

THE METHOD OF STUDYING THE PSALTER.

PSALM XXII.

THE greatest and most striking of the 'Psalms of complaint,' or Psalms describing the sufferings of different godly men under the older dispensation. Here the speaker (1) expostulates with God for abandoning him to the scorn and derision of men (*vv.* 1-10); (2) pleads earnestly for help, describing alternately the virulence of his enemies, and his own pitiable condition (*vv.* 11-21); (3) assured suddenly of his deliverance, avows his purpose of proclaiming publicly his gratitude (*vv.* 22-26); and (4) ends by anticipating the far-reaching consequences of his deliverance, how God's kingdom will be extended, and His praises celebrated, in all the world (*vv.* 27-31). A study of the Psalm as a whole seems to show that the speaker can hardly be an individual as such, but an individual identifying himself with the nation at large, and speaking on its behalf: hence Bâthgen heads the Psalm with these words, *Israel's suffering and deliverance, a means to the conversion of the heathen.*

The Psalms which ought in particular to be compared with Psalm xxii. are Psalms lxix., lxxi. and cii.: of course, there are others which describe sufferings and expected deliverance (as vi., xxviii., xxxi., liv., lv.); but the Psalms that have been quoted contain closer and more noticeable resemblances: xxii., lxix. and cii. are constructed on the same model; first the sufferings are described, then follows the outlook into the future, of similar scope and character (xxii. 1-21, 22-31; lxix. 1-21, 30-36; cii. 1-11, 15-22); of lxix. 32*b* and xxii. 26*b*, one must be a reminiscence of the other, cf. also lxix. 33 with xxii. 24; with xxii. 9-10; 11*a*; 19*b* compare also lxxi. 5*b*, 6*a*, *b*; 12*a*; 12*b*, respectively. Of course,

there are at the same time differences: thus in Psalm xxii. there is no allusion to the speaker's sin, as in lxix. 5, nor are there any imprecations as in lxix. 22-28; nor again is there any reference in it to an approaching restoration of exiles and re-building of Zion, as in lxix. 33, 35-36, and cii. 13-14, 16, 20-22.

The Psalmist begins by asking in pleading tones why God has forsaken him, and why his prayers for help bring him no relief: God's refusal to answer his prayers seems to him to be strangely inconsistent with His character—

- 1 My God, my God, why hast thou forsaken me,
 (being) far from helping me, and (from) the words of my
 roaring ?
- 2 O my God, I call by day, but thou answerest not ;
 and at night, but find no respite.
- 3 And (yet) thou art holy,
 O thou that art enthroned¹ upon the praises of Israel.

V. 1. *From helping me.* Hebrew, *from my salvation or deliverance*: see the note above on xl. 10. A very slight change (כִּי־שָׁעַתִּי for כִּי־שָׁרַעְתִּי), i.e., 'being far from my cry,' would improve the parallelism, and may well be the original reading.

Of my roaring. The Hebrew poets indulge sometimes in strong metaphors: in xxxii. 3, xxxviii. 8, also, the groans of a sufferer are spoken of as a lion's roar.

V. 3. God's *holiness* is manifested in *judgment*—in the destruction of sinners, and deliverance of His own faithful worshippers²; how comes it then that, being holy, He is deaf to the complaint of His persecuted servant? He is enthroned on the praises of His people—their praises for past

¹ Lit. *that sittest*; but 'sit' in Hebrew, spoken of a king or of God, has usually the implication of being enthroned: cf. ii. 4, xxix. 10, xcix. 1, etc.

² See especially Ez. xxviii. 22 'Behold, I am against thee, O Zidon: and I will get me glory (Ex. xiv. 4) in the midst of thee; and they shall know that I am Jehovah, when I execute judgments in her, and *show myself holy* in her.' Similarly v. 22, xx. 41, xxxviii. 16, 23, xxxix. 27.

deliverances : has He ceased to give occasion for such praises to be uttered ? The speaker's continued sufferings seem to him a slur on God's attribute of holiness, and inconsistent with His character as one who delivers the righteous when they call upon Him, and evokes from their hearts the praises of joy and thanksgiving.

Vv. 4-10. The fathers were delivered, he is deserted ; he is despised of all, and mocked : and yet God, who now forsakes him, had been his supporter from his birth ; he had been dependent on Him all his life.

- 4 In thee did our fathers trust ;
they trusted, and thou didst deliver them.
- 5 Unto thee they cried, and escaped ;
in thee did they trust, and were not confounded.
- 6 But *I* am a worm, and no man ;
a reproach of men, and despised of the people.
- 7 All they that see me make a mock at me ;
they gape with the lip, they shake the head,¹ (saying,)
- 8 ' Commit (thyself) unto Jehovah !² let Him deliver him !
let Him rescue him, seeing He delighteth in him !'
- 9 For thou art he that caused (?)³ me to burst forth⁴ from the
womb ;

¹ Gestures of derision : xxxv. 21, xlv. 14, cix. 25.

