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Scripture writer ever expressed his own sense of the moral worthiness of this act by such terms as "glorious" or "exalted"?

The only question that could arise is, whether the writer to the Hebrews agrees in his phraseology with the other writers. There is no reason to suppose that he differs. When he says of Christ that "He hath been counted worthy of more glory than Moses" (iii. 3), he refers to His glory in heaven. So (I believe) he does when he says that "He glorified not Himself to be made a high priest" (v. 5). He does not speak of the high-priestly office in the abstract, nor as exercised on earth; he speaks of it under the complexion which it has as exercised in heaven. In other words, he agrees with all the New Testament writers in regarding Christ's Messianic office (or, high priesthood) as beginning to be exercised in its proper and full sense only on His ascension (Acts ii. 36). But even if the second passage referred to the office in itself, that would be far from implying that the apostle was thinking of the office as it involved death, for the office of Aaron, with whom comparison is made in the passage, did not involve death.

A. B. DAVIDSON.

Edw. G. KING.

THE HALLEL.

(Pss. cxiii.-cxviii.)

THE Psalms of the Hallel have a special interest from the fact that they were sung by the Jewish Church at her three great Feasts, and may thus be taken as representing her inmost thought in those hours in which she held closest communion with her God. But to us they have a still deeper solemnity, from the fact that they were sung by our Lord with His disciples at the Last Supper (Matt. xxvi. 27).

It is from these two points of view that I propose to regard them: first, as the words of Israel; secondly, as the words of Christ. These two points of view are indeed closely connected. God says of Israel (Exod. iv. 22), "Israel is My son, My first-born." It is true that in Isaiah Israel is called "the servant of the Lord" (xli. 8, xlii. 1, etc.), but the Septuagint never allows us to forget that the "servant" (עֶבֶד) is a "son" (παῖς, cf. xlii. 1 with Matt. xii. 18 ff; see also Acts iv. 27, 30, where St. Peter and St. John apply this word to Christ).

Israel is God's son, inasmuch as he manifests God's name to the world (Isa. xlix. 3-6). He has thus a relation, not only of elder brother to the Gentiles, but also to all nature, to the whole creation. He is not only a "first-born among many brethren," but also "a first-born of all creation" (Col. i. 15).

These two thoughts may be taken as representing God's ideal for Israel, an ideal which was ever with Him in the Person of His Son, and which in the fulness of time blossomed on earth in the Person of Christ. These two thoughts, the ingathering of the Gentiles, and the uplifting¹ of all nature into "the liberty of the glory of the children of God," were the central thoughts in Israel's three great Feasts.

We speak of the *three* Feasts, but it is necessary to bear in mind that in Leviticus xxiii. the Feasts are not *three*, but *seven*. This chapter should be carefully studied by all who would understand the Hallel.

The following Table will be seen to represent the Jewish Feasts as given in Leviticus xxiii. :

¹ Rom. viii. 21. Compare the thought of the *heave-offering* and the *wave-offering*.

ORDER OF FEASTS IN LEVITICUS XXIII. (4-END).

Spring Feasts (Life from Life.)	{	(i.) 1st Month, 14th day (even.)	PASSOVER	Birthday of the First-born.	}	Correspond with the <i>First Part</i> of the Hallel, viz. Pss. cxiii., cxiv., which were sung over the 2nd cup at the Passover, and therefore <i>before</i> the institution of the Eucharist.
		(ii.) „ 15th-21st	FEAST OF CAKES	The First-born transforms and uplifts nature unto God.		
		(iii.) Beginning of Harvest	WAVE SHEAF			
		(iv.) End of Harvest (<i>i.e.</i> 50 days later)	WAVE LOAVES			
Autumn Feasts (Life from Death.)	{	(v.) 7th Month, 1st day	TRUMPETS	A Memorial of Judgment on heathen gods.	}	Correspond with the <i>Second Part</i> of the Hallel, viz. Pss. cxv.-cxviii., which were sung over the 4th and last cup at the Passover, and therefore <i>after</i> the institution of the Eucharist.
		(vi.) „ 10th day	ATONEMENT	Accepted suffering.		
		(vii.) „ 15th-21st	TABERNACLES	The Fruits of Victory.		

