

justified by v.⁸, to attribute all their afflictions to the sins of their ancestors, cf. Ez. 18¹⁹. The covering over of sins here is evidently conceived as by the grace of God apart from sacrifices, cf. 65⁴. — **10.** *Wherefore should the nations say: "Where is their God?"* This is a citation from 115², cf. 42^{4,11}. — *Let it be made known among the nations before our eyes, the vengeance for the blood of Thy servants that was poured out*. This resumes the thought of v.³ with the Maccabean vindictiveness and cry for vengeance; only the wish is that it may not be deferred, but may be taken in their days and before their very eyes, so that they may have the joy of it; and also that it may be before all nations, as a public vengeance. — **11.** *Let the groaning of the prisoner come before Thee*, a citation from 102²¹, as also the || *cause to remain alive those condemned to death*, captives in war who yet had incurred the death penalty by violation of some regulation of their conquerors; especially appropriate to the early Maccabean times, when religious and political rebellion was mingled with acts of unnatural cruelty and barbarism on the part of the Jews, in violation of the rights of war and justly incurring death after capture. The additional clause giving basis for the plea: *according to the greatness of Thine arm*, is a citation from Ex. 15¹⁶. — **12.** *And return to our neighbours sevenfold*, another exhibition of the Maccabean vindictiveness to the neighbouring nations, cf. v.¹⁰: a demand for vengeance of the most thoroughgoing kind, sevenfold, in the spirit of the ancient Lamech, cf. Gn. 4^{15,24}, rather than of the prophets, and indeed *into their bosom*, well-directed, so that it strikes to the very centre, to their very heart. — *the reproach wherewith they reproached Thee, Adonay*. This is a citation from Ps. 89^{51,52}. — **13.** *So we, Thy people, and the flock of Thy pasture*. This is a citation from 100³, to get the antithesis to the evil neighbours, in order to gain a proper subject for the final couplet of the original Ps. — *Will give thanks unto Thee || tell Thy praise*, the usual vow for benefits received, — *forever || to all generations*, doubtless in public song in the temple.

1. אלהים] is a gl. not required for sense or measure. — שָׁמַח] Pi. pf. † שָׁמַח vb. Qal *become unclean*, by sacrificing children 106³⁹. Pi. *defile*, religiously in D, H, P, Je., Ez., as here. — שָׁמַח לְעַיִים] phr. as Mi. 1⁶ שָׁמַח לְעַיִים. † עַיִן n. [m.] *ruin, heap of ruins*, elsw. עַיִן חַרְוָה Mi. 3¹² = Je. 26¹³. — 2. † נִבְלָה n.f.

