lat. congregatio; the Wisdom that is gathering together those that are scattered (see above, on i. 1), and observe the repetition of the word koheleth three times in these three verses, emphatically, to show that the main purpose of this Book is to gather together into one those who are scattered; and Solomon uses a feunine abstract word, for the purpose of showing that he, as an individual, does not arrogate to himself the right of gathering; no, he knows well that by his personal sins he is the cause of the future scattering of Israel, and that it is a person, who speaks in this Book; but it is Divine Wisdom in Solomon as a king, the son of David, the type of Christ, who speaks; and Solomon gladly merges all his individuality in this ideal abstraction of Divine Wisdom; and lends his own voice for the purpose of gathering together by Wisdom those whom he had scattered by his folly. Observe, therefore, what follows:

9. And moreover! Observe this word moreover. The sum of the matter does not lie in the exclamation, "Vanity of vanities! The things we do are vanity!" These are the words of a man who talks of his own hands and his own heart. It is the man who is scattered who is the subject of the passage. The man who is scattered is the subject of the words. His is the voice of a man who has been foolish and is now out of his mind, and who has scattered among the living nations of God. Observe, therefore, what follows:

10. The preacher. Koheleth sought to find out acceptable words; lit. words of delight; words well pleasing to God, and such as might also be acceptable to man, such as gave joy to himself in the hours of sorrow, because in a certain sense he was the king himself, who before was a foolish old king, and "would not be admonished" (see above, iv. 13), now gave good heed, and admonishes the World; he co-operates with Divine Wisdom, which enables him to put forth what he was given to put forth; and sets in order many proverbs, or parables. See Prov. i. 1.

Therefore the Chaldee Paraphrase inserts here the following words. The Preacher, "by the spirit of prophecy given him by the Lord, composed books of wisdom." And so Rambach and Heagenenberg, who rightly say that by these words the divinely-inspired writer of the Book claims a hand in his own composition among the living oracles of God, not for any personal merit of his own, but because he is an organ of Divine Wisdom.

11. The words of the wise are as goats! As goats, which stand in ox ploughing (Sept., Apoc., Theodoreus), so the words of the wise excite men to labour in what is good: τῶν κωλεθύτων γας ἔκτιμις ἐν ἀκοντίσματι (Eus. Ecumen. Eumen. 131). The Lord Himself adopted this metaphor when He spoke from Heaven to Saul and said, "Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks" (goats, κωλεθύτων). See on Acts ix. 5. The labourers in Christ's husbandry are compared to ox ploughing (see on 1 Kings vii. 25. Isa. xxxiii. 20. 1 Cor. i. 9. 1 Tim. v. 18); and Christ Himself holds in His hand the goad which excites them to work. Solomon—the type of Christ—in this Book supplies energetic stimulants (goads) to right action, and he does something more than this; he gathers together in one those whom he thus excites.

—As goats fastened by the masters of assemblies, which are given from one shepherd! The proposition by is not in the original, and ought to be omitted. Here is a second metaphor, the former (that of the goat) was derived from agricultural life, the present figure, the nail, is from pastoral life. The masters of assemblies, lit. masters of gatherings, are like nails which, being driven down into the ground, keep the shepherd's tent firm in the soil, and render it invulnerable to rain, and prevent it from being carried away by the wind. See above, on Judg. iv. 21, 22, concerning these nails or pegs of wood, used in pastoral life for that purpose; and cp. Isa. iv. 2, "Lengthen the beam, strengthen the nail, gather forces together!" Solomon keeps up the metaphor of Koheleth, the Gatherer. In this Book, Divine Wisdom enables him to act the part of a master of gatherings (Heb. asaphyoth), i.e. of a shepherd who gathers the flock together (see the use of this word asaph, in Gen. xxix. 3, xxxiv. 30). He, the master of the gatherings, as "a nail in a sure place," gathers Israel together in this Book, as a tent held firmly together by the nails of Divine Wisdom. This metaphor displays the true character of this Book, Ecclesiastes. Solomon, being informed by God speaking to himself (1 Kings xi. 11—13), and by the prophecy of Ahijah the Shilohite to Jeroboam (1 Kings xi. 29—40), and illuminated by the light of inspiration, beholds the future condition of his own kingdom, and his kingdom's onward march abroad like sheep which have no shepherd! (1 Kings xxii. 17). He knew that he, himself, by his sins, was the cause of that scattering. He was moved with compassion for them; his heart was deeply stirred by penitential sorrow. And God, in His mercy, had pity on him. He accepted his repentance, and excided and enabled him, in this divinely-inspired Book, to provide a remedy for the evil caused by his own disobedience. God stimulated and empowered him to be a Koheleth, or gatherer together, of those whom he had scattered abroad. As we have seen, Solomon in this Book gives warnings and precepts to Rehoboam his son and successor, and to Jeroboam the future King of Israel, and also to the people of Judah, and to the people of Israel. Solomon, who had built the Temple, gathers the kings and people of the rival kingdoms of Judah and Israel together, as brethren, under the sheltering wings of Divine Wisdom.

Thus Solomon is a figure of his divine Antitype, Jesus Christ, the Divine Prince of Peace and Shepherd of Israel, gathering all Nations together in the fold of His Church.

—Are given from one shepherd! Almighty God. See Gen. xlvii. 15; xlix. 25, and cp. Ps. xxii. 1, "The Lord is my Shepherd!" the Shepherd of Israel (Ps. lxxx. 1), and so especially the Son of God, the Messiah, is described in both Testaments. See Isa. xi. 13. Zech. vii. 7. John x. 11, 14, 16. Heb. iii. 20. 1 Pet. v. 4. Cp. Solomon's here, who says, "Pater Unus est Deus; magistri collectionum sunt Prophetae et Apostoli." Cp. Sibyll. i. c. 21.

Observe this important declaration. All the "masters of gatherings,"—all the milks by which the tent of God's Church is kept together, viz. the Writers of the Holy Scriptures of Truth (see v. 10), are given from and by One Shepherd. All the
Fear God and obey Him.  

ECCLESIASTES XII. 12—14.  Remember the Judgment to come.

12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 Let us hear the conclusion of the whole matter: "Fear God, and keep his commandments: for this is the whole duty of man.

For "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, "

Writers of Scripture, all the Holy Scriptures of both Testaments, are gifts, bestowed by God in Christ. Compare Ephes. iv. 11, "He gave some (to be) Prophe¬ts;" and 2 Tim. iii. 16, "All Scripture is given by inspiration of God." As S. Jerome observes here, "All Scripture makes one Book," and all comes from Christ, and speaks of Him. God in Christ, the Eternal Word, the Incarnate Word, the loving Guide and Feeder of the Church, has given her the Written Word to nourish her in her great pastures, beside the waters of comfort, the living waters of His service and blessing, in all her wanderings through this world to Eternity.

12. my son] An affectionate farewell address, first, to Re¬hoboam his son and successor, and next to all his readers.

—of making many books there is no end] Do not vex thyself with making, or inventing many books of thy own, but study diligently the Holy Books of Scripture which God has given thee. Solomon probably here refers to his own voluminous writings on physical phenomena and other secular matters, which are enumerated in 1 Kings iv. 33, and which are no longer ex¬tant. He refers to those Books which he wrote by the aid of the Holy Spirit, and which are read in the universal Church. There is a contrast between the many and diverse Books of secular literature, and the one Divine Volume of Holy Scripture (S. Jerome, Hencom). The study of the latter brings eternal joy to the spirit; the making of the former is weariness of the flesh. As S. Augustine says (de Doctr. Christi ad fin.), "Cum in Scripturis inueniat annua, quae utiliter addicit, multum abundantibus ilius inveniet quia summis omnino alibi, sed illarum tantummodo mirabilis futurum est, et mirabilis humiditate discessur.

—study] Rather, enger curiously. Heb. langûy, from an Arabic root, signifying to be ravenous (see Gesen. 431). This is no discouragement of such study as David describes (Ps. i. 2), "In his law will he meditate day and night," and cp. Ps. cxix. 97, "Lord, how I love Thy law! all the day long is my study in it," and such as St. Paul enquires to Timothy, "Meditate upon these things, give thyself wholly to them" (1 Tim. iv. 15); but the prurient and roving curiosity which is always craving something new, however pernicious and poisonous, and devours it with ravenous avidity, and has no appetite for what is old, however wholesome it may be.


The English reader will find an interesting and elegant application of these words in By. Burnet's "Address to Poesi¬ry," at the conclusion of his "History of his own Times," vol. vi. pp. 225—231, Off. 1823.

—Fear God, and keep his commandments] Or, literally and more emphatically, Fear the God; the only true God. See above, on v. 11.

—for this is the whole duty of man] The words "duty of" are not in the original, and would be better omitted. The literal sense is, this is all the man; the whole man (Heb. col ha-adon). Cp. vii. 2. Gen. vii. 21. Exod. ix. 19. Num. xii. 3; xvi. 32—32. As S. Jerome renders the words, "hoc est annus homo," and so Sept. and Symmachus. Man is born for this. All the happiness man depends upon his God, and obedience to His Will and Word. Or, as S. Augustine expresses it (de Civiit. Del. xx. 3), "hoc est annus homo; qui, cunctis muneribus Dei, quot¬niam qui hoc non est, nihil est." This phrase, "this is the whole of man," is the antithesis to "all is vanity" (Heb. hakocel hekol) in v. 8. Cp. i. 2, "All things apart from God are hekel, or vanity;" and "All that is adom" is summed up in obedience to God.

Solomon himself had realized this truth from his own personal experience. As long as he had feared God and kept His commandments, so long he was Solomon, the Prince of Peace; but when he, like Adam, swerved from his duty in this respect, he lost himself. See above, Prelim. Note on 1 Kings xi.

And now that Solomon has returned to a better mind, now that he has recovered his moral integrity, he leaves this precept (as the conclusion of this Book) to his son and successor, and to his people Israel with Judah, and to posterity, and to all children of Adam (who fell by not fearing God, and by not keeping His commandment), as the very sum and substance of their happi¬ness, as the very essence of their being. Fear God, and keep His commandments. This is the whole man.

Fear God (Na-Elohim, the God; the only true God), and keep His commandments; for God (Na-Elohim, the God) shall bring every work into judgment, whether it be good, or whether it be evil. "Woe therefore unto them that call evil good, and good evil" (Isa. 5:20).

As to the allegation of some recent Critics, that Ecclesiastes could not have been written by Solomon, because it expresses so strong a belief in future rewards and punishments after death, see above, on Prov. xxi. 16.

This divine Book thus ends. Solomon closes it in the same manner as the Book of Proverbs (see above, on Prov. xxx. 30, 31), "A woman that feareth the Lord, she shall be praised; let her own works praise her in the gates." These two sentences at the end of Ecclesiastes afford the best guidance for its right interpretation. They are like the rudder by which the whole Book is steered. Sometimes the sacred vessel of this marvellous composition may seem to the eye of a cursory reader to be tossed about by winds of doubt; some¬times to be even plunging and foundering in the deep sea of de¬spondency and despair; but this is an optical illusion. The ship is riding safely on the billows, and it goes down into the bosom of the abyss in order to rise more gloriously to the crest of the wave, and to rise buoyantly and joyfully like a bright and divine thing in the midst of the storm; for the eye of the pilot is fixed on the stars above, and his hand is firmly grasping the helm; and on his heart are inscribed the words, "Fear God, and keep His commandments, for this is the whole man. For God shall bring every work into judgment, whether it be good, or whether it be evil." At that Great Day of reckoning, there will be a great gathering together (2 Thess. ii. 1). He Who is the Wisdom of God—He Who is the Divine Koheleth—He Who came into the world to accomplish that of which there is a foreshadowing in this Book, namely, to gather together the outcasts of Israel and dispersed of Judah (Isa. xi. 12), to gather in those who are scattered abroad (John x. 32)—He Who is the Good Shepherd, Who gave His life for the sheep, and Whose prayer it was, and Whose design it is, that all may be gathered together (Matt. xxiii. 37), and that there should "be one flock and one Shepherd" (John x. 16)—will then gather before Him all Nations (Matt. xxv. 32), and "bring every work to judgment, whether it be good or whether it be evil," and will try them by their obedience to God's Will and Word. To Him, with the Father and the Holy Ghost, be all honour and glory, thanksgiving and praise, now and for evermore. Amen.
INTRODUCTION TO THE SONG OF SOLOMON.

The authorship of the Book.

The opening words of this Song, "The Song of Songs, which is Solomon's," were understood by the framers of ancient Versions, and by the Chaldee Paraphrast, to contain an ascription of the Canticles, or Song of Songs, to Solomon the Son of David, King of Israel, who was the author of many Songs. This is the uniform tradition of the ancient Hebrew and Christian Church.

But this judgment has been impugned in modern times. It has been alleged to be improbable, that Solomon should have been chosen by the Holy Spirit to portray the beauty of that Divine Love which is displayed in the Canticles. Solomon, it is said, contracted a marriage forbidden by the Divine Law, when he allied himself with Pharaoh's daughter; and he afterwards married many strange wives, who turned away his heart from the Lord, and beguiled him to encourage idolatry.

Such a person, it is objected, could not have been chosen by God "to depict the pure delights of holy bridal love." But this assertion appears to rest on erroneous premises.

If, indeed, we were to assign the Canticles to the old age of Solomon, when he had been led astray by his strange wives, then we should be perplexed by this objection. But this is not the case. The Song of Solomon was, we believe, the work of his best and holiest years, the spring-time of his first love. The luxuriant exuberance of style, the picturesque beauty of the imagery, the lovely freshness of the landscapes here presented to the view—are all characteristic of the joyousness and buoyancy of youth. If we may compare inspired writings to uninspired, the Song of Solomon holds a place in the works of Solomon similar to that which is occupied by Comus and Lycidas, in the poetry of Milton.

Solomon's name, assigned to him by God Himself at his birth, was "Jedidiah," the beloved of the Lord. In the last days of his father David, he is presented to us as the favoured son, to whom God and the King had promised the throne of Israel. At his accession he received special intimations of God's love at Gibeon. And after his affinity with Pharaoh's daughter it is said of him in Holy Scripture, "Solomon loved the Lord, walking in the statutes of David his father," and "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore," and after the building of the Temple, which was finished in the eleventh year of his reign, some years after his alliance with Pharaoh's daughter, God appeared to him again with gracious assurances of approval.

With regard to that marriage, its character seems to have been misapprehended by some. As has been already observed in another place, Solomon, in contracting it, might have appealed to honourable precedents, such as that of Joseph uniting himself with Asenath, the daughter of Poti-pherah priest of On; and of Moses taking to wife Zipporah of Midian, and an Ethiopian woman. He might plead also the examples of his own ancestors of the tribe of Judah, Salmon and Boaz; the one espousing Rahab of Jericho, the other alllying himself in marriage with Ruth the Moabitess.

1 1 Kings iv. 32.
2 Even in the valuable work of the Rev. J. F. Thrupp, on the Canticles (1882), which in other respects has rendered very great service to the elucidation of this Book.
3 1 Kings xi. 1-8.
4 As is asserted by many Hebrew Rabbis in Bartolocci, Bibl. Rabbinica, iv. 373, and as is maintained by Gerhard, Spanheim, Bonnferius, and others. See Carpzov, Introd. pp. 175 and 244.
5 2 Sam. xii. 25.
6 See on 1 Chron. xxix. 1.
7 See on 1 Kings iii. 5—15, and also on Ps. cxxvii. 2.
8 1 Kings iii. 3.
9 1 Kings iv. 29.
10 See 1 Kings iii. 1; vi. 1—38. 11 1 Kings ix. 1—4.
12 In the note on 1 Kings iii. 1.
INTRODUCTION TO THE SONG OF SOLOMON.

There was a spiritual significance in those marriages, and in this alliance of Solomon with Pharaoh’s daughter. It typified, as ancient Christian Expositors observed, the union of Christ, the Divine Solomon, with the Universal Church, called from the Egypt of Heathenism to the true Jerusalem, and joined to Him in mystical union as His Bride.

This nuptial alliance of the Gentile Church with Christ had already been celebrated in the prophetic language of the forty-fifth Psalm, entitled a “Song of Loves,” or a “Song of the Beloved Ones,” which is a prelude or overture to Solomon’s Canticles, or (as it is called in the Hebrew) “The Song of Songs.”

“Hearken, O daughter, and consider, incline thine ear;
Forget also thine own people, and thy father’s house;
So shall the King greatly desire thy beauty:
For He is thy Lord; and worship thou Him.”

It is probable that the marriage of Solomon with Pharaoh’s daughter may have given occasion to the composition of the forty-fifth Psalm, and also of the Canticles; just as the Commerce of Solomon, and the extension of the Kingdom of Israel under his peaceful sway, may have served as an historical groundwork for the magnificent prophecy concerning the Universality of the dominion of Christ, the Divine Son of David, as celebrated by Solomon himself in the seventy-second Psalm.

David, and Solomon his son and successor, were each of them types of Christ; but they were types of Christ in different respects. They are presented to us in Holy Scripture in juxtaposition, as forming together a composite type of Him, in His manifold character and attributes. David was a type of Christ as a mighty Warrior, and as a glorious Conqueror, and as preparing materials for the erection of the Church, prefigured by the Temple. But Solomon was a type of Christ as the Prince of Peace, as the Builder up of the Church, and as uniting Himself, after His Ascension and after the giving of the Holy Spirit at Pentecost, with the Gentile Church, gathered from all the world.

This gathering of the world into mystical union with Christ, this consecration of the world into a Church espoused to Him, as the Bride, is the subject of the Canticles. And no one was better fitted than Solomon, in his earliest and holiest years, to be a type of the Divine Bridegroom Who is the principal actor and speaker in this Book; and to be the Poet and Prophet of that divine wedlock.

The spiritualization of natural objects, which is a characteristic feature of this Book, is in harmony with this view.

Solomon was deeply versed in physical science. He was distinguished as a Zoologist, Botanist, and Florist. And it is a pleasing and instructive reflection, to observe that he applied his physical knowledge to embellish spiritual truths. He illustrated Religion by Science, and consecrated Science by Religion. Here is a practical lesson for the present age. The hind and roes of the forest and the glen, the doves of the clefts of the rock, the roses and lilies of the garden and the valley, the flowers of Carmel and Sharon, the camphire and the myrrh, the cedars and cypress of the mountain and the glade—all these, and other objects of the natural world, are dedicated in the Canticles, to the glory of God and the service of His Church.

The objections made to the genuineness of the Canticles on the plea of style, seem hardly to be of any sufficient weight to entitle them to notice.

The Interpretation of the Canticles, or Song of Solomon.

We may proceed now to consider the design of the Book, and to inquire into the true principles of its interpretation.

In modern times, the Song of Songs has been regarded as either a series of amatory idyls; or as a poetical representation of the love of Solomon for a country maiden of Israel, whom he attempted

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1 Hebrew Shir Yedidith; a title connected with Solomon’s own name, Yedidiah, the “beloved of Jehovah.” See above, Prelim. Note to Ps. 45.
2 This name, “the king,” is one of the catchwords which connects this Psalm with the Song of Solomon. It occurs six times in Ps. xiv. vv. 1, 5, 11, 13, 14, 15, and in Canticles i. 4, 12; ii. 5. Cp. iii. 9, 11.
3 As is supposed by Estius (Prefat. in Cantic.), and Lightfoot, Chronology of Old Test. i. p. 76, and Bossuet, in his preface to the Canticles; Guerras, tom. xxi. p. 301, ed. Paris, 1823, Vol. IV. Part III.—121 and Grotius (Prefat. in Cantic.).
4 See the Introduction to the Books of Kings and Chronicles, p. viii., and the Preliminary Note to 1 Chron. xxviii., and to Ps. 72.
5 See 1 Kings iv. 33. 6 ii. 7. 9. 17; iii. 5; viii. 14.
7 i. 14. 8 i. 1, 2.
9 i. 13. 14.
10 They are examined by Delitzsch, pp. 14—26. Hengst. pp. 228—238.
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to beguile and decoy from her affection to a shepherd, her betrothed (the devout reader will pardon the mention of such a supposition), to whom she remains faithful.