² Heb. *Roll* (it) upon Jehovah, i.e., Transfer, commit, thy cause to Him. The same figure, but with an object expressed, in xxxvii. 5 'Roll thy way upon Jehovah,' and Prov. xvi. 3 'Roll thy works upon Jehovah, and thy purposes shall be established.' LXX *ἠπιωσεν* (hence Vulg. *speravit*), Jerome *confugit*, Pesh. *he trusted*, Matt. xxvii. 43 *πέποιθευ* (cf. P.B.V. *he trusted*), read presumably *gal* (3 pf.) for *gâl* (*imper.*),—though according to usage, the verb being transitive, *gâlal* would have been expected in the perf. (Böttcher, § 1118 (1); cf. G.-K. § 67 *aa, bb*),—and paraphrased. Wellh. would obviate the abrupt change of person by reading *לֵךְ* 'let him commit.' The omission of the object remains, however, in any case, harsh; and *לֵךְ* for *לֵךְ* 'Jehovah is his redeemer !' (Halévy, Cheyne formerly)—of course meant ironically—is a very plausible emendation : the taunt would be the more pointed, as in II. Isaiah Jehovah is repeatedly called Israel's 'redeemer' (viz. from exile and suffering), e.g. xli. 14, xlvii. 4.

³ The transitive sense is uncertain.

⁴ The word is used of the bursting forth of water, Job xl. 23 (of the Jordan : A.V., R.V. *swell*), xxxviii. 8 (of the sea, at the creation, pictured poetically as bursting forth from the womb : A.V., R.V., *brake forth*), Mic. iv. 10 'Be in throes, and burst forth' (A.V., R.V. *labour to bring forth*),

thou madest me trust¹ (when I was) upon my mother's breasts.
 10 Upon thee have I been cast from the womb ;
 thou art my God from my mother's belly.

V. 6. For the figure of a worm, denoting something utterly despised and defenceless, compare Isaiah xli. 14 'Fear not, thou worm, Israel' (followed by promises of deliverance and victory). With *v. 6b* compare Isaiah xlix. 7 'To him that is despised of men,² abhorred of the nation, a servant of rulers,' (of the ideal Israel).

Vv. 11-21. The Psalmist pleads for help still more earnestly. Jehovah is far off, and trouble is near: his enemies, like bulls, surround him with menacing mien: he is paralysed with fear, and brought to the point of death: like the troops of hungry and savage dogs with which every Oriental city and village still abounds, his foes come thronging around him, and—keeping up the figure—fly at his hands and feet, biting great holes in them: he is so emaciated that he can count his bones: his foes gloat upon the spectacle of his misery, and are only waiting for his death, that they may strip his body and divide his clothes between them.

O daughter of Zion, like a woman in travail'; fig. of an ambush, bursting forth from its hiding-place, Jud. xx. 33. Ps. lxxi. 6 is evidently based upon reminiscences of *vv. 10, 9* here:—

Upon thee have I stayed myself from the belly :
 thou art he that severed me [or, hast been my rewarder] from my mother's bowels.

The doubtful word *gōzi*—found only here—rendered *he that severed me* (cf. Aram. גָּזַל, usually *to bereave*, but occasionally *to cut off*), or *my rewarder* (as in Arabic, and Christian Palestinian Aramaic)—differs very slightly from the one rendered 'he that caused (?) me to burst forth,' in Ps. xxii. 9 (*gōhî*).

¹ Or, reading with LXX. (ἐλπίς), Syr., Vulg. (*spes*), Jer., מַבְטְחִי מִבְּטוּחִי (really only a change of vocalisation; the poet's autograph would hardly have the first ' in מַבְטְחִי), (*thou wast*) *my trust*. Cf. Ps. lxxi. 6 'the Lord Jehovah is *my trust* from my youth.' P.B.V. 'my *hope*' (from the Vulg.) implies, of course, the same reading.

² Lit. *of soul*, i.e. heartily, intensely, despised: see for the usage Ps. xvii. 9 'my enemies in *soul*'=my greedy, deadly enemies; and cf., on the force of 'soul,' my *Parallel Psalter*, p. 460.

- 11 Be not far from me ;¹ for trouble is nigh :
for there is none to help.
- 12 Many bulls surround me :
strong ones of Bashan² close me in on every side.³
- 13 They open their mouth against me,
(as) a ravening and a roaring lion.
- 14 I am poured out like water,⁴
and all my bones are parted asunder :⁵
my heart is become like wax ;
it is melted⁶ in the midst of my bowels.
- 15 My strength⁷ is dried up like a potsherd ;
and my tongue cleaveth to my gums ;
and thou art laying me in the dust of death.
- 16 For dogs surround me :
a company of evil-doers have inclosed me ;
they have digged⁸ my hands and my feet.

¹ Comp. the same words in lxxi. 12a.