(1) *corpse*, as Je. 7³⁸ + 6 t. Je., Jos. 8²⁹ (JE) 1 K. 13²² + 10 t. K, Dt. 21²⁸ 28²⁶ Is. 5²⁵ 26¹⁹; (2) *carcass* of animals in Ez., H, P, Dt. 14²¹. — נִבְלָה makes l. too long. It is a gl. — הַיְחִיר־אֶרֶץ] phr. Gn. 12⁴ (P), cf. חִירוּ שָׂרִי Ps. 104¹¹, חִירוּ 50¹⁰ 104²⁰. — 3. A series of glosses begins here, chiefly extracts from older writings. — שָׁפְכוּ דָמָם] phr. v.¹⁰ 106³⁸. — תְּכִיבוֹתָ pl. f. טָכִיב, either prep. as 18¹² 27⁶ 89⁹, or *parts round about, suburbs*, as v.⁴. — 4 = 44¹⁴, only variation חִירוּ for חִירוּ; evidently gl. — 5 = 89¹⁷; variations: תִּפְסָרָה for תִּפְסָרָה, and תִּפְסָרָה (69¹⁰) for תִּפְסָרָה. חִירוּ was impossible in 35; evidently gl. — 6-7 = Je. 10²⁶; variations: אֶל of late style for עַל; ממִּלְכוֹת, with wider outlook, for מִשְׁפְּחוֹת; and omission of וּנְבִלָה וּנְבִלָה. — אֶכֶל] is evidently err. for pl. of אָ, אֶ, אֶ, אֶ, and Je. 10²⁶. — 8. לֹנֵי is prosaic; makes l. too long. — רִאשֵׁינִים] pl. † רִאשֵׁינִים adj. elsw. ψ 89⁵⁰ as adj. with חֲסִידִים; here dub., either adj. with עֲנָה as BDB, PBV., AV., אֶ, אֶ; or as subst. *ancestors*, as Dt. 19¹⁴ Lv. 26⁴⁶ (H), אֶ, RV., Dr., Bā., Now., Kirk., Ehr. — מִתֵּרֵךְ adv. as 69¹⁸ 102⁸ 143⁷. — כִּי יִלְוֶינִי קָאֵר] = 142⁷ only 1 pl. vb. for 1 sg.; a gl. — 9. אֶלֶי יִשְׁעֶנּוּ. 12⁶. — עַל־דָּבָר] as Ps 45⁵ Gn. 20¹¹ (E) Ex. 8² (J). — [נִכְבֹּר שְׁמֶךָ] phr., v. 29². — וְהִצִּילֵנִי] Hiph. inv. נִצַּל with י separating it from previous context in MT. אֶ attaches it to subsequent clause. אֶ has κύριε ῥῆσαι ἡμῶν, making it independent of both clauses. — [נִפְרָר עַל] as Je. 18²³, c. acc. Pss. 65⁴ 78³⁸. — [לִמְעַן שְׁמֶךָ] as 23³ 25¹¹ 31⁴; here gl. — 10. אֱלֹהֵיהֶם . . . אֱלֹהֵיהֶם] = 115²; only variation is omission of particle וְ. — [נִקְמַת דָּם] cstr. obj. *vengeance for*, phr. a.l., but cf. הִכִּיל Je. 50²⁸ 51¹¹. — 11. Based on Ps. 102²¹ in the phrs. אֶתְּחַתְּ אֶסִּיר and אֶתְּחַתְּ אֶסִּיר; phrs. and † תְּמוּתָה n.f. not used elsw. The vbs. are different from those of 102²¹: הִתְּחַר Hiph. inv. † [תֵּרַר] vb. *remain over*; elsw. ψ Niph. *be left over* 106¹¹. — [מִנְדִּיל זְרִיעֶךָ] = Ex. 15¹⁶, only כ for ק and נָדַל for נָדַל, a variation not owing to an original difference of text. This v. is therefore a mosaic gl., and is without regard to measure. — 12. שְׂכִינֵים] of reproachful neighbouring nations, elsw. ψ, v.⁴ gl. = 44¹⁴, cf. 31¹² 80⁷ 89⁴². — שֶׁבַע־פְּתָיִם] *sevenfold*, as 12⁷; used for vengeance Gn. 4^{15,24}, which were prob. in the mind of the writer. — אֶל־חֵקֶם] of requal, cf. Is. 65^{6,7} Je. 32¹⁸. — הִרְפָּתָם אֲשֶׁר חִרְפוּהֶם] is a condensation of 89^{51,52}; and אַרְנִי also was derived from that passage. — 13 a = 100³, except 2 sg. sf. for 3 sg. with both nouns. — [נִיבָה לְךָ] Hiph. impf. 1 pl. יִבָּה; phr. 6⁶ 75² +. — [נִסְפַר חֲהַלְחָךְ] phr. 9¹⁵ 78⁴ Is 43²¹ cf. Ps. 102²².

PSALM LXXX., 5 STR. 6³, RF. 2³.

Ps. 80 is a prayer of Israel for a divine advent for salvation, especially in the Rf. (v.^{4,8,15a,20}); that the Shepherd of Israel would shine forth before Northern Israel (v.²⁻³); remonstrance against long-continued anger, while the people in tears were praying and their neighbours were mocking (v.⁵⁻⁷); recalling the earlier, more prosperous history in the allegory of the vine (v.⁹⁻¹¹), and then the subsequent oppression by Egypt and the other world powers (v.¹²⁻¹⁴),

with a final petition that Yahweh would visit and save this vine, concluding with a vow of worship (v.^{15b. 16. 19}). A Maccabean editor appends an imprecation on the enemies (v.¹⁷), and a Messianic petition (v.¹⁸).