I would call special attention to the fact that the Jewish Passover ritual divided the Hallel into two Parts, Part I. (Pss. cxiii., cxiv.), Part II. (Pss. cxv.-cxviii.); and that these two Parts answer exactly to the Spring and Autumn Feasts respectively. We might take as a motto for the first part, "Because I live ye shall live also," and for the second, "A corn of wheat is not quickened except it die." The reader will remember that Feasts i., ii., and iii. were embraced under the common name of the Passover, while the Feasts of the Seventh Month all led up to the great Feast of Tabernacles. The Seventh Month is the month of *New Year*, and even in the early Babylonian religion it commenced with a Feast of Judgment (Cf. Sayce, *Hibbert Lectures*, p. 94). The fact that the Jewish year began in the seventh Month would justify us in reading the second part of the Hallel first; we should then see more clearly the Christian meaning of Part I.

The connexion of the Psalms of the Hallel with the Feasts will best be seen by reading them in their entirety ; for this purpose I offer the following translation, merely giving such notes as are necessary to draw out the leading thought of each Psalm in its connexion with the corresponding Feast in the above Table.

The most holy Name I have represented by the symbol $\dot{A}\dot{A}$ which gives the sound of the Hebrew אֲדֹיָה, "I AM." I have not space to give my reasons¹ for using this symbol ; suffice it to say, that I regard the modern *Jahve* as a complete mistake, while every scholar feels that the word *Lord* falls very short of the Hebrew יְהוָה.

HALLEL, PART I. (PSS. CXIII., CXIV.), AS SUNG BY THE JEWS
OVER THE SECOND CUP.

(Cf. Lightfoot, *Hor. Heb.* on Matt. xxvi. 27.)

Ps. CXIII.

Zion's *Magnificat*, or Zion's mother-joy on the birth of her Gentile children. This Psalm corresponds with the *Passover* (see Table), and is full of the thought of the First-born. An Easter Psalm.

- | | | |
|-----------|---|---|
| | 1 | Praise ye Yah ! |
| | | Praise, O ye servants of $\dot{A}\dot{A}$, |
| | | Praise ye the Name ² of $\dot{A}\dot{A}$. |
| in Time. | { | 2 May the Name of $\dot{A}\dot{A}$ be blessed |
| | | From henceforth for ever and ever. |
| in Space. | { | 3 From the rising of the sun to his setting |
| | | May the Name of $\dot{A}\dot{A}$ be praised. |
| | 4 | High is $\dot{A}\dot{A}$ o'er all Nations ! |
| | | His Glory above the heavens ! |
| | 5 | Who is as $\dot{A}\dot{A}$ our God ? |
| | | That mounteth so high to be throned ! |

¹ I have fully discussed this question in my *Names of God* and in *Akkadian Genesis*. (Deighton & Co., Cambridge.)

² *I.e.* the manifestation.

- The Incarna- 6 That sinketh so low to be seen !
tion. In the Heavens !
In the Earth !
- Cf. *Magni-* 7 That raiseth the weak from the dust,
ficat. That uplifteth the poor from the dunghill,
8 To throne them along with princes,
E'en with His princely People !
9 That throneth the barren one¹ in the home,
As a joyous Mother of children.
Praise ye Yah !

Note.—Ver. 3. The thought is identical with that of Mal. i. 11: "For from the rising of the sun to his setting great is My Name among the Gentiles, and in every place incense is offered to My Name, and a pure offering." Must not this prophecy have been in our Lord's mind as He sang this birthday Psalm of "a people that should be born" from His own sufferings? Cf. Isa. xlix. 5, 6.