The former theory, which once found favour with some celebrated scholars ¹, has given way to the latter opinion, which has been maintained by some of the most distinguished biblical critics in Germany ².

We here recognize one of the numerous phenomena now unhappily too visible in Christendom, which show that even among persons eminent for their knowledge of the letter of Holy Scripture, the true appreciation of its inner meaning has lamentably declined. Our Biblical Exegesis needs to be lifted up and restored to a higher standard, if Holy Scripture is to command the reverence and love of great and noble minds, and if it is to do its proper work in elevating, spiritualizing, and purifying the heart ³.

We may hope that a brighter day is dawning upon us, and that in reading this divine Book, we may rise from the glovelling bondage of the “letter which killeth,” to the glorious liberty of the “Spirit which giveth life,” and may recover that precious inheritance of Biblical Interpretation which has been bequeathed to us by the Ancient Church, both ⁴ Hebrew and Christian, and by the Holy Apostles, and by Christ Himself. The Song of Solomon is an integral part of divinely inspired Scripture. It has a place in the canon of the Old Testament received by the Hebrew Church, and by Christ Himself and His Apostles, as the Word of God, and delivered by Him, as such to the Christian Church. St. Paul declares that “all Scripture” (or rather, every Scripture—every part of the Divine Volume), “is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” and that the Scriptures “are able to make us wise unto Salvation through faith in Christ Jesus ⁵.”

We may be sure, therefore, that the Song of Solomon has religious lessons and spiritual doctrine for us if we will listen to the voice of Christ and of His Apostles, and of the Church.

All these unite in teaching that the Song of Solomon is not to be interpreted literally. All the Ancient Christian Expositors agree in the opinion ⁶ that the Song of Solomon represents the pure love and mystical union and marriage of Christ and His Church. They teach us to see in this divine book of Holy Scripture a prophetic representation of Christ’s Incarnation, of His Preaching,

¹ Such as Herder, Kleuker, Hufnagel, Paulus, Gaab, Döderlein, Jahn, Pareau, Augusti, Eichhorn, Magnys, De Wette.

² Particularly by Jacoby, Ammon, Umbriat, Esebal, Hirzel, Hitzig, and in England by Ginstberg and Davidson, and appears to be favoured by Deane Salley, who says, in his Lectures on the Jewish Church, p. 252, “If the most recent expositions of the Canticles be correct, that Book contains a picture both of the people and the Jewish morality have been encountered, and also of its pure and successful restistance. The maid of Shemen is courted by Solomon, but courted in vain. She remains faithful to her true lover; and in their passionate expressions of affection, and in their mutual alarms for each other’s safety, lie the lasting interest and instruction of the story.” And again, we read, p. 241, “We may find it difficult, except in far-fetched allegorical explanations, to find any directly religious lessons in the Song of Solomon.” The name of God never occurs in it; but see viii. 6. And again, p. 241, “It may be observed that the allegorical sense has not the least support from the New Testament. It is never quoted there.”

On these statements we may refer to the remarks of Theodor (see below, p. 128), and of Carpzov (Intro. p. 262), who says, “The Holy Spirit does not leave the Canticles without a witness in the New Testament.” “Jonannes Baptista Jesum Nazarenum demonstratus Messian primamum” (John iii. 29), “ad Obelerum providum, Eunome tude cognoescere empt, Qui sponsam sibi jure videcant” (Cant. iv. sqq. v. 1); “et Paulus repurgatam ab omnibus maculatamque Christi sanguine Ecclesi- sian docturas” (Eph. v. 27), “diviniori haud allo evicurum se credit elogia quinam ex Cant. iv. 7, de promptu. Salvator ypse in Sabos incursus ad nudam, Matt. xxv. 10, ex Cant. i. 4, haud obseru pesit; nec graviori allo ob- signandus videbatur eplago universos Codex Sacer” (Apoc- lypse. xxii. 20), “quam ex Cant. i. 1 haust. Ses Apost. iii. 29, haud obscur ad Cant. v. 1 aliquid. Ad lumen lumen digitum intendit Scriptura Hos. ii. 19, 20. Matt. ix. 15; xxii. 2; xxv. 1 sqq. 2 Cor. xi. 2. Apoc. xii. 7 sqq. et toties aliis quoties Christus Sponsus insignitur, Ejusque mystica cum Ecclesiä vel unius fidelis desponsatio celebratur.” A somewhat higher view, than that which prevails in Germany, has been taken by Delitzsch (Das Hohelied, Leipzig, 1851), who regards the Song of Solomon as reflecting, in a spiritual mirror, the idea of pure love and holy marriage, which in Christian times became an image of Christ’s union with His Church.

This theory has been refuted by F. A. Löse (in Dr. Heinicke’s Vierteljahresschrift, 1867, p. 411); who, however, supposes the Canticles to be a representation of the affection of King Solomon to the Hebrew Nation.

A description of most of these various theories may be seen in Hitzig’s Einleitung, p. 400—401. (Das S. H. Text, just cited, in Hengstenberg’s Commentary, 239—250, and in Keil’s Einleitung, p. 373, and in Thurny’s Introduction, pp. 32—36.

³ It may be well to substantiate this assertion by an appeal from Germany itself. One who has laboured successfully in this great work of critical regeneration, thus speaks of the labours of the modern school of criticism (in the Interpretation of the Canticles), “The literal interpretation of this Book gained its honours in the age of Rationalism, when the Church was degraded to its lowest level, and when it was bare and void of sound Ecclesiastical judgment, and of holy taste and tact” (Hengstenberg, Das Hohelied, p. 259).

These Rationalistic interpretations were due, in some degree, to the fantastic and fanciful distortions of the Sacred Text of the Canticles, which first appeared in the twelfth century, and which are still in vogue among many Roman Catholic Inter- preters; according to whom the Bride in this Book is the Blessed Virgin Mary. This is one of the many ways in which Mariolatry eats into the Word of God, and consumes it: “as doth a caution” (2 Tim. ii. 17), and leads by a natural process of reaction to the triumph of Rationalism and Infidelity.

⁴ See on 2 Cor. iii. 6.

⁵ See Carpzov, Handbook of the Bible III. i. p. 1254.

⁶ See 2 Tim. iii. 15, 16.

⁷ With one single exception, that of Theodor of Mopsuestia, which renders the sense more striking; he was condemned by the Second Council of Constantinople for making that very assertion which in our age has become popular, viz., that the Song of Solomon is not to be interpreted spiritually, but literally (see Concilia, ed. Labbe, vol. v. p. 453). In the ancient work of Philastrius On Heroes (Harp. 155, ed. Oehler, p. 148), the literal interpretation of the Canticles is censured as heretical.
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of His Passion, when He purchased His Bride with His own blood,—of His glorious Resurrection and Ascension into heaven, and of the sending of the Holy Ghost, and of the propagation of the Gospel, the call of the Gentiles, and the future conversion of the Jews.  

The testimony of the learned Greek Expositor, Theodoret, Bishop of Cyrus, in the earlier part of the fifth century, in his introduction to the Canticles, may be inserted here as one specimen among many, of the statements of the Ancient Church on this subject.  

"Let us pray for God's grace (he says) to open to us the meaning of this Book. Since, however, there are some who calumniate the Song of Solomon and deny it to be a spiritual writing, and weave fables which are unworthy of old wives in their dotage, and say that this Book was written by Solomon concerning himself and Pharaoh's daughter, or Abishag the Shunammite, we must therefore first confute these false and pernicious opinions, and then declare the true scope of the writer.  

"These theorists ought to consider that the holy Fathers are more excellent than themselves in wisdom and in spirit, and that they reckoned this Book as a part of holy Scripture, and as inspired by the Holy Ghost; which they would not have done if they had regarded it as a book of carnal passion and sensual voluptuousness."  

Theodoret then refers to the Commentaries of Eusebius, Origen, S. Cyprian, S. Basil, S. Gregory Nazianzen, and S. Gregory of Nyssa, and Diodorus of Tarsus, and S. John Chrysostom; and he adds, "these Expositors and all others after them agreed in regarding the Canticles as a spiritual book, to be interpreted spiritually."

He then proceeds to say, "Let us expound the Song of Solomon according to these principles, and let us recognize in it the One Bridegroom conversing with the One Bride. Let us learn from the Holy Apostles, Who the Bridegroom is. St. Paul thus speaks, 'I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.' And the Holy Baptist says, pointing to Christ, 'He that hath the Bride, is the Bridegroom.' And what more need we say? Christ calls Himself the Bridegroom—Can the children of the bridechamber mourn as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken from them, then shall they fast?"

To this testimony of Theodoret may be added, by way of specimen, two others, one from the East, the other from the West. "In this Song of Songs" (says Origen) "there are four persons or parties (or 'dramatis personae'). There is the Bridegroom and the Bride; there are the young men, the friends of the Bridegroom; and there are the young women, who are attendants on the Bride. Some portions of this Song are uttered by the Bride; other parts by the Bridegroom; other parts by the friends of the Bride and the Bridegroom. For an interpretation of these things we must not look beyond the limits of the Gospel. The Bridegroom is Christ; the Church, the Bride. Unless this Song is understood spiritually, it is a mere fabulous rhapsody."

S. Augustine thus speaks: "The Song of Solomon is an Epitaphial of the Bridegroom and the Bride. Here we behold that spiritual wedlock, in which the Christian soul must live with holiness and purity; for Christ concedes to His Church to be in spirit what His Mother was in body—both a Mother and a Virgin." And again Augustine says, "The Song of Songs is the spiritual ecstasy of holy minds, in the nuptials of that King and of that Queen and City, which are Christ and the Church. And this rapture is shrouded by an allegorical veil, in order that the
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Bridegroom may be longed for more ardently, and may be received more joyfully, of Whom it is said in that Song—"Righteousness loveth Thee" 1; and that the Bride may be unveiled, who is thus addressed: "How fair and pleasant art thou, O love, for delights." And S. Jerome says 2, "Solomon the Peaceable and Beloved of the Lord, corrects human manners in the Proverbs, expounds Nature in Ecclesiastes, and unites Christ and the Church in the Canticles, and sings an Epithalamium of those holy nuptials 3."

We have reason to be thankful that this ancient Catholic Exposition of the Canticles has been adopted in the headings of the Chapters in our own Authorized Version, and that it was received by most of our most celebrated Expositors in the seventeenth century 4.

It has indeed been alleged by some, that the figurative representation of the Church as the Bride of the Messiah was unknown to the age of Solomon, and could not have been made by him the subject of a poem like the Canticles.

This objection is grounded on the low and unworthy notion, that the writers, whose instrumentality was employed by the Holy Ghost in Holy Scripture, are themselves the Authors of Scripture. The Holy Ghost is the Author of both Testaments. Even, therefore, if the above statement were true, the allegation just recited would be of little weight. The question is not, what the writers themselves knew or thought, but what was in the mind of Him who wrote by them. Revelation is the unveiling of new truths by Him Who alone is able to reveal them.

But the statement is not correct. The whole economy of the Mosaic Dispensation was a preparation for the display of the union of Christ and the Church. The Hebrew Church was joined to the Lord God of Israel in the nearest and dearest relationship at Sinai 5. He declared Himself to be "a jealous God?" He described all idolatrous defections and aberrations from Himself as acts of conjugal infidelity. And this relation of God to the Hebrew Nation led to the recognition of the gracious truth displayed in the forty-fifth Psalm, which reveals in clear light and vivid colours the glorious marriage-festival of Christ and His Church, and in which the Psalmist, being filled with the Holy Ghost, thus addresses the Divine Bridegroom:

"Upon thy right hand did stand the Queen in gold of Ophir."

Thus the Psalmist prepared the way for the Canticles, as the Canticles prepare the way for Isaiah (who comes next in the Canon), and to the Gospels, Epistles, and Apocalypse 6.

"Let us be glad and rejoice, and give honour to Him:
For the Marriage of the Lamb is come,
And His Wife hath made herself ready."

Yet further. We must accept this spiritual interpretation of the Canticles if we would not degrade it into an amatory ballad and voluptuous ditty, and distort it into a strange and chimerical portraiture of unnatural and portentous monstrosities, unworthy of the Divine Author of Holy Writ. If the imagery in the Canticles, which is derived from the human form, is not interpreted spiritually, it will give countenance to carnal sensuality. Hence it is that there is scarcely any Book in Scripture which affords a better moral test of the soul's temper and disposition, than the Canticles. It will be poison to the unchaste. But "unto the pure all things are pure 7." It will minister holy delight and spiritual nourishment to them.

Again, if the objects, to which the Bride is compared in the Canticles, are understood in their literal sense, such a picture will be produced, as would deserve to be censured and condemned in the strong language of the Roman critic denouncing a tasteless and ill-assorted rhapsody of incongruous enormities 8; "Humano capiti cervicum pictor equinam, &c. Spectatum admissi risum teneatis, amici?"

1 i. 4. 2 vii. 6. 3 Ad Paulinum. 4 These statements, with regard to the spiritual meaning of the Song of Solomon, might be confirmed by quotations from S. Athanasius, S. Cyril of Alexandria, Epiphanius, S. Ambrose, Philo of Carpesian (early in the fifth century, whose expositions may be seen in Bibl. Patr. Maxim. v. 661, and Bibl. Patr. Galland, ix. 713), Cassiodorus, Justinus Origenitus (Bishop of Uergillum in Catalonia, in the sixth century, Bibl. Patr. Max. xxvi. 1), Aporius (in the seventh century, see Bibl. Patr. Max. xiv. 18), Bede, S. Bernard, and others, in addition to those Expositors mentioned by Theodoret. Many extracts from some of these writers have been collected by Calloetis, Bibl. Illustrata i. p. 1253—1254. The testimony of all Christian Antiquity may be summed up in the words of Aquinas (Exposit. in Canticum Canticorum, Opera i. p. 448, ed. Venet. 1774): "Solomon inspiratus divino Spiritu composuit luce libellum de nuptiis Christi et Ecclesiae, et quodammodo Epithalamium feuit Christi et Ecclesiae." See also ibid. p. 806. 5 Such as Ainsworth, Bp. Halt, Bp. Patrick; and Matthew Henry, in the beginning of the eighteenth century. The most learned Continental Expositors, both Reformed and Roman Catholic, of the same age, agreed in this interpretation. See Cappon, Introd. p. 221. 6 See above, on Exod. xix. 8. 7 See above, on Exod. xx. 5. 8 See above, Exod. xxiv. 14—16. Judg. ii. 17. 9 Psalm xiv. 8. Solomon himself, in the Proverbs, makes the spiritual relation of Jehovah to His People to be the groundwork of his contrast between Wisdom and the Strange Woman; see above, Pref. Note to Prov. viii. 10 See Rev. xiv. 7; xxi. 2. 9. 11 Titus i. 15. 12 Herat. A. P. 1. 1—7.
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For example, upon the principles of the literal interpretation, how can it be explained, that, in the Canticles, the Bridegroom is called by such various names? How are we to account for the fact, that the same person, who is called the Beloved, is also designated as a King, as King Solomon, as a Shepherd, as feeding among lilies, as an Owner of a Garden, and of a Vineyard, which He has let out to keepers, and of which He will require the fruit?

How, again, are we to interpret the description of His features? Expounded literally, some of the details in the portrait are absurd and ridiculous, others are even repulsive and revolting.

But when interpreted spiritually, all these things become perfectly appropriate. They are all reconciled and harmonized in Christ. He is the Bridegroom, the Beloved of the Church, and also a King, the King of all true Israelites. He is the Divine Solomon, the Prince of Peace, the Builder of the Temple of His Church. He is also a Shepherd, "The good Shepherd," and He feeds among the lilies, because He loves to dwell among pure and holy souls; He has also a Vineyard and a Garden, upon which His Divine Eye ever rests, and on which He rains down the gracious dews and showers of His Spirit, and which He has committed to husbandmen to keep and to dress, and of which He will demand the fruits at their hands, at the great day of reckoning.

With reference also to the features in the portrait of the Bridegroom, these, when interpreted spiritually, will be found to be full of doctrine and instruction concerning the Person of Christ, His two Natures, His Offices; and, consequently, they display also the privileges and duties of His Church, and of every member of it.

Similarly, with reference to the Bride. She is a Spouse, and yet a Sister, and why? because her marriage with Christ is not literal, but mystical, and because by His Incarnation He has become the Brother of us all. She is "black and yet comely," black by nature, but comely by grace. She is a prince's daughter, and yet she is a shepherdess and a vinedresser, because she is a child of God by adoption and grace, and because Christ has committed to her the care of His Flock and of His Vineyard; and she is one because of her union with Him; and she is meek and gentle as a dove, and yet she is like a company of horses in Pharaoh's chariots; and she is fair as the Moon and clear as the Sun, because she derives her light from Christ "the Sun of Righteousness," and is clothed with His light; and she is terrible as an army with banners, and yet is wounded by the watchmen of the city, because she is "the blessed company of all faithful people," and because she has a battle to fight against the World, the Flesh and the Devil, under the banner of the Cross, and because she is persecuted and maltreated in this world, even by some who ought to watch and defend her, and yet she is assured of victory by the might of Him Who has shed His blood for her, and Who is no other than King of kings and Lord of lords.

This assertion may be extended to the features of the Bride, as delineated in this Book. Interpreted literally, they would produce an assemblage of objects which would excite ridicule or antipathy by their strange absurdity and disproportion of deformity. But when expounded spiritually, they are all found to have a moral value and religious significance, and to convey practical instruction to the Church and to every member of it, with regard to their own privileges in Christ, and their duties to Him, especially in the promotion of His glory by the extension of His kingdom, both among the Heathen and the Jews.

This statement may also be confirmed by reference to the proper names which occur in this Book, viz.—Solomon, Shelomith, Bether, Lebanon, Amana, Shenir, Hermom, Amminadab, Heshbon, Bath-rubymb, Bath-hamon.

These names are like riddles and enigmas when taken literally; but when understood spiritually, they receive an easy solution, and are recognized as fraught with divine meaning and instruction.

In all these respects, the Song of Solomon bears a striking resemblance to its Christian counterpart, the Book of Revelation. If taken literally, the imagery of the Apocalypse would be grotesque
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and even hideous, and many of its proper names 1 would be inexplicable. But when viewed as symbolical and figurative, their propriety and significance are manifest. Every feature in the portraits of the Apocalypse is expressive of some spiritual truth; almost every word appears to have been weighed in a balance. The same may be said of the Song of Solomon.

Practical Character of the Canticles, or Song of Solomon.

We are thus led to observe, that although at first sight the Song of Solomon may be regarded by some as like a Persian tale (to which it has been compared), written in the hyperbolical diction and with the figurative luxuriance of Oriental poetry, yet when carefully examined, it will be found, like the Apocalypse, to be one of the most practical portions of Holy Scripture, whether we regard doctrine or duty.

This is partly due to the fact, that every soul in the Church is, as it were, in a certain sense, a Church in itself. St. Paul speaks of the soul of the believer as a bride of Christ 2. In baptism it is espoused to Him. Its intercourse with Him in prayer, in the hearing and reading of His Word, and especially at the spiritual banquet of His Love 3,—all these are like sweet communings of the devout Soul, united to Christ in the mystical bands of pure conjugal love, and yearning with intense longings for that blessed time when she will be "for ever with the Lord." 4

We would not, indeed, bring down the Canticles from the lofty elevation of its comprehensive Catholicity, and represent it only or mainly as a picture of the love of the individual soul for Christ 5; but while we maintain, with the great body of Ancient Expositors, that this Book represents the mutual love of Christ and His Church Universal, we would also affirm, that each individual Soul of every member of the Church may see herself reflected here as in a mirror 6, and may learn what her own privileges and duties are.