SHEPHERD of Israel, O give ear.

Leader of Joseph as a flock,
Throned upon the Cherubim, O shine forth.

Before Ephraim and Manasseh,
O stir up Thy might,

And O come for salvation to us.

Yahweh (Sabaoth) restore us,

And cause Thy face to shine that we may be saved.

YAHWEH Sabaoth, how long

Dost Thou smoke during the prayer of Thy people;

Dost Thou feed them with the bread of tears;

And give them to drink (a measure of wormwood);

Make us a strife to our neighbours,

That our enemies should mock at us?

Yahweh Sabaoth restore us,

And cause Thy face to shine that we may be saved.

A VINE out of Egypt thou removest;

Thou dravest out the nations, and didst plant her;

Thou didst clear (the way) before her,

So that she took root and filled the land.

The mountains were covered with her shadow,

And with her boughs the cedars of God.

(Yahweh Sabaoth restore us,

And cause Thy face to shine that we may be saved.)

SHE sends forth her branches unto the Sea,

And unto the River her shoots.

Why then hast Thou broken down her walls,

So that all the passers-by may trample her?

The boar of (the Nile) tears her down;

And the beasts of the field graze upon her.

Yahweh Sabaoth restore us,

(And cause Thy face to shine that we may be saved.)

LOOK down from heaven, and see,

And visit the vine (Thou didst get),

The one Thy right hand did plant,

The son Thou didst make strong for Thyself.

And we will not draw back from Thee.

Quicken us, and on Thy name will we call.

Yahweh Sabaoth restore us,

And cause Thy face to shine that we may be saved.

Ps. 80 was in א, then in מ, subsequently in כ and in מ, in which latter it received the direction אֶל-שְׁשׁוּנֵי עֵרֶוֹת (v. Intr. §§ 29. 31. 32. 33. 34). The Ps.

is composed of five trimeter hexastichs, to which is added identical Rfs. This Rf. is absent in part at close of Str. 4 and altogether at close of Str. 3, owing to copyist's abbreviations. There is but one gloss, v.¹⁷⁻¹⁸, from the Maccabean times. There are many features of א: Yahweh the Shepherd, Israel the flock v.², as 74¹ 78⁵², cf. 79¹³ = 100³; the use of Joseph for North Israel v.², as 77¹⁶ 78⁶⁷ 81⁶; the use of וּמִוִּיעַ of theophany v.², as 50²; of עֵשׂוֹן for anger v.³, as 74¹; of נִסְעַע v.⁶, as 78⁵²; of הַגִּישׁ גִּנִּים v.⁹, as 78⁵⁵; of הוֹרֵר מִיָּמָר v.¹⁴ referring to Egypt, as 78⁴⁴; of וּזוֹ שְׂרִי v.¹⁴, as 50¹¹. There are several special features, as: שליִישׁ v.⁸, as Is. 40¹²; מְרוֹן v.⁷, as Je. 15¹⁰; אֲרוֹן אֵל v.¹¹ a.ל., cf. הַרְרֵי אֵל 36⁷; פֶּנֶה v.¹⁰, as Is. 40³ 57¹⁴ 62¹⁰ Mal. 3¹. The allegory of the Vine v.⁹ is based on Gn. 49²², especially the use of בֵּן in v.¹⁶. The divine name יהוה צְבָאוֹת was prob. due to the warlike character of the Ps. There are three difficult phrases, which would imply a late date if מְרוֹן were correct; but all these are errors: (a) אֲרִיָּה v.¹⁸, as Ct. 5¹, both passages incorrect. Rd. here אֲרִיָּה (b) יִכְרַסְמוּ v.^{14a} a.ל., error for יִהְרַסְמוּ (c) בְּנֵה v.¹⁶, marked by enlarged כ as dubious; rd. קִנֵּה, a vb. characteristic of א. The style of the Ps. is classic in syntax and elegant. The Ps. refers to the ruin wrought by the destruction of Jerusalem. It was written in Babylonia under the influence of D and Is.². The gloss, v.¹⁷⁻¹⁸, contains a Maccabean imprecation, the Aramaism בְּסִתְרָה, also a Messianic interp. of אִישׁ וּמִיָּן אִישׁ, cf. Ps. 110⁴, and of בֵּן אָדָם as בֵּן אֱדָם, cf. 8⁵.

