

THE RELATION OF THE PSALMS TO DEUTERO-ISAIAH  
GRADUATION THESIS SUBMITTED BY  
IRVING MORTIMER BLOOM  
HEBREW UNION COLLEGE  
1913

Recd. 6/28



## INTRODUCTORY NOTE

In the pages which follow, an attempt will be made to show to what extent the Psalter is dependent in language, or in thought, or in both, upon Isaiah 40-55. Several writers, particularly Baeth., Staerk, and Kirkp., in the course of their <sup>ε</sup>treatment of the Psalms, have pointed out--in some cases, in detail--the <sup>ε</sup>resemblances which certain psalms bear to Deutero-Isaiah. Naturally, I have drawn quite liberally <sup>24</sup> upon these writers (and upon others as well), in a number of instances, when I could not hope to improve upon them, quoting them verbatim. Not only have I brought together the references of other writers to the subject at hand, but I have endeavored to enter into the matter more fully and more minutely.

The titles and superscriptions of the several psalms have been ignored here. Each psalm has been considered independently. First, the contents are briefly summarized, the psalm is shown to have the community as its subject, and the period of composition, if essential to the treatment, is ascertained. Once a proper understanding of the psalm is thus secured, the resemblances to Deut-Is. are taken up, and the violent contrasts with the prophetic work are also discussed. Then in the light of the latter, the religious value of the psalm is ~~#####~~ appraised. The psalms which have but few points of contact with Deut-Is. naturally receive only the briefest mention.

It is to be lamented that no conclusion of real ~~##~~ worth can be arrived at from the results which have been ~~#####~~ obtained, other than the fact here established that the ideas and ideals of Deut-Is. remained an active religious force for at least two centuries after the return of the Jews from the Babylonian Exile. I would that I were able to ~~#####~~ assign this vitally significant fact its due place in Old Testament history and the-ology, but m

ology, but my limitations are many, and formidable, and the task is beyond me. Let these immature and imperfect efforts, then, be accepted as a sincere and loving endeavor to treat one aspect of a vast subject.



## PSALM 22

In this psalm the singer laments his apparent abandonment by Jahweh. Never before was he in so desperate a condition. <sup>or</sup> ~~Hit~~to Jahweh had always protected Israel, and may He do so now in this hour of fearful trouble. A horde of fiendish enemies are surrounding him; he is completely helpless, <sup>of</sup> ~~on~~ that Jahweh would hearken to his prayers. Then the assurance comes to the singer's soul that Jahweh's assistance will be granted him, and in gratitude for this assistance, he will praise Jahweh in the midst of the community, and will call upon the whole world likewise to praise Jahweh, and to serve Him.

The first question that confronts us in the study of this psalm concerns itself with the subject of the psalm. Does ~~#~~ the poet treat of the private affairs of an individual, or with interests shared in by the whole community? Rashi, Kimchi and most of the modern scholars believe that the subject of the psalm is no other than the people Israel. This view seems the correct one to me, and I shall endeavor to bring together and condense some of the arguments that have been adduced in favor of it. In the first place, in vv. 5-7 the speaker is contrasting himself with his own forbears, "Jahweh has hearkened to our fathers when they called upon him". ~~##~~ Could an individual speak in that fashion? Again, in v. 7 <sup>נַסִּיחַ</sup> refers to the nation, just as it does in Is. 41:14. Accordingly, the speaker, the <sup>עַם</sup> can represent only the present generation of the people, contrasting itself and its fate with the fate of its fathers.

At first blush, the expression <sup>אֶל־אֱלֹהִים</sup> would seem to fit only an individual, but that without undue wrenching it can be made to apply to the entire people as well is shown by Is. 48:8, where Israel is called <sup>אֶל־אֱלֹהִים</sup>. Again, could the enemies so realistically painted in vv. 13-20 be the private foes of one man, even if in +



one man, even if that man were, as Winckler suggests, a king? How vv. 15-16, 18 can be taken literally, and the illness construed as the malady of one man is difficult to understand. As Briggs points out, "the description of the miseries endured by the sufferer is too varied for any individual experience". Briggs continues, "Here many different situations are described in which individuals might be conceived as suffering and are combined with national experiences, and the whole made into a mosaic of ~~suffering~~ affliction to represent the woes of a pious community, abandoned by Jahweh to their cruel foes"