Note.—Vers. 7-9. These verses I would call Christ's *Magnificat*. In a certain sense they apply to Israel in so far as Israel is God's son (*παῖς*), who by his sufferings brings the Gentile-world to its birth. Thus according to Isa. liv. 1-5, the Jewish Church is herself "the Barren one," until in pain she brings forth the Gentiles as her first-born. "Sing, O Barren one that hast not borne; break forth into singing, and cry aloud, thou that hast not travailed: for more are the children of the desolate one than the children of the married one, saith the Lord, etc.: . . . the God of the whole earth He shall be called." The entire passage should be read and compared with St. Paul's argument in Gal. iv. 26 ff. "Life from life" is the leading thought of the Spring Feasts, and this means life from pain.

Ps. cxiv.

As the previous Psalm gave the birth-pangs of a new People, so this gives the birth-pangs of a new Creation, and thus answers exactly to Feasts ii., iii., and iv. (see Table). When of old God's People came out of Egypt (a Paschal thought), His *holiness* was represented by Judah, which led the van (Num. ii. 3, 9), His *strength* by Israel. Even then all nature was moved (vers. 3-7); how much more when God Himself comes in His own Person (vers. 7, 8)? Cf. Hab. iii.

- 1 When Israel came forth from Egypt,
The House of Jacob from among the Barbarians,
- 2 His (*i.e.* God's) holiness then was Judah,
His power was shown in Israel.

¹ Cf. Isa. liv. with Gal. iv. 27.

- 3 The sea saw—then it fled!
Jordan rolled himself back!
- 4 The mountains skipped like rams,
The hills like the young of the flock!
- 5 What ailed thee, O sea, that thou fleddest?
Thou Jordan, that thou shouldst roll back?
- 6 Ye mountains, why skip ye like rams?
Ye hills, like the young of the flock?
- How much 7 At the presence of $\text{\AA}\text{\AA}$ travail, thou Earth!
more
when God At the presence of Jacob's God,
comes in 8 Who turneth the rock into pools,
Person? The flint into fountains of water!

Note.—Both this Psalm and the preceding one are appointed by the Church for Easter Day. The LXX. in ver. 1 read *ἐν ἐξόδῳ Ἰσραήλ*. . . . Cf. Luke ix. 31, *τὴν ἐξόδον αὐτοῦ*, "His departure (R.V. margin), which He was about to accomplish at Jerusalem" (Neale).

The question in vers. 5 and 6 is not answered. The thought is as follows; If at the first Exodus (Passover), when God was revealed only in the Pillar and Cloud, all nature was moved, how much more when at the second Exodus (Passover) God Himself leads His people in person as He promised (Mic. ii. 13)!

In the preceding Psalm we saw the Presence (and therefore the sufferings) of the Son of God as giving birth to the Nations; so in this Psalm we see that same Presence uplifting Nature. This latter thought was symbolized by the *Wave sheaf* of Passover and the *Wave loaves* of Pentecost (see Table). I therefore conclude that these two Psalms, which compose the first part of the Hallel, were written with special reference to the Spring Feasts.

HALLEL, PART II. (PSS. CXV.—CXVIII.), AS SUNG BY THE JEWS OVER THE FOURTH CUP.

(Cf. *ὑμνήσαντες*, Matt. xxvi. 30), answering to the Feasts
of the Seventh Month, which all speak of death.¹

Ps. cxv.