Viewed in this light, the Song of Solomon is seen to be a divine Manual of Faith and Practice. The soul of the faithful may here learn that there is no such thing as spiritual religion without holy obedience. The Bride of Christ must wear on her neck 7 and on her arms the necklace and bracelets of God's Commandments, and must rejoice in them as her fairest ornaments 8, if she is to enjoy His love. She "makes her hardest task her best delight." She knows that she cannot charm His heart with the bright glances of her eyes unless she wears those golden chains on her neck and arms 9.

Therefore, in this Divine Book, which is the highest flight of poetical rapture and spiritual ecstasy in the whole range of Holy Scripture, we have a divine declaration that Religion is a practical system of virtuous actions and habits; and we have also a divine caution against the popular delusion of dissolving it into an airy and misty haze of spiritual feelings and emotions.

And further, the Bride is represented as meek and gentle as a dove 9, but yet she bears her neck erect, as a tower adorned with shields of mighty men 10, and she is terrible as an Army with banners 11. The Christian must be loving and peaceable, but he must also "contend earnestly for the faith once for all delivered to the saints" 12.

The Bride dresses her garden, which under the genial breath of the Holy Spirit brings forth sweet flowers, fruits, and spices 13, but she has also a defensive and aggressive work to perform against the wiles and incursions of those who spoil her spiritual vineyard 14. The Christian must not only maintain the true faith, but he must take up arms against false doctrine.

The Bride is described as not only cultivating her Garden and her Vineyard, but as going forth on Missionary enterprises into the fields and villages 15, and as very solicitous for the salvation of her mother, the Jewish Nation 16.

1 Such words as Jezebel, in Rev. ii. 20, Armageddon, Rev. xvi. 16. See below, the notes on these words.
2 2 Cor. xi. 2.
3 See on Canticles i. 12.
4 As is done in the Exposition of St. Gregory of Nyssa, tom. i. pp. 468—711, ed. Paris, 1615, which is full of interesting and valuable instruction in this respect.
5 This is well shown in the Expositions of two very different schools; those of Cornelius A Lapide, and of Matthew Henry, the former observer (Prolog. in Canticurn Canticorum), "Quia singulii fidales et maximus jussi sunt membra Christi et Ecclesiae, hinc de singula accepta Cantuana petret. Bellarminus consentit hoc esse epistolam Christi et animae sanctae." M. Henry says, "This Book appears to be a very bright and powerful ray of heavenly light, admirably fitted to excite pious and devout ascriptions in holy souls, to draw out their desires toward God, to increase their delight in Him, and improve their acquaintance and communion with Him." These had been anticipated by S. Bernard, who says (Sermon. xii. in Canticurn). "Although none of ourselves may presume to call his own soul the Spouse of Christ, yet, since we appertain to the Church, which rejoices in this name, therefore we also are partakers of the glory of this title: "Quod simus similibus omnem plenitatem integritatis possimus, hoc singulr sine contradietio participemus." 6 The neck—wearing a golden chain—is a symbol of submissive and cheerful obedience; the arms are the organs of energetic virtuous action.
7 See below, on i. 10.
8 See on iv. 9.
9 i. 15; vi. 9.
10 vi. 4. 10.
11 iv. 12—16.
12 Jude 3.
13 viii. 11.
14 See on ii. 15.
15 See on viii. 2—8.
16
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The Christian is thus cautioned against selfishness in religion; he reads here a practical lesson, stimulating him to labour for the evangelization of the Heathen, and for bringing the ancient People of God into the Church of Christ.

We may notice here the practical lessons which are taught by the usage of the Hebrew Church in the reading of the Canticles, and by the place which it holds in our own copies of Holy Scripture. The Song of Solomon was appointed by the Hebrew Church to be read publicly at the Feast of the Passover1. And there was great propriety in that appointment. When the Hebrew Nation went forth out of Egypt, she was affianced to Jehovah, and she was espoused to Him at Sinai. And in the Christian Passover the Bride was affianced to Christ. Christ’s Passion was the day of His espousals. What could be more appropriate prophetically, than that the Song of Solomon, which is the Epithalamium of Christ and His Church, should be read at the season of His Marriage? It is much to be desired that portions of this Book were read by the Christian Church at that season, and also at Christmas2.

In our own Bibles, the Canticles, though first of all Solomon’s writings in the date of its composition, is placed after his Proverbs and Ecclesiastes.

There is a practical moral in this arrangement. Solomon when young was holier and wiser than when he was old. The spiritual delights of the soul in union with God were felt by him most intensely in the spring-tide of his life. And this may still be the case with some in the Church of God. But the ordinary life of the soul is a life of religious progress. To grow in grace, and in the knowledge and love of God, is to be its constant endeavour.

It is well for us to be reminded, that for the attainment of that spiritual elevation and devout communing with God, which is displayed to us in the Canticles, two things are requisite—namely, to love and obey God, which is the practical lesson inculcated in the Proverbs, and to be deeply conscious of the utter vanity of all earthly things apart from God, which is the moral taught by Ecclesiastes3. We must ascend by the steep and rugged path of Proverbs and of Ecclesiastes to the spiritual altitude of the Song of Songs.

We seem greatly to need this caution in the present age. We are often invited, in public worship, to join in the singing of Hymns which revel in spiritual raptures, and in ecstatic personal assurances of God’s favour and love; and which teem with confident anticipations of the pure delights of Paradise, and of the felicities of the heavenly Jerusalem. These Hymns are put into the mouths of large and mixed congregations, and are sung with a loud voice and jubilant exultation. And yet it is greatly to be feared, that the hearts and lives of many who sing them are wholly at variance with the words uttered by their lips. Can such a Service as that be acceptable to Him Who reads the heart, and Who declares that He will “be sanctified in them that come nigh Him,” and before Whose pure light and ineffable glory even the Seraphim veil their faces?

The wise observations of one of our holiest divines may be commended here to the serious consideration of the present age4. He thus speaks: “I will not say that all violations and extravagances of a religious fancy are illusions, but I say that they are all unnatural, not hallowed by the warrant of a revelation, nothing reasonable, nothing secure; I am not sure that they even consist with humility, but it is confessed that they are often produced by self-love, arrogance, and the great opinion others have of us; and I would only advise that we follow the intimation of our blessed Saviour, that we sit down in the lowest place till the Master of the Feast come, and bid us go up higher.

“If we entertain the inward man in the purgative and illuminative way of meditation, that is, in actions of repentance, virtue, and precise duty, this is the surest way of uniting us to God, whilst it is done by faith and obedience, and that also is love; and in these, peace and safety dwell; and

1 Among the Hebrews, the private reading of the Canticles was interdicted to all who had not reached the age of thirty years. The same was the case with the earlier portions of Genesis, and the last and most secret parts of Ezekiel. See S. Jerome, proleg. in Ecclesiæ Prophetam, p. 698. Cp. Origens, Proleg. in Cantica, p. 68, and Bartolocci, Biblí. Rabbin. iv. 373. It is well said by Del Rio (loc. cit. cap. iv. p. 39), that the real question to be considered is, “Non quibus amiss, sed quibus amnis, Cantica leguntur.”
2 See below, note on iii. 9—11.
3 Cp. Mr. Thropp’s excellent remarks, Introduction, pp. 82—87. It is probable that the ignorance which commonly prevails with regard to the true meaning of two of the most practical Books of Holy Scripture, the Canticles and the Apocalypse (we need not hesitate to characterize them as such, for reasons given in the notes to each) may be traced to the total exclusion of one of them, and the almost total exclusion of the other, from the Calendar of the Church. It has been shown elsewhere, that the Apocalypse was appointed to be read in the ancient Church between Easter and Pentecost. And there is scarcely any Book on which the ancient Fathers loved to dwell with more delight, in their Homilies and Sermons, than the Canticles.
5 See above, Introduction to Ecclesiastes.
6 Lev. x. 3.
7 Isa. vi. 2.
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after we have done our own work, it is not discretion in a servant to hasten to his meal, and snatch at the refreshments of visions, unions, and abstractions; but first we must gird ourselves, and wait upon the Master, and not sit down ourselves, till we all be called to the great supper of the Lamb.

"It was therefore an excellent desire of St. Bernard, who was as likely as any to have such altitudes of speculation, if God had really dispensed them to persons holy, plaintastic, and religious, 'I pray God, grant to me peace of spirit, joy in the Holy Ghost, to compassionate others in the midst of my mirth, to be charitable in simplicity, to rejoice with them that rejoice, and to mourn with them that mourn, and with these I shall be content: other exaltations of devotion I leave to Apostles and Apostolic men; the high hills are for the harts and the climbing goats, the stony rocks and the recesses of the earth for the conies.' It is more healthful and nutritive to dig the earth and to eat of her fruits, than to stare upon the greatest glories of the heavens, and to live upon the beams of the sun; so unsatisfying a thing is rapture and transportation to the soul; it often distracts the faculties, but seldom does advantage piety, and is full of danger in the greatest of its lustre.

"If ever a man be more in love with God by such instruments, or more endeared to virtue, or made more severe and watchful in his repentance, it is an excellent grace and gift of God; but then this is nothing but the joys and comfort of ordinary meditation; those extraordinary, as they have no sense in them, so are not pretended to be instruments of virtue; but are like Jonathan's arrows, shot beyond it, to signify the danger the man is in towards whom such arrows are shot. But if the person be made unquiet, unconstant, proud, pusillanious, of high opinion, pertinacious and confident in uncertain judgments, or desperate, it is certain they are temptations and illusions; so that as all our duty consists in the ways of repentance and acquist of virtue; so there rests all our safety, and by consequence all our solid joys; and this is the effect of ordinary, pious, and regular meditations.

"If I mistake not, there is a temptation like this under another name amongst persons whose religion hath less discourse and more fancy, and that is a familiarity with God.

"The highest flames are the most tremulous; and so are the most holy and eminent religious persons more full of awfulness, and fear, and modesty, and humility; so that in true divinity and right speaking, there is no such thing as the unitive way of religion, save only in the effects of duty, obedience, and the expresses of the precise virtue of religion. Meditations in order to a good life, let them be exalted, as the capacity of the person and the subject will endure, up to the height of contemplation; but if contemplation comes to be a distinct thing, and something besides or beyond a distinct degree of virtuous meditation, it is lost to all sense, and religion, and prudence. Let no man be hasty to eat of the fruits of Paradise before his time."

Lastly, with regard to the plan of the Song of Solomon and its arrangement, let me be allowed to refer to the headings prefixed to the several portions of it in the following pages. If those headings are borne out by the portions of the Book itself to which they are prefixed, and commend themselves to the judgment of the candid and learned reader, he will recognize in them a compendious outline of the subject as a whole. I earnestly pray God that what is there offered to his consideration may not be without some good effect, in persuading him, that in reading this Divine Book he has a spiritual portraiture presented to his view, in which he may discern the mutual love of Christ and His Church, and His bitter sufferings for her, and tender mercy towards her, and her consequent graces and duties to Him and to all men; and in which he may also behold a living picture of his own privileges and responsibilities, as one who has been redeemed by the Blood of Christ, and has been engrafted into His mystical Body on earth, in order that by a right use of the benefits therein conveyed, and applied personally to himself, through repentance, faith, and love, he may be admitted to the everlasting inheritance of the Church glorified in heaven.

I. THE "song of songs, which is Solomon's."

Let him kiss me with the kisses of his mouth: does not doubt that they to whom she speaks know Who He is, inasmuch as she has often talked of Him to them (S. Bernard). Here we have (say S. Athanasius and S. Ambrose) the devotional yearnings of the Church of God, longing for the promised Coming and Incarnation of the Divine Bridegroom, the Eternal Word of God, Who vouchsafed, as it were, to kiss our Nature when He joined it to the Divine; as the heavenly Father, on sending Him into the world, kissed the returning Prodigal (Luke iv. 20). At His Incarnation, "Mercy and Truth met together; Righteousness and Peace kissed each other" (Ps. lxxx. 10).

The Bridegroom, for Whose presence the Bride yearns, is the True Solomon, born of the seed of David according to the flesh, Whose Name is Peace, Who is the True King of Israel, the Builder of the Temple of God, Who is infinite Wisdom, yea, Who is essential Wisdom and Truth (S. Gregory of Nyssa). The Word that became Incarnate was the Mouth that kissed, and the Flesh which was taken by Him was the Mouth that was kissed by Him; and the holy kiss which sealed this union was the one Person of Christ in His two Natures; it was the "One Mediator between God and Men, the Man Christ Jesus." —"O blessed kiss, in which not mouth is joined to mouth, but God unites Himself to Man!" Every devout and holy soul, in the days of old, yearned for this kiss (S. Bernard); and when the aged Simeon had received it, by taking Christ in his arms, then he said, "Lord, now lettest Thou Thy servant depart in peace: for mine eyes have seen Thy salvation" (Luke ii. 29, 30). This kiss of the Bridegroom was prefigured by the action of the Prophet Elisha putting his own mouth on the mouth of the dead child of the Shunammite, and raising it to life (see on 2 Kings iv. 34). He had sent his servant with the staff, which had been hid on the face of the child (2 Kings iv. 20), but it did not receive; but when the Prophet came and kissed the child, then it lived. Moses, the servant, had come to Human Nature, with the staff of the Law, but that could not give Life; it only showed our Death; but when Christ, the Great Elisha (or Salvation of God) came and kissed us with the kiss of His mouth, by His Incarnation, then we rose again to life, and became heirs of Immortality.

Therefore the Psalmist, foreknowing the Incarnation, and the Passion, Resurrection, and Ascension of the Divine Bridegroom of the Church, claims universal homage for Him; "Kiss the Son, lest He be angry. Blessed are all they that put their trust in Him" (Ps. ii. 12).

These words of the Bride are expressive of the aspirations of the Church of God, not only for the Incarnation, by which our Human Nature universally was united to the Divine, but for the still higher blessings vouchsafed to that Nature, gathered together and summed up in one in the Church, which is "the Body of Christ." Who came into the world to espouse her to Himself in holy welloek (Eph. v. 29—32), and to reconcile her to God, and to be to her a Divine Solomon (or Peaceable), and to give her a holy kiss, the kiss of Peace. "He is our Peace, Who hath made both one" (joining Jew and Gentile in Himself) "maketh of twain one new Man, and so making peace; and that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh" (Eph. ii. 14—17). Let Him kiss me with the kisses of His mouth. The Church of God says here, It is not enough for me that the Divine Bridegroom
The Church earnestly longs

SOLOMON'S SONG 1. 3, 4.

for Christ's Coming.

"For thy love is better than wine, porque the savour of thy good ointments Thy name is as ointment poured forth, Therefore do the virgins love thee. See above, on 3 John 7, and His Name, Hebrew shem, is a precious ointment, Hebrew shemen. On this parado-

dox, see the sacred chiasm compounded by God's command for the union of holy things (Exod. xxx. 23-38). This Name is ointment poured forth, because from the one Name of Christ, millions of millions in all hands are called Christians (see Acts xvi. 26); and because by the one Name of Jesus, the World is saved (Matt. i. 21). And it is ointment poured forth in sweet perfume, not only on account of the fragrance of that union of the oil of gladness which He Himself is anointed (Ps. xlv. 7. Heb. i. 9), but because by the pouring out of the union of that divine Grace on His members, He enables them to do good works which send forth a fragrant perfume, "an odour of a sweet smell" (Phil. iv. 18); it is like the pouring out of the precious ointment of the broken offering box of Mary of Bethany, which filled the house with the odour of the ointment (John xii. 6. Mark xiv. 3). So, by the preaching of Christ's Gospel, the odour of His Blessed Name fills the whole world. "In omni mundo præclarus Domini, omnium annonat con amore Nomen Eius" (Origen). As the holy Apostle says, By reason of the preaching of the Name of Jesus throughout the world, "we are become a sweet savour" (or rather, sweet odour) "of Christ in every place" (2 Cor. ii. 14. B. Jerome, in Esai. xix. p. 180). O blessed Name! it is oil upon the head, and running down into the skirts of his garments. Alluded to in Jer. xii. 15, the Lamb whithersoever He goeth (Rev. xiv. 1-5).

It is well known, that the Holy Ghost, by the power of the spirit of the Epiphala
tiam of Christ and the Church, the Church is described as followed by "Virgins which bear her company into the king's palace." Compare what follows here, "the king hath brought me into his chambers." "Draw me! The Church is conscious that she cannot come to Christ of her own power and will, and that she needs His grace to draw her; for He Himself has said, "No man can come to Me, except the Father which hath sent Me draw him" (John vi. 44; and He has also said, "If I be lifted up from the earth" (by death on the Cross) "I will draw all men unto Me" (John xii. 32).

The Church does not venture to enter the chamber or the banqueting-house, by her own will and act; the devout soul says ever to Christ, "Draw me." (S. Bernard). We will run after Thee!" The Church says, "Draw me, and we will run." Here is a sign of the unity of the Church. The Church promises that if Christ draw her, all her members will perfectly comply with the call, and will run after Him in the way of His commandments (cp. Ps. xxxii. 12. Phil. ii. 13). We, will run after Thee, drawn by the fragrance of Thy ointments, not in the confidence of our merits; not by the power of our own strength, but through the multitude of Thy mercies. Then indeed runnest in Thine own power, "as a giant rejection to run his course" (Ps. xix. 5); but we cannot run, unless Thou draw us; if the gracious ointments of Thy Spirit do not breathe on us, we cannot run. But draw me, and we will run (S. Bernard)," "The king hath brought me into his chambers!" The king.

Solomon here takes up the language of the Psalmist singing the Epiphala
tiam of Christ and the Church. See Ps. xiv. 11, "So shall the king have pleasure in thy beauty; for he is thy Lord and thy God." The king's daughter is all glorious within." She shall be brought unto the king in rainment of needlework." They shall enter into the king's palace.

b For thy love is better than wine.

5 Because of the savour of thy good ointments Thy name is as ointment poured forth, Therefore do the virgins love thee. See above, on 3 John 7, and His Name, Hebrew shem, is a precious ointment, Hebrew shemen. On this parado-

dox, see the sacred chiasm compounded by God's command for the union of holy things (Exod. xxx. 23-38). This Name is ointment poured forth, because from the one Name of Christ, millions of millions in all hands are called Christians (see Acts xvi. 26); and because by the one Name of Jesus, the World is saved (Matt. i. 21). And it is ointment poured forth in sweet perfume, not only on account of the fragrance of that union of the oil of gladness which He Himself is anointed (Ps. xlv. 7. Heb. i. 9), but because by the pouring out of the union of that divine Grace on His members, He enables them to do good works which send forth a fragrant perfume, "an odour of a sweet smell" (Phil. iv. 18); it is like the pouring out of the precious ointment of the broken offering box of Mary of Bethany, which filled the house with the odour of the ointment (John xii. 6. Mark xiv. 3). So, by the preaching of Christ's Gospel, the odour of His Blessed Name fills the whole world. "In omni mundo præclarus Domini, omnium annonat con amore Nomen Eius" (Origen). As the holy Apostle says, By reason of the preaching of the Name of Jesus throughout the world, "we are become a sweet savour" (or rather, sweet odour) "of Christ in every place" (2 Cor. ii. 14. B. Jerome, in Esai. xix. p. 180). O blessed Name! it is oil upon the head, and running down into the skirts of his garments. Alluded to in Jer. xii. 15, the Lamb whithersoever He goeth (Rev. xiv. 1-5).