² Bashan, on the East of Jordan, was famed for its rich pastures (cf. Jer. i. 19), and herds of fine cattle (cf. Deut. xxxii. 14, Ezek. xxxix. 18). "Strong" (or, mighty) ones is a poetical expression sometimes for war-horses, as Jud. v. 22, sometimes for bulls, as here, l. 13, and lxxviii. 30. LXX, reading [𐤁𐤏] for [𐤁𐤏], have ταύροι *tauros* for 'bulls of Bashan' (so Vulg. *tauri pingues*),—and this is the origin of the 'fat bulls of Bashan' of P.B.V.

³ In the Heb. one word : cf. Jud. xx. 43 ('inclosed . . . round about').

⁴ Fig. for, am paralysed with fear. Cf. Ezek. vii. 17 'and all knees shall go into water,' xxi. 7 [Heb. 12].

⁵ The very framework of his body seems to give way.

⁶ Fig. for, become weak and powerless through fear. Cf. Dt. xx. 8, Josh. ii. 11 *al.* In Josh. vii. 5 'melted and became as water.'

⁷ Read probably, transposing two letters, *My palate*. Cf. Lam. iv. 4 'The tongue of the sucking child cleaveth to his palate for thirst.' Here, like 'cleaveth to my gums' in the next line, as an effect of fear.

⁸ So LXX. (ὀρυζαν), Vulg. (*foderunt*) ; cf. Syr. כּוּר, i.e. *cleft, pierced*. The Heb. text (כּוּר) can only be rendered *like a lion* (cf. Targ. 'biting like a lion'). Other versions also presuppose a verb : Aq. *they bound* (so Jerome, *vinxerunt*) : Symm. *as seeking to bind* (prob. reading כּוּר). There is no Heb. word like כּוּר meaning *to bind* ; but the Arab. כּוּר means *wind* or *roll round*. Aq. is also reported to have rendered—presumably in his second edition—*ῥοχυυαν* : this implies a derivation from the Syr. *ka'ar*, *to disgrace*. LXX ὀρυζαν presupposes presumably כּוּר (with an otiose כּ, like כּוּר, Hos. x. 14, and כּוּר, Zech. xiv. 10), from כּוּר, a verb not otherwise found in Hebrew, but presupposed by כּוּר *origin*, Ez. xvi. 3, xxi. 35, xxix. 14, if this means properly a *place of digging* (cf. for the figure Is. li. 1), and in any case a possible by-form of כּוּר, one of the ordinary Heb. words for 'dig,' used, for instance, of digging a well, or a pit (Gen. xxvi. 25, Ex. xxi. 33, Jer. xviii. 20). Or we might simply read

- 17 I can count all my bones :
*they*¹ look (and) gaze upon me.²
 18 They part my garments among them,
 and upon my vesture³ do they cast lots.

The Psalmist, reduced thus to extremity, repeats more urgently his prayer for help, and entreats to be rescued from his relentless foes—

- 19 But thou, Jehovah, be not thou far off ;
 O my succour, haste thee to help me.⁴
 20 Deliver my soul from the sword,
 my only one⁵ from the power⁶ of the dog.
 21 Save me from the lion's mouth,
 and from the horns of the wild-oxen⁷—thou hast answered (and delivered)⁸ me !

In v. 21, if the text is right, the Psalmist, by a sudden impulse of faith, pictures his deliverance accomplished ; and instead of ' and from the horns of the wild-oxen answer (and deliver) me,' says ' and from the horns of the wild-oxen—thou hast answered (and delivered) me !' From this point all thought of the Psalmist's malicious assailants

קָרַע, the normal 3d. pera. plur. of כָּרַע. In any case, however, the use of the word here is peculiar: for כָּרַע does not mean to 'pierce'; nor is it elsewhere construed except with an accusative of the cavity dug.

¹ I.e. my foes.

² Viz. with triumphant delight: cf. xcii. 11, cxii. 8, cxviii. 7.

³ I.e. the long tunic, worn next the skin, which would be woven in one piece, and consequently be valuable only as a whole.

⁴ Comp. 'haste thee to help me' in lxxi. 12b.

⁵ Poet. for *my life*,—the one precious possession, which can never be replaced. So xxxv. 17. It is the word used of an only daughter, Jud. xi. 34.

⁶ Heb. *hand*: often used figuratively (as 'from the hands of the sword,' Job v. 20).

⁷ A fierce, untameable animal (see the description in Job xxxix. 9–12), with formidable horns (cf. Num. xxiii. 22, Dt. xxxiii. 17), the *Urus* of Caesar (*B.G.* vi. 28), now extinct. It is mentioned, under the same name *rimu*, by the Ass. kings: Tiglath Pileser I. (c. 1100 B.C.), for instance gates that he hunted and killed four in the land of the Mitanni (Schrader, *K.B.* i. 39), and brought back their horns and hides to the city of Asshur.