The connexion of this Psalm with the Feast of Trumpets is not obvious at first sight; a word of explanation must therefore be given. An inscription of Nebuchadnezzar (quoted by Sayce, *Hib. Lect.*, p. 94)

¹ The connexion between the seventh month and the Sabbath of death was far older even than the times of Abraham, as I have shown in my *Akkadian Genesis*.

tells us that "on the Great Festival at the beginning of the year (*i.e.* in the seventh month), on the eighth and eleventh days of the month, the divine king the god of heaven and earth, the lord of heaven, descends, while the gods in heaven and earth, listening to him with reverential awe, and standing humbly before him, determine therein a destiny of long-ending days." This thought finds its counterpart in the Psalms, *e.g.* Ps. lxxxii. 1, "God hath taken His place in the assembly of the mighty ones (אֱלֹהִים), Amongst the gods (אֱלֹהִים) He is judging." I may have occasion to speak of this Psalm in a future paper; meanwhile I would remark that the blowing of Trumpets on "New Year" was as it were an appeal to Israel's God to take His place in Judgment on the gods of the heathen. Compare the taking of Jericho, also Numbers x. 9, "Ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies." The "Day of Trumpets" or the day of "The Memorial of the Trumpet" (זְכֵרֹן תְּרוּעָה) was to Israel what the "Bow in the Cloud" was to Noah, it was the outward visible sign of Mercy and Truth meeting together in Redemption; therefore in Ps. lxxxix. 14, 15, we read, "Righteousness and justice are the base of Thy throne, Mercy and Truth go before Thy face. Happy is the people that know the Trumpet-sound (תְּרוּעָה)." So in our present Psalm the "memorial" goes up to God "because of Thy mercy, because of Thy truth" (ver. 1). God answers this appeal (vers. 12-15), with plenteous Redemption. The Psalm may be translated as follows:

- | | | |
|--------------------------|---|---|
| | 1 | Not for our sake, $\dot{A} \dot{A}$, not for our sake, |
| | | But for the sake of Thy Name grant glory, |
| Mercy and
Truth meet. | | Because of Thy Mercy, because of Thy Truth. |
| | 2 | Wherefore should the heathen say, |
| | | "Where now is their God?" |
| Ps. cxxxv. 6. | 3 | Yet our God is in Heaven; |
| | | All that He willeth is done. |
| Ps. cxxxv.
15-20. | 4 | Their idols are silver and gold, |
| | | The work of the hands of man: |
| | 5 | A mouth they have, but cannot speak; |
| | | Eyes they have, but cannot see; |
| | 6 | Ears they have, but cannot hear; |
| | | A nose they have, but cannot smell; |
| | 7 | Hands, yet cannot feel; |

- Feet, yet cannot walk ;
 Nor can they utter from their throat.
 8 They that make them shall become as they,
 Even every one that putteth his trust in them.
 9 O Israel, trust in $\ddot{A}\ddot{A}$:
 He is their help and their shield.
 10 O house of Aaron, trust in $\ddot{A}\ddot{A}$:
 He is their help and their shield.
 11 Ye fearers of $\ddot{A}\ddot{A}$, trust in $\ddot{A}\ddot{A}$:
 He is their help and their shield.
 God has fulfilled the promise of Num. x. 9. 12 $\ddot{A}\ddot{A}$ has become mindful of us. He will bless,
 He will bless the house of Israel,
 He will bless the house of Aaron,
 13 He will bless the fearers of $\ddot{A}\ddot{A}$,
 The least along with the greatest.
 14 May $\ddot{A}\ddot{A}$ add unto you,
 Unto you and unto your children.¹
 15 Blessed be ye of $\ddot{A}\ddot{A}$,
 The Maker of heaven and earth.²
 16 The heavens are the heavens of $\ddot{A}\ddot{A}$,
 And the earth He gave for the children of men.
 17 It is not the dead that praise Yah,
 Not they all that go down into silence,
 18 But we,—we will praise Yah,
 From henceforth, for ever and ever.
 Praise ye Yah !

Note.—The Day of Trumpets is the pledge of the final Day of Atonement. Israel sounds with the Trumpet, and God is “mindful” of him, and deliver him (cf. Ps. xlvii. 6); but Zechariah says that, in the time to come, “the Lord God shall sound with the Trumpet” (Zech. ix. 14). The Jews themselves have interpreted this to signify that the former deliverances were not final, but that in the days of the Messiah “I am going to redeem you by Myself, and then shall ye never more be brought in bondage.” (See the whole context in my translation of the *Yalkut* on Zechariah, pp. 53, 54.) “On New Year men are redeemed from the Angel of death” (*Yalkut*, l.c.); this explains vers. 17 and

¹ Cf. Deut. i. 11, Moses’ blessing.