Duhm and Ch. divide the psalm into two distinct ~~ps~~ psalms, the first, consisting of vv. 2-22, depicting the sor<sup>r</sup>ows of a sorely tried sufferer, who still has not lost all hope in his God and the God of his fathers, and the second, composed of vv. 22-32, representing Israel performing its vow of proclaiming Jahweh's faithfulness and reasserting the Messianic promise in the great assembly. This view is untenable, as will be demonstrated later. But if it were correct, it would make the individual-interpretation of the "I" much easier to defend, for vv. 2-22, at least. For those who adopt this interpretation will have to overcome one very serious objection when the psalm is viewed as a unit. "If the psalm concerned itself with an individual, a poor, harassed, and evidently obscure sufferer, why should his deliverance result in all Israel joining together in praise of Jahweh? And, furthermore, how could the deliverance of the person in question, this lone Israelite, become the occasion for the turning of the heathen and their kings to Jahweh?" (Baeth). What satisfactory answer can be made to these questions?

We can feel safe in saying, then, that the "I" of this psalm is the community Israel, or even as Baeth. puts it, "the ideal Israel, the Ebhed Jahweh of Deutero-Isaiah". The question naturally suggests



suggests itself: Were the circumstances under which this psalm was written the same as those attending the composition of Deut-Is? The fact that the enemies so graphically described in vv. 13, 14, and 17 cannot possibly be taken to mean Babylon is decisive. When then was the psalm composed? Is the Temple standing? Br. states that from v. 23( *לִפְנֵי* ), v. 26( *לִפְנֵי* and *לִפְנֵי* ), and perhaps also v. 4( *לִפְנֵי* ), the existence of the Temple must be supposed. But in my opinion, the evidence at hand does not warrant such a conclusion. Cannot the poet's high fancy leap beyond the present into the past or the future? Br., who has often pointed this out elsewhere when it occurred, should have been the first to recognize it here. However, I believe him to be correct when he states that the poem was probably composed before the coming of Nehemiah. "The infant community of the Restoration was exposed to the cruel and treacherous attacks of the surrounding nations. That there were several of these nations seems to be indicated by the various figurative terms applied to them, bulls(13, 22), lions(14, 22), dogs(17-22)" (Br). It is they who, the poet imagines, are inflicting wounds on Israel that threaten to prove fatal to its existence.

The Israelites are now on their native soil. Jahweh has brought them home from exile on a foreign strand. That part of Deut-Is's prophecy had been fulfilled. But had not the gifted seer foretold the time when all the heathen nations would recognize Jahweh's glorious deliverance of Israel as the means whereby their own salvation would be brought about, and would then turn to Jahweh, the one God of the earth, and worship Him? Then the "suffering servant" would at last come into his own. But now, when the poet writes, how far off that golden time seems! Not only have the heathen nations not heard of Jahweh's act of wondrous love toward Israel—that in itself were disappointment enough—but, to cap it all, these very nations are savagely attacking Israel on all sides.



"They have hemmed him in like wild beasts, the dogs tear gaping ~~###~~ wounds in his hands and feet (rd. with Baeth. and earlier versions, "רָצְצוּ" they dug). His vital powers are waning fast, his bones are wrenched out of joint, his heart-beat is growing feebler, his palate is parched. He is drawing near death, and it is no other than Jahweh who is dooming him to the grave (v. 16 יָשַׁח וְיָמָת). He is worn to a skeleton, his foes gloat over his sufferings, and are so certain of his death, that even before he gasps out his last breath, they apportion his garments among them. O, that Jahweh would save him from the sword! Already the lion's jaws are crushing him." (last ten lines are from Peake, with minor changes)

In these stirring figures drawn from the individual experiences of many sufferers, the poet details the havoc wrought ~~#~~ on Israel by its enemies. Israel's national fortunes are at their nadir. Israel cries truly out of the depths. Why has Jahweh forsaken him? The deliverance promised Israel is infinitely far-off; his anguished wails for help are still uttered in vain. But still is not Jahweh the "Holy One" of Israel? Is it not He who has protected Israel in the past from the attacks of its heathen enemies? Can that Holy One, whose praises Israel has ever sung, abandon him in the hour of direst need? Their fathers trusted in Jahweh and were delivered (Is it not likely that the deliverance from Babylonian Exile is intended here?) The exiles' prayer to Jahweh was answered; the great Unknown had spoken truly; Israel was restored. But what of the rest of that inspired prophecy? Contrast the present Israel with the hopeful ardent band to whom the prophet's promise was addressed. The expressions used by Deut-Is. to depict the woful condition of the exiles for whom so glorious a future was destined have sunk deep into the poet's mind, and recur now with portentous significance. What is Israel now but a mere worm (Is. 41:14), the byword of the heathen, exposed to their contempt (Is. 49:7, 53:3; 41:14)? But still from