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The Church, black but comely.  

SOLOMON’S SONG I. 5, 6.  

The Mother of the Church.

|| The upright love thee.  

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.  

6 Look not upon me, because I am black, because the sun hath looked upon me: My mother's children were angry with me; They made me the keeper of the vineyards;
Christian Church to be their own substitute. The Vineyard was “taken from them and given to a nation bringing forth the fruits thereof” (Matt. xxi. 43). This interpretation is further confirmed by what follows.

—mine own vineyard have I not kept] God took the Vineyard from the Jews for their sins, and gave the care of many Vineyards to the Gentile Church, the Spouse of Christ, and commanded her to keep it. Observe the Hebrew word here; it is שָׂדָּה, to conserve (distinct from שָׂבָא, to guard), and it signifies to keep a thing in its original condition; and here it means, “mine own,” once and for all, to the delivered to the saints (Jude 3), to keep it whole and undefiled.

The Church of Christ confesses that though the punishment of the Jews for not keeping the Vineyard ought to have been upon her; yet, she has had care of it, and taken it away by the conviction that there can be no due performance of her pastoral work without the presence and guidance of Christ, who turns to Christ whom her soul loveth, and implores Him to tell her where He, “the Good Shepherd,” feeds His flock, and to guide her to the fresh waters, and green pastures, and cool shades, where He makes His flock to lie down in the noontide heat of trial and persecution. Cp. Ps. xxiii. 1, 2; and on the other metaphor, that of heat, see Isa. xlix. 10; xxv. 4; xxxii. 2.

The ancient universality of the interpretation which represents the Song of Solomon as a figurative and prophetic manifestation of the mutual love of Christ and His Church, is brought out in a striking manner by the use made of this text, even by commentators, the Donistars of Africa; see S. Augustin, Sermon 138, vol. v, p. 975, where is an exposition of these words.

—whom Heb. she, for acher; a poetical characteristic of the Canities; but found also in other parts of Scripture (e.g. Gen. vi. 3. Song of Deborah, Judg. v. 7). Cp. Judg. vi. 17; v. 12; 6. John 20:16, that is, in the presence of the Church. It is frequent in Ecclesiastes and Lamentations. It seems to be a Phocianic idiom (Genesis, Hengst).

—why should I be as one that turneth aside] The Church, lamenting her own former aberrations, turns to Christ and prays Him to guide her steps by His own presence and pastoral example. For why should I be as one that turneth aside by the flocks of thy companions (other shepherds)? or rather, in order that I may not be as one that turneth aside. So Suris, p. 10, who renders the word as in the text, turning aside or wandering; and so the Chaldee Targum, Vulg. Syrian, Arabic.

Others render the words, that I may not be as one that is covered (see Margin and Sept.) with shame. Hengstenberg, quotes Mitrib iii. 7. Isa. xxvi. 2. Cp. Ezek. xxxiv. 17, and he refers to the garb of the leper, as described in

Lev. xiii. 45. Cp. Ezek. xiv. 17, on the appearance of a mourner (as Jarchi interprets the word here), where the same word atah is used, on which see Genes. 620. Some render the words, as a veiled one, a harlot. Cp. Gen. xxxviii. 14, 15. But the rendering in the text is preferable to these interpretations.

—If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock, And feed thy kids beside the shepherds’ tents.

If thou know not, O my love, To a company of horses in Pharaoh’s chariots.

The Bridgroom’s Words to the Bride; her Graces are received from Him (especially from His Death) in Faith and Holy Obedience.

9. I have compared thee, O my love, to a company of horses in Pharaoh’s chariots! I have likened thee, my friend, to my familiar companion. See v. 15; ii. 10; 13; iv. 1; 7; v. 2; vi. 4. The word in the original is derived from Heb. raah, to feed, and may refer, as here, to the familiar intercourse of those who feed together, or who delight (literally, feed) in each other’s society (Genes. 725).

Thus supposesthyself to be lonely and weak; but if thou followest Me, thou art strong as a vast multitude, even as the troop of the horses of Pharaoh (the proud enemy of Israel), and dost walk in them. She is “built upon the foundation of the Apostles and Prophets,” and must hold fast to the ancient Faith, which she has received from them (Jude 3).

The Church prays to Christ. SOLOMON’S SONG I. 7—9. The Bridegroom’s love for her.
10 Thy cheeks are comely with rows of jewels, Thy neck with chains of gold.
11 We will make thee borders of gold with studs of silver.

While the king sitteth at his table,
My spikenard sendeth forth the smell thereof.

A bundle of myrrh is my well-beloved unto me;
He shall lie all night betwixt my breasts.

My beloved is unto me as a cluster of || campfire
In the vineyards of En-gedi.

memory of Christ's sufferings is ever fresh in her mind: it
lies for ever between her breasts as a bundle or bag of myrrh,
and makes them to be what the Prophet calls "breasts of con-
solations," sources of divine comfort to her people (Isa. livi.
11, 13). "My Beloved is to me a bundle of Myrrh, because
He died, and was buried for my sake; and He shall ever dwell
in the memory of my heart" (Cassiodorus).

Observe how fitly this mention of myrrh in the text follows
after the mention of Christ's table. For at Christ's table the
Church is ever "showing the Lord's death till He come" (1 Cor.
xi. 25).

14 My beloved] The word beloved, in Hebrew dibb, is
written with the same letters as Davd, which has the same
meaning.

— a cluster of campfire Or, of cypress plant (Sept.,
Vulg., Origen, Gesen., Hengst, and Tuerst). The kind of
cypress here meant is a low tree, "a shrub with white
colorous flowers growing in clusters," and is called hinaa,
or henna by the Arabs (Foeorst; Drake, B. D. i. 245). It is
here called in Hebrew kopher, another remarkable word (like
torm, in v. 10), because it not only signifies cypress, but also
covering, expiration, and propitiatio. See Gesen. 411; and
Prov. vi. 5; and ep. Ainsworth and Hengst, here.

Christ is compared here by the Church to a cluster of
cypress, because His Blood was an offering of a sweet-smelling
savour, and was shed to be a propitiation for the sins of the
whole world (1 John ii. 2); and as a copher, or latae
acquiescent us from all sin (1 John i. 7).

The three foregoing verses declare the fundamental truth,
that all the graces and virtues of the Church,—and of every
individual soul in it,—depend on the personal presence of
Christ, and on devout and loving communion with Him, and
on the faithful profession of the true faith in the atoning
sacrifice of the Cross, and in the cleansing and saving efficacy
of His Blood, shed once for all on Calvary as a propitiation for
the sins of the world.

The Vineyards of the Church.

— In the vineyards of Eu-gedi] An emblem of all fruitfulness
and beauty. See on 1 Sam. xxii. 29. 2 Chron. xx. 2.
Reclus. xxiv. 14. The name Eu-gedi (like the other proper
names in the Canticles, see below, vili. 4; vili. 11) has a
secondary spiritual meaning. It signifies fountain of the kid;
and the vineyard of the Church is a vineyard of Eu-gedi; for
there the tender kids of her flock (v. 8) drink refreshing
streams of the living water of Divine truth.
Behold, thou art fair, || my love;
Behold, thou art fair; thou hast doves’ eyes.

Behold, thou art fair, my beloved, yea, pleasant:
Also our bed is green.

The beams of our house are cedar,
And our rafter is fir.

I am the rose of Sharon,
And the lily of the valleys.

As the lily among thorns,
So is my love among the daughters.

As the apple tree among the trees of the wood,
So is my beloved among the sons.

The Marriage of the Bride, consequent on Christ’s Death.

15. Behold, thou art fair] This is Christ’s reply. “Behold, now that thou hast made a good confession” (1 Cor. 15:14). “and art cleansed by My propitiatory sacrifice, thou art fair; behold, thou art fair; thou hast doves’ eyes.” It is by purity, chastity, harmlessness, and love, the attributes of the dove (see on Gen. viii. 8; and Matt. x. 16. Cp. Ps. lxiv. 19), and gift of the Holy Spirit, girds the maiden, as it were, on Christ as veil. (Matt. iii. 16), that the Church is pleasing to Christ. Hence she is called a dove (I i. 14; v. 2; vi. 9).

16. our bed is green] This is the answer of the Church. The Bride is purchased by the blood of our lord Jesus Christ (Rom. v. 9; Rev. iv. 4), by holy uncloak, and dwelling together in love;—the beams of our house, literally, of our houses, are cedars. The Churches of Christ are characterized by the graces of fineness, spiritual fragrance, and durability. Cp. Num. xxiv. 6. Ps. xii. 12; and I Kings vi. 9, 10, 16, 18; and below, v. 15; viii. 9.

17. The beams of our house] This is said by Christ and the Church joined together, in holy uncloak, and dwelling together in love;—the beams of our house, literally, of our houses, are cedars. The Churches of Christ are characterized by the graces of fineness, spiritual fragrance, and durability. Cp. Num. xxiv. 6. Ps. xii. 12; and I Kings vi. 9, 10, 16, 18; and below, v. 15; viii. 9.

The imagery is derived from the Temple of Solomon, which was a type of the Church, built by Christ, the Divine Solomon. See the next note.

The Extension of the Church.

CH. II. I am the rose of Sharon] The Bride speaks, and describes the graces she receives from the heavenly Bridegroom by reason of her being admitted to his marriage bed (i. 16), and also to dwell together with Him in the same house (i. 17). This is not self-praise, but the language of gratitude to Christ for those graces and privileges. See above, on Num. vii. 9. She compares herself to the rose, or, as seems more probable, the autumnal crouch, of white and violet colour (Gen. 258), growing in Sharon, the most beautiful meadow-land of Palestine. Cp. Isa. xxxii. 9; xxxv. 2; Jer. 10. See Chateaubriand, qui ait sur la cour de l’Hospice, p. 30. Dr. Thomson, p. 522, who describes it as still adorned with olive and fruit orchards, which impart to it an air of cheerfulness not elsewhere seen in Palestine. The word Sharon itself (like the other proper names in the Canticles) is symbolic. It signifies a wide plain (Gesen. 850); and by reason of her bridal union with Christ, to whom “all power is given in heaven and earth,” the Church is planted in a large plains: she is the flower of the whole earth.

The lily] This word lily (Hebr. shoshun, shoshannah, occurs oftener in this Book than in all the rest of the Bible. See ii. 1, 2, 16; iv. 5; v. 13; vi. 2, 3; vii. 2. Its spiritual significance has been already considered in the notes on I Kings vii. 19, 22, 26, where it is an ornament in Solomon’s Temple; and in the title to Ps. xlv. Cp. Ps. lxxv. lxxx.

— of the valleys] The Church dwells in the wide plains (Sharon), by reason of her extent; and she dwells also in the lovely valleys, by reason of her humility. Such is every devout soul, expansive, but lowly.

The Church exercised by Thaís, and beautified thereby.

2. the lily among thorns] The Bridegroom replies, that she is indeed a Lily, but a “Lily among thorns.” Christ warns the Church that such is her lot in this world. She must expect to have tribulations here on earth (John xvi. 33. Cp. Matt. x. 16; “I send you forth as sheep among wolves”). She must expect to be hemmed in by the thorns of many adversaries, who are compared to thorns, in Num. xxxiii. 55. 2 Sam. xxiii. 6. Ezek. xxviii. 24. Such also is the condition of every faithful soul in the Church:

“Christians soul that shines in peace,
Mid cold neglects and scorns,
Gleans in the shade with silver light,
A Lily among thorns.”

In the beautiful language of S. Bernard, “Non mediocres titulos virtutis est, inter pravos vivere bonum, et inter malignos innocentiam retinere caderem et morum lintetaem; magis autem si his qui odiem pacem pacificum, et animus ipsius et exteriorius inimicitas. In plano tibi simuladrum datam de lilio jurato quidam proprietas specialiter visibilis, quod ipsa utique pungentes te spinas candore proprioque illustrae et venustare non cessat. An non profine lium tibi videtur, implore quædammodo Evangelii perfectionem quæ aequi jube- ncar pro calamitantibus et perseverantias nos” (Luke vi. 27).

“Jubetur te faci similiter.”

“Christianam perfectionis est pacificum esse eun pacis inimicitias,” says S. Augustin. among the daughters] The Church must expect that even among her own daughters, some will be like thorns and briars to her. “Spinas sunt propter mores suis filii propter sacramenta Christi” (S. Augustin, in Ps. xcix. See also S. Aug., Serm. 37). The Apostle was “in perils among false brethren” (2 Cor. xi. 26). But there was the trial of his faith, patience, and love; and he chose “as a Lily among thorns.”

Oh, white and beautiful Lily! Oh, tender and delicate flower, take heed to the thorns around thee! The world is full of thorns. Thorns there are in earth, thorns in the air, thorns in the flesh. To dwell among thorns, and not to be hurt by the thorns, is not due to thy virtue, but to God’s grace (S. Bernard). If thou desirest to see a lily among the thorns, behold St. Stephen among his arkifers, behold Christ in the High Priest’s hall, and on the Cross !

3. As the apple tree among the trees] The Bride replies, that (as she is a Lily among thorns), so is the Bridegroom among the
The banner of love.

SOLOMON'S SONG II. 4—7. The waiting of the Church.

† I sat down under his shadow with great delight,
And his fruit was sweet to my † taste.

He brought me to the † banqueting house,
And his banner over me was love.

Stay me with flagons, † comfort me with apples:
For I am sick of love.

His left hand is under my head,
And his right hand doth embrace me.

† I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake my love, till he please.

If she may not yet drink the rich wine of spiritual joy, she prays to be strengthened with the food of cakes of grapes, dried and pressed together.

The Church pleads for spiritual support, which is here compared to what was most pleasant and nutritious in the natural world. The agreeable and healthful qualities of the apples of Syria are celebrated by travellers and physiologists (see Hengst. p. 40).

— I am sick of love. The Bridegroom seemed to have left her, but he secretly returns (S. Berns. H. 6. 6). The Bride acknowledges with joy and thankfulness, that Christ gives her even more than she had ventured to desire. She had asked to be sustained by spiritual comfort, and He gives her Himself. "The everlasting arms are beneath her" (Deut. xxxiii. 27), and she reposés upon them in perfect trust and love.

The Patient Waiting of the Church.

7. I charge you, O ye daughters of Jerusalem, by the roes,
And by the hinds of the field, that ye stir not up, nor awake my love, till he please. The Bridegroom exercises the faith of the Church by falling asleep, and the Church confines her children (see on i. 5), that whatever her trials and distresses may be, while the Bridegroom seems to be unconscious, they be not impatient, but wait in faith and hope for God's own time, when it may please Him to arise and deliver her. She calls Him her love, literally, the Bride. Heb. ha-ahabah (see on Genes. 19). Core the words of S. Ignatius, ad Rom. 7, είδος ἐπίστασεν.

This is a warning against lack of trust, and against that irreverent familiarity of which the disciples in the storm were guilty, when they awoke Christ. Who, when He was aroused by them, said, "How is it that ye have no faith?" It is a caution against any resort on the part of Christians to irregular means for extirpating themselves from those difficulties with which God tries their faith and patience in this world. See below, on Matt. viii. 26, and Mark iv. 40.

"O ye, who in the Church's Bark,
O'er life's rough ocean sail;
When all around is drear and dark,
And human efforts fail,
"Touch not, with rude, irreverent hands,
And coward faithlessness,
Him, Who the winds and waves command—"

"O never, never, when distrest,
To doubtful means resort;
Christ's Bark, when on the billow's crest,
Is safe as in the port."

The Bride appeals to the "roes" (gazelles) "and hinds of the fields," and bids her children learn a lesson of love and trust from them (see Matt. vi. 28, 29. Luke xii. 27. Cp. below, iii. 5). The roes and hinds love their mates with tender affection and steadfast reliance, and will not disturb them in their slumber. Cp. note above, on Prov. v. 18. and see here c. 9, where Christ the Bridegroom is compared to a Roe.

How much more ought the Bride of Christ to love her Divine Husband, and to wait patiently on Him!
The bridegroom returns.  

**SOLOMON'S SONG II. 8—13.**  

**The bride's joy.**

8 The voice of my beloved!  
Behold, he cometh leaping upon the mountains,  
Skipping upon the hills.

9 My beloved is like a roe or a young hart:  
Behold, he standeth behind our wall,  
He looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me,  
Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtle is heard in our land;  
13 The fig tree putteth forth her green figs,  
And the vines with the tender grape give a good smell.

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The *roe or gazelle* (tsebi), was so called from its beauty, loving disposition, and quick sight (see Gesen. 700). Cp. below, iii. 5; iv. 5; vii. 3, and on Acts ix. 36, the name Dorcas.

It is observable, that the pronoun *you*, and the verbs here used (stir up, and awake) are in the *masculine* gender, although the nominative term in *daughters of Jerusalem*. This shows that the expressions are not literal, but figurative. The daughters represent Christian souls generally. Cp. v. 8, 9. (Hengst.)

**After absence, the bridegroom returns. The church is comforted after her trials.**

8. The voice of my beloved! behold, he cometh leaping upon the mountains, the dauntless and trust of the Church is rewarded by the sudden appearance of Christ, “leaping upon the mountains and hills,” which seemed to intercept Him from her sight (cp. Zech. iv. 7). This phrase, “he cometh leaping upon the mountains, and skipping upon the hills,” was probably suggested by the local characteristics of Jerusalem, surrounded by mountains, and by the joy produced by the sight of messengers bringing good tidings to the city; whence the words of the Prophet, “How beautiful upon the mountains are the feet of him that bringeth good tidings; that saith unto Zion, Thy God reigneth!” (Isa. lii. 7).

The patience of the bride after long waiting is rewarded by the joyful sight of the Bridegroom bounding over the hills; as the patience and obedience of the Disciples, tolling in the winds and billows of the sea, and enduring the dark night, were rewarded by Christ coming in the fourth watch on the swelling mountains of the stormy sea, and entering the ship, and making a great calm, and bringing them “to the land where they would be” (see Matt. xiv. 25, Mark vi. 48. John vi. 16).

Thus it was at the First Advent, when Christ came to the Church after long expectation; and thus will it be when He will come to the Great Day, in answer to the prayer and patient waiting of the Church, “Even so come, Lord Jesus” (Rev. xxi. 20).

5. My beloved is like a fig tree among the vines; in loveliness, affection, quickness of sight, swiftness and steadfastness of foot. Cp. 2 Sam. ii. 18; xiii. 34. Prov. v. 19.

— Behold, he standeth behind our wall! The Christian Church is closed in and surrounded by walls of difficulties in this world (cp. 2 Sam. xxii. 30. Job xxxii. 3, 4. Ps. lxxxvii. 8. Lam. iii. 7, 9); but with the eye of faith she sees Christ standing behind them. She is speaking to her daughters, and calls her difficulties our wall; her wall is no wall to Him; and He enables her to cast it down. See 2 Cor. iv. 4, 5.

Solomon, in this chapter, adopts two poetical figures from his father David's song of thanksgiving, “By the help of my God I have leaped over a wall!” and “He maketh my feet like hinds' feet” (Ps. xlv. 14; xiv. 4). The words our wall imply also that though Christ may sometimes appear to be far off from us in our difficulties and troubles, yet He is really close by, and looking at us, and ready to appear at any moment.

— He looketh forth at the windows! Or, looking through the windows; spying in at the windows. The verb is used only here and in Psalm xcvii. 4; Isa. xiv. 16, where it is translated by narrowly look; it describes the scrutinizing ken with which Christ (Who may seem to us to be absent) is observing every thing that is going on in His Church, and in the heart of each individual soul. Cp. Heb. iv. 12.