⁸ The word 'answer' is construed pregnantly, as is the case not unfrequently in Hebrew with other verbs construed with 'from': e.g. 'to judge (and save) from,' Ps. xliii. 1 (see B.D.B. p. 578a).

vanishes ; and the depth of despair is abruptly succeeded by the fulness of joy, and the thought of the happy and far-reaching consequences of his deliverance.

In *vv.* 22–31 the Psalmist develops these consequences. The change of tone is striking ; we may remember how, in Mendelssohn’s well-known setting of the Psalm, it is effectively expressed by the change in the music from the minor to the major key of E.

First, then, he will proclaim God’s goodness in a public act of thanksgiving, in which he bids all Israel take part (*vv.* 22–26) :

- 22 I will tell of thy name unto my brethren ;
in the midst of the congregation will I praise thee :
- 23 ‘ Ye that fear Jehovah, praise him ;
‘ all ye the seed of Jacob, glorify him ;
‘ and stand in awe of him, all ye the seed of Israel.
- 24 ‘ For he hath not despised nor abhorred the affliction ¹ of the afflicted ; ²
‘ neither hath he hid his face from him ;
‘ but when he called unto him, he heard.’
- 25 From thee (cometh) my praise in the great congregation :
my vows will I pay in the sight of them that fear him.
- 26 The humble shall eat and be satisfied :
they shall praise Jehovah that seek after him :
let your heart live ³ for ever !

V. 22. The Hebrews regarded a ‘ name ’ as the manifestation of a character : hence, ‘ thy name ’ means here ‘ all that thou hast shown thyself to be ’—not, i.e., on this occasion only, but in general. By ‘ brethren ’ the Psalmist means his compatriots. For ‘ in the midst of the congregation ’ compare xxxv. 18, xl. 10, and xxvi. 12, lxviii. 26. In Psalm lxix. the parallel (*v.* 30) is, ‘ I will praise the name of God with a song, and magnify him with thanksgiving.’

Vv. 23, 24. Here the Psalmist invites all Israel to join

¹ LXX *δέησιν*, suggesting *קָרַע* ‘ cry ’ (for *קָרַע*—with *ל* fallen out after the preceding *ל*), which may be right ; notice the parallel in *v.* 24c.

² Or, of the poor. Cf. above, on Ps. lxxii. 2.

³ I.e. let your failing spirits revive. See p. 515.

with him in praising Jehovah for His deliverance, 'Seed of Jacob,' as Isaiah xlv. 19, Jeremiah xxxiii. 26; 'seed of Israel,' as Isaiah xlv. 25, Jeremiah xxxi. 27. With 'despised' compare the same word in lxix. 33, cii. 17.

V. 25. Jehovah, by delivering him, gives him occasion to praise Him; the thankofferings (Lev. vii. 16) which he had vowed to give, in the event of his deliverance (see Ps. lxvi. 13, 14 [P.B.V. 12]), he can now, therefore, gladly bring. The payment of vows is often mentioned in the Old Testament, as implying an answer to a prayer for deliverance (Ps. l. 14 f., lxi. 8, cxvi. 14, 18, Isa. xix. 21). Notice in P.B.V. the misleading 'of,' used here in its old sense of 'from' (as in 'salvation is *of* the Jews,' 'God *of* God,' etc., in the Nicene Creed, and often): in Ps. lxxi. 6, on the contrary, 'of' in the modern sense of 'about' is correct.

V. 26. The 'humble,'—i.e., as often in the Psalms, the pious worshippers of God¹—will now also be able to partake of, and enjoy, a eucharistic meal, such as always accompanied a 'peace-' or 'thank-'offering (Deut. xii. 17 f., xxvii. 7; Lev. vii. 15 f.), whether (on the analogy of Deut. xiv. 29, xxvi. 12²) as invited by the Psalmist, or as themselves delivered at the same time, and so able likewise to bring their thankofferings. To 'eat,' of partaking of a sacrificial meal, as Genesis xxxi. 54, Exodus xviii. 12, xxiv. 11, xxxiv. 15 and Numbers xxv. 2 (in these two passages, in heathen worship, but the passages illustrate the ancient practice), 1 Sam. ix. 13. To 'eat and be satisfied' is a common combination, Deuteronomy vi. 11, viii. 10, xi. 15, xiv. 29, xxvi. 12, Joel ii. 20 *al.* Those who 'seek' Jehovah, i.e.

¹ See, on the usage of the word, the writer's art. POOR in Hastings' *D.B.*

² Though the reference here is not to a sacrificial meal, partaken of at the central sanctuary, but to the meals at which, according to Deuteronomy, the tithe, once in three years, was to be eaten locally by the poor of the district.