Str. I. A hexastich, of which l.^{1.3.5.6} are syn., l.² emphatically qualifies the subj., l.⁴ the obj. of the other lines. — 2-3. *Shepherd of Israel*], endearing epithet of Yahweh from patriarchal times, cf. Gn. 48¹⁵, a favourite term of א 74¹ 78⁵² || *Leader of Joseph as a flock*]. North Israel seems to be prominent in the mind of the poet, as often in א 77¹⁶ 78⁶⁷ 81⁶; emphasized in *before Ephraim and Manasseh*, the two sons of Joseph, and standing for the chief tribes of the North. To this a glossator has added *Benjamin* at the expense of the measure, without propriety, because this tribe belonged with the South; possibly because it was on the north between Judah and Ephraim, and the glossator thought of help for Judah as coming from the North. — *Enthroned upon the Cherubim*], another ancient epithet of Yahweh 1 S. 4⁴ 2 S. 6²; originally referring to the divine presence on the cherubic slab above the ark, then in the throne room of the temple, and subsequently to the cherubic chariot in theophany Ez. 1⁴ 5⁶, so doubtless here. The vbs. are all syn.: *O give ear* to the petition || *shine forth* in the brilliant light of theophanic presence, cf. 50² 94¹. || *Stir up Thy might*], rouse to activity the might of the divine arm in interposition, to strike down the enemies and vindicate the

people, || *O come for salvation for us*, the people being in need of it.

Rf. 4. *Yahweh Sabaoth restore us, and cause Thy face to shine that we may be saved*]. The Rf. was originally identical at the close of each of the five Strs. But copyists omitted it after Str. III., left off the second line after Str. IV., and thereby occasioned a copyist's error in the last word of the first line; omitted Sabaoth in the first Rf., and by conflation inserted Yahweh in the last Rf. Doubtless in all cases \mathfrak{E} changed an original "Yahweh" as usual into "Elohim." The petition in all these cases is that Yahweh Sabaoth, the warlike God of the Davidic dynasty, may interpose in war against the enemies of His people; let His face shine with the light of favour toward them, cf. Nu. 6²⁵ Pss. 4⁷ 31¹⁷ 67² 119¹³⁵; that they may be saved from their enemies and restored to their former prosperity.

Str. II. 5-7. *How long?*], belongs to the first line as an emphatic question of remonstrance, enlarged upon in the five specifications that follow, cf. 6⁴ 90¹³. A late copyist by conflation of *Elohim* and *Yahweh* has induced Vrss. and interpreters to attach it to the second line, thereby seeming to limit the question to that line and making the subsequent sentences statements of fact. But the style of the Ps. makes it evident that the question extends over the entire Str.—*Dost Thou smoke*], in anger; the hard breathing of passion resembling smoke going forth from the nostrils, cf. 74¹ Dt. 29¹⁹,—*during the prayer of Thy people*], while the people persist in prayer for deliverance. This seems preferable to AV., RV., "against the prayers," or JPSV., "notwithstanding the prayers," although any of these may be justified by the usage of the Heb. prep.—*Dost Thou feed them || give them to drink*], food and drink making up together the daily nourishment of man; but instead of the proper nourishment their God gives them *the bread of tears*, cf. 42⁴ || *a measure of wormwood*]. This latter is a conjectural reading after Je. 8¹⁴ 9¹⁴ 23⁵ for the text of \mathfrak{H} , which, though sustained by Vrss., does not give a good sense; whether we render "out of tears," conceived as a cup and defined as a tierce in measure, as is most in accordance with Heb. grammar; or "with tears tierce-wise," the tierce being a very large measure for a drinking vessel. But the conception and construction are alike

awkward, and give nothing more than a tautology, strange for a poet whose style is in other respects so ornate. EV⁸. paraphrase and obscure the meaning of the original. According to the view suggested above the "tierce" is an explanatory gloss defining the "measure" of the original.—*Make us a strife to our neighbours*], an object of contention, as Je. 15¹⁰; the lesser neighbouring nations disputing among themselves for the possession of the spoils taken from Israel, whether in land or goods.—*That our enemies should mock at us*], at the weakness of Israel in her inability to protect herself from their incursions.