² Cf. Gen. xiv. 19, Melchizedek’s blessing.

18 of our Psalm. According to a Jewish tradition, the Hallel was not used on the Day of Atonement, because of the deep solemnity of the day; neither was it used on the Feast of Trumpets, because then "the King sits upon His throne, and the books of Life and the books of Death are opened" (Mishna, *Rosh Haschana*, vii. 4). Be this as it may, the thoughts of the Feast of Trumpets and of the Day of Atonement are certainly represented in the Psalms of the Hallel.

Ps. cxvi. (cf. *Day of Atonement* in Table).

Israel, though a son, learns obedience (i.e. *love*, ver. 1, and *faith*, ver. 10) by the things that he suffers. The very darkness is only background for the rainbow. Cf. Heb. v. 7.

- 1 I love—for ÅÅ hears
My supplicating voice,
- 2 For to me He hath lent an ear;
So I call (to Him) all my days.
- 3 Pangs of Death enveloped me,
Straits¹ of Hell gat hold upon me:
- 4 Anguish and grief (alone) I find.
Then I call on the Name of ÅÅ,
"Oh now, ÅÅ, deliver my soul."

[Cf. "O My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 39).]

- 5 Gracious is ÅÅ, and Righteous:
Yea, our God is Merciful.
- 6 ÅÅ is the Guardian of simple folk:
I am weak, but He is mine to save me.
- 7 Return, O my soul, to thy haven of rest;
For ÅÅ hath wrought kindness upon thee.
- 8 For Thou hast delivered my soul from death, mine
eyes from tears, my feet from falling.
- 9 I shall walk before ÅÅ in the Lands² of the Living.

(N.B.—According to the Sept. the Psalm ends here, a new Psalm commencing at ver. 10. There is indeed a very real division of thought, ver. 10 answering exactly to ver. 1. See Notes.)

¹ This word occurs again in Ps. cxviii. 5; elsewhere it is only found in Lam. i. 3. ² The plural reminds us of the "many mansions."

- 10 I believe—for I can say,
 “As for me, I was greatly afflicted ;
 11 As for me, I thought in my panic,
 ‘All man’s estate is a lie.’”

- 12 What return can I make to $\text{A}\ddot{\text{A}}$
 For all His kindness He hath wrought¹ upon me?
 13 The Cup of Salvations² I lift,
And I call on the Name of $\text{A}\ddot{\text{A}}$.
 14 *My vows to $\text{A}\ddot{\text{A}}$ I can pay,*
In the presence of all His people.

[Cf. “O My Father, if this cannot pass away, except I drink it, Thy will be done” (Matt. xxvi. 42).]

- 15 Right dear in the sight of $\text{A}\ddot{\text{A}}$ is the death of His
 saints,
 16 Oh now $\text{A}\ddot{\text{A}}$! surely I am Thy Servant,
 I am Thy Servant, the son of Thine handmaid ;
 Thou hast undone my fetters.
 17 The sacrifice of thanksgiving I sacrifice to Thee,
And I call on the Name of $\text{A}\ddot{\text{A}}$.
 18 *My vows to $\text{A}\ddot{\text{A}}$ I can pay,*
In the presence of all His people ;

[Cf. “A third time, saying the same words” (Matt. xxvi. 44).]

- 19 In the Courts of the House of $\text{A}\ddot{\text{A}}$,
 In the midst of thee, O Jerusalem.
 Praise ye Yah !