His devoted followers, may now unite in praising Him ; the hearts of all His worshippers, which have long been cast down, may also revive, and hope confidently for a continuance of happiness and freedom. For 'live,' or 'revive' (the Hebrew is the same), compare—as David Kimchi did long ago—Genesis xlv. 27 'And Jacob's spirit *revived*' (lit. *lived*), and the opposite in 1 Samuel xxv. 37 'And Nabal's heart *died* within him.' Notice the parallel in Psalm lxix. 32—

The *humble* shall see, and be glad :

Ye that *seek* after God, let your heart *live* (revive) !

Vv. 27–31. The speaker's outlook takes a wider range, embracing all mankind, and extending to future ages : the effect of his deliverance will be that *all* nations, through successive generations, will pay homage to Israel's God. It is a picture of the ideal future which the poet here draws—the future so often looked forward to and delineated by the prophets, in which peace and justice and true religion will prevail, sometimes in Israel, sometimes, as here, in the world at large. It is a specially noticeable feature of the present description that the advent of the ideal age is the consequence of the speaker's deliverance. Other Psalmists, when they look forward to deliverance after suffering, do not contemplate consequences extending beyond themselves (Ps. vi. 8–10, xxviii. 6–7, xxxi. 21, liv. 6–7, lvi. 12–13). But here the speaker is Israel ; and the poet is writing under the influence of the great ideals of Deutero-Isaiah. Psalm cii. 15–22, where the gathering together of the nations to serve Jehovah is represented as a consequence of the restoration of Israel from exile, and of the rebuilding of Jerusalem, ought to be compared.

27 All the ends of the earth shall remember and turn unto Jehovah ;
and all the families of the nations shall worship¹ before thee.

¹ Heb. (as always) *bow down*.

- 28 For the kingdom is Jehovah's ;
and he is ruler over the nations.
- 29 All the fat ones of the earth have eaten and worshipped ;¹
all that go down into the dust shall bend the knee before him,
and he that hath not kept his soul alive.
- 30 A seed shall serve him ;
it shall be told of the Lord unto the coming² generation.
- 31 They³ shall come and shall declare his righteousness
unto a people that shall be born, that he hath done (it).

V. 27. We have here a lyric echo (cf. lxxxvi. 9, lxxxvii., cii. 15, 22) of the great prophetic thought (Isa. ii. 2-4, Jer. xvi. 19, etc.) of the future acceptance of Israel's religion by the nations of the world. V. 28 states the ground of this : because viz. Jehovah is by right the sovereign of the nations, and the time will come when this truth will be recognised by them. The thought of Jehovah's kingship over the world is prominent in later writings : see especially Isa. lii. 7 *end* (hence Ps. xciii. 1, xcvi. 10, xcvii. 1), Psalm xlvi. 2, 8, Obadiah 21, Zech. xiv. 9.

V. 29. *All the fat ones of the earth*, i.e., those who are well nourished and in the full enjoyment of life, and also, it is no doubt implied, of prosperity,⁴ *have eaten* (the perfect is the 'prophetic perfect,' describing a scene which the poet visu-

¹ Heb. *bowed down*.

² It is next to impossible that 'the generation' can mean 'the next generation' : notice the italic *next* in R.V. : in xlvi. 17, lxxviii. 4, 6, cii. 18 the idea is expressed by דור אחרון, lit. the 'after generation.' Most probably אב' has dropped out before the following אב' (v. 31a). Recent commentators indeed generally bring back אב' (in the form אב') to the end of v. 30 ; but this seems to shorten unduly the first line of v. 31. With 'come' (viz. to declare) in v. 31 comp. lxxi. 16 'I will *come with* the mighty acts of the Lord Jehovah (viz. in my mouth) ; I will make mention of thy righteousness, even of thine only.' Ps. lxxi. 18 seems indeed to contain a parallel for this absolute use of דור : but there also it can hardly be doubted that the text is in some disorder.

³ I.e. the 'seed' and 'generation' of v. 30.

⁴ Cf. Dt. xxxi. 20 'when they shall have eaten, and satisfied themselves [above, v. 26, here], and *waxed fat*' ; Ps. xcii. 14 (where 'full of sap' is in the Heb. 'fat,' as here) ; and the fig. use of 'be made fat' in Prov. xi. 25, xiii. 4, xxviii. 25.

alises, as if it were already present; comp. e.g. Isa. ix. 2-6, xxxiii. 5) *and worshipped*—viz. again, as in *v. 26*, at a sacrificial meal, of which they will partake in token of homage. Moreover, not only those in the pride of life, but *those* also *who go down to the dust* and *he that hath not kept his soul alive*, i.e. those sinking into the grave, will *bow* (Ps. lxxii. 9, Isa. xlv. 23) *before him*, and own his sway. *Have eaten* can be explained, as is done above, from usage (Exod. xviii. 12, xxiv. 11; cf. on *v. 26*): still the thought comes in here abruptly; and the emendation, made independently by Bruston in 1873, and by Bâthgen in 1880, which has been widely accepted (Nowack, Kirkp., Cheyne, *al.*), and which implies a very slight change in the Hebrew (אך לו ישתחוו for אכלו וישתחוו), is quite possibly right—

Unto him all the fat ones of the earth shall *surely* bow down,
to which the following line forms an excellent parallel—

Before him shall bend the knee all that go down into the dust.