Lit. sprouting and blooming like a flowering shrub or creeper, whose blossoms peep and glance through the trellis or lattice-work of a window (see Gesen. 705.709), and giving brightness and loveliness to the apartment; a beautiful figure. Such are the glens of the light of Christ's countenance to the dark chambers of the faithful soul.

The voice of the Bride, and answer and reply. Here is an anticipation of the phrase so often applied in the Gospels to Christ, Who answered even the thoughts of His hearers, Christ not only beheld His Bride in her trouble, but He answered and aided—showing that though not visible, He had heard her prayer.

— Rise up, my love! Rise up for thyself, and come away for thyself; literally, for thy own great benefit. See v. 8.

Such is Christ's voice to the Bride, after her time of patient endurance under trial. Rise up, my love, my fair one, and come away. Such was Christ's voice to the Church on the morning of His Resurrection, and such is His voice on every deliverance of the Church, after patient waiting and endurance of affliction; such as that under Roman persecution in the second and third centuries (Ostianer), and under the domination of Arian Princes and Prelates in the fourth, and of Vandals in the fifth, and of the Roman Papacy in the eleventh and four following centuries; and such will be His voice to her at the Great Day. And see what follows.

11. The winter is past, the rain is over! Thy long winter of affliction, thy rain and storm, thy time of persecution and of suffering is now past; and now the sun shines, and it is they spring days of joy. Cp. Is. iv. 6; xxvi. 3.

12. The flowers appear on the earth! How remarkably was this verified on the morning of the Resurrection, the great prototype of all deliveries of the Church. The garden of Calvary beheld Christ, our amaranthine life, spring from the grave, after the winter of His Passion; and all Creation bloomed in Him in a spiritual spring. And how fully will it be verified at Christ's Second Advent, when the prophecy will be fulfilled, “Thy dead men shall live, together with my dead body shall they arise.” Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead (Isa. xxvi. 19).

— The time of the singing of birds! The words, “of birds,” are not in the original; they would be better omitted. See the passage of Isaiah in the foregoing note; “the time of singing” is the time of joy and jubilee of the whole Church.

— The voice of the turtle! The voice of the Church herself (cp. Ps. lxix. 19) is heard in our land. Christ is addressing the Church, and thus He implies that He shares all that He has with her; and her voice re-echoes His voice, which has just been described in vv. 8, 10; and this is happily represented as being heard after the winter and storm of trial and sorrow, because, in a literal sense, the voice of the turtle was heard in Palestine at the first arrival of spring. Cp. Jerem. viii. 7. “There is no more grateful proof of the return of spring in Mediterranean countries, than the voice of the turtle” (Tristram).
Take us the foxes.  

SOLOMON’S SONG II. 14—17.  

He feedeth among lilies.

14. O my dove—in the clefts of the rock] The Church is often called a dove in this Book (v. 5. 12; vi. 9), as Eph. 5. 5. (Hymn on the presence of the Holy Ghost), "The Holy Ghost is a Dove, and He makes Christ's spouse to be a Dove, a term so often iterated in the Canticles, and so much stood on by S. Augustine and the Fathers, that they make no question. No Dove, no Church; yea, let me add this—"not only," (but see John xxi. 15, 16, 17, which, however, confirms the remark), "is called Bar-jona, 'Son of a dove'; so he must be, if he will have the keys." It is by love and meekness that the ministers of Christ's Church have the keys, and by love only and meekness can they keep them.

The Church hiding herself from her enemies in the shelter of Christ, her Rock, is compared to a dove fleeing to the clefts of the rock for refuge from the storm.  

Captus in the secret places of the courts] Rather, of steep mountainous cliffs or steps.  

In the Old Testament the metaphor of the dove symbolizes the Church, who has been seven times wounded with arrows (Judges iv. 19), and often has the foxes symbolize the corruptions of heretics (Ezek. ii. 4).  

The duty of the Church to maintain the faith, and to repress heresy.  

— let me hear thy voice] Christ charges the Church to speak in articulate utterances declaratory of the true Faith, in times of false teaching and heresy, when faithful souls are like doves flying to the clefts of the rocks in storm and error and persecution.

The ancient Church complied with this injunction in the evil days of Arianism and subsequent heresies, especially making her voice to be heard in Councils (and in the Creeds and Confessions of Faith) promulgated by them. See what follows.

15. Take us the foxes] This is the voice of Christ to the Church. He commands her to look well to her Vineyard. He calls it our vineyard; it is His as well as hers (see v. 12); to take the foxes, the little foxes (or jackals, see on Judges xiv. 4); that is, to observe and repress nascent errors and heresies, which make ravages in the vineyard of Christ's Church. 

Cp. Ezek. xiii. 4, where false prophets are compared to foxes; and see Luke xxi. 32, where Herod the enemy of Christ, or, as some suppose, the Pharisees are compared to a fox. The shepherds in Theocritus (i. 48; v. 112), describe the damage done by foxes to grapes and vineyards.

However little the foxes may appear at first, however despisable they may seem to be, they will grow and acquire vigour, and destroy the grapes of the vineyard, and they are to be taken while they are little. The poisonous error is to be hipped in the bud, it is to be uprooted while young; "a little leaven leaveneth the whole lump" (1 Cor. v. 6; Gal. v. 9). "Quando hereticum sunt parvuli, timemus; sunt capitellii, cur non esset confirmati in errore, non nos facile convertantur;" when the foxes become great and strong, they will not so easily be captured. 

Cp. 1 Tim. i. 3. 18. 20. Titus i. 11. 2 John 10; and the reproofs of Christ to the Churches of the Apocalypse for converging at the heresies of false teachers (Rev. ii. 14. 20); and His praise of those who repress them (Rev. ii. 6).

Foxes, the symbol of heretical teachers, is the concurrent opinion of the ancient Expositors. See Origens here; Greg. Nazianzus; Chrysostom in Ps. 70; S. Ambrose de Spiritu, lib. ii.; Theodoret here; S. Bernard, Aquinas, and others. For example, S. Augustin says (Serm. 364) "Capite vulpes, vulpes pastillus; i.e. comprehende, convincite, confutate, non exterminetur ecclesiastica vinea. Quid est vulpes capere, nisi hereticos divinis legis auctoritate revincere, et sanctuarum scripturarum testimonios reliqui quibusdam vinealis alligare atque constituere;" and he compares Simon's act (Judges xiv. 5, see note there) to this work of destroying heresies.

In like manner, a learned German Expounder in his own age has applied this text as a warning against the devastations made in the vineyard of Christ in his own land by the "little foxes of Rationalism" (Hengstenberg, p. 62).

This reference to the foxes is inapplicable to those Expositors who interpret this Book literally; and therefore this passage is rejected by some of them as an interpolation. But the spiritual interpretation makes it clear and appropriate in this place. The merciful deliverances of the Christian Church, and her seasons of joy and prosperity, have been often succeeded by security and negligence, and by a consequent insidious and imperceptible upgrowth of Heresies. In such times as these, the Church is, in the words of St. Peter, "watchful well the Vineyard; take heed to the foxes, the little lizards, lest they spoil our vines, for our vines have tender grapes.

Cp. Theocr. v. 106, where similar words are spoken of lepers.

The Church heard this voice of Christ and obeyed it in the days of Arianism, and other heresies which grew out of it, when she put forth the Nicene and Constantinopolitan Creeds by which she repressed those heresies. S. Bernard adds a temperate admonition here, by which some Churches in Christendom might have profited. "The sense" (he says) "is clear: heresies ought rather to be taken, than driven away. Let them be taken, not by arms, but by arguments, refuting their errors; and, if possible, let them be reconciled to the Catholic Church, and be restored to the true Faith." This is the desire of Him Who wills all men to be saved, and to come to the knowledge of the truth (1 Tim. ii. 4). And observe, Christ says here, "Take us the foxes;" He desires that those foxes may be gained over to Himself and to the Church. Cp. James v. 20. 21.

16. My beloved is mine, and I am his] The Church thankfully catches up the exclamation, "Our vineyard;" and rejoices that not only have they one vineyard, but that He is hers, and she is His.

Cp. John vi. 56, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him;" and 1 John iv. 13, "We dwell in Him, and He in us."

—He feedeth among the lilies] The Church herself had been compared "to a lily among thorns" (v. 2) and in the times of heresy, to which a reference has just been made (in v. 15), faithful souls have been proved to be lilies, by shining brightly among the thorns of heretical contradiction; as the Apostle says, "there must be heresies among you, that which they are approved may be made manifest." (1 Cor. xi. 19); and the Church now says that Christ loves to dwell, and to show Himself in His pastoral tenderness and care, among such pure and holy souls. "Quid per lilia, nisi mundae animas, designatur, quoniam castitatis candens retinent, et praeulias quibusque manuier abstinat?" (S. Greg.).

Cp. 2 Cor. ii. 6, and above, on 1 Kings xvi. 22. 25, and on Ps. xliv. titulus.

17. Until the day break] Lit. until or before the day breathe, or blow; before the first cool gales of the evening. Cp. Gen. iii. 8. Ps. cix. 23, and below, iv. 6; and before the lengthening shadows vanish into night.

The Church prays for Christ's presence before the darkness of unbelief falls upon her.

— turn, my beloved, and be thou like a rose or a young hart upon the mountains of Bether.] The Church prays for the Bridegroom's presence in times of sorrow and gloom, and asks Him to VOL. IV. PART III.—137
The Bride longs to bring Christ

SOLOMON'S SONG III. 1-4. to her mother's house.

I. 1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.
2 I will rise now, and go about the city In the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

b ch. 5. 7.

3 The watchmen that go about the city found me: To whom I said, Saw ye him whom my soul loveth?
4 It was but a little that I passed from them, But I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

turn about (cp. Ps. lxxi. 20), and show Himself to her as a roe, or gazelle, or a young hart, that is, in His tender love and with spiritual qualities (see on v. 9), "upon the mountains of Bether," another symbolical name, that is, upon the mountains of division (see Gen. 14).

In times and places of religious division and strife, there, above all, must be kept the ruling influences of Christ's Truth and Love. Unless He comes to her aid, Bethers will become Armageddons; that is, mountains of division will become mountains of destruction. See below, notes on Rev. xvi. 16.

The Church of Christ prays and labours for the Conversion of the Jews. Recapitulation.

Ch. III.] By a process, which characterizes this and almost every prophetic Book of Scripture, that of Recapitulation (see Dan. ii. compared with Dan. viii., and notes below on Revelation xx. 1, and Introduction to Rev., pp. 151, 152), the sacred writer revert to the primitive ages of Christianity, the time of the exiles of the Church to Christ, and His Death and Passion, and the grace and glory consequent on His Resurrection and Ascension into heaven (iii. 7-11), and the Gift of the Holy Ghost (iv. 16).

1. By night on my bed I sought him whom my soul loveth. The Bride, seeming to herself to be left a widow, seeks her Beloved by night on her bed; that is, in a time of darkness and sorrow; like David, who says, "All the night I water my couch with my tears" (Ps. vi. 6. Cp. Isa. xxviii. 8, 9), and she finds Him not; she therefore asks the question: This has been verified at divers times in the history of the Church, specially was it true at the time of our Lord's Passion, when the hopes of the Church seemed for a time to be frustrated. "A little while, and ye shall see Me" (said our Lord): "Ye shall see Me; and shall be sorrowful, but your sorrow shall be turned into joy" (as it was at the Resurrection), "and your joy no man taketh from you" (John xvi. 22, 25). So it will be in the dark night of Anti-Christianism, on the eve of the Second Advent of Christ. Cp. below, on Rev. xi. 8-13.

— I sought him, but I found him not! Our Lord adopts these words to the Jews, "Yet a little while I am with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me." (John xvi. 28, 34; v. 21), and to His disciples before His Passion (John xii. 33).

2. I will rise now, and go about the city in the streets, and in the broad ways! The Church rises in the night of her sorrow; and she is her desire to find Him Whom her soul loveth, that although it was not a seemly thing for a woman to go about the streets at night, yet her love overcomes her shame, and she goes forth into the streets and broad places of the city in quest of Him, but she finds Him not. As to the diction, cp. Jer. v. 1, "Run ye to and fro through the streets of Jerusalem, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment;"

3. The watchmen that go about the city found me: To whom I said, Saw ye him whom my soul loveth? The watchmen are the appointed ministers of God's ancient People, the Chief Priests and Levites of Jerusalem, who had neglected their duty; they had forgot the command of God by the Prophet Isaiah, lxxi. 6, "I have set watchmen upon thy walls, O Jerusalem, they shall never hold their peace day nor night." (cp. Jer. vi. 17. Ezek. iii. 17. Hab. ii. 1, and Delitzsch, on Isa. lvi. 10); and they fulfilled the prophecy of Isa. lvi. 10, where the faithless ministers of God's Church are called "blind watchmen," and "dumb dogs," and see below, v. 7, where "the watchmen that went about the city" are said to have "found" the Bride, as here, and to have maltreated her: "They found me, they smote me, they wounded me; the keepers of the wails took away my veil from me."

It is evident, therefore, that the Church of Christ is here describing a time of darkness and distress, when she sought for Him, and when they who were the watchmen of the city of God, viz., the appointed Ministers of His House, did not aid in her search. In them was fulfilled the words of the Prophet, "The pastors are become brutish, and have not sought the Lord." (Jer. x. 21).

Such was the state of the Church of Christ at the Crucifixion; then she sought for Him in sorrow, like the weeping woman at the Tomb; but the watchmen of God's House, the Priests and Levites, and chief Rulers of Jerusalem, did not help her to find Christ; they, who were the builders, had rejected Him Who is the Head Stone of the Corner (Matt. xxi. 42. Acts iv. 11). She therefore sought and sought, and sought, and sought, and sought, and sought, and sought, and sought; and then—but not till then—she found Him (see v. 4).

This has also been verified in other ages of the Church, and it is now fulfilled in many parts of Christendom, where the Church of Christ seeks for Him, and inquires of the watchmen; and they do not help her to find Christ, but direct her to other objects of adoration.

And how much more will this be fulfilled in the coming sorrows and dark night of Anti-Christianism! Our Lord has warned us of this; "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8).

She passes from them—she cannot find Him in their company—and then, to her unspakable joy, she finds Him.

4. I passed from them! The Church passes from the watchmen, because they would not help her to find Christ. This is a very important text, in reference to the question of Schism. If the watchmen of a Church do not direct the eyes of the faithful to Christ, the faithful must pass from them—whatever the consequences may be—the faithful must seek for Christ, until they find Him.

The Church of Christ professes her Desire for the Conversion of the Jews.

— I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me! Rather, "I held Him, and will not let Him go, until I shall bring Him into my mother's house." The Church does not say that she has already brought Him, but that she will not let Him go until she has brought Him. See Vulg. here.

This is carefully to be noted. The Apostolic Church of Christ is the daughter of the Jewish Nation, the Nation of Abraham, of Moses, of the Prophets. That Nation is her mother, as Isaiah says (li. 2), "Look unto Abraham your father, and unto Sarah that bare you; for the sons are children of the children of Abraham;" and iii. 29, "If ye be Christ's, ye are Abraham's seed;" and Eph. ii. 19, 20, "Ye are fellow-citizens with the saints, and built on the foundation of the Apostles and Prophets."}

This was remarkably exemplified in the Gospel History of our Lord's triumphal entry into Jerusalem on Palm Sunday. He then rode on the foal into Jerusalem. That foal (as all ancient Expositors agree), hillchere untamed, but brought by the
The Bride of Christ

SOLOMON’S SONG III. 5–8. coming from the wilderness.

5. I charge you, O ye daughters of Jerusalem, By the roes, and by the hinds of the field, That ye stir not up, nor awake my love, till he please.

6. Who is this that cometh out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant? Behold his bed, which is Solomon’s; Threescore valiant men are about it, of the valiant of Israel.

They all hold swords, being expert in war: Every man hath his sword upon his thigh because of fear in the night.

Apostles to Christ, and ridden by Him, was a figure of the Gentle Church, brought into subjection to the Law of Christ by Apostolic Preaching; and the mother of the soul was a type of the Jewish Church following its mother in holy faith and obedience to Him. See below, on Matt. xxvi. 5.

This declaration of the Bride announces the blessed truth that the Church of Christ will never desist from her endeavours to come unto her Beloved, that she may obtain his love and labour successfully, to bring them into the true fold. See on Rom. xi. 24–27, and 2 Cor. iii. 16; especially compare what is said below, viii. 1–5, which is the best commentary on the present passage.

This was remarkably exemplified in the conduct of the early Apostolic Church. Though, in the persons of St. Peter, St. John, and St. Paul, she was grievously maltreated by the “watchmen” of Jerusalem (the Chief Priests, Scribes and Pharisees), yet her first and most earnest desire and endeavour was for the conversion of the Jews.

As is well said here by S. Bernard (Serm. 70), “Observe the love of the Church; she does not grudge to the Jews the knowledge and love of Christ.” The Jews were angry, because St. Paul preached the Gospel to the Gentiles that they might be saved (see 1 Thess. ii. 16); but the Apostle returned good for evil. What can be more loving and lovely than the Bride, anxious to communicate to rivals and enemies the joys of the love of Him Whom her soul loveth? “I will bring Him,” she says, “hearts to the father of her child conceived me.” And no wonder, for she had heard from Christ that salvation is from the Jews (John iv. 22). Though “her mother’s children” were angry with her (see i. 6), yet she will be loving to her mother, and will bring the Bridegroom to her mother’s house. Wonderful love! for He had said to the mother, “Beshold, your house is left unto you desolate” (Luke xiii. 35); but His Apostle also had said of the Jews, “they also, if they abide not still in unbelief, shall be gracious in: for God is able to graft them in again” (Rom. xi. 25). The Bride believes that “when the fulness of the Gentiles is come in, all Israel shall be saved” (Rom. xi. 26).

5. I charge you. See above, ii. 7. This speech of the Bride intimates that the consummation for which the Church resolves to labour earnestly, viz., the evangelization of God’s ancient People Israel, will demand much faith and patient waiting on her part. But at last it will arrive. See what follows, and see below, chap. viii., where the blessed consummation of the restoration of the Jews to the favour of God in Christ is described.

The Espousals of the Church of Christ at the Bridgegroom’s Death.

As Eve, the Bride of the first Adam, was formed out of his side while he slept, and was brought to him by God, so the Church, the Bride of the Second Adam, was formed out of the side of the Second Adam, as He slept in death on the Cross, and was espoused to Him by God; see above, on Gen. ii. 21, and below, on v. 11, “in the day of His espousals.”

6. Who is this (the pronoun is feminine) that cometh out of the wilderness? These words, which precede the chapter, are uttered by the writer (cp. Isa. lx. 8), or by a chorus of the faithful, hailed with rapturous joy the coming of the Universal Church of God to be espoused to Christ. The Church is described as coming from the wilderness, because the Church of Christ is the daughter of the ancient Nation of Israel, which received the Law from God in the wilderness of Sinai (see on Exod. xix. 8. Cp. Isa. lv. 5. Jer. ii. 2, 3, and especially below, vili. 1–5, where this same subject is again treated and completed); and which is called by St. Stephen, “the Church in the wilderness” (Acts vii. 38). And she is described as coming like pillars of smoke, because God led her, in the person of the ancient Church, by the pillar of cloud and fire through the wilderness (Exod. xiii. 21, 22. Cp. Num. x. 34). And she came perfumed with myrrh and frankincense, and with all the powders of the merchant, because myrrh was one of the primary ingredients in her holy ointment (Exod. xxx. 22), and incense was offered constantly on the golden altar before the veil; and because frankincense is the type of prayer offered by Him as our Priest, and offered to Him as God (see on Matt. ii. 11); and because all the faith and hope of the Church are grounded on the doctrines of His Manhood, and Godhead, and Messiahship; and she is perfumed with all the powders or spices of the merchant (see 1 Kings x. 15, “the traffic of the spice merchant”), because all the glories of the ancient Ritual are spiritualized in the Gospel.