Israel's earliest infancy as a nation has not Jahweh been his reliance and his solace? (Is. 46:3; 44:2, 24; 49:1, 5). He is now in deadly peril; there is no mortal being that can help him, only Jahweh can save him, let Jahweh then approach.

As has been said before, Ch. and Duhm consider the last cry for help (v. 22) the end of the original psalm, and treat vv. 23-32 as virtually another psalm and an entirely different one. But this is a serious error. Such a dichotomy robs both parts of all religious value. Without the second part the first has no raison d'être, and without the first the second can hardly be understood. The suffering and despair of vv. 1-22 are the necessary prelude to the triumphant hope of vv. 23-32. Suddenly the tone changes from tearful lament into jubilant paean. His prayer has been answered. In a burst of ecstatic vision he beholds Israel delivered from its enemies and Deut-Is's sublime prophecy completely fulfilled. First, the most faithful in Israel, the pious kernel, who, as it seems, have at no time doubted Jahweh's power or love, will make known to their more skeptical, or, perhaps, slower-witted brethren the significance of the nation's deliverance anew by Jahweh. Then all the seed of Jacob (a favorite phrase of Deut-Is. e.g., 45:19, 25), all of them now deeply devout, will pay due honor to Jahweh, the compassionate and loving. They who have suffered much will have fulness of joy. But Israel's deliverance has yet another, and a grander issue. What of the enemies from whom Israel has been saved? Shall bloody vengeance be dealt out to them in return for their fiendish cruelty? No; for Jahweh's plan of salvation as proclaimed by Deut-Is has yet to be realized. Just as the prophet had foretold, the nations who had forgotten Jahweh would on beholding Israel's wondrous deliverance, ~~as~~ turn to Jahweh, for He is King of the world. To Him alone (rd. 13 ~~7~~ N) shall all on earth bow down. Deut-Is's rigid monotheism is prominent in the psalmist's consciousness.



When in the distant future the nations shall all have been converted to the worship of Jahweh, the men who will live in that time will appreciate to the fullest extent the significance of the salvation( *Ps 75* is used here as in Deut-Is) which Jahweh has wrought; the dream of the great prophet will have come true, and Jahweh will reign supreme on earth.

Summing up, we may say that this psalm is strongly dependent on Deut-Is., both in language and in thought. Its central idea is that of the prophetic book. It has been stated above, and ~~the~~ needs no repetition here. But there is one Deut-Isaianic notion that is missing in the work before us. The prophet pictures the nations as realizing that Israel has suffered in order that religious truth might be brought to them, has borne the punishment which they deserved for their sinfulness and idolatry, as realizing all this to the fullest extent when they behold Israel's deliverance and elevation, and then in amazement and deep contrition turning to Jahweh and the worship of His name. But in the psalm we find no mention at all of such a recognition on the part of the nations. The impression gained from the psalm is that it is Israel who proclaims to the world the momentous significance of its own glorious deliverance, and that then the nations acknowledge Jahweh, and submit themselves to Him. True this is an essential part of Deut-Is, but <sup>the</sup> it occurs side by side with the conception stated above, but in the psalm it is the only form which the writer's future hope takes. In conclusion, it may be said that Psalm 22 is a faithful and beautiful reflection of the teachings of the great universalistic prophet of the Exile.



## PSALM 47

This is, as all commentators admit, a community-song. Br. calls it a "temple-hymn for the Feast of Trumpets". All the earth is to rejoice in Jahweh, for He is its king. But He favors Israel especially, and has wrought a great deed on its behalf. Yet He is king of all the world, and He has begun His reign over them, and they will join Israel in lauding Him. Israel is in its own land, and the Temple exists. It is the Second Temple, of course, for the conception of Jahweh as king of the whole earth, as a universal Messianic ruler, was not current in pre-exilic times.