Note.—Ver. 1. Whether these words be the words of Israel or of Christ, the love is founded upon the Rock of an inner experience which no terrors of death or desertion can shake. “Father, I thank Thee that Thou hearest Me. And I knew that Thou hearest Me always” (St. John xi. 41, 42, R.V.). “Having loved His own which were in the world, He loved them to the uttermost”

¹ Cf. ver. 7.

² *I.e.* the final Salvation, which includes all others.

(St. John xiii. 1, R.V., marg.). This verse of the Psalm should be carefully compared with the 10th verse; see below.

Note.—The three times repeated refrain (vers. 4, 13, 17) proves the Psalm to be a whole. The three “cries” may be compared with the thrice repeated cry of Gethsemane (Matt. xxvi. 39–44). The first is the saddest, as in the Gospel.

It is impossible to read vers. 3 and 4 of our Psalm without being reminded of Him “who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, and having been heard for His godly fear, though he was a Son, yet learned obedience by the things which He suffered” (Heb. v. 7, 8). The two last “cries” (vers. 13, 17) come *after* the full acceptance of “the Cup of Salvations” (ver. 13); the reader will observe that the refrain has now become a joy, just as the prayer does in Gethsemane.

But though the Psalm is a whole, the break before ver. 10 is most important to be observed. The words “I believe” (ver. 10) exactly answer to “I love” (ver. 1). The tenses would, in Greek, have been *perfects*. In both cases the *love* and the *faith* are the very outcome of the suffering; compare St. Paul’s quotation of ver. 10 in 2 Cor. iv. 13 with context.

If, as I believe, the whole Psalm was written for the Day of Atonement, we might well suppose Part I. (*i.e.* vers. 1–9) to have been sung before the High Priest entered the Holy of Holies, and Part II. (*i.e.* vers. 10 to end) to have welcomed his reappearance “apart from sin, unto salvation” (Heb. ix. 28).

Ps. cxvii.

A prophecy of the conversion of the Gentiles in the times of the Messiah. So Kimchi and St. Paul (Rom. xv. 9–11). See Neale’s Commentary. The birth of the Gentiles results from the “pangs of Messiah.” This Psalm is to the Autumn Feasts what Ps. cxiii. is to the Spring Feasts.

- 1 Praise $\dot{A}\dot{A}$, all ye Gentiles;
 Extol Him, all ye Peoples.
 2 For His Mercy hath prevailed over us;
 And the Truth of $\dot{A}\dot{A}$ is eternal.
 Praise ye Yah!

Note.—Ver. 2. Neale well quotes Gen. vii. 18–20, where the same word is twice used of the waters of the Flood *prevailing*. So now there shall be a flood of Mercy.

The Gentiles who were “once far off are made nigh in the blood of Christ” (Eph. ii. 13, see context).

Ps. cxviii.

A Psalm of Tabernacles (see Table). The suffering Son of God is victorious over Death and Hell, and enters on the Fruits of Victory, being acknowledged as King by all Creation. An Easter Psalm.

Chorus.	{	1 Give thanks unto $\dot{A}\dot{A}$; for (He) is good ; for His mercy is eternal,
		2 Let now Israel say, "for His mercy is eternal."
		3 Let now the House of Aaron say, "for His mercy is eternal."
		4 Let the fearers of $\dot{A}\dot{A}$ say, "for His mercy is eternal."

The Son (Israel, Christ) speaks.	5 In straits I called upon Yah, In largeness Yah gave me His answer.
	6 $\dot{A}\dot{A}$ is mine ; I will not fear : What can man do unto me ?
	7 $\dot{A}\dot{A}$ is mine ! among my helpers ! Then as for me I'll look upon my foes.

Chorus.	{	8 Better it is to shelter in $\dot{A}\dot{A}$ Than to put confidence in man.
		9 Better it is to shelter in $\dot{A}\dot{A}$ Than to put confidence in princes.