Str. III. Two synth. couplets and a syn. couplet.—9-11. *A vine*], emphatic in position; an allegory of Israel based on Gn. 49²², cf. Ho. 10¹ Is. 5¹⁻⁷ 27²⁻⁶ Je. 2²¹ 12¹⁰ ^{sq.}—*Out of Egypt Thou removest*], graphic impf., referring to the Exodus from Egypt, cf. Ex. 15²².—*Thou dravest out the nations*], cf. 78⁵⁵, at the conquest of the Holy Land under Caleb and Joshua, and subsequently; cf. Ex. 15¹³⁻¹⁷ Ps. 44³.—*and didst plant her*], the final result of the previous divine activities. This vb. is constantly used of the establishment of Israel in the Holy Land, even where the image of a tree or vine is not thought of.—*Thou didst clear the way before her*], resuming the first part of v.^{9b}, and explaining the driving out of the nations in accordance with the allegory as the clearing of the ground of all other plants, the removal of stones and all such other things in the soil as the vine-dresser would remove in making a vineyard.—*So that she took root*], resuming the second part of v.^{9b}, continuing the allegory: the vine striking her roots deep in the fertile soil which had been carefully prepared for her.—*and filled the land*], an advance in the thought; so greatly did the vine flourish that it filled with its growth the entire vineyard, the entire land of Palestine.—*The mountains were covered with her shadow*], a most stupendous growth, an exaggeration of the allegory, not uncommon in Hebrew poetry. The vine has grown so greatly that it has climbed and covered the mountains, and still more *the cedars of God*]. The gigantic cedars of Lebanon, the loftiest of all trees, were covered *with her boughs*]. The branches of the vine climbed these gigantic trees to the very top and covered their great limbs. Thus had Yahweh prospered Israel in ancient times.

Str. IV. Two syn. couplets and an intervening synth. couplet. — 12–14. *She sends forth her branches unto the Sea*]. The Mediterranean Sea on the west is the limit of the extent of Israel, and so of the branches of the vine that represent her. — *And unto the River her shoots*], the river Euphrates, the extreme limit of Israel on the east according to the tradition of the conquests of David 2 S. 8⁸ 1 K. 4²⁴. These extreme limits of conquest bring Israel into conflict with the great nations. On this account this couplet begins the Str. to prepare the way for the subsequent disasters. — *Why then hast Thou broken down her walls?*], resuming the remonstrance of Str. II. in connection with the allegory. The walls probably refer to the limits of the land guarded by the armies of Israel. They had been defeated on the frontiers and driven back, and the land was invaded by the enemy. — *So that all the passers-by may trample her*]. These are doubtless the neighbouring nations, who usually took advantage of the invasions of Israel by the world powers to get spoil for themselves by inroads upon the imperilled borders. They trample the vine of Israel under foot like wild beasts with no thought of the damage they are doing. — *The boar of the Nile*], the most probable reading, referring then to Egypt, which by incursion so often laid waste the land; but the usual reading, “of the wood,” the forest, gives it a more general reference, possibly to the Syrian neighbours. — *the beasts of the field*], possibly the Philistine neighbours. — *tears her down*], destroys the branches. — *graze upon her*], using the vineyard as their pasture, and the tender branches of the vine with its foliage as their food.

