A Comparative Study of Psalm xlv.

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The critical problems of Ps. 45 are well known, and have been variously discussed. For their full solution in detail it seems that a more thorough sifting of the lexical material is desirable, especially to determine, if possible, whether the poem as it now stands is or is not an original unit, and whether it is related closely to the style of other documents so as to suggest a historical connection with them, and out of these discussions to derive any light that can be had as to its full interpretation.

One of the curious features here, as in some other cases, is the variety of persons represented either as speaking, or as being spoken to, or as objects of reference. (a) In v.2 the writer speaks in the first person of his poem and its composition. In v.10 this point of view is apparently resumed, though it is conceivable that the subject is here either the collective Israel or even God dramatically introduced. Imperatives are found in vv.4·5·11·12 (with a possible optative in 17), all proceeding apparently from the poet, but possibly also from either Israel or God. (b) The person most addressed and specially referred to seems to be "the king" who is explicitly mentioned in vv.5·6·12·15·16, but in vv.11-13 we have an address to a "daughter," and the suffixes are feminine to the end of v.15. Whether every one of these latter is correctly pointed may be questioned, and also it is conceivable that the twenty occurrences of יִֽה in may not all refer consistently to the same person, or, if to "the king," to him viewed in exactly the same sense. Indeed, who is meant by this appellation becomes a puzzling question the more it is examined. Is he a particular historic personage? Or the idealized theocracy? Or the Messiah definitely? Or Jahweh? Or are these various senses somehow intermingled in succession, or even in a kind of confusion? (c) Fully as perplexing are the female characters. Who is meant by יִֽהि� in v.10, by מ in v.11, and by יִֽהְ in v.14? And what is their relation to each other, to "the king," and to the general plan.
of thought? The last of the three is attended by a train of מַחֲלֹתָם, who probably present no special difficulty; but who are the מַחֲלֹתָם in v.10? (d) Several other classes are mentioned, all of which require consideration — such as the מַחֲלֹתָם in v.3, the מַחֲלֹתָם in vv.6-15, the מַחֲלֹתָם in v.9, מַחֲלֹתָם in v.11, the מַחֲלֹתָם in v.13, and the מַחֲלֹתָם in v.6 (instead of מַחֲלֹתָם, as we might expect).

It is altogether probable that the elucidation of these several points will be advanced by comparing this psalm with the other "royal" psalms, and also with the Prophecies and the Histories. In the present study this comparison will be made chiefly by tracing out in detail the lines of verbal correspondence and usage, in the hope of establishing certain general literary relationships that can be used for exegetical purposes.

The usual list of "royal" psalms includes 2, 18, 20, 21, 61, 63, 72, 89, 110, 132, each of which has a greater or less similarity with 45. If one makes even a rapid summary of the thought-contents of these, he will see at once that the similarities between them and 45 are practically confined to the matters set forth in the latter in vv.9-13. There is in them nothing corresponding to the poet's introduction, to the direct address to the "daughter," or to the description of "the king's daughter." The points of contact with vv.12-13 involve at the same time such differences as to seem less important than the rest. Of the 110 words constituting the vocabulary of 45, fully 60 occur in other "royal" psalms; and nearly all of these connecting words, so far as they have importance, are confined to vv.8-11-18. Taking up these verbal connections in detail, we encounter a number of interesting suggestions.

Verse 8. מַחֲלֹתָם occurs in 2111 and 8948 of mankind as a whole. Of the 27 occurrences of this expression in Pss. (sg. and plur.) all have this broad sense except 498 579 582 6210. מַחֲלֹתָם occurs in 8936 of God's utterance (as in 174), in 218 of the king's, and in 634-6 of the speaker's. Of the 10 other cases in Pss. where this figure is used in referring to good utterance, every one except 3414 applies it to the speaker. מַחֲלֹתָם occurs in this psalm three times, in v.18 plainly to introduce a parallel thought (see note ad loc.), in v.8, apparently, to indicate a result, and here perhaps the same (as comparison with the thought of 218-5 would suggest).1 It occurs also in 1860 and 1107, and may perhaps be conjectured as the fuller reading in 619 and 634-5. Examination of its usage in general leaves it unclear how inherent is its definitely illicative force. It seems to be a stylistic mark of a certain kind of

1 Everything depends on the exact meaning of מַחֲלֹתָם. See further notes below.
writing, and usually introduces something in the way of a note or comment outside the main drift of the passage. Often it introduces a restatement of the thought in other words, like our "that is" (cf. 7:2).

 occurs of God's action in 131:6, of man's in 72:15, and exclamatorily toward God in 18:1. In the 21 other cases in Pss. of God's "blessing," the object is usually the Holy People (as in 28:9 29:1 47:1).

 occurs with reference to the perpetuity of the king's prosperity in 18:1 21:6 41:7 72:17 89:6. 95. 97. 98.

Verse 4. occurs of the king's might in 89:44, and less definitely in 63:11. occurs in 89:21, "I have laid help on a mighty one," further described as "chosen from the people" and entitled "David, My Servant." In 24:6 the word is used of God.

 is closely paralleled in 21:6, "Glory and majesty Thou dost lay upon him." In other psalms the couplet is applied to God (96:4 104:1 111:8 145:5), or God alone (53:14 181:8).

Verse 5. occurs of God in 18:1 (cf. 68:1 81). In 20:6, however, trust in "chariots" and "horses" is rebuked.

 occurs in Pss. only here and in 79:9. In the latter case it points to the reason of the action, not its object. If that be the sense here, then the qualities of "truth, meekness, and righteousness" inhere in the king or his impelling motive. But the matter is complicated by the curious expression in 110:1, , which suggests that somehow there and here the same line of thought is intended.

 occurs in 61:6 89:18 122:11 as an attribute of God. This is the almost constant usage in Pss. (except 15:2 51:8 145:18; perhaps 85:11. 12).


Elsewhere in Pss. the word is always used of God or vaguely of "the right side."

 occurs in the act. in 72:6, "They shall fear thee (the king)," and in the pass. in 89:6 (of God's terribleness). The form occurs in Pss. only in 65:6 106:22 145:6, all of God's deeds.

Verse 6. occurs in 18:15 of a weapon of God (cf. 7:1 38:6 64:8 144:6). Usually in Pss. it is used of the attacks of enemies (11:2 57:5 58:8 64:9 136), but in 120:4 124:4 we have a conjunction with that suggests a proverbial usage.

 occurs in 18:4, "The God that subdueth peoples under me," and in 89:41, "The reproach ... of all the many peoples." Though a frequent word in Pss., it stands in close proximity to only here and in 56:8.

2 Cf. Cheyne: "These are divine attributes."

6 But Olshausen and Wellhausen read .

4 Also in 72:7, according to the reading of Wellhausen.
is closely paralleled in 1889, "They shall fall under my feet," and the thought is reiterated in 1840, 1848, and elsewhere.

occurs in 181, 1819, 85, 51, 49, 216, 619, 728, 8911, 28, 85, 1101, 2, 1124, all of which except 8911 refer explicitly to the king's (or the speaker's) enemies rather than God's. The community of idea between all these passages is obvious. (The shift here from the second person in the first two lines to the third person in the last is paralleled in 110 by the change from vv. 1-4 to vv. 5-7.)

The structure of the verse as it stands is unbalanced and obscure. Either something has dropped out before "they," or, more probably, the second line has been inserted roughly in imitation of 18. (See further notes below.)

Verse 7. occurs in 896, 80, 87, 13211, 12 of David's throne, all the passages in 89 being like this in force, and in 8916 of God's throne. With the former usage cf. 1256; with the latter cf. 69-11 114, 479, 939, 972, 10310, though the idea of perpetuity is included only in 89 and perhaps in 939, 10319.

as it stands in the text presents a crux for the interpreter, which has been variously disposed of. The parallels in 893, 67-38 suggest that the missing verb is 89. It may, therefore, he conjectured that here is a corruption of or 89. The occurrence of the abbreviated as subject is supported by the analogy of 1811, 85, 46, 894, if not by 1889. This solution of the difficulty is certainly simpler than several that have been offered. (See also a further note on the possible corrected reading on p. 207.)

occurs in full in 219, and the query may well be raised whether may not be in disorder and hence wrongly pointed, since there we find 89 88. 897, 2, 18. The transfer of to the second line there would improve the parallelism with v. 89 and would increase the probability of the above suggested reading here.

occurs in 29, but in a different sense.

Verse 8. (see v. 8 above).

occurs in 1819, 612, 8924, but not in this sense.


(see v. 8 above). Here the direct illative force seems to be present, unless, possibly, the first line here belongs to v. 7.

seems to be the Elohistic form of , as in 439, 507, 677. The only (indistinct) parallel is 899.

suggests 29, 1801, 207, 8921, 89. 82, 13210, 17. Other occurrences are 289, 8410, 10116— all with the form .

occurs in 89, "With My holy oil have I anointed him." Other occurrences are 239, 9211, 10415, 1335, 1414.

Verse 17. suggests 721, "The king's son," and especially 8931, "If his children forsake My law, etc." and 13219, "If thy children keep My covenant, . . . their children also shall sit upon thy throne for ever."

occurs in regard to the king in 216, 7, 1101, 13211, "Of thy body's fruit will I set upon thy throne." 217 is striking, "Thou makest him to be blessing for aye." The subject is uniformly God, as usually in Pss. in its connection, referring to the widespread dominion of the king's

So Wellhausen.
family, strongly suggests 2. 8. 10 72 89 110. Of these the more notable parallels are 2, "I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession"; 72, "He shall have dominion from sea to sea, and from the River unto the ends of the earth"; and 89, "I will make him My first-born, the highest of the kings of the earth."

Verse 16. \(\text{\textit{prau}}\) presents an interesting question. \(\text{\textit{prau}}\) occurs in 20. 8. 63 89 61 132, usually in an imperative demand upon God, but in 63 in a devout protestation of trust. None of these are parallel to the usage here except 20. But, on the other hand, we have in 20, "I will sing praises to Thy name"; in 21, "We will sing and praise thy power"; and in 61, "I will sing praise to Thy name for ever"—all in final verses, as here. These, especially when reinforced by the analogy of 71 8 72 30 57 59 10 18 66 71 75 92 101 104 108, etc., create a strong presumption that the original reading here was \(\text{\textit{prau}}\). This would also perfect the parallelism of the verse.