The Son (Israel, Christ) speaks.	10 All nations encompassed me round, <i>'Tis in $\dot{A}\dot{A}$'s Name that I foil¹ them.</i>
	11 They compassed, yea, compassed me round : <i>'Tis in $\dot{A}\dot{A}$'s name that I foil¹ them.</i>
	12 They compassed me round like plagues, ¹ They flared like a fire of thorns : <i>'Tis in $\dot{A}\dot{A}$'s name that I foil them.</i>
	13 Thou didst thrust me well nigh unto falling : But $\dot{A}\dot{A}$ hath helped me.

¹ Reading uncertain.

- 14 My strength and my song is Yah ;
And He hath become my Salvation.
- Chorus. { 15 A shout of joy and Salvation
Rings through the tents of the righteous :
The right hand of ĀĀ hath wrought might !
16 The right hand of ĀĀ hath been raised !
The right hand of ĀĀ hath wrought might !
- The Son (Israel, Christ) speaks. 17 I shall not die, but shall live,
And shall tell out the works of Yah.
18 Yah did indeed chasten me sore :
But not unto death did He give me.
19 Open for me the gates of Righteousness :¹
I will enter by them, I will give thanks to Yah.
- Chorus. { 20 This is the Gate—that belongs to ĀĀ ;
The righteous may enter thereby.
- The Son (Israel, Christ) speaks. 21 I thank Thee, for that Thou hast heard me,
And hast become mine for salvation.
- Chorus. { 22 A stone that the builders rejected
Hath become the chief-stone of the corner !
23 From ĀĀ (Himself) hath this come to pass ;
And it is wondrous in our eyes.
24 This is the Day that ĀĀ hath made ;
Let us joy and rejoice therein.
25 *Ana,*² ĀĀ, *Hoshiana,*
Ana, ĀĀ, *Hatzlichana.*
26 Blessed is the Coming One in the Name of ĀĀ:
We bless you from out of the House of ĀĀ.
27 ĀĀ is God, and gives us light,
Proclaim³ the Feast with the Branches,
Even up to the horns of the Altar.

¹ In late Hebrew קָרַב is used almost in the sense of "victory."

² A mystical name of God, the origin of which I have shown in my *Akkadian Genesis*.

³ Vulg. "Constituite diem solemnem."

The Son
(Israel,
Christ)
speaks. { 28 My God (*El*), Thou art, and I thank
Thee :
My God (*Elohim*), I extol Thee.

Chorus. 29 Give thanks unto \AA ; for (He) is good: for
His mercy is eternal.

Note.—Ver. 12. The present text reads $\text{\textcircled{בְּרִיִּים}}$, “bees”; for which I suggest $\text{\textcircled{בְּרִיָּה}}$, as in Hos. xiii. 14, “I will be thy plagues, O Death.”

In the plague-legends of Chaldea, *Deber*, “the plague,” is often personified, and is usually connected with “the Burner.” There are traces of this thought in the Old Testament, e.g. Hab. iii. 5, “Before Him went the plague (*Deber*), and the Burner ($\text{\textcircled{רִשָּׁף}}$) went forth at His feet” (see Versions). In our present Psalm the contest has been, not with bees, but with Death. It is indeed the fulfilment of Hosea xiii. 14.

Note.—Ver. 20. This verse is, I think, best explained by Ezek. xlv. 1–4. “And he brought me back toward the gate of the Sanctuary outside, which faces east; and it was shut. And \AA said unto me, This gate shall be shut, not opened, and none shall enter by it, because \AA , the God of Israel, hath entered by it: and thus it hath become closed. The Prince however, inasmuch as he is a Prince [and therefore a type of Messiah], he shall sit therein to eat bread before \AA .” Compare also xvi. 1–3 and xliii. 4. This Gate is “the new and living way” (Heb. x. 19). But after Messiah (the Prince) has entered thereby He can say, “Open ye the gates, that the righteous nation which keepeth the truth may enter in” (Isa. xxvi. 2).