Str. V. A single line advances by stairlike parallelism to the second line, which begins a syn. triplet, the whole concluding with a syn. couplet. — 15 b–16. *Look down from heaven and see* || *and visit*], resuming the plea for a divine advent of Str. I. — *the vine* || *the one* || *the son*], that is, of the vine, as Gn. 49²². — *Thou didst get*], take to Thyself as Thine own. This is the most probable reading; || *Thy right hand did plant* || *Thou didst make strong for Thyself*, all resuming the thought of Str. III. But לָךְ is doubtful, and Vrss. disagree whether the form בְּנֵה is noun or vb., and none yield a meaning appropriate to the context, or a text of good measures; whether with PBV. we paraphrase by “place of the

vineyard,” or with AV. think of “the vineyard” itself, or with RV. “the stock,” JPSV. “the stem,” all taking it as noun, or with G, V, we regard it as vb. in the sense of “prepare.” — 17. A later editor inserts a couplet, reasserting the damage wrought by the enemies in another form: *She is burned with fire; she is cut off*]; in order to an imprecation: *At the rebuke of Thy countenance let them perish*. — 18. The same, or possibly another editor, thinking to give the Ps. a Messianic significance, repeats v.¹⁶ in a form which makes it applicable to his purpose: *Let Thy hand be upon the man of Thy right hand*], either thinking of Israel as placed at the right hand of God, or more probably of the Messianic king of 110¹. — So in the parall. *upon the Son of Man Thou didst make strong for Thyself*]. This probably refers to the Son of man of 8⁶. — 19. The original Ps. is here resumed, the first line depending on v.¹⁶⁻¹⁶. — *And we will not draw back from Thee*], a vow of fidelity, — and a renewed plea: *Quicken us, and on Thy name will we call*.

2. יֵשֶׁב בְּצִמְעָן Qal ptc., nominal force, as יֵשֶׁב , רָעָה. The conception of God as shepherd and of Israel as flock is characteristic of $\text{אֱלֹהֵי יִשְׂרָאֵל}$ 74¹ 78⁶², cf. also 79¹⁸ = 100⁸. — יִשְׂרָאֵל stands for North Israel, as 77¹⁶ 78⁶⁷ 81⁶. — $\text{יֵשֶׁב הַקְּרִיבוֹת}$ as 99¹ Is. 37¹⁶ 1 S. 4² 2 S. 6²⁺; originally the cherubim of the ark, later of the innermost room of the temple, still later of the cherubic theophanic throne, so probably here, as in Ez. 1⁴ 8⁹, cf. Rev. 4⁶ 8⁹. — הוֹפִיעָה Hiph. impv. cohort. יפיע, theophanic shining forth, as 50² 94¹. — 3. וּבְנֵימֵן makes l. too long, and is in itself improb., though in all Vrss.; for why should Benjamin be associated with North Israel, Manasseh, and Ephraim? Possibly it was inserted because of an association of אִישׁ יְמִינָךְ of v.¹⁸ with Benjamin. — עוֹרְרָה Polel impv. cohort. א.ל. ψ, rouse, incite to activity; but Qal 7⁷ Hiph. 35²⁸. — לִישְׁעָתָה poetic lengthened form for euphony, in order to prevent two accents in immediate sequence; for יִשְׁעָתָה (3²) cf. Ges.^{90.26}. — 4. אֱלֹהִים requires נִצְבְּאוֹת as its complement for measure, as in other Rfs. v.^{8.15.20}. In v.²⁰, as v.⁵, it is then preceded by יהוה, which, as in 59⁶ 84⁹, must be regarded as conflation; for in all these cases the measure is impaired, and one of the divine names must be regarded as a gloss. אֱלֹהִים in all such cases stands for an original יהוה, otherwise it would be אֱלֹהֵי צְבָאוֹת. — וְהוֹרָא ו. הוֹרָא. Hiph. impv. cohort. אור, of divine face, theophany, 4⁷ 31¹⁷ 67² 101¹⁸⁵; cf. Nu. 6²⁵. — וּנְהַיְשָׁעָה ו. subord. purpose, Niph. impf. cohort. — 5. עַרְפָּתִי belongs with previous context, as the measure requires after that יהוה is thrown out. — עָשָׂנָה Qal pf. עשן denom. עשן smoke; subj. אֱלֹהֵי דָת. 29¹⁹; here God Himself. The pf. does not state a fact, but is dependent on עָרַף מְחִי, as pfs. in all subsequent ll. of Str. — וְיִקְרָךְ . The prep. ב is not נ of hostility, as Gr., Bā., Dr., Che., Kirk., AV., RV.; or in spite