All attempts to determine the events which occasioned the composition of this psalm are in vain. We can merely conjecture what these events may have been. Has Israel been victorious over some enemy, as v. 4 may perhaps indicate? Or does that verse refer to the conquest of Canaan centuries ago? It will be best, I think, to regard this psalm as the result of no happenings whatever in the outside world, to consider it rather as the product of pure imagination, a true poet's supernal vision reproduced in words.

In the mind's-eye of the psalmist the glorious salvation prefigured by Deut-Is. has already come to pass. "The poet celebrates the advent of that blessed time under the image of Jahweh's enthronement" (Staerk). It would seem from vv. 4-5 that he has not yet entirely abandoned the old nationalistic hope of political supremacy. But under the inspiration of the great exilic prophet this hope is expanded and transfigured into a nobler ideal that embraces the whole world. Israel, Jahweh's own people, is victorious over its enemies. Jahweh has singled out Israel as the people of His inheritance (Rd. with LXX  $\text{יְהוָה אֱלֹהֵינוּ}$ ). Is not this sufficient bliss for Israel? No! for Deut-Is. had prophesied an infinitely grander destiny for Israel. It is to become the means whereby all the rest of the world is to be ble-



the world is to be blessed. Through Israel the heathen nations that walk in spiritual darkness shall come to know Jahweh, and knowing Him shall praise Him. Our poet's vision transcends even this. He sees Jahweh already entering upon His sovereignty. "All the peoples of earth are assembled to pay homage to Israel's God. Just as the kings of Israel would ascend the throne amid the sound of trumpets and the plaudits and salvos of the populace, so all mankind will unite in jubilant praise to the Lord of the world when He mounts the heavenly throne and assumes the rulership over all the peoples" (Staerk). This magnificent scene is as real to the poet as if it were taking place before his very eyes (75<sup>th</sup> in v. 9 is the prophetic perfect, as in Is. 52:7).

"Thus is fulfilled", says Staerk, "the Deutero-Isaianic hope of the entrance of all peoples into the blessed kingdom of the God of Israel. In this lovely picture of Jahweh's approaching enthronement there is one feature of especial beauty. Around the throne of the Most High the princes of the people are standing in homage like vassals around the throne of an earthly ruler". Worldly dominion and independence are as nought to them now; "gladly they renounce these in order that they may enter the service of a higher Master whose spiritual kingdom embraces all mankind. So under the heavenly King there is but one people, the people of the God of Abraham, for Israel's belief has become the world-religion" (Baeth, suggests that Abraham is mentioned here because the heathen nations, just as Abraham once did, have freed themselves from the fetters of idolatry). This psalm bears no resemblance in language to Deut. Is., but in thought it is directly dependent on the latter work. Its conception of the "one spiritual community in which all the heathen nations join the Chosen People in adoration of Jahweh", is, in the opinion of Staerk, whose treatment of the present psalm is remarkably sympathetic, and on whom



markably sympathetic, and on whom I have liberally drawn—it is, in his opinion as exalted as anything in Deut-Is. It may be noted that the servant-motive finds no place in this psalm. But the universalistic note is here struck—more entrancingly than ever before. With its dream of "a world-embracing faith that batters down the barriers of race and nation", this psalm all but attains the very zenith of Jewish religious thought and feeling.

#### PSALM 65

This psalm is a song of gratitude for Jahweh's many acts of kindness. Cob. concisely summarizes it as follows: "The singer thanks Jahweh, who has heard his prayer and forgiven his sins; he esteems himself happy because he can dwell in Jahweh's courts (2-5). Great is Jahweh; in history as in nature His omnipotence is revealed (6-9). He bestows rich blessings on the land; valleys and hills praise Him, for He has granted the earth fruitful abundance (10-14)". Most of the commentators believe that the speaker here is Israel. Some of them, however, take *ya* in the individual sense (יָיָא). But in v. 4b the plural is employed (יָיָא). But, says Coblenz, the two half-verses are co-ordinate and are logically connected. Recognizing that this is the case, some Mss. of LX read יָיָא. We are justified, then, in referring v. 4a to the community.