\(\text{\textit{prau}}\) occurs in 18 20 8 6 8 61 8 63 71 (18 89 17 28), always of God's name except in 71; "His name shall endure for ever; his name shall be continued as long as the sun."

\(\text{\textit{prau}}\) occurs in 61 72 89 5, always of the king's life or rule except in 89. The form in 72 is \(\text{\textit{prau}}\).

\(\text{\textit{prau}}\) occurs in just this connection in 185. (See also under vv. 3 above.)

\(\text{\textit{prau}}\) (see under v. 9).

\(\text{\textit{prau}}\) occurs in the same form in 183 (except for the suffix) and in a different one in 89. Both are directed toward God.

\(\text{\textit{prau}}\) (see under v. 7).

A number of indications combine to reinforce the text-emendation suggested above, and to show that this verse is a liturgical addendum to the poem. All its salient features are those of a type of expression peculiar to the Psalter and associated with its apparent purpose as a collection.

Of the 56 separate words found in the verses thus far considered, 39 occur in other "royal" psalms, most largely in 89 and 18, and least so in 2, 20, 63. Of the almost 40 distinct similarities of usage that have been traced, fully two-thirds lead to 89, about one-half to 18, about one-quarter to 21, 61, 72, 110, 132, not more than one-sixth to 20, 63, and only 2 to 2.

The words or expressions not found in other "royal" psalms may be rapidly listed as follows: —

Verse 3. "Thou art fairer." "Grace is poured."

Verse 4. "Gird . . . on thy thigh." "Shall teach thee."

Verse 6. "Thine arrows are sharp." "In the heart of."

Verse 7. "A sceptre of equity is the sceptre of thy kingdom."

6 Doubted, however, in v. 8 by Wellhausen.

7 Note, however, that the LXX has the third person plural, προφθοραί. See Grätz's deductions; also Duhm's.
Verse 8. "Thou hast loved... let all wickedness." "Gladness above thy fellows."

Verse 17. "Instead of thy fathers." "Princes."

It will be seen at a glance that several of these are really paralleled by expressions of the same thought in other forms. For instance, the progress of thought from v. 8 to 9 may be the same as from 21 to 21.44, and as suggested also in 61.4-5 and in 132; the various phrases regarding the king's military prowess remind us of many expressions in 18, 72, 89, 110; the attribution of beneficent qualities to his rule is conspicuously reiterated in 72; and his superiority to all other earthly rulers is emphasized in 2, 72, 89, at least.

It may be confidently asserted, then, that these several psalms are intimately connected with each other by more circumstances than the mere mention in them all of "the king," and that there is little in these verses here that is not sufficiently paralleled in the others as to both verbal usage and general thought attitude. One of the interesting results of such a detailed comparison as this is the intimation that several of the features which here might be supposed to indicate that "the king" is merely a human chieftain are shown to be connected in the other psalms with the superior government of God or the qualities of His nature.

When we turn to the middle sections of 45, we are at once struck by the vagueness of the resemblances with the other "royal" psalms except in v. 12-13.

Verse 9. מְזוֹי occurs in 21.63-2 of the king's "rejoicing" in God.

Verse 10. כִּלְכָּלָו occurs in reference to earthly rulers in general, as probably here, in 21.12 72.11 (861); 89.110.

שֵׁרְפָּה reminds us very slightly of 72.14.

8 It is aside from the present purpose to reverse the comparison and see how far what is found in other "royal" psalms is not found here. But we may note in passing that there is one conspicuous feature of 18, 21, 89, which is wholly wanting in 45. This is the detailed recounting of the lamentable triumph of "the enemies" and the consequent distress of the speaker or of "the king." This is specially striking in 89.29-32. In that case the complaint of those whose relation to "the king" leads them to expect a peace and prosperity which they do not have stands quite by itself, and has several points of peculiarity. It is curious that one of the passages notably akin to this constitutes the second half of 44, and consequently in the Psalter collection lies as closely contiguous to 45 as 89.29-32 does to 89.29-30. It is also curious that a similar contrast of tone and treatment exists between 71 and 72 and also between 109 and 110. To discuss these phenomena would carry us too far away from our immediate subject.
occurs in 22, but with no likeness.

Verse 11.  and occur in 184, and the former also in 132, but with no significance.

occurs in the sing. of a foreign people in 184, but the text there is doubtful (see 2 Sam. 22).

occurs in 897.

Verse 12.  occurs of Jahweh's love for Zion in 132, "He hath desired it for His habitation"); "Here will I dwell, for I have desired it." This bears importantly upon the meaning of  in 132, though  may also be so read.

occurs in 7211 of reverence to "the king," "All kings shall fall down before him," and in 132 of worshipping God.

Verse 13.  suggests the close parallel in 72, "The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts." Cf. 206 also, where the sense is different.

Verse 14.  occurs in 726, "To him shall be given of the gold of Sheba." None of the various details by which royal splendor is indicated in vv. 9-10, and the address to the "daughter" in vv. 11-12.

The further elucidation of the poem will depend very largely upon the force attributed to the term in v. 11. If this be understood to refer simply to a royal bride, the interpreter is shut up to conjectures as to which of the various royal marriages in the historical books may be here in mind. Of such conjectures there is already a sufficient variety.

But it is worth querying seriously whether the address to the "daughter" is not rather directed toward the personified Holy City,
the fuller form being "Daughter of Zion," or "of Jerusalem," or "of my people." The answer to this question is to be sought by comparing, not only these verses, but the entire psalm, with the passages in the Prophecies in which these fuller forms appear. Such a comparison is likely to shed light on the whole problem before us.

The expression "Daughter of Zion" occurs in Is. 18: 16 10 37: 22 52: 62: Jer. 4: 21 6: 12 Lam. 1: 16 10 13 15 18 22: Mic. 1: 14 4: 10 13 14 Zeph. 3: 14 Zech. 2: 9. In several instances "Daughter of Jerusalem" also appears as a variant of this. The Jeremianic expression "Daughter of my people" appears in Is. 22: 4 Jer. 4: 8 11: 14 Lam. 2: 11 3: 18 4: 6 10. A rapid survey shows that several of these occurrences are imbedded in extended Messianic passages that present such marked verbal similarities to our psalm as to demand careful study. A condensed summary of these passages may well be introduced at this point.

Is. 10: 2 occurs in the long introduction to the famous Messianic passage in ch. 11, with its appended psalm in ch. 12. Notable verbal contacts with our psalm occur in 11: 4-5 10 12: 1-4 6, with which compare vv. 5 7-8 18-19 here. The most striking connecting words are הָּלֹא וְיְהֹוָהְ and הָּלֹא וּרְקֵל in 11: 4 הָּלֹא וּרְקֵל in 11: 10 (see the discussion of הָּלֹא וְיְהֹוָה below), and the phrases in 12: 4.

Is. 16: 1 occurs in the lament over Moab that occupies chs. 15-16, including the striking v. 5, "And a throne shall be established in mercy, and one shall sit thereon in truth, in the tent of David, judging and seeking judgment, and swift to do righteousness." The connection of this with vv. 6-8 of our psalm is obvious. In 16: 3 occurs the phrase בּלָם הַנִּלְעַם, almost as in Ps. 45: 8, though the line of thought is reversed. (With Is. 16: cf. 32: 1, etc.)

Is. 52: 2 and 62: 11 occur in the very extended prose of triumph that characterizes the whole Deutero-Isaianic writing. The verbal contacts of these eloquent passages with our psalm are numerous and will be presented more fully later.

Jer. 31: 10 occurs in immediate conjunction with the "cry from a land very far off, Is not Jahweh in Zion? is not her King in her?" and leads at length into the comforting assurances of 9: 22-23 16: 11, etc. (cf. ch. 10 with Ps. 89: 9 and 18).

Mic. 4: 18 occur in connection with the long Messianic passage occupying chs. 4-5, opening with the reference to "the mountain of Jahweh's house," and including predictions like v. 7, "Jahweh shall be King over them in Mount Zion from henceforth even for ever" (cf. Is. 24: 8), and like 5: 3, "Thou, Bethlehem Ephratah . . . out of thee shall One come forth unto Me that is to be ruler in Israel . . . great unto the ends of the earth."

Zeph. 3: 14 occur in the midst of the passage regarding the ultimate felicity of "the remnant." Notable is the statement in v. 10 that "My suppliants shall bring Mine offering," and the triumphant notes of v. 14 17 20, "Sing . . . shout . . . be glad and rejoice . . . Jahweh thy God is in thy midst, a Mighty One who will save; He will rejoice over thee with joy . . . will joy over thee with singing." Besides the more obvious verbal contacts with our psalm, observe that "Jahweh thy God" corresponds with the probable original of Ps. 45: 8.
Zech. 214 and 99 occur in connection with the elaborate treatment of the Return and the restoration of the Temple which prove to have so many contacts with our psalm as to require special study.

Of course, if the occurrences of רֵאֵשׁ in the plur. were sifted, some of them would probably point to further parallels. And the moment that the reference in our psalm is supposed to be to the personified City, the whole scope of inquiry is broadened almost without limit, at least as concerns the prophetic writings.

It remains to note that the only occurrence of רֵאֵשׁ in the sing. in the Pss. in the sense now under consideration is in 916 (cf. 1378).

Without pursuing at this point all the possible lines of comparison, we will now content ourselves with considering in detail all the verbal contacts between our psalm and the prophecies, bringing into prominence Jeremiah, Deutero-Isaiah, Ezekiel, and Zechariah, since even a hasty glance shows that these abound in suggestions. Passages that may be related to the psalm will be quoted verbatim, and in each case references will be added enough to indicate the scope of usage throughout the Old Testament. For convenience, we will take up the sections of the psalm each by itself.

Verse 2. בַּלָּ, as a source of joyful utterance (excluding references to merriness from wine), only in Zeph. 314, "Be glad and rejoice with all the heart, 0 daughter of Jerusalem"; Is. 6514, "My servants shall sing for joy of heart"; 6614, "Ye shall see it and your heart shall rejoice"; Zech. 107, "Their heart [Ephraim's] shall rejoice"; also 13 times in Job, Prov., and Eccl.; 4 in other poetry; 11 in Pss.; once each in Ex., Jdg., Kgs., Chr., Esth.