This prophetic vision was partly fulfilled on the day of Pentecost, when the Holy Spirit was revealed with power, according to the prophecy of Joel (ii. 28–32), “I will pour out My Spirit upon all flesh. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. And in Mount Zion and in Jerusalem shall be deliverance.” Cp. Acts ii. 17–19, where “devout men out of every nation under heaven” had come up to Jerusalem, and three thousand were received into the Church of Christ (Acts ii. 37, 41). See the exposition of this passage in Philo Carpethaus and Apollon, Biblioth. Patrum Maxima, v. 671, and xiv. 123.

7. Behold his bed, which is Solomon’s. Behold the Marriage Bed of the Divine Bridegroom! See the mystical wedlock of Christ and His Church. Behold the consummation of that blessed union which Solomon himself foreshadowed and foretold in the seventy-second Psalm, which is a prophecy of the fruits of that union in the universal diffusion of the Gospel of Peace. See above, Prelim. Note on that Psalm.

This is the first passage in the Canticles where Christ is designated as Solomon or the Peaceable, the Builder of the Temple. It is not till Christ’s Passion, and Burial, and Espousals with the Church have been described, that He is represented as the “Prince of Peace,” and as “Our Peace,” and the Builder of the Church. See above, on i. 1.

— Threescore valiant men. Twice thirty, that is twice the number that David had; see above, 2 Sam. xxiii., in which chapter the word here used for valiant men (Heb. gibbor) is repeated five times (vs. 8, 9, 10, 17, 22). See also 1 Chron. xii. 14; xxvii. 6. The strong men of Solomon are the champions of the True Faith of Christ. They are “twice thirty” twice David’s number, because the two armies of Christ’s soldiers (viz., the Gentile and Jew) are here represented as united in the army of the peaceful Solomon, Christ. Wherever the number two occurs in the Canticles, there seems to be a reference to the blessed union of Gentile and Jew in the Church. Cp. iv. 2, 5, and note above, on the two pastoral pens in Ps. lxi. 13, and below, on vi. 8, where the number three seems also to be used to denote the union of Jew and Gentile in the Church of Christ.

8. Every man hath his sword upon his thigh. All the champions of the Church follow and imitate Christ, Who is described as thus equipped in Ps. xiv. 3, and Who also is there called by the same name as these valiant men, viz. gibbor, and...
SOLOMON’S SONG III. 9—11. and His Church.

§ 9. King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the covering of it of purple. Tho’ B. 48
The bottom thereof of gold, the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith he crowned him. In the day of his espousals, and in the day of the gladness of his heart.

Thou dost conquer Death by dying; By Thy Death we ever live; Thou to us in darkness lying Dost immortal Glory give.

Cruel hands of sinners bound Thee, Then a captive World hast freed; With them thorns in mockery crown’d Thee, Placing in Thy hand a reed;

Now a starry crown Thou wearest, Heavenly King, Almighty Lord; Sciprie of Woe, Wreath of Thine heart, And by Angels art adored.

10. the pillars) Supporting the canopy of the palaestra. The bottom) the back, the part on which the rider reclined (Sept. Jerome).

In a symbolical sense we have here the attributes of the Cross, firmly fixed, like a pillar in the ground; and though despised as an instrument of shame, yet precious and beautiful as silver. The employed here is the Greek 

espousals bed. 1°

a King

that

hath

But what is this chariot? Ancient Expositors reply that it is the Cross (so Cyril, Philo Carpotius, Apollinarius, and others, and Thurn among the moderns); and this appears to be a true interpretation.

The Cross was made, as it were, of the wood of Lebanon: it was not a Hebrew, but a heathen punishment, executed by Gentiles, as our Lord Himself foretold (see Matt. xx. 19. Mark x. 33. Luke xvii. 32). He “suffered under Pontius Pilot,” the heathen Governor of Jerusalem (cp. John xviii. 31). And our Blessed Lord chose this death for Himself (John x. 17, 18; xii. 32; xvii. 32). He made the chariot for Himself. The Cross, with its transverse bar resembling a yoke, might well suggest the comparison of an ancient car (cp. the wood tree, natio-base, applied to a chariot). And by Christ’s divine power, the Cross became a chariot of Victory, on which He rode in triumph as the Conqueror of Satan, Death, and the Grave; and by means of it He mounted in Glory to His royal citadel on the heavenly Jerusalem. “Crux scil. ” See below, notes on Colos. ii. 15.

The Cross a chariot is, A Car of victory, Where Christ the Conqueror rides to bliss Up to His Palace high.
There, by Death’s second birth, To endless life He springs; AND cars him Whence men from earth, As eaglets On His wings.
The Cross, it is a Throne, On which He reigns as King, His Might the Powers of darkness own, He plucks from Death its sting.

Through Thy cloud of shame and sorrow Brilliant gleams of light appear, Whence we hope and comfort borrow In our griefs and struggles here;
IV. Behold, thou art fair, my love; behold, thou art fair; Thou hast doves’ eyes within thy locks:
Thy hair is as a flock of goats,
That appear from mount Gilead.
Thy teeth are like a flock of sheep that are even shorn,
Which came up from the washing;
Whereof every one bear twins,
And none is barren among them.
Thy lips are like a thread of scarlet,
And thy speech is comely:
Thy temples are like a piece of pomegranate within thy locks.
Thy neck is like the tower of David
Built for an armoury,
Whereon there hang a thousand bucklers,
All shields of mighty men.

The Cross, and is set down at the right hand of the throne of God (Rev. ii. 20). This expression is confirmed by the language of the Messiah in the great Passion Psalm: “I am become a stranger to my brethren, and an alien unto my mother’s children” (Ps. xii. 5).

Thou was a spectator to the deaths of Jerusalem. “Thou art as the memorial of Ephraim, the.SECH. xii. 11; and His mother herself (cp. Phil. iv. 1. Thess. ii. 19). She shall “be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God” (Isa. lixi. 3; cp. v. 11): then the voice will be heard, “the Marriage of the Lamb is come” (Rev. xix. 7, 9), and He will be hailed by the whole world as King of Kings, and Lord of lords” (Rev. xiv. 12, 16). It is an interesting fact that the Song of Solomon was appointed by the Hebrew Church to be read at the Feast of Passover. There was something almost prophetic in this appointment. The Song of Solomon is the Epitome of the Church and His Church. And at His Passion the Church, His Bride, was espoused to Him.


IV. Behold, a thou art fair, my love; behold, thou art fair; Thou hast doves’ eyes within thy locks:

Gilead] Rich in cattle (Num. xxxii. 1. Mic. vii. 14). The land of Gilead in which the tribes of Reuben and Gad were settled by Moses, was a type of the Jewish Church, whose conversion has been predicted in the foregoing chapter. See above, on Num. xxxii. 20—33, and on Josh. xiii. 8.

2. teeth] Described as white and even (cp. Gen. xiii. 12): emblems of the purity of the Church, and of her habit of rightly dividing the word of truth (2 Tim. ii. 15), and of constant rumination of spiritual food (Ainsivorth). The regularity of the teeth, all working together and assisting one another, has been supposed also to indicate the regular organization of the ministers and members of the Church, helping one another in sustaining the spiritual life of the Church.

— which came up from the washing; whereof every one bear twins] The sheep of Christ’s flock put off their burden of sin in the washing of Baptism, as sheep put off the burden of an oppressive fleece, of which they are shorn, at the sheeps- washing; and they each bear twins, i.e. Christ’s sheep bring forth a fruitful offspring of a twofold love, i.e. of love to God and to man, in a Christian life (St. Aug. de doct. Christ. ii. 7).

3. Thy lips] The Church is careful as to what she looks upon with her eyes, receives into her mouth, and feeds upon with her teeth, so is she no less cautious as to what she utters with her lips.

— a thread of scarlet] The same word as is used in the history of Rahab (Josh. ii. 18, where see the note for the spiritual meaning). In the great prophetic Psalm, describing the nuptials of Christ and the Church, the lips of the Divine Bridegroom are described as full of grace, or, overflowing with grace poured upon them (Ps. xiv. 2); and here the lips of the Bride are likened to a “scarlet thread.” Is it without a mystery that the scarlet thread is an emblem of Christ’s saving Blood (see on Josh. ii. 18), and all that comes forth from the lips of the Bride derives its grace and power from “Christ, and Him crucified”? (1 Cor. ii. 14. Gal. vi. 14.) As Origen says, “The words which come forth of the lips of the Church, are dipped and dyed in the Blood of Christ.”

— Thy temples] Lit., what is this (Gesen. 780), or what vibrates like the pulse (Everett, 1517). It seems to indicate the “temples, including the upper part of the cheeks;” and the comparison of them to a sliced pomegranate, with its fruitful seeds, and the mention that they are “within her locks,” or rather, are covered with her veil (see on v. 1), is an intimation of the virgin modesty which suffuses her cheeks with its delicate bloom.

4. Thy neck is like the tower of David] On which see Neh. iii. 23. Cp. Mic. iv. 8] and, on the hanging up of shields on buildings, so as to be ready at any time for use, see 2 Chron. xxvii. 11. On the word rendered shields, see Gesen. 828. Though the true Church is meek and modest (how different from the Harlot Church of the Apocrypha), yet she is crowned, strong, and valiant; her strength is in her meekness and modesty, and in her faith in Christ. Cp. vii. 4.

The words rendered “for an armoury” may be translated, “with projecting parapets” (Symmachus) on which shields were hung (see Threpp, pp. 167, 168). The Church bears the shields of valiant men, in the records of the faith with which they quenched the fiery darts of the wicked (Ephes. iv. 16). The
The Church coming

SOLOMON'S SONG IV. 5—9. from heathen lands.

g See Prov. 5. 19. 
ch. 7. 3.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

6 Until the day I break, and the shadows flee away, I will get me to the mountain of myrrh, And to the hill of frankincense.

7 Thou art all fair, my love; There is no spot in thee.

8 Come with me, my spouse, With me from Lebanon: Look from the top of Amanna, From the top of Shenir 4 and Hermon, From the lions' dens, From the mountains of the leopards.

9 Thou hast ravished my heart, my sister my spouse; Thou hast ravished my heart with one of thine eyes, With one chain of thy neck.

This exhortation also is an invitation to the heathen tribes of the world to come to Christ in His Church.

The word Lebanon is repeated four times in this chapter (vv. 8, 11, 15). The Church is invited to come with Christ from Lebanon; the smell of her garments is like the fragrance of Lebanon; her beauty is like the great mountain range. Lebanon is the great mountain range on the north of Palestine; to the west of it lay the great heathen cities of Tyre and Sidon; to the east was Damascus. Lebanon, therefore, is the type of the Gentile World; and the coming of the Church from Lebanon, and the flowing of her streams from Lebanon, are symbolical of the Christianization of Heathendom. All this is in harmony with the imagery of the Psalm composed by Solomon, in which, while celebrating the victories of Christ and the Gospel over the heathen world, he says, *There shall be a handful of corn in the earth upon the top of the mountains; his fruit shall slake like Lebanon's* (Ps. lxxii. 16). Further; the words of Christ to the Church, *Look from the top of Lebanon, *are prophetic of the time when the Church of God—the everlasting kingdom of Christ—will be raised aloft above all the permissible kingdoms of this world. In the language of Isaiah (ii. 2), *The mountain of the Lord's House will be established above the tops* (or head) *of the mountains;* and *the kingdoms of this world will become the kingdoms of our Lord and of His Christ* (Rev. xvi. 15). And the mention of Lebanon (a Gentile mountain) together with Sharon (vii. 5), mountains of Israel, is an anticipation of the prophecy of Isaiah, describing the glory of the Universal Church of Christ. *The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon* (Isa. xxxv. 2).

9. Thou hast ravished my heart Lit. Thou hast beauteous me. It implies the answering of heart to heart; the passing of one heart into another, so as to be united with it, and fill it. Cp. Prov. xvii. 15. 2 Kings x. 15, and on Prov. xviii. 19. 

— with one of thine eyes With one glance from thine eyes. Christ sees the first glance of the faithful and loving soul, and His favour is won by it. 

— with one chain of thy neck That is, with obedience. The neck is that part of the human body which is symbolical of the will. A proud neck, a stiff neck, are scriptural phrases for haughty rebellion and stubborn obstinacy; but a neck bending...
Christ describes

SOLOMON'S SONG IV. 10—16. His Spouse the Church.

10 How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: "Honey and milk are under thy tongue; And the smell of thy garments is  like the smell of Lebanon."

11 A garden inclosed is my sister, my spouse; A spring shut up, a fountain sealed.

12 Thy plants are an orchard of pomegranates, with pleasant fruits; Camphire, with spikenard, spikenard and saffron; Calamus and cinnamon, with all trees of frankincense; Myrrh and aloes, with all the chief spices:

13 A fountain of gardens, a well of living waters, And streams from Lebanon.

16 Awake, O north wind; and come, thou south; Blow upon my garden, That the spices thereof may flow out. Let my beloved come into his garden, And eat his pleasant fruits.

This well is shut up, this fountain is sealed; that is, it is closed and protected against enemies, lest they should step it up (Gen. xxvi. 15. 2 Kings iii. 19. 25) and is to be diligently guarded by her against all violence or deformation, and that it may not be stolen by them, but duly dispensed and ministered by those who have a divine charge and commission to do so. Cp. S. Augustine de Bapt. c. Domat. v. 58, and contra Crass. v. 17.

13. Thy plants are an orchard of pomegranates, with pleasant fruits] Orchard of pomegranates; the emblem of spiritual fruitfulness in good works, and therefore introduced as an ornament in the High Priest's robe and in Solomon's Temple (see above, on Exod. xxviii. 38. 1 Kings vii. 18. 2 Chron. iii. 36). The word used for orchard here (pardes) is a gentile term, a Persian word (see Eccles. ii. 5), significant of the evangelization of the heathen. And the mention of fruits in this spiritual garden precedes that of perfumes. There can be no fragrance in the Christian life without good fruit.

— Camphire] Here in the plural number. See above, on i. 10. 13. 14. spikenard] Literally words, in the plural here; in the next verse it is in the singular. Cp. i. 12. 14. saffron] Or crocus (Gesen. 414). — Calamus—cinnamon—myrrh] Ingredients in the holy anointing oil, the emblem of spiritual grace. See Exod. xxx. 29. — aloes] Joined with myrrh (in Ps. xlv. 8) "All thy garments are myrrh, aloes, and cassia." 15. A fountain of gardens] Some have supposed an error in the text here, and for garden (gardens) would read gallim (springs), Houbigant. But thus they miss one of the characteristics of the Church, which is not only to be a garden, but also a fountain, but to be a fountain of other gardens. Her essence is to live a missionary life, and to propagate herself as from a well of life, which is Christ; to plant and to water gardens everywhere, till the whole wilderness of the world is glad and blossoms as the rose (Isa. xxxv. 1).

16. Awake, O north wind; and come, thou south] The Death and Passion of Christ having been already described (see above, on iii. 7—11), the Church prays to Christ to soul forth the Holy Spirit to breathe upon her garden (cp. Ezek. xxxvii. 9. John iii. 8). This was fulfilled at Pentecost (Acts ii. 2).

God sends sometimes chilling north winds of judgment and correction, and sometimes soft south breezes of mercy and refreshment; all these are sent in order to render her more fruitful and fragrant; that the spices may flow out, and that her Beloved may come into His garden and eat His precious fruits—she does not call them her fruits, but His; they are all due to His grace (1 Cor. xv. 10).

This blowing of winds, from opposite points of the compass
b. I have eaten my honeycomb with my honey; I have drunk my wine with my milk:

Eat, O friends; drink, yea, drink abundantly, O beloved.
2 I sleep, but my heart waketh:  
*It is the voice of my beloved  
	that knocketh, saying,*  

Open to me, my sister, my love, my dove, my undefiled:  
For my head is filled with dew,  
And my locks with the drops of the night.

3 I have put off my coat;  
How shall I put it on?  
I have washed my feet;  
How shall I defile them?

4 My beloved put in his hand by the hole of the door,  
And my bowels were moved for him.

5 I rose up to open to my beloved;  
And my hands dropped with myrrh,  
And my fingers with *sweet smelling myrrh,*  
Upon the handles of the lock.

6 I opened to my beloved;  
But my beloved had withdrawn himself, and was gone:  
My soul failed when he spake:  
*I sought him, but I could not find him;  
I called him, but he gave me no answer.*

7 The watchmen that went about the city found me,
They smote me, they wounded me;  
The keepers of the walls took away my veil from me.

I charge you, O daughters of Jerusalem,  
If ye find my beloved, that ye tell him,  
That I am sick of love.

What is thy beloved more than another beloved,  
O thou fairest among women?  
What is thy beloved more than another beloved,  
That thou dost so charge us?

My beloved is white and ruddy,  
† The chiefest among ten thousand.

His head is as the most fine gold,  
His locks are bushy, and black as a raven.

His eyes are as the eyes of doves by the rivers of waters,  
Washed with milk, and filthy set.

His cheeks are as a bed of spices, as sweet flowers:  
His lips like lilies, dropping sweet smelling myrrh.

His hands are as gold rings set with the beryl:  
His belly is as bright ivory overlaid with sapphires.

9. What is thy beloved—thou fairest among women] These words are spoken by the faithful children of the Church; who recognize her spiritual beauty, and call her fairest among women, although she has just been wounded by “the watchers” and “keepers of the walls;” and they put to her a designation which is an emblem of the preciousness of her profession of faith and love for Him. The true loveliness of the Church is discerned by the eye of God and angels, and of holy men, when she is shedding tears of sorrow, and is wounded and bleeding for Christ’s sake. And such a profession as is here set down was put forth by the Catholic Church of Christ, in the evil days of Arianism, in the Councils of Nicea and Constantinople; and such a profession was put forth by the Church, especially by the Church of England in the Reformation, when it communicated the Holy Scriptures to the world as the living Oracles of God, and revived the ancient Creed of the Church in its original purity.

10. My beloved is white and ruddy] Christ as God is white and all pure (see on Rev. vi. 2), and He is red as man by His own blood (Isa. liii. 1—3. Cp. below, c. 14). “Christ est exultatus plenitudine ae puritate virtutum, rubicundus in passione” (S. Jerome in Exaiam, cap. iii.).

— chiefest among ten thousand] Or, raised up aloft, as a banner, above ten thousand (Gen. xvi. 10). Cp. vi. 4, 10. — His locks are bushy and black] A symbol of strength — ever young in the fulness of manly vigour. Cp. the notes on the Nazarite vow, Num. vi. 2; and on Samson’s history, Judg. xiii. 5; xvi. 19. The hair of Christ is described here as black as a raven, because He is ever young and vigorous; but in Rev. i. 14 it is represented as white as wool, because He is from everlasting to everlasting. Christ’s hair had been described above “as filled with dew, and wet with the drops of the night” (v. 2); but His vigour and beauty were not impaired by suffering. Nay, He arose more glorious from it.

12. His eyes] As doves. The eyes of Christ are compared to doves by the rivers of water on account of His meekness, innocence, and holiness. He is of purer eyes than to behold iniquity (Hab. i. 13). They are as doves hating themselves in milk, cleansing their wings from dust. They are filly set as precious jewels in a ring, and are like doves sitting on the margin of the brimming stream, which lavishes them with its liquid crystal. The dove is an emblem of gentleness and purity (see on i. 15; iv. 1), and therefore the Holy Spirit Himself appeared in the likeness of a Dove. Doves love to haunt the neighbourhood of fresh streams, in which they wash themselves (Bockhart). They are said here to bathe themselves in milk, which is an emblem of holiness (Lament. iv. 7). The eyes of Christ appear to represent the expression of His inner mind beaming forth in perfect light and beauty, and taking cognizance of all outward things. Accordingly, in the Apocalypse, the Lamb is described as having seven eyes (the number of perfection), “which are the seven Spirits of God sent forth into all the earth” (Rev. vi. 6). Cp. Rev. i. 4; iv. 5.