Three passages in this psalm seem to have a universalistic bearing, to wit, vv. 3, 6, and 9—"unto Thee all flesh cometh" (v. 3b), "Thou confidence of the ends of the earth and of faraway islands" (v. 6b), and "so that they that dwell at the ends of the earth are afraid of Thy signs; Thou makest the East and the West shout with joy" (v. 9). Br. declares these passages interpolations, basing his conclusion on purely arbitrary grounds—the passages do not fit into his interpretation of the poem, forsooth. They are, in my opinion, an integral part of the poem, but hardly an important part. They express the hope to which Deut-Is. so often gave utterance.



that all the world would someday attain the knowledge of Jahweh. Our psalmist was evidently familiar with Deut-Is's prophecy, and was influenced by it to a considerable extent. But he was hardly exalted by it to the highest peaks of visioning and song, as were the authors of Pss. 22 and 96. The great universalistic ideal was far from being the driving-force of his spiritual life; things more material possess equally as great an interest for him.

We are in no position to determine the occasion ~~###~~ which called forth the present psalm. It may have been some celebration attendant on the spring sowing (Baeth), or the bringing of a votive offering to the Temple (Br.), or the gratitude felt by the agricultural community for a particularly fruitful harvest (Staerk). But whatever the occasion, it was indeed one of great joy to the singer and to the community. The psalmist's heart overflows with thankfulness to Jahweh. The prayers of the community (for rain, as several commentators surmise?) have <sup>e</sup>ben answered. As they now gratefully adore Jahweh, so, in the fulness of time, shall all on earth do. The heathen, that now supplicate false gods, will someday address their prayers to the one true God. They rejoice that Jahweh has forgiven their sins. Truly happy are they that they can enjoy communion with Him. He has marvellously protected Israel at all times, and, recognizing this, the ends of the earth will turn to Jahweh. Again, Jahweh is great in nature, and because of this distant nations will stand in awe of Him, and break into shouts of joy. Lastly, Jahweh is to be praised for the blessings of fertility which He has bestowed on the land.

It is the last-mentioned theme which is uppermost in the poet's mind, and, consequently, the universalistic aspiration is, colloquially speaking, only a side-issue. The last section, vv. 10-14, ~~##~~ dealing with matters agricultural, is the most truly poetical



of all. This psalmist's heart is not filled with a white-hot passion for the conversion of the world to Jahweh; Deut-Is's mantle has not fallen upon him.

### PSALM 66

This psalm is a thanksgiving song of the people for their deliverance. All the earth is to be joyful and is to worship Jahweh, whose deeds are wonderful, who has put Israel to the test. The singer will pay his vows to Jahweh, who has hearkened unto his prayers.

The first question with which we must deal concerns itself with the identity of the subject of the psalm: whether it is an individual or the community. All the scholars agree that the speaker in vv. 1-12 is the community, but their opinions differ in regard to vv. 13-20. Ewald, Hupfeld and Duhm maintain that an individual is the subject of the latter section, and on the strength of this divide the psalm into these two distinct parts (Br. and Ch. likewise make this division, but for other reasons). That in the first part the first person plural is used, while in vv. 13-20 the singular occurs, is hardly so decisive a proof as these scholars deem it. In the first place, the psalmist's intention to offer sacrifices of thanksgiving to Jahweh cannot possibly be considered otherwise than as a consequence of the deliverance of Israel described in the preceding verses (Cob. and Smend). "It was the community which Jahweh had preserved so wondrously (vv. 8-12); it is that same community, therefore, which will proclaim its gratitude to Him (vv. 13-16). In spite of the transition from plural to singular, v. 13 dovetails completely into v. 12" (Cob). The connection between these two verses is far too close to justify, on any grounds whatever, a division into two disparate psalms. "Moreover, is it conceivable that an individual could offer all the various ~~sorts~~ kinds



of sacrifices enumerated in v.15? Equally untenable is Staerk's view that the psalm was written or adapted for processional purposes, and that 13ff. was a part to be chanted by a single voice. Nor is Beer (quoted by Cob.) correct in holding that in v.16 (אני וכל ישראל) the speaker is singling himself out from the rest of the community. On the contrary, "the speaker is addressing himself to the 'amim', all the pious people on earth, who are to recognize in his, Israel's fate, the mighty hand of Jahweh" (Cob.). From the beginning to the end, then, the subject of this psalm is the community of Israel.