of, Hu., Du., so JPSV. *notwithstanding*, cf. 78³²; but *in, during*, as De W., Ew., Hi., De., Pe., cf. PBV., "with thy people that prayeth"; C , Z , have ἐν , H *super*, I *ad*, but their interp. improb. — 6. לָחַם דְּמָעָה phr. a.ל., but cf. 42⁴. — $\text{וְחִתְּמוּ$ consec. Hiph. impf. with archaic sf. 3 pl., c. ב as usual with vbs. of drinking. — וְדָמָהּ pl. is dub., especially after דָּמָה coll. in previous l. We should prob. rd.: *בְּמִדָּה לְעֵנָה*, of a measure of wormwood, cf. Je. 8¹⁴ 9¹⁴ 23¹⁶, the measure being defined by a glossator as שְׁלִישׁ , a third measure, a tierce; cf. Jb. 28²⁵ for such a use of מִדָּה for liquids. † שְׁלִישׁ elsw. Is. 40¹². C *ἐν μέτρος*, I *tripliciter*. — 7. חָשִׁינוּ impf.; change of tense to express the habitual condition of the people. — † מִרְיָן n. (1) *strife, contention*, Hb. 1³, elsw. Pr. 15 t.; (2) object of contention, here as Je. 15¹⁰. — לְמִו ethical dative, according to their desire; but C , I , I , לְנו is more prob. — 9. נָקַן emph. in position as theme of the allegory, which is based on Gn. 49²². — חָשִׁיעַ Hiph. impf. 2 sg. נסע; elsw. ψ , 78⁶², also of removal of Israel from Egypt (cf. Ex. 15²²) and 78²⁶ of God's leading out the wind. — חָנַרְשׁ גִּיבִים elsw. ψ , 78⁶⁵. — וְחִתְּמוּ consec. after impf., emph. change of tense into aorist. — 10. פָּנִיתָ Pi. pf. *turn away, clear away*; in this sense usually with הָרָה Is. 40³ 57¹⁴ 62¹⁰ Mal. 3¹, so prob. here. The omission of הָרָה txd. err. — $\text{וְחִתְּמוּ שְׁרָשִׁיָּהּ}$ consec. Hiph. *sub* (52⁷); as Is. 27⁶ Jb. 5³, but these without the cognate acc., which is indeed prob. a gl. to get a subj. for הַמְּלֵא other than God, the subj. of all previous vbs. But the subj. is really נָקַן . This gives us better measure. H gives the v. as three dimeters. — 11. נָפְטוּ Pu. pf. for usual נָפְטוּ (22¹). — נִצְּלָה (17⁸) acc. remote obj. Ges.²⁷³⁽⁶⁾. — $\text{אֲרָזֵי הַלְבָּנוֹן}$ gigantic cedars of Lebanon, cf. Is. 36⁷. The Rf. should come in here. It has been omitted in writing as elsw. (ψ Intr. § 12). — 12. † קָצִיר n.m. coll. *boughs*, elsw. Jb. 14⁹ 18¹⁶ 29¹⁹ Is. 27¹¹; late word, || יִתְקַח n.f. *shoot*, elsw. Ho. 14⁷ Ez. 17²² Jb. 8¹⁶ 14⁷ 15³⁰. — 13. וְאָרְוָהּ consec. pf., change of tense to get frequentative. † אָרַח vb. elsw. Ct. 5¹ *pluck, gather*, BDB; but as Gr., one does not pluck myrrh, but smell it, and he regards Ct. 5¹ txd. err. for רוּחַ $\sqrt{\text{רוח}}$ *smell*. Gr. suggests עָרַח after S , *trample her*. Che. עָרַח , *lay her bare*, is not so good. — 14. וְנָקַתָּהּ Pi. impf. † נָקַתָּהּ a.ל. *tear off*, BDB, as NH. It is txd. err. for וְנָקַתָּהּ *tear down*; so in Niph. of walls of vineyard Pr. 24⁸¹. — † וְחִתְּמוּ n.m. *swine, boar*, elsw. Dt. 14⁸ = Lv. 11⁷ Is. 65⁴ 66³. 17 Pr. 11²². — וְיָעַר Qr. *forest* (29⁹); suspended y indicates a change of the original text, prob. to get a reference to Rome. The original was doubtless יָעַר , referring to Egypt as the river swine, cf. 78⁴⁴. — וְזִי שְׂוִי as 50¹¹ (Z), referring to other nations. — 15. The first l. is a relict of the Rf. which belongs here. C had חָשִׁינוּ here also, for which H שׁוּב קָא is copyist's error. The second l. has been left out. — וְנָקַתָּהּ Hiph. *נכס*; phr. elsw. 33¹³ Is. 63¹⁶ La. 1¹¹ 12 2²⁰ 5¹. — 16. וְנָקַתָּהּ . The enlarged נ indicates here a doubtful reading. C *καὶ καρὰρ-τῶσαι ἀὐτὸς* = Qal *imv.* sf. נָקַח from נָקַח acc. Ri., De., but this is improb.; rd. rather *Polē* נָקַח . But I *radicem*, so S , T , take it as noun. BDB. נָקַח n.f. a.ל. *root, stock*; but this again is improb. Gr., Che., Ehr., would rd. נָקַח n.f. *enclosure, garden*. As Du. says, נָקַח is improb. in previous line. It is bad measure and bad syntax. It is prob. err. He suggests וְחִתְּמוּ . It is easier,