Hence they are the messengers and Angels of His will and grace (see Zech. iii. 6; iv. 1); and therefore in a secondary sense some ancient Expositors (who regarded these expressions, which describe Christ’s members as characteristic of Christians), say that the eyes of Christ symbolize the Teachers of His Church, who ought to be distinguished by dove-like gentleness and purity; and having been bathed in the baptismal waters, they ought to wash themselves in the living streams of the Holy Scriptures, and in the milk of pure doctrine (1 Pet. ii. 2). See Bede, Aquinas, here, p. 472.

13. His cheeks — sweet smelling myrrh] See v. 5. These compare Christ’s loveliness of Christ, as seen by the heart of the believer, and the grace poured upon His lips (Ps. lxxvi. 2), which distill doctrine that is fragrant, pure, and healthful to the soul, and make the soul to be devoted to the service of God, even to death. See on v. 5.

14. His hands are as gold rings set with the beryl] Or chrysoLite, or topaz (see Exod. xxxvii. 20). Observe here the sequence, lips, hands, and belly (Heb. meimn) i.e. inmost soul. Cp. Ps. xi. 10. Thy law is within my heart, where the same word is used as here, which is rightly rendered bowels in Ps. xxxii. 14; and so it is translated in the present chapter, v. 2, my bowels were moved. Cp. Gen. 49. 39.

It is to be regretted that this word meimn is rendered belly in this place. It occurs about thirty times in the Old Testament, and in almost all cases is rendered bowels, except here, and in Jonah i. 17; ii. 1, where it also describes what is inward. “The bowels of Jesus Christ” is also an evangelical term (Phil. i. 8).

This combination of lips, hands, and bowels in Christ, signifies that in words, works, and thoughts Christ is perfect. His bowels, the seat of His inward thoughts and affections, especially His tender love, are like the brightness of ivory (so the Hebrew) overlaid with sapphires like azure; that is, in Christ’s heart there is the purest humanity (ivory is the jewel of animal life) bespangled with the sapphire-like brilliance and purity of the heaven of heavens; that is, with the glory of His
15 His legs are as pillars of marble, set upon sockets of fine gold:
His countenance is as Lebanon, excellent as the cedars.

† His mouth is most sweet:
Yea, he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Jerusalem.

VI. 1 Whither is thy beloved gone, a O thou fairest among women?
Whither is thy beloved turned aside?
That we may seek him with thee.

2 My beloved is gone down into his garden,
To the beds of spices,
To feed in the gardens, and to gather lilies.

b I am my beloved’s, and my beloved is mine:
He feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
c Terrible as an army with banners.

5 Turn away thine eyes from me, for || they have overcome me:
Thy hair is d as a flock of goats that appear from Gilead.

c Thy teeth are as a flock of sheep which go up from the washing,
He beholds her arrayed in her former loveliness. He treats her as she treated St. Peter after his fall and repentance (Mark xvi. 7.
John xxi. 15—17).

— as Tirzah] Probably in the tribe of Ephraim, a little to the east of Samaria, so called from its pleasantness (Gen. 37).

The word is rendered well-pleasing (subject) by Sept. Cp. Aquit. Symm. Theod. Tirzah was the first capital of the kingdom of Israel, where Jeroboam lived, and where the other earlier kings of Israel lived till Omri removed the capital to Samaria (2 Kings xiv. 17). Cp. xv. 21. 33; xvi. 6.

In the mention of Tirzah here, is an evidence of the antiquity of this Book. It is not probable that after Jeroboam’s time, when Tirzah was made notorious by his sin, and soon after whose reign it was abandoned for Samaria (2 Kings xvi. 24),
Tirzah should have been selected for special enolgy by any national poet of Judah, as it is here; and no national poet of Israel, under the schism, would have eulogized Solomon as he is eulogized in this Book. But it is very probable that Jeroboam should have chosen for his royal residence a city panegyrized by Solomon in this portion of Holy Scripture, just as he seems to have selected Bethel for one of the sanctuaries of his golden calves, on account of its ancient patriarchal associations. Cp. Hosea, p. 10.

c ver. 10.

— terrible as— with banners] See below, v. 10; above, ii. 4; Genesis, 180. The Church is here described as having a battle to fight, under the banner of the Cross, against the world, the flesh, and the devil.

5 Turn away thine eyes from me, for they have overcome me! They have overpowered me. This seems to be the true rendering, and is authorized by the ancient Versions. Cp. Gen. 758. Probably the eyes of the Bride were suffused with penitential tears, and the more sign of her deep sorrow for her ingratitude to the Divine Bridegroom (v. 2—4, 8), like the eyes of the penitent Apostle who had denied his Lord (Matt. xxvi. 70. Mark xv. 27. Luke xxii. 62). And as our Lord was deeply touched with the sight of St. Peter’s penitential tears, which a glance from His own Divine eye had caused to flow as water gushing from a snitten rock, and sent him to a special message of comfort (Mark xvi. 7.), so it is here. Christ is overcome with the sight of her grief, and He repeats His former words of adoration to her (see iv. 2, 3), and adds more to what He had before said, in order to assure her of His unchangeable love.

— of goats that appear from Gilead] The imagery is repeated from iv. 1, in order to show that the Church is now restored to her primitive purity and order.

Restoration of the Church to Primitive Purity.

4 Thou art beautiful] The Divine Bridegroom now speaks. In His tender compassion and love for the Church, He does not reproach her for her recent lukewarmness; He forgets all her unkindness to Himself (v. 2, 3). Now that she is penitent, and has proved her repentance by enduring persecution for His sake, He beholds her arrayed in her former loveliness. He treats her as she treated St. Peter after his fall and repentance (Mark xvi. 7.
John xxi. 15—17).
The Unity of the Church. 

SOLOMON'S SONG VI. 7—11. Her beauty and strength.

Whereof every one beareth twins,  
And there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines,  
And virgins without number.

9 My dove, my undefiled is but one;  
She is the only one of her mother,  
She is the choice one of her that bare her,  
The daughters saw her, and blessed her;  
Yea, the queens and the concubines, and they praised her.

Who is she that looketh forth as the morning,  
Fair as the moon, clear as the sun,

10 And terrible as an army with banners?

I went down into the garden of nuts,  
To see the fruits of the valley,  
And to see whether the vine flourished,  
And the pomegranates budded.

9. There are threescore queens.] The unique glory of the Christian Church is such, that threescore queens, representing various evangelized nations, both Jew and Gentile (see above, iii. 7, where this number, twice 30, "threescore valiant men" symbolizes the same idea), form her train; but the Divine Sonship is united only to her. See v. 9.

— fourscore concubines.] A state of things is here represented when schisms prevail in Christendom. The concubines represent Christian congregations which have some spiritual gifts and graces, but are not perfectly joined to Christ in the unity of the one faith and Apostolic fellowship. See above, note on Gen. xxv. 6.

If such heretical and schismatical congregations return to the Unity of the Church, then they become dear to Christ; they are, in fact, united in membership with His beloved Spouse. The concubines are many more numerous than the queens. May not this, perhaps, signify that the number of the members of sectarian congregations would be greater than that of the Church?

In a secondary sense (as Theodoret suggests, and Tholuck 228), the Queens may represent such souls as are attracted to Christ by royal splendour, and are attached to Him for the sake of reward for themselves, rather than by love for Him. Concubines, or bondwomen, are such souls as are drawn to Him rather by servile fear than by conjugal love; and the virgins are damsel attendance which follow in their train (Ps. xlv. 14. Cp. Esth. ii. 9), something like the "mixed multitude" in the camp of Israel. See on Exod. xii. 38.

Distinguished from all these is the Bride. She is "una et unius," and, in a secondary sense, such is every faithful soul which loves Christ for His own sake, and loves Him with his whole heart, and loves other things in Him and for Him.

My dove, my undefiled is but one;] and the words represent the oneness of the Church Universal. See S. Augustine in S. Joann. Tract. 5 and 6. S. Bernard in Cantica, Sermon 27. Bp. Pearson on the Creed, Part ii. and the authorities quoted in Theophilus Angellus, Part i. chap. iv. p. 27. In this Book of Esdras, written probably in the first century of the Christian era, confirms this interpretation. There we read (v. 24—26), "Out of all the flowers, Thou hast chosen one Lily; out of all cities, Thou hast hallowed Sion; out of all birds, Thou hast named one Dove."

— the only one of her mother.] The Christian Church is the only legitimate offspring of her mother, which is the Church of Abraham, Moses, and the Prophets. See above, on iii. 4.

— the choice one.] Elect (so Sept. Tevag. Syr. Arab., and so Genes. 138, the original word; and properly means separated); hence a Church is called electa, Electa, in the New Testament. See on 1 Pet. v. 13. Cp. on 2 John 13.

— the daughters saw her, and blessed her.] Words derived from Gen. xxx. 13.

— the queens—the concubines—they praised her.] Here is a promise of a time when even imperfect congregations—schismatical and heretical—will acknowledge the beauty of the Bride, and many will return to the Unity of the Church. See on v. 8.

10. Who is she that looketh forth?] This question seems to be asked by a chorus of faithful friends, who behold the Bride coming. The question denotes wonder and admiration (cp. iii. 6; and viii. 9) at her glorious appearance, after the ill-treatment to which she had been exposed in searching for Christ (v. 7).

— Fair as the moon, clear as the sun.] The Church is compared to the moon, as shining with reflected light, derived from Christ, Who is "the Sun of righteousness" (see below, on Rev. xii. 1), and is described also as clear, or pure (lit. separated and chosen, see on v. 9), as the Sun, because she is united to Christ; for "she is her Beloved's, and He is hers" (v. 3; and cp. Matt. xiii. 43, "the righteous shall shine forth as the sun").

— terrible as—with banners.] See v. 4; and overcoming the powers of the world by faith (1 John v. 4), and by the blood of the Lamb (Rev. xii. 11), shed on the Cross, which is her banner.

11. I went down into the garden of nuts.] This is the answer of the Bride to the foregoing question. She says that she has "come down to the garden of nuts, where the Bridalwoman is" (v. 2). She calls it the garden of nuts (Heb. ἄνθηρα), probably walnuts, and to be distinguished from the nuts (Heb. ἄνθηρα) in Genes. xiii. 11, which are probably pistachio nuts (see Winer, R. W. B. i. 167, and Hengstlton, in B. D. ii. 685). This is the only place in the Bible where the word ἄνθηρα occurs, which is derived from the Persians (Genes. 10), and it is generally supposed to represent the walnut-tree, which flourished most luxuriantly near the Sea of Galilee (Josephus, iii. 10, 8), and this is still the case (Kitto, Ritser, Borchardaer). Maybe it may not be conjectured that the Church of Christ is compared to the garden of walnuts, as having been planted by the preaching of our Lord, Who grew up as a tender branch in that region of Palestine (see below, on Matt. ii. 23), and by Apostles born in that country. Cp. Acts i. 11, "Ye men of Galilee" (addressed to the Apostles by the Angel), and Acts ii. 7, "Are not all these which speak Galileans?" This Persian word may also, like Parodos, used above, be significant of the planting of the Church in Gentile lands, and by the help of Gentile hands.

It is remarkable that the Chaldees Targum (which interprets this Book in a Jewish sense) paraphrases these words as referring to the Hebrew Church, planted after the Captivity, by the hand of Cyrus, the Persian. Cp. 2 Chron. xxxvi. 22, 23. This seems to confirm the conjecture offered above.

— the fruits of the valley.] The green shoots of the valley.

— to see whether the vine flourished.] The Bride shows how Jesus loves Catherine of Siena, and her imitation of Him, by going down to visit
The Church's alacrity, SOLOMON'S SONG VI. 12, 13. VII. 1. Her evangelical universaliy.

12 Or ever I was aware, My soul made me like the chariots of Ammi-nadib.

Return, return, O Shulamite; Return, return, that we may look upon thee.

What will ye see in the Shulamite? As it were the company of two armies.

VII. 1 How beautiful are thy feet with shoes, O prince's daughter! This is the first place where the Bride is called the Shulamite (Heb. hah-Shulamith), a feminine noun of a passive form, derived from Shulhan, Solomon, the peaceable, from Shalmon, peace; and the word Shulamite signifies that she (who is meaning the Jewish and not Solomon's Church, as it is named from Koñas, the Lord Christ, is now at peace with Him, and has found peace and favour (shalom) with God. See viii. 10.

The name Shulamite may also be supposed to imply that the Church has obtained peace by her victories in war, and that it is expressive of her triumphant character as "an army with banners."

What will ye see in the Shulamite? As it were the company (lit. a dancing company—Heb. mecholah) of two armies? Lit. of the two hosts, or camps (Heb. Mahanaim). See Gen. xxxii. 2. Observe the two remarkable words here used, mecholah and Mahanaim. The word mecholah signifies a dancing company, or chorus rejoicing in the dance, see Exod. xii. 20, where it is applied to Miriam and the Hebrew maidens dancing with her, and singing. Cp. Judg. xi. 34; xxi. 21. 1 Sam. xxi. 11, and Sept. here, and Gesen. 468. Mahanaim signifies two hosts, or camps; and the place so called was celebrated in patriarchal history. The Angels and their host met Jacob and his host, as he was returning to his own land; and that union of heaven and earth inspired him with hope and joy; and so it is in the union of Christ and His Church. The two hosts of the faithful Jews and faithful Gentiles make one Shulamite, that is, they constitute the Church at peace with God, at peace with Angels and herself, in Christ.

The eye of faith sees the junction of the two hosts; that is, of Heaven and Earth, of Angels and Mortals; of God and Man; and all unite in a joyful chorus with singing and dancing, as a spiritual mecholah, in the Angied song, "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14).

The two hosts here represent the union of Jew and Gentile in the Church of Christ; like the reconciliation of Esau and Jacob (the types of Jew and Gentile), which followed the vision at Mahanaim.

The best comment on the two words here used, Shulamite (i.e. at peace) and Mahanaim (two hosts), is found in the words of the great Hebrew of the Hebrews, and Apostle of the Gentiles, St. Paul (Ephes. ii. 14—17). "Ye (Gentiles) were formerly without Christ, being aliens from the Commonwealth of Israel. But now, in Christ Jesus ye who were far off are made nigh by the blood of Christ. For He is our Peace, Who hath made both one, and hath broken down the middle wall of partition (which separated Jew and Gentile) "between us, for to make in Himself of two" (i.e. of Jew and Gentile) "one new man, so making peace" (shalom); "and that He might reconcile both unto himself in one body by the Cross; and came and preached peace to you" (Gentiles) "who were afar off, and to them" (the Jews) "that were nigh." Thus the one Shulamite is made of two hosts (Mahanaim). The two armies of Gentile and Jew, which, once hostile to each other, form one peaceable chorus in her.

There is a similar significance in the remarkable dual word shepatimah, used in the great Pentecostal Psalm; see above, on Ps. lxviii. 13.

The BEAUTY of the Church in her Missionary WORK.

Cf. VII. 1. How beautiful are thy feet with shoes! Compare the words of the Evangelical Prophet describing the beauty of the feet of those who "bringe glad tidings of good things, and preach the gospel of peace" (Isa. lii. 7. Cp. Rev. x. 15). We have here the Church in her missionary character. The graces and virtues of the Bride are declared by a chorus of faithful and loving worshippers. They begin with describing her feet with shoes; her feet are "shod with the preparation of the gospel of peace." (Ephes. vi. 15). O prince's daughter) O daughters of the noble, generous, liberal, or free-willing (Heb. nadb). See vi. 12.
The joints of thy thighs be like jewels,
The work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not + liquor:
Thy belly is like an heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of ivory;
Thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim:
Thy nose is as the tower of Lebanon which looketh toward Damascens.
Thine head upon thee is like || Carmel,
And the hair of thine head like purple;
The king is + held in the galleries.

The Church in its missionary work.

2. thy navel] The Church is here represented not only as a Princess, but as a Mother, supplying abundance of spiritual drink (lit. drink mixed with spices) and food to her offspring, even from the fruit of her breast. The food is described as “wheat set about with lilies,” because it is wholesome, pure, and lovely.
3. Thy two breasts] Having spoken of the nourishment and the refreshment which the children of the Church receive from her, even in the womb, they next speak of the enduring care and nourishment of the Church towards her children. Her breasts are external to them and may refer also to the spiritual nourishment supplied to them from the two Testaments. Cp. iv. 5.
4. Thy neck] The emblem here of dignity and strength (see iv. 4). Because she bows her neck to Christ, “Whose service is perfect freedom,” and wears as her ornament His law as a chain about her neck (see above, on iv. 9), therefore she walks erect in divine strength, confidence, and courage: as the heathen poet says, “His te minorem quod geris, imperas” (Horat. Ox. ode v. 5). Her neck for whiteness and fairness, as well as strength and gracefulness, is compared to a tower of ivory, or inlaid with ivory (Ps. xlv. 8). Cp. 1 Kings x. 13; xxii. 39. 2 Chron. ix. 17. Amos iii. 15.
5. Thine eyes] Like the fishpools in Heshbon] On the borders of Gad and Reuben (see Josh. xiii. 17), formerly a royal city of the Amorites (Num. xxxi. 26). Sixteen miles east of the point where the Jordan enters the Dead Sea there is a large pool still visible (Burckhardt, Bitter). But this name Heshbon has also, as ancient Expositors observed, a secondary symbolical meaning, like all other proper names in this book (such as Solomon, Shulamite, Engedi, Tirzah, Aminadib, Bath-rabbim, Baal-hamon), and it signifies intelligences, reason, meditation. See Ex. xl. 25, 27; Is. xi. 10; and Agrippa here.

The eyes of the Church are like spiritual lances, staked with intelligences; and divine truths are reflected in their liquid mirror, and are displayed to the world. The earthly Church is the speculum of the heavenly; as, in a lower sense, the picture-lake of Noyon, near Amiens, brimming up to its circular basin, and like a beautiful eye, browed over with fair waves, is called the “speculum Diane.”

— by the gate of Bathrabbim] Rabhob was the capital of the tribe of Amorites called “Bath-rabbim.” Cp. Wordsworth (2 Sam. xii. 27); but the word Bath-rabbim here has a symbolical meaning. It means the daughter of many; and is so rendered by Sept. Cp. Symm. The eyes of the Church are like lances of the intellect (Intelligentia) at the gate of the daughter of multitudes, because what she sees she preaches to the world, and multitudes enter by her gate into the heavenly city.

Thy nose] The nose(Heb. ἀνάμα) is regarded in the Bible as the organ of life and breath (see Gen. ii. 7; vii. 22), and also of passion, anger (Gen. xxvii. 45; xxx. 2. Num. xi. 1), and Divine
Her love for Christ.

6 How fair and how pleasant art thou, O love, for delights!
7 This thy stature is like to a palm tree,
   And thy breasts to clusters of grapes.
8 I said, I will go up to the palm tree,
   I will take hold of the boughs thereof:
   Now also thy breasts shall be as clusters of the vine,
   And the smell of thy nose like apples;
9 And the roof of thy mouth like the best wine for my beloved,
   That goeth down † sweetly,
   Causing the lips || of those that are asleep to speak.

10 d I am my beloved's,
   And e his desire is toward me.
11 Come, my beloved, let us go forth into the field;
   Let us lodge in the villages.
12 Let us get up early to the vineyards;
   Let us f see if the vine flourish,
   Whether the tender grape † appear,
   And the pomegranates bud forth:
   There will I give thee my loves.
13 The g mandrakes give a smell,
   And at our gates h are all manner of pleasant fruits, new and old,
   Which I have laid up for thee, O my beloved.