The two classes of persons mentioned do not form a logical dichotomy; but two representative classes of men are mentioned—those well nourished and prosperous, and those sinking into the grave—who, in the future which the Psalmist here anticipates, will alike acknowledge Jehovah's sway.

Vv. 30, 31. The children of the persons mentioned in *v. 29* will serve Him; and the story of the deliverance will thus be handed on to successive generations: cf., for the practice, Judges vi. 13, Psalm xlv. 1, lxxviii. 3, 4; Joel i. 3. The 'seed' means the immediate descendants of the persons mentioned in *v. 29*, and is equivalent to the 'coming generation' of the following line. This 'generation,' in its turn, recounts the story of Jehovah's doing to its successors: so that altogether it is pictured by the poet as handed on through three generations (*vv. 29, 30, 31*). Jehovah's 'righteousness' (*v. 31*) is that manifested in the deliverance

of His servant and the discomfiture of his foes : compare xl. 9, 10, and in II. Isaiah (above, p. 353, note 2) ; and see Skinner in Hastings' *D.B.*, iv. 280*a*. In *v.* 31*b* 'done' is used absolutely, as sometimes elsewhere, in a full and pregnant sense which it is difficult to represent effectively in English : cf. xxxvii. 5 'Commit thy way unto Jehovah, and trust in him, and *he* will *do* (or *act*)' : lii. 9 ; cxix. 126 ; Isaiah xlv. 23. With 'a people that shall be born' compare 'a people that shall be created,' also of a future generation, in Ps. cii. 18 (|| 'an after generation').

For the construction in the Hebrew of *v.* 29*c*, as rendered above, see G.K. § 155 *n* (b). It is difficult, however, to be sure of the exact sense of *v.* 29. It is not certain how some of the terms used are to be understood: do the 'fat ones,' for instance, denote simply those in the vigour of life and strength ? or does the expression imply also the collateral ideas of wealthy, self-sufficient, worldly, and impious, such as certainly were sometimes associated by the Hebrews with 'fatness' (see especially Job xv. 25-27 ; and cf. Deut. xxxi. 20, xxxii. 15, Jer. v. 29 : on the other hand, to be 'made fat' is a blessing in Prov. xi. 25, xiii. 4, xxviii. 25) ? The exact point of the antithesis between clauses *a* and *b*, *c* is not clear ; there are also well-founded doubts whether the text is entirely in order. Thus *v.* 29*c* appears to many scholars to be superfluous and to drag heavily after *v.* 29*b*, so that Professor Cheyne (*Psalms*, 1888, p. 378) says, 'Sense and symmetry require us, with Hupfeld and Bickell, to attach the last clause of *v.* 29 to *v.* 30.' The absolute use of 'generation' in *v.* 30*b* (without 'next' or 'coming'), as remarked above, is also strange. Hence various views have been taken of the meaning of the text, and various attempts have been made to emend it. Thus Cheyne in 1888 rendered and read—

29 Unto him¹ all the fat ones of the earth shall surely bow down,
all that have gone down into the dust shall bend the knee before
him ;

And as for him that kept not his soul alive,

30 his² seed shall be reckoned unto the Lord.

32 ³To the coming generation³ they shall declare his righteousness,

¹ Adopting the emendation mentioned above (p. 517).

² זרעו for זרעו. LXX ('my seed') express יעבדנו זרעו 'shall serve him' is omitted, it being supposed that it was inserted to make sense after the disarrangement of the verses.

³ לרור יבוא : יבוא ויגידו for לרור יבוא : יגידו (the verses being divided differently). LXX also have 'the coming generation.' Cf. p. 518*n*.

to a people that shall be born, that he hath¹ done nobly.¹

In the rendering given above, the meaning of *v.* 29 is that healthy and *dying*, i.e. all mankind, will alike own Jehovah's sway; with this rendering the meaning of *v.* 29*a*, *b* is that living and *dead*—those in the full vigour of life and the feeble shades in the underworld—will alike own His sway (cf. for the thought Job xxvi. 5 R.V. marg.; Phil. ii. 10). The participle, it is true, expresses quite regularly the present or approaching future (see Deut. *passim*); but in this and similar expressions it generally denotes in usage not those who *are* going down, but those who *have* gone down, to the grave (Ps. cxv. 17, Isa. xxxviii. 18, Ezek. xxvi. 20 (second time), xxxi. 14, 16); so that Professor Cheyne's rendering, if not necessary, is at least thoroughly legitimate.