בַּלָּ, only in Jer. 291 "After seventy years... I will visit you, and perform My good word toward you"; 3314, "I will perform that good word which I have spoken"; Zech. 118, "The angel talked with me with good words." Also twice in Prov.; fairly common in Histories, and thrice in Josh.

גֵּשָׁה (see v. 6 below).

גֵּשָׁה, as a figure of good utterance, only in Is. 5014, "The Lord Jahweh hath given me the tongue of them that are taught"; 356, "The tongue of the dumb shall sing"; also Is. 4528; 9 times in Job and Prov.; twice in other poetry; 9 times in Pss.; not in Hex. or Hists.

גֵּשָׁה, only in Jer. 87, "The false pen of the scribes"; 17. 16�. 196.

גֵּשָׁה, used generally, not as a title, only in Is. 3318 Jer. 87 Ezk. 926; once in Jdg.; 6 times in Chr. and Ezra.

גָּצַר, only in Is. 166, "Swift to do righteousness"; Prov. 2220 Ezr 76 (with גָּצַר).

Words not enumerated: חֹזֶה (ד. ג.), נֶפֶשׁ, אָפִּי, נֶפֶשׁ (which seems to be unique as here used 9).

So Olshausen. Theodoret renders it by τὰ παρὰμάτα μοι. Is this, by the way, an evidence of Greek influence? So Duhm.
Verse 8.  יְהָּשִים, only in Jer. 4:8, "In vain dost thou [Jerusalem] make thyself fair"; 10; Ezek. 16:18, "Thou [Jerusalem] wast exceeding fair"; 317 Cant. 4:10

יְהָּשִים, in plur., only in Jer. 32:19; Is. 52:14, "His visage was marred more than any man, and his form more than the sons of men"; Ezek. 31:14 Joel 1:12; Mic. 5:7; Dan. 10:18; 12 times in Prov. and Eccl.; Deut. 32:8; often in Pss.; once in Gen.; 4 times in the Hist.

יְהָּשִים, Hophal, only thrice in Job; once in Lev.; 4 times in Hists.

יְהָּשִים, as a personal characteristic, excluding use with קָנָנָו and קָנָא (though these might be pertinent if יְהָּשִים were suspected of being a corruption of some form of the former), only in Zech. 4:7, "He shall bring forth the headstones with shoutings of Grace, grace, to it"; 121°, "I will pour [יְהָּשִים] upon David's house and upon the inhabitants of Jerusalem the spirit of grace and supplication"; Nah. 3:4; 13 times in Prov. and Eccl.; Ps. 84:12; 4 times in Gen. and Ex.

יְהָּשִים, of good utterance by men, only in Jer. 17:1; "That which came out of my lips was before Thy face"; Is. 57:18, "I create the fruit of the lips, Peace, peace, to the far off"; Mal. 3:1, "Unrighteousness was not found in his lips [Levi's]"; Is. 6:7, "Lo, this hath touched thy lips [Isaiah's]"; 114, "He shall smite the earth... and with the breath of his lips shall he slay the wicked"; Hos. 14:2, "So will we render the fruit(?) of our lips"; Zeph. 3:9, "I will turn to the peoples a pure lip, that they may call upon the name of Jahweh"; Dan. 10:16; also 34 times in Job, Prov., Cant.; 14 times in Pss.; 1 Sam. 1:19(?).

It is not clear whether the line refers to "the king's" eloquence,11 or poetic gift,12 or facial expression.18 The parallel in Ps. 21 suggests faith and urgency in prayer!

יְהָּיִם, or the shorter בָּלַיִם, is a very favorite connective with Jer. and Ezek. (out of about 340 occurrences in the Old Testament, each of these books has nearly 70), but is but moderately used in Proto-Is., and is rare in the later Prophets (Is. 50:1 51:21 52:6 53:12 57:1 59:6 61:9 Hag. 1:10 Zech. 1:16 10:117). It is fairly common in Job, but rare in the other poetical books; 18 times in Pss.; common in the Hex. and Hists.

יְהָּיִם, רֵאֵל and Hithpael, only in Jer. 4:2, "The nations shall bless themselves in him" (at the Return); 3123, "Jahweh bless thee, O habitation of justice, O mountain of holiness"; Is. 51:19; 61:9, "The seed which Jahweh hath blessed"; 65:15, "He who blessed himself in the earth shall bless himself in the God of truth"; 66:8; Hag. 2:18, "From this day [the founding of the Temple] will I bless"; also in Is. 10:26; 13 times in Job and Prov.; over 70 times in Pss.; common in the Hex. and Hists.

יְהָּיִם does not appear with יְהָּיִם in the Prophecies, Job, or Prov., though fairly frequent in Pss. (see vv.7, 18 below).

Not enumerated: יְהָּיִם.

Verse 4.  יְהָּיִם, of weapons, only in Deut. 1:41; 10 times in Hists.

יְהָּיִם, of force used by Israel against her enemies, only in Is. 4:18, "He giveth nations before him [one from the east], and maketh him rule over kings; He

11 If the form here is corrupted from יְהָּיִם to יְהָּוִים, as implied by LXX. See on יְהָּוִים, v.12, below, p. 209.
12 So most commentators.
13 So Grätz.
18 So Baethgen.
give them as the dust to his sword, as the driven stubble to his bow"; 49, "I he hath made my mouth [the Servant's] like a sharp sword"; Jer. 48:2, 11, "The sword shall pursue thee [Moab]"; "Cursed be he that keepeth back his sword from blood"; Mic. 5, "They [the seven shepherds] shall waste the land of Assyria with the sword"; Zeph. 9:3, "I will stir up thy sons, O Zion, ... and will make thee as the sword of a mighty man." This list does not include the many instances, especially in Prov., Is., Jer., and Ezek., where God is represented as sending "a sword" upon the nations, but without intimating that it is to be wielded by Israel.

77 of the thigh proper in connection with a weapon, only in Ex. 32:7
Jdg. 3:26; Cant. 3:7.

72, of men, 46 times in the Prophecies, 7 in Prov., Eccl., and Cant.; 17 in Pss. and other poems; 9 in Hex.; 24 in early lists and 43 in later ones. Notable instances for the present comparison are Is. 42:18, "Jahweh shall go forth as a mighty man"; Zeph. 3:17, "Jahweh thy God is in thy midst, a mighty one who will save"; Zech. 9:3, "I will make thee as the sword of a mighty man"; 10:7, "They [of Ephraim] shall be like mighty men." 71, of men, only in Jer. 22:8; Zech. 6:9, "He [Joshua] shall bear the glory"; Hos. 14:4, "His beauty [Israel's] shall be as the olive tree"; Dan. 10:11; once each in Job, Num., Chr.

77 of men, only in Is. 53, "He hath no form or comeliness"; Ezek. 16:8, "Thy beauty [Jerusalem]... was perfect through My majesty that I have put upon thee"; 27:11 (of Tyre); also Is. 5:14; 5 times in Job, Prov., and other poetry; 3 in Pss. 72 and 77 occur together only in Job 40:11. 71 is used of God only in Is. 30:11 Hab. 3: Job 37:22; 1 Chr. 29:13; and 71 similarly only in Is. 20:10, 19, 21 35; 2. (For references in Pss., see above.) Not enumerated: 72.

Verse 6. 727 is probably a dittography. 14

717, Qel, outside of Hex. and Hists., only in Jer. 12:1 13:10 22:30, "No man of his seed [Coniah's] shall prosper, sitting upon the throne of David"; Is. 53:19, "The pleasure of Jahweh shall prosper in his hand"; 54:2, "No weapon formed against thee shall prosper"; Ezek. 15:4; 16:8, "Thou [Jerusalem] didst prosper unto royal estate"; 17:9, 11, 13, "Shall it (or, he) [rebellious Israel] prosper?" Dan. 11:17 Am. 5:7 (?). Hiphil, outside of Hex. and Hists., only in Jer. 28:7 52:32, "Though ye fight with the Chaldeans, ye shall not prosper"; Is. 48:16, "I have brought him [the Servant], and he shall make his way prosperous"; 52:11, "My word ... shall prosper in the thing whereof I sent it"; Dan. 8:12, 24, 25 1188 Prov. 28:21; 4 times in Pss.

727, of men, is common in Hex. and Hists. (notably 1 Kgs. 1, of Solomon), and is scattered through the Prophecies. Notable instances are Is. 55:14, "I will make thee [Israel] to ride upon the high places of the earth"; Zech. 1:8, "Behold, a man riding upon a red horse"; 9, "Thy king cometh ... riding upon an ass"; Hos. 10:11, "I will set a rider upon Ephraim."

717, only in Jer. 7:22 14:; also 14 times in Pent.; 3 in Hists.; 2 in Pss. 717 occurs only thrice in Eccl., besides Ps. 110:4.

718 and 719 (or fem.), in conjunction, only in Jer. 4:9, "Thou shalt swear

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14 So Hupfeld, Olshausen, Cheyne, Wellhausen, etc., as against the LXX.
... in truth, in judgment, and in righteousness"; Is. 4S1, "Which swear by the name of Jahweh ... but not in truth nor in righteousness"; 5914, "Judgment is turned away backward, and righteousness standeth afar off; for truth is fallen in the street and uprightness cannot enter"; 162, "A throne ... and one shall sit thereon in truth ... swift to do righteousness"; Zech. 81, "They shall be My people, and I will be their God, in truth and righteousness"; also Is. 1020–21 618–11; Prov. 87–8 (of Wisdom) and twice besides; 3 times in Hists. (For references in Pss., see above.)

