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Further Notes on Psalm cxlix. 5.

I.

1. Dr. Julius Boehmer in a suggestive note on Ps. 149:6 (p. 334 f.) raises the question whether הָיָשָׁר is a Divine Name; shows that in that verse it has been found difficult by commentators; and concludes that it, 'must in some way designate God Himself.' The verse in its context reads thus in the R.V.—

2. Let Israel rejoice in him that made him:
   Let the children of Zion be joyful in their King:
3. For the Lord taketh pleasure in his people:
   He will beautify the meek with salvation (or victory).
4. Let the saints exult:
   Let them sing in glory
5. Let God be in the proper name ׁיִּהְוָה of His kingdom:
   And a two-edged sword in their hand;
6. Let the high praises of God be in their mouth (Heb.throat),
   And their nobles with fetters of iron.
7. To execute vengeance upon the nations:
   To bind their kings with chains,
8. To bring the heads of the children of Zion in glory:
   Let them sing for joy upon their beds.

The proposed interpretation of הָיָשָׁר seemed to me a good one, and it was well illustrated by the uses of 'The Great Glory' quoted from Enoch, 14:18 and Test. XII. Patr.; cf. 2 P 117, 'the excellent glory'; but at the end it was said that it might be felt somewhat questionable to discover this meaning of הָיָשָׁר in only a single passage of the Old Testament.

At the moment I thought of the words 'that glory may dwell in our land,' and I opened a lexicon and saw in it, 'בעלי יה' in the New Test. בֹּדֶה עִקָּרוֹ . Hence God is termed

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