In further confirmation of this exposition, it may be observed, that (as ancient Expositors have remarked) in the history of Jacob, the father of all Brethren, and in the narrative of the speckled cattle at the water-troughs, is prefigured the success of the Gospel of Christ and of the pastoral work of the Church, especially in the Gentile World. See above the notes on Gen. xxx. 42.

The same may be said of the history of the pastoral work of Moses the Hebrew legislator in Midian, helping the daughters of Jethro, and marrying one of them; it was typical of the extension of God's favour to all nations. See above, on Exod. ii. 21.

Lastly, we may compare this with pastoral metaphor, the similar one of the two pastoral pens in the sixty-eighth Psalm, which describes the graces of the Church. See the notes above, on Ps. lxxviii. 13.

7. thy stature] The form of the Hebrew pronouns here used shows that the Bride is addressed by these words.
   — a palm tree] Cp. above, on Ps. xii. 12, and Job xiv. 7.
   — clusters] Yielding the refreshing wine of spiritual delight.
8. I said] The company of the faithful collected together as one, declares with one voice, that they resort to her for fruit as to a palm-tree; and for refreshment, as to a vine; and for sweet and fragrant graces like apples (cp. above, ii. 5). The nose is the organ of breath (as above, on r. 4), and the divine sweetness of the spirit of the Church is thus characterized.
9. the roof of thy mouth] Thy palate, the organ of speech (see v. 16. Prov. vii. 7), shall pour forth the best wine; lit. the wine that goeth or marcheth well. See on Prov. xxiii. 31.
   — for my beloved] The Bridegroom. The company of the faithful call Christ their beloved; there is no jealousy in the Bride; she desires that all may love the Bridegroom, and be beloved by Him. The words of the Spirit, which the Bride utters, whether in prayer, or praise, or preaching, are here compared to the best wine, moving rightly in the cup, and poured out as to the Lord (Prov. xxxiii. 31). Cp. Eph. v. 18—20. "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" and Col. iii. 16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Causing the lips of those that are asleep to speak . . .
10. I am my beloved's] The Bride now speaks. Cp. ii. 16; vi. 3.
11. Come, my beloved] The Bride invites Christ to accompany her in her missionary course to the fields and villages; that is, to assist her in preaching the Gospel to the heathen in wild lands, and to the inhabitants of rural villages, as well as populous towns and cities. Cp. Matt. ix. 35. Mark vi. 6. Acts viii. 4, 25; xi. 21, 22, and Origen here.
12. Let us get up early to the vineyards] Let us rise early (cp. Ps. iii. 1), and be diligent in our work. She invites Him to go with her to visit Churches already planted, and to examine whether they are bringing forth good fruit.
   — There will I give thee my loves] Husbandmen paid their dues to their landlord by the fruit of the land which they occupied as his tenants (Matt. xxv. 24. Luke xvi. 7). The Church's love to Christ is proved by the fruit which she produces in the vineyard committed to her care. Compare our Lord's test of St. Peter's love to Him, John xxi. 15—17. All the souls in every age and country which are gained for Christ by His Church, become members of the Bride herself; they are joined together in her; they become part of the one mystical body; and are united in spiritual wedlock to Christ.
13. The mandrakes] Heb. dovad (love-apples), a word connected with dād (love), which is used in the foregoing verse (see Green. 151, and notes above, on Gen. xxx. 14—16), and used here on account of its etymology, as a symbol of all spiritual graces and virtues, the fruit of love to Christ.
   — all manner of pleasant fruits, new and old] All kind of fruits grow in the garden of the Church, and are stored up for Christ by those who are like to wise scribes, instructed unto the
The desire of the Church.  

SOLOMON'S SONG VIII. 1—6. for the conversion of the Jews.

VIII. 1 O that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, Who would instruct me:

I would cause thee to drink of spiced wine Of the juice of my pomegranate.

1 Heb, they should not despise me.

2 ch. 5.

3 b His left hand should be under my head, And his right hand should embrace me.

4 e I charge you, O daughters of Jerusalem, That ye stir not up, nor awake my love, until he please.

5 a Who is this that cometh up from the wilderness, Leaning upon her beloved?

I raised thee up under the apple tree: There thy mother brought thee forth:

There she brought thee forth that bare thee.

6 e Set me as a seal upon thine heart, As a seal upon thine arm: For love is strong as death;

Kingdom of Heaven, who bring forth out of their treasures things new and old (Matt. xiii. 52), especially in the exposition of His holy Word.

In the Apocalypse, the Tree of Life in the Church glorified, planted by the side of the river, is described as "bearing twelve manner of fruits, and yielding every month," that is, as bearing the fruit of Apostolic doctrine (see below, on Rev. xxi. 2); and here the garden of the Church on earth is represented as bearing all manner of pleasant or precious fruits, new and old; that is, fruits of love and holiness, growing from the seed of the Word of God in the Old and New Testament, and such as were borne by the saints of old, under the Law and the Gospel.

The Love of the Church of Christ, in her Desire for the Evangelization of the Jews; the Constitution of her Missionary Work upon Earth. 

Ch. VIII. 1. O that thou wert (or wouldst appear) as my brother, that sucked the breasts of my mother! The Bride speaks to the Bridegroom. Her mother is the Jewish Nation, the Nation of the Patriarchs, of Moses and the Prophets (see above, on iii. 4), from which also Christ came (see on iii. 11); and she prays that Christ would be a brother to her in completing the conversion of that Nation to the Gospel, so that there may be "One Flock and One Shepherd" (John x. 16).

— When I should find thee without? Rather, then I should find thee without, i.e. in the streets outside my house; in those (the Jews) who are now estranged from me; and I would kiss thee. The Church, who had before sought the Bridegroom, and had not found Him (v. 6), would find and would kiss Him, with a kiss of sisterly peace in the bringing of the Hebrew Nation, her Mother, into union with Him, and she would not be despised, as she is now by the Jewish Nation (represented by the watchtowers, iii. 3), but rather be loved and admired by it.

2. I would lead thee, and bring thee into my mother's house. The Jewish Nation. See on v. 1, and iii. 4. The Church says that she would bring the Gospel to the Jews (Apοινίας).

— Who would instruct me? Rather, Thou wouldst instruct me how to convert her; or, as the Prophet expresses it, "to turn the heart of the fathers to the children" (Mal. iv. 6).

— I would cause thee to drink! And then Thou Thyself, the Bridegroom, would rejoice with me, at a spiritual banquet, in the conversion of the Ancient People to Thee.

3. His left hand should be under my head. Rather, His left hand is under my head; the Bride thus intimates that Christ has granted part of her prayer in v. 1.

4. I charge you—until he please! The Bride thus intimates that the conversion of the Hebrew Nation is to be waited for with patience, and can only be performed by the Spirit of God in Christ, arising, as it were, from sleep, to breathe upon the dry bones of the valley, and to awaken them into life. See on Ezek. xxxvii. 2—10.

5. Who is this that cometh up from the wilderness? This question is put in the mouth of the faithful, who have waited patiently according to the command in the preceding verse, and at last see the Bride leaning upon her Beloved; that is, truly conscious of her own weakness and inability to convert the Hebrew Nation by her own strength, but relying on the power of Christ enabling her to do it. She comes from the wilderness, the place where her mother, the Hebrew Nation, had been afflicted to Mount Sinai. See iii. 6, and S. Jerome, on Isa. xxi. 1: Populus gentium sub Ecclesia personae immaculato Salvatori, et de co in Cantico Canticorum dicitur, Quae est via qua ascendit? Then she speaks thus:—

I raised thee up! The Bride, by her prayers, raised up Christ (Who has been described as asleep), to help her to convert the Hebrew people. That these are the words of the Bride, and not of the Bridegroom (as some interpreters have supposed), is evident from the form of the pronoun used in the Hebrew original.

— under the apple tree. The apple-tree, the symbol of sweetness, and spiritual wholeness, fruitfulness, and fragrance (see ii. 3; viii. 2), is mentioned as growing in the wilderness of Sinai, and as the tree under which Christ was reposing, in order that no one may suppose that the Levitical Law, given in the wilderness, is at variance with the Gospel (cp. John v. 45, 40). Christ was under the shadow of the Law, as Augustine says, "The Gospel was enfolded in the Law, and the Law is unfolded in the Gospel." The Hebrew Church is here declared to have brought forth Christ Himself in the wilderness of Sinai, because the Gospel is the only legitimate offspring of the Mosaic Law, and because the Law yearned with the intense thrones of motherly parturition for the Birth of Christ.

6. Set me as a seal upon thine heart, As a seal upon thine arm: For love is strong as death;
Jealousy is a cruel as the grave:

The coals thereof are coals of fire,

Which hath a most vehement flame.

Many waters cannot quench love,

Neither can the floods drown it:

"If a man would give all the substance of his house for love,

It would utterly be contemned."

We have a little sister, and she hath no breasts:

What shall we do for our sister

In the day when she shall be spoken for?

If she be a wall, we will build upon her a palace of silver:

And if she be a door, we will inclose her with boards of cedar.

I am a wall, and my breasts like towers:

Then was I in his eyes as one that found favour.

— Jealousy is cruel as the grave! Earnest zeal for Thee as my Husband and my only good, and jealousy of any other object, as dividing Thy love with me, is insatiable as the grave. See Gen. xxx. 16. But therefore (says the Church of Christ) let me be the only spouse, according to Thine own promise (vi. 8, 9), as Thou art mine only desire. Cp. 2 Cor. xi. 2.

The coats Like flashes of fire (Gen. 782). Cp. Ps. lxvii. 18; lxviii. 48. Job v. 7.

— a most revenged enemy! Edt. a flame of Jaz, the concentrated and most emphatic form of the sacred Name Jehovah. This is the only place in this Book where this Divine Name occurs. It seems to be properly reserved for this place, in order to show that the Christian Church has an hereditary and incommunicable right to be recognized as the favoured people of Him Who revealed Himself of old to the Hebrew Nation by the Name Jehovah. See on Exod. vi. 3.

Many waters cannot quench love! As the great waterfloods at Thy Passion did not quench Thy love to me (see Ps. lxxix. 16), so the waterfloods of affliction and persecution (see Rev. xii. 15) cannot drown my love to Thee. Nor can all the evil treatment that I have received from Thine ancient people, the Jews, drown my love to Thee; but I will endeavour to bring Thee, in Thy Gospel, to them (v. 2). See what follows.

We have a little sister, and she hath no breasts! This little sister (as is well said by many ancient Expositors, Theodoret, Aquinas, Philo, Carpusinus, and others) is the Jewish Nation. And this saying of the faithful concerning her (we have a little sister, that they might be saved) is illustrated by the language of the great Apostle of the Gentiles to the Romans, "I have great heaviness and continual sorrow in my heart. For I wish myself that I might be accursed from Christ for my brethren and my kinsmen, who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God . . . and of whom, as concerning the flesh, Christ came" (Rom. ix. 2—5). "Brothers, my heart's desire and prayer to God is, that they might be saved" (Rom. x. 1).

The Jewish sister is little, compared with her former greatness; see Isa. i. 9; and Rom. ix. 29, "Except the Lord of Sabaoth had left us a very small remnant, we should have been as Solomon" (cp. Rom. xi. 21, "If the dispensation of them be the riches of the Gentiles, how much more their fulness?"). And v. 22, 29, "Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in—as touching the election, they are beloved for the fathers' sakes."

The Jewish Nation is to be regarded by us as the mother of the Christian Church, when we look back upon her in the wilderness of Sinai; and as yearning for the birth of Christ from her own womb; see Gal. iv. 4, "Christ was made of a woman, and man descended from the Father above all the name of persons." But the Jewish Nation, as opposed to the Christian, and as having degenerated from the faith of her forefathers, Abraham, Moses, and the Prophets, has ceased to be a mother; still, by reason of the love of the Church for her, she is to be regarded as a sister, as St. Paul represents her in the passages just quoted, and she is a little sister, having dwindled from her former self; and she has no breasts, that is, she has lost the power of nursing children for God; see above, iv. 5; v. 3. Isa. liv. 1—5, where the fruitfulness of the Christian Church is contrasted with the barrenness of the Jewish; and cp. Hos. ix. 13, "Give them" (i.e. to Israel), "What wilt Thou give? Give them a misersowing womb and dry breasts." And Ezekiel says of Jerusalem (xxiii. 34), "Thou shalt pluck off thine own breasts, cp. Ezek. xxix. 3. 8. Thus the Hebrew Nation no longer bears children. But she is to be spoken for, or spoken upon, to bring her to Christ. Cp. 1 Sam. xxv. 29.

We have cause, from the Scripture oracles, to expect that the Jewish People will one day be restored, under the covenant of the Gospel, to a happier and more honourable state, and perhaps also to a public re-establishment in their own land. But this last event of their national restoration, is a point on which we wait for a clearer information of the prophetic sense. Meanwhile, so much is certain, that till their conversion to the Christian Faith, Prophecy, like the cherubim with the flaming sword (at the borders of Eden), guards the entrance of Canaan, and forbids them the approach (Dawson, on Prophecy, p. 310).

Well, therefore, may the Bride pray for their conversion to Christianity.

If she be a wall! The Bride replies to the question of the faithful and says, "If she (our little sister) will be a wall, that is, if the Jewish Nation will accept the salvation procured for her by Christ, if she is firmly built upon Christ, the only sure foundation; and if (in the words of her own prophets) she will call her walls salvation, and her gates praise" (Isa. lx. 18), and if she will remember that God appoints salvation (in Christ) 'for walls and bulwarks' (Isa. xxvi. 1), "then He will build upon her a palace of silver, for an habitation of God through the Spirit'" (Ephes. ii. 22); and if she be a door, willing to admit Christ, Who knocks for entrance, and if she will invite others to hear His voice, and to learn the Gospel from her lips, then 'He will enclose her with boards' (lit. an entablature) "of cedar, like the Temple of Jerusalem" (1 Kings vi. 15—18). This will be fulfilled in the latter days ("in fine temporum," says Aquinas here, p. 538). The help of the Church is to be given to the Synagogue, because the Hebrew Nation is her sister by spiritual consanguinity; this sister is now little, and has no breasts, "quia doctores non habet in se." She has now no power of teaching, and needs the milk of the Word which the Church can give. The Synagogue must first become a Wall, in order to become a Door. She must first be confirmed, and stand fast as a Wall, in the faith of Christ, and then she will be able, as a Door, to admit others into His fold (Aquinas).

I am a wall, and my breasts like towers! The Bride confirms this answer by adding that she herself, by God's grace, has become established in the Faith as a wall, and that her breasts have become like towers; strong and nourishing others in the Faith, by the sincere milk of the Word (see iv. 5; v. 3). She does not attribute this to any merit of her own; but it is the fruit of divine Grace, because she "has found favour in the eyes of Christ."

Perhaps there is another reference here to the history of Jacob (see on v. 7), the tower of Edar, or the tower of the flock (see Gen. xxix. 2. Cp. Mic. iv. 8), and that there she X.
Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

My vineyard, which is mine, is before me:

Thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

Thou that dwellest in the gardens, The companions hearken to thy voice:

1. Cause me to hear it.

2. Make haste, my beloved, and be thou like to a roe or to a young hart Upon the mountains of spices.


11. Solomon had a vineyard at Baal-hamon; the vineyard is not the owner of the vineyard, but is appointed by Solomon to keep and dress it, to whom it belongs, and who will call to account those who are set in it for that purpose. This vineyard of Solomon is represented here as at Baal-hamon. There was a tower so called in Samaria, in the tribe of Ephraim (Judith viii. 3). This vineyard, like the other proper names of this Book (see vii. 4), is symbolical and figurative. It signifies a place of a multitude of people (and it is so rendered by Aquila and Symmachus). Cp. Genes. 131. 227, not without reference to the name of the father of the faithful, Abraham; see Gen. xxvi. 4, 5 (where the Hebrew worm haman is repeated); see the margin, Thou shalt be a father of many nations; or, a multitude of nations. Baal-hamon signifies the Church Universal, formed of that innumerable multitude of nations who are blessed in Christ, the promised Seed of Abraham (Gen. xxi. 3; xviii. xxi. 18).

Therefore the words Solomon (i. e. the heavenly Solomon, Christ) hath a Vineyard at Baal-hamon; he let it out to keepers; every one for the fruit thereof, was (or is) to bring a thousand pieces of silver, signify, that formerly the House of Israel was the Vineyard of the Lord of Hosts (Isa. v. 7); but now the whole World is the Vineyard of Christ (as He Himself says, the Field is the World, Matt. xiii. 39); and He has let it out to the world, to the keepers, in order that they may keep it (that is, preserve it in the same condition as that in which He gave it to them), and render to Him the fruit of it in due season (Matt. xxii. 33. Cp. 1 Cor. iii. 9; ix. 7). Each must bring the fruits of his portion, a silvering or silvered for a vine. See Isa. vi. 9, where a signification of the condition of a vineyard is described by the words, There were a thousand vines for a thousand silverings.

Observe the words keep and keeper here. They describe the duty of keeping whole and undefiled the one Faith, once for all delivered to the Saints (see above, on i. 6). The Vineyard and its fruits must not be allowed to degenerate through human negligence; and its produce and mode of cultivation must not be altered by any human devices.

The Church of God must not be changed into a school of secular knowledge by human pride, or into a temple of strange worship by vain superstition; but it must be preserved in its primitive purity, as built by Christ and His Apostles.

Solomon, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

This is the spiritual of the Bridegroom, not of the Bride. The Vineyard is the Vineyard of Christ and His own (see above, on Matt. xvii. 18); and His Divine Eye is ever upon it, and upon those whom He has appointed to keep it. It is equivalent to the declaration of Christ to His Apostles, Lo! I am with you always, even unto the end of the world (Matt. xxviii. 20); and Occupy till I come (Luke xix. 13).

Thou that dwellest in the gardens! This is the voice of the Bridegroom to the Bride. He says that she has her dwelling appointed to her in the gardens, that is, that she must abide there, and must attend to her own work, and to that of those who cultivate it; and that the companions, those who communicate with her in the same faith, works, and grace, hearken to her voice, and expect to hear declarations of the Truth from her, and that He Himself is ever listening to it; Cause Me. He says, to hear it.

Especially in times of trial,—of Heresy, Schism, and Unbelief,—the Church of Christ must utter her voice in clear, articulate, assertions of the Truth, and in bold denunciations of Error, if she would be accounted faithful to Christ. This command of Christ was obeyed by the ancient Church, speaking in General Councils, and declaring the Faith once for all delivered to the Saints; and it must be obeyed now, even to the end of time.

The Prayer of the Church for the Second Advent of Christ.

Observe the unity of plan of this Book. It began with the yearning of the Church for the First Advent of her Lord, the Divine Bridegroom (see on i. 2). It ends with her longing for His Second Advent.

Make haste, my beloved! The voice of the Church is a prayer. She has Christ present with her, and she says to Him, "Fly away" (Sept. Fulgo, Arbat.), and carry me away with Thee out of this world of sorrow. Flee, like a roe or young hart (see ii. 7); "over the mountains of spices"; those hills of spiritual meditation and grace, to which the Bride betakes herself in her afflictions (see iv. 6). She longs for wings, a dove, in order that she may fly away, and be at rest (Ps. lv. 6).

In like manner, the Bride in the Apocalypse longs for Christ's coming to take her for ever to Himself, and to His heavenly rest and glory. The Spirit and the Bride say, Come. And let him that heareth say, Come. Surely I come quickly. Amen. Even so, come, Lord Jesus! (Rev. xxi. 17).

We pray the Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen (Rev. xxi. 21).