As here pointed, is LXX. in Zeph. 28, "Seek righteousness, seek meekness"; 3 times in Prov.; once in Sam.16

is confined to the Prophecies and the Wisdom writings, except 5 times in Lev.; 6 in Deut.; 17 in Pss.; but the fem. appears also freely in Gen., Deut., and Hists., though very rarely of God.

in the sense of "shoot" is wanting from the Prophecies, and outside of Hex. and Hists. occurs only thrice in Job and Prov.; but in the sense of "teach" (Hiphil) occurs 10 times in the earlier Prophecies; once in Ezk.; 11 times in Job and Prov. In Pss. the former sense appears 4 times, the latter 8.

only in Is. 642, "When Thou didst terrible things that we looked not for"; Hab. 11; once each in Deut. and Sam.; 4 times in Pss.

of man's power in a good cause, only in Is. 413, "I ... will hold thy right hand, saying ... Fear not"; 451, "Jahweh saith to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him"; Job 4014; 3 times in Pss. The word is used of God only in Jer. 221, Is. 4110, 4811, 628, Hab. 21, Zech. 31; once in Prov.; 6 times in other poems; 22 in Pss.; once in Chr. (These are exclusive of all references to mere direction or position.)

Verse 6. only 12 times in the Prophecies; 4 in Job and Prov.; 20 in Pss. and other poems; 14 in Hists. Of force used against Israel's enemies, in Prophecies only in Jer. 5014–16, "Their arrows [against Babylon] shall be as of a mighty man that maketh orphans"; "Shoot at her; spare no arrows"; 5111, "Make sharp the arrows, hold firm the shields"; Is. 493, "He hath made me [the Servant] a polished shaft"; Zech. 914, "His arrow [Jahweh's] shall go forth as lightning."

only in Is. 528, Prov. 2518, Deut. 67, 3241; 5 times in Pss.

The second clause does not appear to be verbally paralleled outside of Pss., which tends to confirm the suspicion that it has been inserted from 18.

in the sense of "in the midst of," only in Ezk. 274, 26, 26, 27, 282, 8; (272) Jon. 24, — all these of the seas; twice in Prov.; once each in Sam. and Ex. 15; twice in Pss.16

in association with , only in Jer. 217, 3421—that of Zedekiah; Zeph. 316, "Jahweh . . . hath cast out thine enemy; the King of Israel, even Jahweh, is in the midst of thee"; 6 times in Sam. of Saul and David; once in Chr. of Uzziah. (For references in the "royal" Pss., see above.)

applied more or less definitely to the Coming One, only in Jer. 235,

It is likely, however, that the text is corrupt, standing for something introducing . So Wellhausen.

Note, however, various proposed readings in Grätz, Baethgen, Duhm, especially the second.
"I will raise unto David a righteous branch, and he shall reign as king"; Ezk. 37:24. "I will make them one nation . . . and one king shall be king to them all"; "My servant David shall be king over them, and they all shall have one shepherd"; Zech. 9; "Thy king cometh unto thee"; Is. 30; "A king shall reign in righteousness"; Hos. 3; "The children of Israel shall return, and seek Jahweh their God and David their king"; twice in Sam. God is spoken of as "King" in the Prophecies only in Is. 66:33; 22:42; 41:21; 43:16; 44:6; Jer. 8:10; 11:14; 48:16; 5:27; Zeph. 3:16; Zech. 14:9, 16, 17; Mal. 1:14. God's rule is also indicated by לְפִי in Is. 24:28; 52:7; Mic. 4:1; Ezk. 20:25. (All references in Dan. are omitted under this word.)

Not enumerated: לְפִי, לְפִי, לְפִי.

Verse 7. לְפִי occurs 33 times in the Prophecies. Of these the more notable cases are Jer. 31:7, "They shall call Jerusalem the throne of Jahweh, and all the nations shall be gathered into it"; 13:18, "All the inhabitants . . . even the kings that sit for David on his throne" (similarly in 17:26; 22:4; 30:29); 14:21, "Do not disgrace the throne of thy glory [Zion]"; 17:12, "A glorious throne, set on high from the beginning, is the place of our sanctuary"; 33:17, 21, "David shall never want a man to sit upon the throne"; "that he should not have a son to reign upon his throne" (cf. 36:8); Ezk. 43:7, "This is the place of My throne . . . for ever"; Zech. 6:14, "He shall sit and rule upon his throne; there shall be a priest upon his throne"; Is. 9:7, "Of the increase of his government and of peace there shall be no end, upon the throne of David and upon his kingdom, to establish it"; 16:5, "A throne shall be established in mercy, and one shall sit thereon in truth, in the tent of David, judging and seeking judgment", מֶלֶךְ occurs with לְפִי or לְפִי or both only in Is. 9:7; Ezk. 43:7 (God); Lam. 5:19 (God); Prov. 29:14, outside of "royal" psalms and Hists. מֶלֶךְ occurs with לְפִי only in 2 Sam. 7:18, 16; 1 Kgs. 2:12, 21, 24, 45; 1 Chr. 17:12, 14; 22:1; Is. 9:16; Prov. 16:12; 25:4; 29:14; מֶלֶךְ, Hiphil, occurs with לְפִי only in 2 Sam. 3:10; 1 Kgs. 9:2; 2 Chr. 7:18. (See note on Eliakim below, p. 207.)

לְפִי, מֶלֶךְ, only in Is. 30:8; Mic. 4:4, "We will walk in the name of Jahweh our God for ever and aye"; Dan. 12:2; Ex. 15:18; 12 times in Ps. לְפִי, in the sense of "sceptre," only in Is. 44:15; Am. 1:8; Ezk. 19:11; 14; Zech. 10:11, —all in connections of no significance here; also in Gen. 49:10; Num. 24:17.

לְפִי, in the moral sense, only in Is. 11:1, "With righteousness shall he [the Branch] judge the poor, and reprove with equity for the meek of the earth"; Mal. 2:8, "He [Levi] walked with Me in peace and uprightness"; Ps. 67:8 (God). But לְפִי also occurs in Is. 26:1; 33:16; 45:10 (God); 5 times in Prov. (8:18, Wisdom); 1 Chr. 29:17 (God); 7 times in Ps.

לְפִי (apparently a term of rather late usage) only in Jer. 10:13; 49:16; 52:1; Ecc. 4:14; 16 times in Dan.; 62 in later Hists.; once each in Num. (poem), Sam., and Kgs.; 5 times in Pss. 103 and 145.

Not enumerated: לְפִי, מֶלֶךְ.

Verse 8. מֶלֶךְ, of men's attitude toward what is good, only in Zech. 8:19, "Love truth and peace"; Am. 5:15, "Hate the evil and love the good"; 3 times in Prov.; once in Chr.; 16 times in Pss. (mostly in 119).

לְפִי, of men's attitude toward what is evil, only in Ezk. 35:6, "Since thou hast not hated blood"; Am. 5:15 (just quoted); 3 times in Prov.; once in Ex.; 6 times.
in Pss. (mostly in 119). יִּרְאֶה and כּּוּשׁ occur together in these senses only in Am. 6:1 Ps. 119:118. 127-128. 168.

יִּרְאֶה occurs in contrast with הַדְּבָנָה (or fem.) only in Ezk. 319-20 3312 Is. 565-6 Hos. 1012-13; 5 times in Job, Prov., and Eccl. It is also found in Jer. 14:20 Ezk. 7:11 311 Mic. 6:11; 7 times in Job, Prov., and Eccl.; once each in Deut. and Sam.; 5 times in Pss.

םָנָה, together with הַדְּבָנָה, of kings, etc., only in Is. 45:3, “Thus saith Jahweh to His anointed, to Cyrus”; 611, “Jahweh hath anointed me [the Servant] to preach good tidings to the meek”; Dan. 9:24. 26. 28; outside of the early Hists. (with a few parallels in Chr.), seven poems, and the Psalter.

םָנָה is very common in Hex. and Hists. For an ointment or unction it elsewhere occurs only in Ezk. 16:9, “I anointed [םָנָה] thee [Jerusalem] with oil” (16:13. 14. 24. 29. 46:5. 7. 11. 14. 16); Is. 57:9; 63:6, “To give unto them . . . the oil of joy for mourning”; also in Is. (16) 10:27 (Hos. 27 Am. 6) Mic. 6:18; 8 times in Prov., Eccl., and Cant.; 6 in Pss. Most of these refer either to the sacrificial ritual or to toilet uses.

םָנָה, except for Esth. 8:16-17, is confined to the Prophecies and Pss. It occurs in Jer. 7:34, “I will cause to cease . . . the voice of mirth and the voice of gladness” (so in 16:2 25:2 33:11); 15:9, “Thy words were to me a joy and the rejoicing of my heart”; 31:18, “I will turn their mourning into joy”; 33:9, “[This city?] shall be to Me for a name of joy . . . before all the nations of the earth”; 3:5. 11, “Joy and gladness shall be found therein [Zion]”; “They shall obtain joy and gladness”; 61:3, “The oil of joy for mourning”; Zech. 8:19, “[The feasts] shall be joy and gladness”; Is. 12:4, “With joy shall ye draw water out of the wells of salvation”; 22:18, “Behold, joy and gladness”; 33:1, “The ransomed of Jahweh . . . everlasting joy shall be upon their heads”; Joel 1:22; 5 times in Pss. יִּרְאֶה is added only in Is. 61:8.

םָנָה, only in Is. 12:4 44:11; Ezk. 37:16, “Take one stick and write upon it, For Judah and . . . his companions; then take another . . . for Joseph . . . and his companions” (so in v.19); 4 times in Prov., Eccl., and Cant.; once in Jdg.; Ps. 119:8. 17

Not enumerated: יִּרְאֶה (see v.6); לַעַם (see v.4); לַעַם.

Verse 17. יִּרְאֶה combined with לַעַם is naturally of rather frequent occurrence; in the Prophecies it is found 9 times in Jer., 4 in Ezk., twice in Mal., and once in Is. 14,—the only important instance for our purpose being Ezk. 37:22, “They shall dwell in the land . . . wherein your fathers dwelt . . . they, and their children, and their children’s children, for ever; and David My servant shall be their prince [לַעַם] for ever.” It is noticeable that in Pss. the two words are in conjunction only here and in 78:1-8 103:13.

םָנָה, of personal station or office, only in Jer. 31:9, “How shall I put thee [Jerusalem] among the children, and give thee a pleasant land, the goodliest heritage of the nations”; 1 Kgs. 11:34 Gen. 4:25 41:28.