It is exceedingly difficult to determine the approximate date of the psalm. The universalistic tendency visible in the poem makes it difficult to believe that the poem is of pre-exilic origin. The sufferings referred to in vv.10-12 could possibly be those of the Babylonian Exile, but yet there is no positive indication that the Jews are banished from their own land. These verses are redolent of Is. #48:10 and Malacchi 3:3 (Baeth), and consequently argue, even if they do not completely prove post-exilic derivation. Baeth. and others infer from vv.13-15 that the Temple is already rebuilt. But is such an inference inevitable? Could not a poet writing before the rebuilding of the Temple imagine that statelily edifice as standing, and Israel as making and paying vows? Be that as it may, we are, I believe, safe in saying with Baeth. that the psalm was composed not long after the return of the first exiles from Babylon.

The psalmist is under the spell of a vision of that glorious vision of the future painted by Deut-Is. Israel, delivered from dire distress, and quickened into new life by ~~#####~~ Jahweh, is now supremely aware of the momentous part it is to play in the spiritual history of the world. Jahweh, the great worker of miracles, has put them through the crucial test; he allowed men for the time



being to persecute them(cf.v.12 with Is.51:23).Their affliction weighed heavily upon them.In their distress they turned for rescue unto Jahweh;they made a vow unto Him.He hearkened unto their prayer;He sent them deliverance.The vow which they made in affliction will be paid now--now when He has delivered them,when He has brought them into the "open air"(Wellh.)But their gratitude to Jahweh will not cease with this.Has not Jahweh,through Deut-Is., his prophet,assigned to them a great mission?Theirs--such were the prophet's words--was the task of spreading Jahweh's name and worship throughout the world.In Jahweh's providential guidance of His people Israel the heathen nations will recognize His power and glory.They will then praise Him as Israel extols Him now.

The psalmist is greatly dependent on Deut-Is.for the universalistic hope which,as we have seen,permeates his work.But he is far below the spiritual plane of his illustrious predecessor.Of the impressive conception of Israel as the suffering servant of Jahweh he seems to know nothing.Religiously,he is decidedly inferior to the authors of the psalms previously discussed.

#### PSALM 67

This psalm is a summons to all nations to thank and to revere Jahweh,who governs in equity and who blesses Israel with His bounty.It was evidently composed at a time when Israel enjoyed great peace.From v.7a it would seem that the psalm was written for the harvest-feast.But if this were the case,an occasion so important as this would surely merit more mention than is accorded it here.But still it will be best to follow the established translation and interpretation of the verse,and to regard it as a reference to the harvest-festival.

Deut-Is.lives again in the writer of this psalm.  
The poet is virtually saturated with the universalistic spirit of



the prophet. It has become his very life-blood; it is the theme of his every thought. In this psalm he expands the old priestly blessing into a lovely benediction which embraces the whole world. Jahweh's goodness to Israel is not granted that Israel alone may enjoy it, but rather that through the contemplation of it all peoples on earth may be brought to Jahweh. They shall know that Jahweh is a just judge, and that it is He, and only He, that directs the ways of mankind. Israel's joy in the material prosperity accorded him by Jahweh is absorbed by the immeasurably greater bliss afforded by the prospect of the early fulfillment of the mission assigned him by Deut-Is., Jahweh's mouthpiece. Lofty indeed is the religious level reached in this psalm. Staerk of all the commentators has best understood it and caught its spirit, and I shall be excused, I trust, for quoting him liberally here. "Here we have an eloquent testimonial to the power of Israel's world-embracing faith--a faith that can see beyond present physical blessings, another and a greater blessing which shall be its recompense for the successful completion of its great world-mission--a faith that beholds in its own God Jahweh more than one small people's guardian deity--more than a mere heavenly being bestowing profuse bounties on itself, but, rather, infinitely more than this--none other, in truth, than the one holy and incomparable God of all the world, before whom, as Deut-Is. had once proclaimed, all nations on earth would someday bow in adoration. The largess bestowed ~~##~~ by Jahweh on Israel is only an earnest of that speedily-nearing time when His eternal plan of salvation with this, His people, will be crowned with complete success. How glorious a way to celebrate the harvest-feast! What a rich endowment of spiritual vision the singer must have possessed to be able to see foreshadowed in this present, clearly-visible bounty lavished on Israel's harvest, a grander and nobler blessing which the future







sufficient reliable data to enable us to come to any very definite conclusion in regard to the period of composition of this poem.