Bäthgen in 1880, in a note in the *Studien und Kritiken*, pp. 756-9, proposed—

- 29 Unto him all the fat ones of the earth shall surely bow down,²
before him shall bend the knee all that go down into the dust.
But my soul liveth unto him,³ (30) my seed⁴ shall serve him:
it shall be told of the Lord unto the coming generation.²
31 They shall declare his righteousness unto a people that shall
be born,
that he hath done (it).

The same renderings and readings were adopted by Nowack in his revised edition of Hupfeld's Commentary (1888); and they are also to be found in Bäthgen's own Commentary (1892; ed. 2, 1904). Upon the view expressed by them, those who 'go down into the dust' in *v.* 29*b* are the same as the 'fat ones of the earth' in *v.* 29*a*; and these are not merely men in the vigour of health, but strong and prosperous heathen magnates, who, as they sink into the grave, own implicitly thereby the power of Jehovah: 'The great ones of the earth sink into the dust: Israel, on the contrary, lives for its God; its individual members indeed perish, but their descendants (*vv.* 30, 31) perpetuate the worship of God, and through this uninterrupted service the community lives for ever to its God.'

Kirkpatrick (1891) read—

- 29 Surely him² shall all earth's fat ones worship,
before him shall bow all they that go down into the dust.
And as for him that hath not kept his soul alive,

¹ Cheyne's rend. of the absolute use of עֲשָׂה, noticed above.

² With the same emendations that have been mentioned before.

³ L.e. וְנַפְשִׁי לֹא חָיָה (so LXX καὶ ἡ ψυχὴ μου ἀπέφη ἔχει) for וְנַפְשִׁי לֹא חָיָה.

⁴ עֲרֵי for זֵרַע, also with LXX. P.B.V. also has 'my seed.'

- 30 his seed shall serve him ;
 it shall be told of the Lord to the coming¹ generation.
- 31 And they shall declare his righteousness unto a people that shall
 be born
 that he hath done (it).

Kirkpatrick reads and interprets *v. 29a, b* as Bâthgen and Nowack do : the 'fat ones' are prosperous magnates, and *v. 29b* denotes what their fate nevertheless will be : earth's mightiest are but mortals, and must yield their homage to the King of kings. On the other hand (*vv. 29c, 30a*), the faithful Israelites who perish will leave a posterity behind them to serve Jehovah and perpetuate His praise.

But who is the speaker in the Psalm ? In spite of the title, certainly not David : we know pretty fully the circumstances of his life ; and we may be sure that he was never reduced to straits such as are here described : the prophetic expectation of the conversion of the nations appears otherwise for the first time long afterwards, in the writings of Isaiah : the easy, flowing style points also to a later age ; and the Psalm is in parts palpably dependent upon Deutero-Isaiah. If the Psalm be a unity, also, the far-reaching consequences of the speaker's deliverance are much beyond what can be referred to David, or indeed to any single individual of the Old Testament dispensation. The speaker, it can hardly be doubted, is Israel. This, as Kautzsch observes,² is the only supposition which does justice to the triumphant close of the Psalm (*v. 22 ff.*), and makes it intelligible. The first person singular must not mislead us. In prose and poetry alike, Israel and other nations often speak, and are spoken to, or of, in the singular number. See, for instance, Lamentations i. 11c-16, 18-22, where the sufferings of the people, after the capture and sack of Jerusalem by the Chaldaeans, are all described

¹ With the emendation mentioned before.

² In the new edition of his *Die heilige Schrift des A.Ts.*, ii. p. 129.

in the first person singular ;¹ and compare Psalm cii., where, at first sight, it seems as if the sorrows of an individual were being described (*vv.* 1-11, 23), but where a more careful reading of the Psalm shows that they are so contrasted with the rebuilding of Zion, the restoration of the nation, and the future gathering of peoples to serve Jehovah (*vv.* 13-22, 28), as to make it clear that the speaker is in reality the nation, and the conversion of nations is the effect of Israel's restoration. It was by reflexion on the character of Israel, in so far as in the persons of its more faithful members it suffered undeservedly, that the portrait of the suffering but righteous servant of God (Isaiah xlii., xlix., l., li. 13-liii. 12) arose ; and the speaker here is the same : Israel, and in particular faithful Israel, personified as an individual, persecuted but delivered, and its deliverance issuing in momentous consequences for the world. It is remarkable that in Deutero-Isaiah God's servant, the ideal Israel, is described, in terms similar to those used here, as a worm, as one whom men despised and turned from in aversion, as persecuted and brought to the verge of the grave, but, nevertheless, with a great future before him (Isa. xli. 14, xlix. 7, l. 4-9, li. 7, lii. 14, liii. 2 f.)² ; ideal Israel is, moreover, expressly called

¹ For other examples see Isa. xii. 1, 2, Jer. x. 19, 20, 24, Micah vii. 7-10, Hab. iii. 14 ; and comp. the *EXPOSITOR*, April, 1910, p. 356. In Ps. cxviii. also the first person undoubtedly denotes the nation.