םָנָה is widely used of officers, military and civil, and of nobles, usually distinct from the king and beneath him. So very often in Jer., Proto-Is., Hos., and rarely in Ezk., Am., Mic., and Zeph. In the general sense, as here, only in Is. 3:4, “I

17 But see also the ingenious speculations of Grätz.
will give children to be their princes, and babes shall rule over them"; 96, "Unto us a...a son is given...and his name shall be called...Prince of Peace"; 215, "Rise up, ye princes, anoint the shield" (?); 321, "Princes shall rule in judgment"; 10 times in Job, Prov., and Eccl.; 10 times in Pss. [It should be noted that Ezk. uses often the word 'Prince', notable instances for us being 3424, "I Jahweh will be their God, and My servant David prince among them"; 3726 (quoted above); 398, "Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth"; 443, "As for the prince, he shall sit therein as prince to eat bread before Jahweh"; passim in chs. 45, 46, 48, all (like 448) of the High Priest.]

In connection with statements of prosperity or dominion or with God's name, only in Is. 61, "The whole earth is full of His glory"; 1014; 125, "Sing unto Jahweh...let this be known in the whole earth"; 1472 (cf. 2822); 258, "The reproach of His people shall He take away from off the whole earth"; 545, "The God of the whole earth shall He be called"; Ezk. 3514; Mic. 418, "Thou shall devote their substance to the Lord of the whole earth"; Hab. 220, "Let all the earth keep silence before Him"; Zech. 111; 410, 14, "The eyes of Jahweh...run to and fro through the whole earth"; "These are the two sons of oil...that stand by the Lord of the whole earth"; 586, "These are the four winds of heaven that go forth from standing before the Lord of the whole earth"; 14810, "Jahweh shall be King over the whole earth"; "All the land shall be turned as the Arabah"; once in Job; 22 times in Pss.; fairly common in Hex. and Hists.

Not enumerated: הָרְפֵּי, הָרְפֵּי.

Verse 14. יְהֹוָה. Hiphil, with הָרְפֵּי, only in Is. 124, "Make mention that His name is exalted"; 2615, "By Thee only will we make mention of Thy name"; 481, "Who speak by Jahweh's name and make mention of the God of Israel"; 491, "From the bowels of my mother hath He made mention of my name [the Servant's]"; 6312, "I will make mention of the lovingkindness of Jahweh"; Am. 610, "Then shall he say, Hold thy peace, for we may not make mention of Jahweh's name"; 3 times in Hex.; 2 Sam. 1815 Ps. 2088 (Hiph.). All of these refer to God's name, with the notable exceptions of Is. 491, 2 Sam. 1815 Ps. 836. [If the other reading be adopted, note that נְשִׁית occurs (outside of Pss.) only in Is. 124, "Sing to Jahweh" (see v. 6 above); Jdg. 58 2 Sam. 2250 1 Chr. 169.]

וַיַּחֲיָהוּ. Hiphil, only in Is. 138, 3417; 5812, "Thou [Israel] shalt raise up the foundations of many generations"; 6016, "I will make thee an excellent a joy of many generations"; 614 Jer. 5080; Lam. 516, "Thy throne [Jahweh's] is from generation to generation"; Joel 22; 420, "Judah shall abide for ever, and Jerusalem from generation to generation"; Prov. 2724 Deut. 327 Esth. 928; 15 times in Pss. With הָרְפֵּי only here and in Esth. 928 Ps. 14518.

יְהֹוָה, Hiphil, only in Is. 1214; 251 Jer. 3311; once each in Job and Prov.; twice in Gen. (one in poem); twice in Kgs.; 19 times in later Hists. All these refer to praising God, as do the 67 occurrences in Pss.

Not enumerated: יְהֹוָה (see v. 7).

Before going on to consider the central sections of the psalm, one or two remarks may be made upon the data thus far presented.
(1) The difference of v. 18 from the rest of the psalm in address and texture seems to be established by several converging lines of evidence, namely, the close analogy of three other psalms of the same class, not to speak of others; the lack of verbal connection with the Prophecies or other books except as they contain plainly liturgical material, this lack being the more noticeable because of the abundant verbal connections of the rest of the psalm; and the use of words and phrases that can be shown to be somewhat characteristic of the Psalter and called forth by its design as a collection. The force of this reasoning is not dependent upon the proposed text-emendation, though it is increased by accepting it; neither is it determined by any theory as to the meaning or origin of the psalm. We therefore conclude that the verse is addressed to God and not to the king, and that it provides a liturgical antiphon for the psalm without having any close connection with its structure.

(2) On the whole v. 2 seems to be more slenderly bound to the Prophecies by word-connections than the succeeding verses. But on the other hand it has somewhat numerous connections with the Wisdom writings. The same is true of vv. 3 and 8, both of which are also somewhat affiliated with Cant. This point would bear separate treatment if space permitted.

(3) The number and closeness of the verbal connections between vv. 3-4, 17 with the Prophecies cannot be denied. But the interpretation to be put upon the data thus far presented is not certain. The vocabulary of these verses contains only seven words that are missing from Jer., only seven missing from Is. 1-35, and only ten missing from Is. 40-66. But the most striking correspondences of thought and phrase are with Deutero-Is., besides several features suggesting Ezek. and some Zechariah. What is to be made of these is not clear without further evidence. The psalm may be derived from these exilic writings, or it may have preceded them,—at least in its main substance. However this may be, it is clear that the examination of the remaining sections of the psalm should be made with the possible significance of these facts fully in mind. It is probable that the same sort of sifting there will clear up some of the uncertainty here.

The next section is that describing the splendor of "the king"—vvs. 9-10.

Verse 9. "ב is not mentioned in the Prophecies or Hist. (except Esth. 2:12). In Ex. 30:25 it appears as a constituent of "the holy anointing oil" for the priesthood and the Sanctuary. Elsewhere it occurs only in Prov. 7:17 (with aloes and cinnamon) and in Cant. 11:18 35:4 51:14 51:8 (Isa. 13 as an article of luxury.
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The description of the anointing oil in Ex. is probably to be used in interpreting “the oil of gladness” in the preceding verse, though, of course, the oil in Ex. is intended only for the Sanctuary, its furniture, and its ministers. The other solid constituents, besides myrrh and cassia, are cinnamon (קֶרֶן) and calamus (לֶבֶן), the former otherwise mentioned only in Prov. 7:7 Cant. 4:11, both times with לֶבֶן, and (doubtfully) in Num. 24:6.

The verb הָשַׁלַּם is a.L., but הָשַׁלָּם in Ex. 30:21 may be another name for the same spice or something like it. (Perhaps this is an explanatory gloss.)

The only kings with whom the term is used are Solomon, Asa (burial), and Hezekiah.

חַלָּם occurs 4 times in Jer.; 11 in Deutero-Is.; 14 in Ezek.; once each in Am. and Joel; 7 times in Job, Prov., and Eccl.; 4 times in Ps.; often in Pent. and Hts. Notable instances are Ezek. 16:18, “Thou [Jerusalem] didst take of thy garments and madest for thee high places”; “Thou tookest thy brooded garments”; 16:29, “They shall strip thee [Jerusalem] of thy clothes” (so in 23:20); Is. 52:1, “Put on thy garments of beauty [קֶרֶן], O Jerusalem, the holy city”; 59:17, “He put on garments of vengeance for clothing”; 61:10, “He hath clothed me with the garments of salvation . . . as a bridegroom”; 63:1-2, “Who is this . . . with crimsoned garments from Bozrah?” “Wherefore thy garments like him that treadeth in the wine- vat?” “Their life-blood is sprinkled on my garments”; Zech. 3:1-3, “Joshua was clothed with filthy garments”; “Take the filthy garments from off him . . . I will clothe thee with rich apparel”; “So they set a fair mitre on his head and clothed him with garments”; 14:4, “The wealth of all nations round about shall be gathered together, gold and silver and apparel, in great abundance.” Of these only Is. 59:17 61:10 63:1-3 Zech. 3:1-3 offer parallels of thought to our Psalm. In no case except Ezek. 27:29-32 are “spices” mentioned in the context.

The verb הָשַׁלַּם, in the probable sense of “palace,” only in Is. 33:6 Joel 4:6 Am. 8:3 Nah. 2:7 Dan. 14 Prov. 30:28 Ps. 144:12 1 Kgs. 21:2 2 Kgs. 20:18 (= Is. 39:1) 2 Chr. 36:7—never of the king’s house at Jerusalem. In 1 Kgs. 21:1 it is used of Ahab’s royal residence at Samaria, which may be identical with the “house of ivory” in 22:9.

wealth of Tyre” Cant. 5:14 7:5 1 Kgs. 10:18 (Solomon’s throne) 22:29 (see above) 2 Chr. 9:17.

with the probable sense of “stringed instruments” (דרְשֵׁים), occurs only here and in Ps. 150:19.

חַלָּם, Piel, only in Jer. 20:15; 31:18, “I will comfort them and make them rejoice

So Duhm.

The Targum makes this refer to Armenia (see Jer. 5:27), but this leaves the verb without a subject. See also Bickell’s conjecture of a reduplication of חלָם, with Cheyne’s note thereon.
from their sorrow"; Is. 56, "I will make them joyful in My house of prayer"; Hos. 7, "They make the king glad with their wickedness"; 9 times in Prov., Eccl., and Lam.; 8 in Pss.; once in Deut.; 4 times in Hists. (mostly late). In the Prophecies, when the Qal is used, the subject is nearly always either Jerusalem or Israel; but note Is. 39, "Hezekiah was glad of the messengers from Babylon" (a variation from the account in Kgs.). In the Hists. the kings who are said to "rejoice" are only Saul, Hiram, and Hezekiah (2 Chr. 29).

Verse 10. נָעַּל נְעַלָּה, only in Jer. 4110 43, both of Zedekiah; 2 Sam. 1318, of David.

נִגְנְבִּים, fem. plur., is peculiar. This exact form occurs only in Zech. 14, in an obscure passage and in 1 Kgs. 517.10.11 of costly building stones. Precious stones are as a rule indicated by נְכָל נְכָלָה (Ezk. 2722 2818 Dan. 1188; several instances in Hists.), but the definitive is נ in Prov. 179, נכ in Is. 5412 (Jerusalem), and נכ in Zech. 911, "His people... shall be as stones of a crown, glittering over his land." Analogy of usage, together with the verse-parallelism, would suggest that נככל were meant here as an article of dress.