Notes.—This Psalm is generally admitted to have been written for the Feast of Tabernacles. That great feast gathered in all the thoughts of the great Sabbath-month. The seventh month (Autumnal Equinox) spoke, even to the Babylonians, of the death and resurrection of the year. The branches (cf. ver. 27) carried at this Feast were a memorial of the fruits of the earth, and especially the vintage, now gathered in. These branches were chosen from water-loving trees. Thus, in the *Order of the Hosannah Rabba*, the Jews still pray,

“Answer those that cry with the four water trees.”

(תַּשְׁנָה שׁוֹאֲלִים בְּרִבּוֹעַ אֲשֶׁלִי מֵיִם)

I.e. the Palm, Citron, Myrtle, and Willow.

The reason for this choice was, I think, because one of the leading thoughts of the Feast was Prayer for Rain, upon which the fruits of the opening year depended. But the tree which represented the mystical Israel was especially “the Vine of David.” The earliest passage is Isa. v. 1: “Love ($\text{\textcircled{דָּוִד}}$) had a vineyard,” etc., where Vulgate reads *vinca*. Again, Ps. lxxx. (lxxix.) 8 ff “Thou didst bring a Vine out of Egypt. . . . The mountains were covered with its shadow. . . . Look from heaven, behold, and visit this Vine, and the Branch that Thy right hand hath planted and the Scion ($\text{\textcircled{בֵּן}}$) which Thou hast made strong for Thyself.” Here again the Vulgate uses *vinca* for $\text{\textcircled{בֵּן}}$ just as for $\text{\textcircled{בְּרִיָּה}}$ in Isa. v. 1. In the *Order of the Hosannahs* the following passage occurs, which clearly proves that Isa. v. 1 ff was regarded as a mystical allusion to the Vine of David. “As Thou didst save the Wine-press of Thy hewing.

(יִקַּב מִחֲצִבַיִךְ, cf. יִקַּב חֲצֵב, Isa. v. 2), so now save us who encompass (the altar) with green branches singing, *Ana Va Ho Hoshiana*" (cf. v. 25). The transference of this thought to the Eucharist may be seen in the *Teaching of the Twelve Apostles*, chap. ix. (see Taylor's edition, p. 68 ff). "And as touching the Eucharist, thus give ye thanks. First, concerning the cup: We thank Thee, O our Father, for Thy holy vine of David Thy child, which Thou hast made known to us in Thy Child (παῖς) Jesus. . . ."

The Psalms of the Hallel thus gather into one Thanksgiving all the thoughts of all the whole year's Feasts, a fitting Service for that great night when all was fulfilled in the one "Pure Offering" "for the life of the world."

It may be interesting to observe that, of the Hallel Psalms, our Church appoints Psalms cxiii., cxiv., and cxviii. for Easter Day; now Psalm cxiii. is a *Passover* Psalm, cxiv. a *Pentecost* Psalm, and cxviii. a Psalm of *Tabernacles*. Thus the "Queen of Festivals" gathers in all that was foreshadowed by the three great Jewish Feasts.

ED. G. KING.

IN SELF-DEFENCE: CRITICAL OBSERVATIONS ON MY HEBREW NEW TESTAMENT.

I.

THE late Isaac Salkinson, missionary of the British Society, whose Hebrew translation of the New Testament has now appeared in its second edition, and is circulated among the Jews with extraordinary zeal, was personally well known to me, was indeed an intimate friend. We became acquainted with one another in 1870, when we met at a conference of missionaries and friends of the Jewish Mission, and were at once attracted toward each other. Salkinson had then completed the translation of Milton's *Paradise Lost*, but had not discovered a Hebrew equivalent for the English title. He did not at that time venture upon any suggestion, but subsequently he determined to entitle his rendering, וַיִּגְרַשׁ מִגַּן־עֵדֶן, "He sent forth from the garden of Eden." In fact "Paradise Lost," in the sense in which it was used as the title of the English poem, could not be reproduced in Hebrew. This must have been specially