² For the figure (Ps. xxii. 9-10) of Israel being 'born,' and the object of God's care from its 'mother's womb,' cf. also Is. xliv. 2, xlv. 3. (of the actual historic Israel), xlix. 1, 5 (of ideal Israel).

It may be deemed an objection to this interpretation of the Psalm, that in *v.* 22 the speaker is represented as addressing his 'brethren.' It must, however, be remembered that in II. Isaiah, also, though the same term is used to describe both the actual, historic Israel (as xli. 8-9, xlii. 19-20), and the ideal Israel (as xlii. 1-4, xlix. 1-9), yet ideal Israel is sometimes set over against the actual Israel, and sharply distinguished from it (comp. my *Isaiah : his life and times*, pp. 175-8 ; Skinner, *Isaiah*, vol. ii. pp. xxxiii.-iv., xxxvi., 235-6). This is notably the case in xlix. 5-6 ; it is also the case in liii. 1-6, where (at least as the passage is usually understood) the repentant Israelites reflect upon their previous misconception

a 'light of the Gentiles' (xlii. 6, xlix. 6), and the restoration of Israel is represented as a signal manifestation of Jehovah's glory, producing a profound impression upon the nations who behold it, and disposing them to accept the religion of Israel (Isa. xl. 5, xlv. 6, lii. 10; cf. xlii. 1*b*, 3*b*, 4 [where ideal Israel is represented as establishing 'judgement,' i.e. *religion*,¹ in the earth], xlv. 23, li. 4, lxvi. 23). The teaching of the prophets often finds in the Psalms a lyrical echo: in Psalm xciii., xcvi., xcvii., xcviii., for instance, the thoughts of hope and deliverance expressed by Deutero-Isaiah are thus echoed; in Psalm xxii. the thoughts echoed are those of persecution and suffering, of deliverance and the consequences following from it. The Psalmist, a godly Israelite himself, speaks in the person of the nation of which he is a member; and on the basis of his own and his nation's sufferings, constructs a 'mosaic of suffering, to represent the woes of a faithful community, abandoned by God to their cruel foes' (Briggs, p. 190). The exact situation we do not know: but it must have been at some time after the return from Babylon, when misfortune and the hostility of envious neighbours combined to make the outlook dark, and fill Israel with the gloomiest apprehensions. The expressions need not be all understood literally, any more than many of those in Lamentations iii. or Job xvi. In Lamentations iii. we read, for instance (v. 4) 'My flesh and my skin he hath worn out; he hath broken my bones,' (v. 13) 'He hath made the shafts of his quiver to enter into my reins,' (v. 16) 'He hath broken my teeth with gravel stones, he hath covered me with ashes,' and in Job xvi. (v. 13) 'His archers compass

of the servant's character and work. The analogy of these passages sufficiently justifies the distinction implied in v. 22, if the speaker be Israel, between Israel and his 'brethren.'

¹ See Skinner's note on Is. xlii. 1 in the *Camb. Bible*, or Whitehouse's in the *Century Bible*. 'Judgement' in Jer. v. 4, 5 (A.V., R.V.) has the same meaning: see my *Book of the Prophet Jeremiah*, p. 344 f.

me round about, He cleaveth my reins asunder, and doth not spare, He poureth out my gall upon the ground.' These and many other passages show clearly that the language of Hebrew poetry is often not to be understood literally. The really striking thought in Psalm xxii. is that of the world-wide consequences attached to Israel's deliverance; but this is a thought closely akin to what is expressed in Deutero-Isaiah (xlix. 6 f.).

It is thus not an actual individual, it is faithful Israel, speaking as an individual, who is persecuted and delivered; and it is Israel's salvation which brings with it these far-reaching consequences affecting humanity at large. This view of the Psalm enables us to understand better than we could otherwise do its application to Christ. Christ is the ideal representative of Israel, the Man in whom the genius of Israel found its truest and fullest expression; the righteous servant of II. Isaiah is a prefigurement of Him; and the ideal both of the prophet and of the Psalm was fulfilled by Him. And so, though the Psalm is no *prediction* of the sufferings of Christ—for the intensely personal character of the descriptions shows that they spring from, and reflect, the personal experiences of the writer and his faithful compatriots—yet the sufferings of godly Israel, so pathetically described in it, were realised by Him in His person; while the glorious hopes for the future, with which the Psalm closes, foreshadow remarkably the blessed consequences of the life and death of Christ. The bringing of the world to a knowledge of God, set forth in the Psalm as a consequence of Israel's deliverance, was in any case conditioned by Israel's continued existence as a nation: the ground was prepared for it by various events taking place in the centuries between the restoration and the birth of Christ—for instance, by the diffusion of Jews in the world, and the translation of the Old Testament into Greek: but the religion of Israel, in

order to become a universal religion, had in many respects to be developed and transformed; and these necessary changes were effected only as a consequence of the life and work of Christ.

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