נִגְנְבִּים, Niphal, only in Is. 318 216 Am. 791 Zech. 1116 Prov. 82 (Wisdom) Ex. 156 Lam. 20; often in Pent. and older Hists. (in later, only in 2 Chr. 816); 4 times in Pss. None of these seems even distantly significant here, except perhaps Prov. 816. נככ is a rare, late, and probably foreign word, found only in Neh. 20 Dan. 52.18.22. Its occurrence here is so surprising that queries about the text naturally arise, but with no obvious solution. (Possibly נככ might be conjectured, though this revolutionizes the passage.)

נִנְנָשׁ, to indicate position or direction, occurs in the Prophecies only twice in Is., 4 times in Ezk., and 4 in Zech.; also 4 in Job, Prov., and Eccl.; 8 in Pss.; often in Hex. and Hists.

נִנְנָשׁ is a rare and poetical word, found only Is. 1312, "I will make a man rarer... than the pure gold of Ophir"; Dan. 106 Job 2816.19 3124 Prov. 2512 Cant. 511 Lam. 44.

נִנְנָשׁ is also rare, but differently distributed, occurring in Is. 1312 Job 2924 2816; once in Gen.; 8 times in Hists., all in connection with Solomon, except 1 Kgs. 2219, regarding Jehoshaphat's commerce.

The noticeable feature in these two verses is the meagreness of verbal contacts with the Prophecies, at least in a way to indicate community of thought. Articles of luxury and splendor are indeed mentioned, but only incidentally to subjects wholly different from that here. This is in contrast with the verses previously examined. The word-connections with the Wisdom writings, however, are more noticeable.

If a historic personage is here celebrated, the thought rests somewhat naturally on Hezekiah. We recall the references to his wealth and glory in 2 Kgs. 2013-15, with the implications of 1816-18. To his Babylonian visitors he showed "all the house of his treasures [נננ

20 Note, also, readings proposed by Grätz, Döderlein, and Baethgen.
the silver and the gold, and the spices, and the fine oil, ... nothing did Hezekiah omit showing in his house or all his realm.

In the rescript of this that is incorporated into Is. we find also the striking poem in ch. 38, toward the end of which are two slight verbal reminders of our psalm: "The father to the children shall make known Thy truth," and "We will sing My songs to the stringed instruments all the days of our life in the house of Jahweh.

Furthermore, in 2 Kgs. 18:5-20 we read of Hezekiah's opposition to idolatry, his public works, and his political vigor in opposing the Philistines and in rebelling from Assyrian supremacy—"whithersoever he went forth he prospered." These present several thought-parallel to vv. 10-17 in our psalm.

The Chronicler (2 Chr. 29-32) repeats much of this, but with great amplifications, especially concerning the restoration of the House of Jahweh and its worship, including both sacrifices and the musical ritual, of the Passover as a national feast, and of the ritual taxes and gifts for the support of the priests and Levites, with the resulting superabundance of riches in the Temple treasury, together with many variations in the narrative of the struggle with Sennacherib. In connection with the story of Hezekiah's rule we are told in 32:25 that "many brought gifts unto Jahweh to Jerusalem, and precious things to Hezekiah ... so that he was exalted in the sight of all nations from thenceforth"; and again in vv. 27-29 we find many details about his prosperity: "Hezekiah had exceeding much riches and honor, and he provided him treasures for silver and for gold and for precious stones and for spices and for shields and for all manner of goodly vessels, etc." Whatever explanation be given of the derivation of these accounts, their points of contact with our psalm and with Ps. 72 are certainly notable.

In this connection a curious speculation develops from the coincidence of v. 7 in our psalm with Is. 22:8. The person there referred to, as the context shows, is Eliakim, the chamberlain of Hezekiah (2 Kgs. 18:21). One may wonder whether in our psalm the original reading was instead of , the extraordinary qualities and authority here imputed to Eliakim being essentially similar to those implied in Is. 22. Or the matter may be turned the other way. Suppose that the proper reading in the psalm were either (as already suggested) or (following 1 Kgs. 9:3), and were known in that form to the author of Is. 22. He might then have written, "It shall come to pass in that day that I will call My Servant 'God will establish' (Eliakim)," and a later scribe
might have added the gloss, “the son of Hilkiah,” thus making extremely difficult a passage otherwise fairly plain.21

One more curious circumstance is to be noted. In 2 Kgs. 21 (but not in Chr.) we learn that Hezekiah’s wife, the mother of Manasseh, was Hephzibah [Hephzibah My delight is in her]. This name otherwise occurs only in Is. 62, where it is symbolically applied to Jerusalem in connection with one of the numerous references to God’s relation to His people under the figure of marriage. Whether this has any bearing upon the question of הֵפֶּזֶּה or connection with v.12 of our psalm is at least worth a query.

This brings us around again to the section addressed to the “daughter” and concerning “the king’s daughter.” In treating these we shall assume provisionally that הֵפֶּזֶּה refers to “the daughter of Zion,” simply because nothing else seems to be in line with the general trend of the comparative evidence thus far collected.

Verse 11. הֵפֶּזֶּה, Inv., addressed to men, is common in the Prophecies, especially in Jer., Deutero-Is., and Ezk., as well as in Job and Prov. The exact form here used occurs only in Jer. 619 620 — both to the land; Is. 47, to “the daughter of Babylon”; 5121, to Jerusalem, “thou afflicted one”; Ezk. 16, to Jerusalem, “thou harlot”; and the city seems also to be addressed in Mic. 6, while the fem. plur. occurs in Is. 32 Jer. 9, addressed to “careless women,” etc. In other cases the address is usually to the people or nation without special characterization.

הֵפֶּזֶּה, Inv., to men, is not specially common except in Jer. The exact form here used occurs only (outside of four cases in early Hists.) in Jer. 210 22 32 1330 (K’th.) Is. 49 60, the address in the last two cases being explicitly to Zion, and to the nation in the others.

הֵפֶּזֶּה, of men, occurs only 8 times in Jer., once in Is. (55), 5 times in Prov., 3 in Pss. In Jer. it forms part of a nearly invariable formula. The Inv. occurs only in Is. 55 Prov. 43 52 2217 Ps. 781. הֵפֶּזֶּה and הֵפֶּזֶּה occur together only in Is. 69 Lam. 18 Dan. 9 (to God); 2 Kgs. 19 = Is. 37 (to God). Both of them, in the Inv. in any form addressed to men, are noticeably rare in Chr.

הֵפֶּזֶּה and הֵפֶּזֶּה occur together only in Is. 55 Prov. 2217.

The second line, as it stands, is hostile to the theory that הֵפֶּזֶּה means Zion. But הֵפֶּזֶּה is unique in the Old Testament. “Forgetting” God and His ways is often mentioned, especially in Jer., Deut., and Pss.; and God’s “forgetting” His people is sometimes asserted. If the general theory of the sense of the passage that the context suggests be accepted, we should read here either הֵפֶּזֶּה, as in Is. 1710 Ezk. 22 235 Jer. 136 (different pointing),22 or, better, interrogatively, הֵפֶּזֶּה, following the general analogy of Is. 4918 Jer. 24 44 Ps. 7710 (cf. Jer. 4618 516 etc.). Passages in which Israel is thus spoken of as “forgetting” its heritage are Is. 1710 5118 Jer. 22 31 132 182 237 50 Ezk. 2212 2346 Hos. 218 46 814 130, besides many.

21 In either case we may question whether Is. 2226 has not been transposed from between vv.10 and 7.

22 See note on the connection of the clauses in Perowne.
instances in Deut. and Psalms. Per contra, if this emendation be rejected, it is noticeable that in Is. 54, we find Israel contemplated under the figure of a barren widow who is thus addressed: "Forget the shame of thy youth... for Jahweh hath called thee as a wife forsaken... even a wife of youth, cast off," so that the reading here as we have it might stand without altering the general sense. This is strengthened by the fact that our psalm shows many verbal connections with Is. 54.

**Thou shalt go forth among the nations for thy beauty?** Ps. 31, verse 12, is used of human superiors and somewhat so for God or His messengers. Among the latter references Jerusalem appears in the context in Is. 26, Jer. 17, Am. 58, Mic. 7—none of which have any pertinency here. But the word is used of Solomon in 1 Kings 11, just after a reference to Jerusalem, "the chosen city."

"City" is used of cities or states only in Ezek. 16, 15, 25, "Thy renown [Jerusalem] went forth among the nations for thy beauty?"; "Thou didst trust in thy beauty?"; "Thou hast made thy beauty an abomination?"; 27, 8, 11 (Tyre); 28, 12, 11 (Tyre); 31, (Assyria); Las. 21, "Is this the city that men called, The perfection of beauty?" Ps. 50, (cf. 48); of a divine personage only in Is. 33, "Thine eyes shall see the king in his beauty?" Zech. 9, "How great is His (?) beauty?" of Vashti in Esth. 11; and generally in Is. 31, Prov. 26, 31, 30.

"City" is common for human superiors and somewhat so for God or His messengers. Among the latter references Jerusalem appears in the context in Is. 24, 31, "Behold, the Lord, Jahweh of Hosts, doth take away from Jerusalem..."; 10, 83; 26, 18, "Jahweh our God, other lords beside Thee have had dominion over us"; 51, 22; Mal. 3, "The Lord whom ye seek shall suddenly come to His temple," besides the phrase, "Lord of the whole earth (or, land)" in Mic. 4, Zech. 4, 6.

**City,** which is common in Hex. and Histories, occurs of reverence to the Servant in Is. 45, "They [various nations of the South] shall fall down unto thee"; 49, 22, "Kings shall see and arise; princes, and they shall worship?"; "Kings and queens... shall bow down to thee"; 60, 14, "All they that despised thee [Jerusalem] shall bow themselves down."

Not enumerated: יָֽהֳנָ֥ה (see v.6), יָֽהֳנָ֥ה, יָֽהֳנָ֥ה.

Verse 13. יָֽהֳנָ֥ה is frequently mentioned as a typical heathen city, as in Is. 23, Jer. 25, 27, 47, Ezek. 26, 27, 28, 29, IIos. 9, Joel 4, Am. 19, Zech. 9, 8, — but never with יָֽהֳנָ֥ה (cf., however, "daughter of Sidon" in Is. 23, and "of Babylon" often). While יָֽהֳנָ֥ה is not used in any of these, Tyre's subservience is indicated in Is. 23, Joel 4, (8), and implied elsewhere.