however, to read חָשִׁינוּ in accordance with the preference of Z for קָנָה . Then it is improb. that the next l. began with אִשׁר . It should be אִישׁ , as in v. 18^a; אִישׁ being used as Gn. 15¹⁰; syn. with בֵּן , of the vine, Gn. 49²². — עַל-בֵּן has been assimilated to v. 18^b; in C אִישׁ has also been added. The עַל is correct after חָשִׁינוּ v. 18^a, but not before בֵּן there any more than before אִישׁ . This insertion made the difficulty with the previous word, urging its interpretation as vb. sq. עַל . — אֶמְצָתָהּ Pi. pf., fully written 2 m. אֶמְצָה , cf. 89²² Is. 44¹⁴. — 17. שָׁרְפָה Qal ptc., cf. 46¹⁰, interrupts the thought, is a Maccabean gloss. — פְּסוּתָהּ Qal ptc. f. † כַּסְּתָהּ vb. Aramaism *cut off*, or *away*; elsw. Is. 33¹² of thorns. — יִאָּקְרוּ Qal juss.; imprecation upon the enemies. — 18. doublet of v. 16, interpreting it in the Messianic sense as referring to the royal Messiah; based on 8⁵ 10¹. — 19. וְיִלָּא נְסִיחָה should be two beats, without Makkeph. Vb. is Qal impf. נִסַּח || נִקְרָא ; cf. 53⁴ Zp. 1⁶.

PSALM LXXXI.

Ps. 81 is composite: (A) a call to the celebration of the Passover, based on its divine institution at the Exodus (v. 2-6b); (B) a paraphrase of the divine words to Israel at the Exodus, as to deliverance from Egypt (v. 6c-8a), the fundamental word as to the exclusive worship of Yahweh (v. 8b, 9a, 10), rebuke for disobedience (v. 12-13), and exhortation to obedience with promise of victory over enemies (v. 14-15). Glosses add varied material (v. 8c, 9b, 11ab, 16-17).

A. v. 2-6b, 2 STR. 5³.

RING out your joy unto God our strength:
Shout to the God of Jacob,
Lift up a melody; sound the timbrel,
The pleasant lyre with the harp,
Blow the horn on the new moon.
ON the full moon, (is) our feast day:
For it is a statute to Israel,
A judgment of the God of Jacob,
A (festival) that He made in Joseph,
When he went forth from the land of Egypt.

B. v. 6c-8a, 10, 12-15, 4 STR. 4³.

A LIP unknown was heard (saying):
"I have removed from the burden his shoulder;
His palms from the basket shall go free.
In distress thou didst call, and I delivered thee.
RESPOND to thee in the secret place of thunder:
'Hear, my people Israel!
There shall not be with thee a strange god;
And thou shalt not worship a foreign god,'