**City** is common in the sense of "gift" in Gen. and the Histories, but not in the Prophecies (except Hos. 10?); but it is applied to "offerings" (apparently religious) from foreign sources in Is. 18 (Sodom and Gomorrah, figuratively) 19, (Egypt) Jer. 4, (Samaria) Zeph. 3, (the African dispersion) Mal. 1, (Gentiles generally).

For יָֽהֳנָ֥ה, to mean, occurs only in Job 19, Prov. 19, — both notably parallel to this verse; and to God in Jer. 26, (Hezekiah) Zech. 7, 82, 22, "The inhabitants
of one city shall go to another, saying, Let us go speedily to intreat the favor of Jahweh... yea, many peoples and strong nations shall come to seek Jahweh of Hosts in Jerusalem and to intreat His favor"; Mal. 1 9 Dan. 9; once in Ps. 119; 5 times in Ex.

Josh occurs once in Job, 10 times in Prov., and 3 in Eccl.; elsewhere only in Jer. 9 2 Mic. 6 12 Is. 53 2 Ps. 49 3 Ex. 30 18 Ruth 3 10 2 Sam. 12 1-2 4. None of these offer parallels.

Not enumerated: ἹΘ (see v.11), ἹΘ.

Regarding this section we may conclude that the comparison with the Prophecies abundantly justifies the interpretation advocated for ἸΘ (with the exception of the difficulty involved in ἹΘ as it stands), that "the king" is represented as worthy of divine homage, and that v.19 may be addressed either to the "daughter" (as now pointed) or to "the king," as suggested by the parallel in Ps. 72.

The next section (vv.14-16) treats of "the king's daughter." If this be considered to be a real person, she would naturally seem to be the daughter of that king whose prowess and splendor are celebrated in the earlier verses. The features of richness here harmonize well with vv.9-10. Commonly, however, on the supposition that this psalm is an actual marriage ode, this expression is taken to affirm that the bride is a foreign princess, the "king" here being distinct from the previous one. But it is also conceivable that here again we have an idealization of the city or nation — a continuation of the thought in v.11-13. This would harmonize with the probable interpretation of "the king" as the Mighty One of the Messianic hope.25

Verse 14. ἹΘ ἹΘ occurs only in Ezk. 23 11 ("a stately bed") and Jdg. 18 11. It is curious that the only place where ἹΘ occurs in the absolute is Is. 4 4, "Over all the glory a canopy," at the end of the passage where we are told that "the Branch of Jahweh shall be beautiful and glorious, and the fruit of the land majestic and comely." In the construct the phrase also occurs in Is. 8 7 21 18 2241 (Eliahim's father's house).

ἙΣ, sing., only in 2 Kgs. 9 24; 11 2 = 2 Chr. 22 11; Dan. 11 6 — none at all pertinent here.

ἙΣ is used of the Sanctuary 24 times in Ezk., once in Lev., 7 times in Kgs., 4 in Chr.; of a king's palace once in Kgs. (Jehoram), once in Chr. (Hezekiah), twice in Esth. The modern reading, ἙΕΝ, "corals," 24 is paralleled only in Job 28 18 Prov. 3 16 8 11 20 15 31 10 1 Am. 4 — the first four of which concern the value of wisdom. The suggestion of jewelry reminds us of Is. 54 2 12-13, "Behold, I will set thy stones [Jerusalem] in fair colors [ἙΣ], and lay thy foundations with

25 Note that Grätz rejects the identification of ὅτη ἹΘ with ἹΘ, though with a totally different view of the passage.

24 Kroehmal, Grätz, Cheyne, Wellhausen, Duhm.
sapphires (׳ספִּיק), and I will make thy pinnacles of rubies (׳רָבעֵים) and thy gates of carbuncles (׳כְּרַבְנֵין) and all thy border of pleasant stones (׳חִיטָנוֹת)."  

This is a very common term, widely diffused throughout the Old Testament. The prosperity and glory of Jerusalem are often indicated in the Prophecies by mentioning precious metals and costly stuffs.

Verse 16. ׳ספִּיק, only in Ezk. 16 10 18 19 (of the brilliant finery of Jerusalem) 17 126 11 27 13 21 (of Tyre) 1 Chr. 29 2 (of David's preparations for the Temple) Jdg. 5 30.

׳ספִּיק is almost wholly a prophetic term, occurring only in Is. 18 7 19 Jer. 10 9 Mal. 21 13 & 13 13 (of David's preparations for the Temple) Jdg. 5 30.

׳ספִּיק is a very common term, widely diffused throughout the Old Testament. The prosperity and glory of Jerusalem are often indicated in the Prophecies by mentioning precious metals and costly stuffs.

Verse 16. ׳ספִּיק occurs 15 times in Is.; 7 in Jer.; 2 in Ezk.; once each in Joel, Zeph., Job., and Zech.; 17 times in Job, Prov., and Ecc.; once in Cant.; 13 times in Pss.; once each in Gen., Num., Deut., Jdg., 1 and 2 Sam., and Kgs.; 28 times in the later Hists. It is used *positively, i.e. of the establishment or maintenance of joy, in Is. 9 8, "Thou hast multiplied the nation, Thou hast increased their joy"; 22 18 (of feasting); 30 9 31, "Ye shall have ... gladness of heart"; 35 10, "The ransomed of Jahweh shall return ... everlasting joy upon their heads; they shall obtain joy and gladness" (so in 51 11); 51 8, "Joy and gladness shall be found therein" (Zion); 55 12, "Ye shall go out with joy"; 61 7, "Everlasting joy shall be unto

Note, however, the extraordinary reading, "Heshbon," found in two MSS. of the LXX, with Duhm's suggestion as to its origin.

20 Though by the latter for an unintelligible reason.

27 But note Grätz's proposed repointing.
them"; Jer. 15:8, "Thy words were unto me a joy and the rejoicing of my heart"; 31:1, "Sing with gladness for Jacob"; 33:11, "Again shall be heard . . . the voice of joy and the voice of gladness" (as against 7:21 16:9 25:10 48:83); Jon. 4:6; Zeph. 3:17, "He will rejoice over thee with joy"; Zech. 8:19, "[The feasts] shall be to the house of Judah joy and gladness." The couplet "םִיַּבְרַה יָשוֹעַ" occurs 11 times in Is. and Jer., once in Zech. and in Ps. 51:10.

םִיַּבְרַה occurs only in Is. 16:10 Jer. 48:83 Hos. 9:1 Joel 1:6 Dan. 1:10 Job 3:23 Prov. 23:24; 3 times in Pss. — never in a positive sense parallel to this or with יָשׁוּעַ except in Ps. 43:4.

Not enumerated: בְּרִי" (see v.16), בְּרִי (see v.9), יָשׁוּעַ (see v.9).

This section shows at first the special influence of Ezk., and then that of the references in Is. and Jer. to the Return. Verse 15 gives the impression of having to do with the jubilance of the Temple worship, so that בְּרִי may possibly refer to the Temple, though we have no good parallels to the exact expression.

The terms of vv.11-12 14-16 have led to the widespread interpretation of this psalm as an actual Marriage Ode, in which, after celebrating the virtues of the bridegroom, the bride is addressed with paternal counsel and then the marriage procession is described. This interpretation is plausible up to a certain point. But the same features may be interpreted to refer to the ideal bridal relation between the Holy People and Jahweh, as repeatedly set forth in the Prophecies (notably in negative form in Hos. 1-3 Joel 1:6 Jer. 3 Ezk. 16, and with elaborate positiveness in Is. 54, 61, 62, not to speak of the poetic treatment of Cant.). The drift of the evidence presented in the foregoing pages is toward the supposition that the bridal quality in our psalm is an echo of this conception as presented in Deutero-Is., and is therefore ideal rather than historically actual.

In justifying this supposition it is worth while rapidly to review the ground covered by our whole study. We have set ourselves to consider the lexical connections, large and small, that seem to bind this psalm either with other psalms apparently of its own class or with the Prophecies, in the hope of discovering the probable meaning of its several expressions and the general drift of thought running through each of its sections and their combination together. Comparing it with other "royal" psalms made it evident that there were strong similarities between parts of it and 89, 18, 72, 21, 61, 110, 132, at least — the points of connection being confined to the characterization of "the king" as one in whom is found not only the evidences of divine favor but the possession of something of a divine quality

28 Finely developed by Delitzsch.
and attributes. This all went to strengthen the impression that has been emphasized in the older commentation generally that the psalm is Messianic in significance, not only by virtue of an acquired and perhaps fantastic interpretation, but by original intention, at least on the part of its final editor. But, on the other hand, comparison with other "royal" psalms failed to shed any light on the passages referring to the "daughter," as well as on some of the details of "the king's" splendor. This seemed to indicate that, after all, this poem stands apart in its realistic treatment of some event not ordinarily associated with "Messianic" thought or writing. This, in turn, went to strengthen the view now widely current that the psalm is properly a secular ode, rather arbitrarily incorporated into the sacred writings, and possibly here and there altered to fit it for its place.

Here we turned to the second line of comparison, that with the Prophecies. We at once encountered a very extensive array of parallels, covering not only the references to "the king," but those to the "daughter" as well, the parallelism touching almost every detail of the poem in some way. These parallels — the more striking of which we have quoted in full — were widely scattered in the Prophecies, their distribution, character, and contextual setting being such as to make it extremely difficult to suppose that any large number of them are echoes of this highly unique psalm, but rather indicating that the psalm in its present shape is based upon them or upon the process of thought that produced them. After deducting all that may be necessary for similarities of mere vocabulary, which might be due to various not very significant causes, there still remains before us a notable body of prophetic passages in which there is a plausible similarity of thought, treatment, and spirit with our psalm. Among these, chapters like Jer. 33, Ezk. 16 and 37, Is. 45–61 (not to mention chapters in Proto-Is.), Mic. 4 and 6, Zeph. 3, Zech. 8–9, etc., stand out in prominence. These passages are too numerous and too applicable in detail to be neglected in the interpretation of the psalm, especially as they relate to the whole contents of the psalm and supply a consistent view of its many features.

Succinctly stated, the interpretation thus suggested is as follows. The topic of the whole is the relation established between Jahweh and the Holy People through His anointed "king" at a time of national forgetfulness and yet of possible return and restoration. "The king" is vividly and realistically pictured in terms drawn from Deutero-Isaiah and perhaps Zechariah, with coloring similar to that of Canticles, as superior to men in beauty and grace, as "mighty in
battle” against his foes, as devoted to equity and righteousness, and as crowned with felicity in his superiority over his “fellows” and earthly powers generally. In contrast is the “daughter [of Zion]” who has laid herself open to rebuking counsel by “forgetting” her heritage, but whom “the king” is ready to meet with “desire” and the acceptance of her homage, who is ideally arrayed in the vestments of a queen and depicted as approaching “the king” in royal state, their meeting being described in terms implying religious as well as secular festivity. Whether the whole points to the imagery of a marriage between “the king” and his “daughter” is not absolutely clear, though the addition of this feature is easy from the prophetic parallels. At all events, she is pictured “like a bride,” as Deutero-Isaiah puts it (49:6-10). The poem closes with a verse that implies that the entire attitude of contemplation is prospective rather than retrospective, looking to the ascendency of the royal seed “in the whole earth.” (Verse 18, as has been explained, looks like a liturgical antiphon adapted to its place by a small change.)

This general interpretation makes the psalm dependent at least on Deutero-Isaiah, and indicates that its date cannot well be earlier than the end of the exile. Of course, it is entirely possible to argue that it is not only subsequent to the exile, but subsequent by a long period. This is the contention of many commentators. Thus Olshausen, while asserting that no conclusion as to date is possible from the style and language, thinks that the whole refers to the actual marriage of Alexander Jannaeus and Cleopatra. Thus Cheyne, though grudgingly allowing the possibility of attributing it to the time of Jeroboam II. or of Darius, labors to convince us that “the king” is Ptolemy Philadelphus. Thus Duhm thinks that the hero must be “one of the Ptolemies.” While not denying the possibility of these and similar hypotheses, it must be urged that the possibility also exists of supposing that the whole conception is ideal, and ideal along exactly the lines indicated by the prophecies ordinarily called “Messianic.” It is not necessary even to insist that the psalm must have been sufficiently subsequent to these writings to admit of their wide popular diffusion, since it is conceivable that the psalm was drafted, in whole or in part, by one of the prophetic writers or a fellow-worker for the cause of national righteousness. The closer the links of style and usage can be shown to be, the greater the presumption that the documents compared belong to the same or neighboring periods, especially if, as in this case, there is a striking lack of just those marks of late date that are now so diligently magnified — the
bitter reaction against oppression and violent assault, the traces of internal strife and partisanship, and the exaltation of a formalistic and Pharisaic legalism.

Supposing that the drift of the comparative evidence here presented is admitted to be toward the hypothesis that the completed poem embodied ideal conceptions of "the king" and the "daughter," it is necessary to consider just what details are inconsistent with this conclusion. The chief of these opposing features are these: (1) as to "the king," the realistic details of vv.8-10, especially the "kings' daughters" and the "queen," and of vv.14-16, as well as the thought of v.11, with its apparent reference to a royal line; and (2) as to the "daughter," the received reading of v.11 about "forgetting," the uncertain identity of the "daughter" in v.11 with "the king's daughter" in v.14, and the details of what seems like a procession in vv.13-16. Different minds will appraise these difficulties at different values. Hupfeld, Hitzig, Delitzsch, Olshausen, and most recent critics assume without argument that they indicate a definite historic occasion actually witnessed or foreseen. It is conceivable, however, that nearly every one of them can be so viewed as to harmonize with the general theory here being discussed. The filling in of detail seems to be plainly under the same sort of lyric impulse that we find in Canticles, with the Bridal Song in which (48 to 51), by the way, it is thought that the psalm conforms in versification.29 The difficulty about v.17 can be obviated either by attributing to it a special touch of fancy or by supposing that the suffixes should be feminine instead of masculine.30 The more serious difficulty of v.10 diminishes as the psalm is compared with Canticles (especially 68), or may be made to vanish if perchance it should be shown that is a corruption.

Still another line of possibility is opened up by supposing that back of our present psalm stood a royal ode of smaller dimensions, which may or may not have been a marriage ode. It is quite possible that such an ode, originally secular, might have been taken as the nucleus for an amplification in a direction harmonious with the Deutero-Isaianic conception of God as Israel's husband. This nucleus, if it existed, would be most easily attributable to the reign of Hezekiah.31

For myself, I have been inclined to believe that some theory of a nucleus thus built out best explains the phenomena. But I do not

29 Duhm. 30 So Peschitto. See Grätz. 31 Cf. Baethgen's treatment of Ps. 72.
see how the "nucleus" can be recovered except by the application of processes of analysis that are more or less subjective. Certain whole lines and verses seem least likely to have belonged to it, namely:

Verse 8, "Therefore God hath blessed thee for ever";
Verse 6, "Because of truth . . . and righteousness";
Verse 6, "The peoples fall under thee";
Verse 7, "Thy throne God [has established] for ever";
Verses 11-12, and perhaps 16-17, entire;
Verse 18 entire.

To these may further be added the following:

Verse 2, "I am speaking what I have made as to the king";
Verse 8, "Therefore Jahweh thy God hath anointed thee
With the oil of gladness more than thy fellows."

This, if carried out in the extreme form, would leave the original ode about half as long as the present psalm, and wholly devoted to the celebration of "the king." If, however, it be supposed that the original was a nuptial ode, it might easily have included vv. 16-16.

If the multiplied parallels between the Psalm and the Prophecies be considered as significant as has been urged in this essay, then the "nucleus" will probably be represented only by vv. 9-10, 13, with isolated words or expressions in other verses. These latter cannot be identified with certainty, even though their existence is fully conceded.

This theory of composite structure was first impressed upon me by certain statistical tests that I have for several years been experimenting with in trying to separate the strata of materials that seem to be discernible in combination all through the Psalter. These tests consist primarily in observations upon the proportion of "rare" and "common" words, "rareness" and "commonness" being measured roughly by the number of psalms in which the words appear. This psalm as a whole ranks very high in the proportion of "rare" words in it, being surpassed by not more than ten others; but it also contains curious "pockets" that abound in "common" words. This particular line of evidence is to me one of the strong reasons for believing that v. 16 is an addendum, this verse being totally devoid of "rare" words. Verse 17 is notably deficient also, and v. 11 somewhat so, both being the more noticeable because following verses of a different character. To explain this test would take far more space than is here available, and, of course, unless supported by other lines of argument, it is not at all conclusive. I mention it only because at
several points in this essay the views stated have probably been more or less influenced by it.

If this thought regarding compositeness be adopted, the structure of the psalm may be typographically exhibited as follows — though with the understanding throughout that the analysis is provisional and tentative both as a whole and in various details:

[Prologue of uncertain date, possibly belonging to an early secular ode, but probably later.]

2 My heart bubbles over [with] a good word;
   I am speaking my poem (?) as to the King;
   My tongue is the pen of a facile scribe.

[Address to the King, possibly made up of three layers: the first, a secular ode (time of Hezekiah?), of which only fragments are utilized; the second, called forth by prophetic delineations of the Messianic King, having more than royal dignity (end of the exile?); and the third, slight, explanatory, or liturgical *addenda* cognate with passages in other psalms (post-exilic?). The first of these is indicated by italics at the left of the page, and the third by smaller italics at the right, while the second occupies the centre.]

3 In beauty Thou art fairer than mortals;
   Grace is poured upon Thy lips —
   *Yea, God hath blessed Thee for ever.*

4 Gird Thy sword on Thy thigh, Thou Hero,
   Thy glory and Thy majesty.

5 Hail to Thee! Ride ...
   Because of [Thy] truth and ... righteousness.
   And Thy right hand shall work wonders.

6 *Thine arrows are sharp —*
   *The peoples fall before Thee —*
   *In the midst of the royal enemies.***

7 Thy throne God [establisheth] eternally;
   The sceptre of Thy rule is that of equity;

8 Thou hast loved the right and hated evil;
   Therefore God, Thy God, hath anointed Thee
   With the oil of gladness above Thy fellows.

9 *Myrrh, aloes, and cassia are [on] all thy robes;*
   *From ivory palaces music makes thee glad.*

10 *Princesses are [decked] in thy jewels;*
   *Beside thee stands the queen in gold of Ophir.*

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32 This reference of v.9 to the earlier *stratum* is very tentative. Possibly several details in vv.6-7 should be similarly marked.
Listen, thou Daughter [of Zion], consider, attend!
Hast thou forgotten thy people and thy Father's house?
The King longs after thy beauty;
For He is thy lord; prostrate thyself to Him.

Even the daughter of Tyre [comes] with a gift;
Thou art besought by the rich of the people[s].
All glorious is the royal daughter;
Corals and woven gold [adorn] her raiment.
On tapestries she comes to the King,
Her train of maidens following her.
With joy and gladness they come;
They enter the House of the King.

In place of thy fathers shall be thy children;
Thou shalt set them as princes in the whole earth.

I will sing praise to Thy name in all ages;
Yea, the peoples shall acknowledge Thee eternally.

In conclusion, it may be worth while simply to advert to one other possible bearing of the reasoning that has here been pursued. If the general interpretation here emphasized be accepted, especially as concerns the force of נָֽחָּ֛שׁ, and the psalm be looked upon as a lyric based upon the ideas so eloquently set forth in the Prophets of the Return, it is possible to catch sight of an interesting unity of thought running through the series of psalms from 42 to 48. The great central ideas would seem to be two: "God is our King," and "Zion is His throne or capital." Each psalm presents some one phase of this general subject, and the variety of texture suggests that we have here works of several different periods; but it is possible that a feeling of unity between them may have led to their editorial collocation as we have them. This suggestion, if pursued, would of course lead out indefinitely not only into a discussion of these psalms, but into the examination of others that might be thought to be affiliated with each other and with the special phase of prophetic teaching that has here been brought into prominence.

88 Verses 14-18 may belong to the earlier stratum.