As has been said before, the language of this psalm shows considerable dependance on that of Deut-Is. The principal points of contact are:

v.4- <sup>וְיָשׁוּב</sup> <sup>וְיָשׁוּב</sup> Is.51:11- <sup>וְיָשׁוּב</sup>  
 v.7- <sup>וְיָשׁוּב</sup> Is.42:7- <sup>וְיָשׁוּב</sup> and 49:9- <sup>וְיָשׁוּב</sup>  
 v.20- <sup>וְיָשׁוּב</sup> Is.46:3- <sup>וְיָשׁוּב</sup>  
 v.30- <sup>וְיָשׁוּב</sup> Is.49:7- <sup>וְיָשׁוּב</sup>  
 v.32- <sup>וְיָשׁוּב</sup> Is.45:14 <sup>וְיָשׁוּב</sup>

The buoyant hope, amounting almost to positive conviction, that Jahweh will soon manifest His omnipotence and deliver His people, is very much like that which animates Deut-Is. Again, the demand expressed in vv.33-36 ~~is~~ is somewhat suggestive of one feature of the future hope entertained by the prophet. But it is a far cry from the lofty spirituality of Deut-Is's universalistic ideal to the crudeness and coarseness of the present writer's messianic expectation. How can we best account for so striking a contrast?

There is, in my opinion, little or no justification for the extravagant praise accorded the poem by Kirkp. and others. Regarded from the point of view of religious content, it is decidedly an inferior product. But have we not seen that it bears the stamp of Deut-Is? Still we cannot help thinking that the master would surely disown so unpromising a disciple. How could the prophet's beautiful dream have become the horrible nightmare here envisaged and described? A likely answer suggests itself. Our psalmist has not caught the deeply-religious significance of Deut-Is's future hope. He was familiar with the prophet's rapturous vision of the establishment of Jahweh's dominion over all the earth, but his spiritual nature was not fine enough to enable him to realize that this divine sovereignty was religious only, the rule of Jahweh over the heart and soul of a united humanity. To his mind, such obedience



could be secured only as a result of the physical subjugation of all nations by Jahweh's own people, Israel.

Israel has won a great victory. To the singer, this is the precursor of another and a greater triumph, Jahweh's ascension to the heights of Zion at the head of His martial hosts. It is the climax of a brilliant series of deeds wrought by ~~the Lord on~~ Jahweh on Israel's behalf. Deut-Is's hope that all mankind would someday unite in chorussing Jahweh's praises, will now achieve fruition. Does not all of Israel's marvellous history presage this happy event? In days of yore Jahweh led His people out of the wilderness with His mighty Arm. He brought them into the land of Canaan, and drove out or destroyed their enemies. He made Canaan a fertile land for His children to dwell in. He has saved them again from peril. He has yet one final act of deliverance to perform for them. He will crush all their enemies; they shall bathe their feet in the blood of their heathen foes; Jahweh shall be victorious in all the earth. For did not Deut-Is. foretell His universal triumph? He shall ascend Zion, His chosen hill, accompanied by His faithful subjects, amid music and song. There majestic He will sit enthroned, showing Himself terrible to all the nations who will have come hither to glorify Him. Thus is His universal sovereignty attained; thus is Deut-Is's dream come true.

As has been intimated before, our psalmist has completely misinterpreted the purport of his great master's words. Over the bodies of the enemies whom Jahweh has slain in Israel's behalf, he would forsooth erect the imposing edifice of Jahweh's future world-dominion! How crass a misconception! From the notions of Jahweh expressed in vv. 19, 31, 34, one could infer that the poet was several centuries behind the religious development of his time. His dependence on Deut-Is. is unmistakable. It is, however, limited to a number of phrases



and to the general underlying idea, as I construe the latter. That this dependence did not extend to the prophet's aspirations and ideals is a matter for profound regret. Here we have an example of a great thought changed into but a sorry semblance of its original self. This psalm suffers greatly in comparison with the other psalms which we have thus far considered. In it we discern no vestige of the magnificent conception of Israel as the Suffering Servant, chosen by Jahweh as the means whereby the world may know of Him. Perhaps he endeavored to express it as best he could according to his lights. But if so, he has failed utterly, and his work, regarded in the light of the Deutero-Isaianic ideals, must be assigned a place among the lowest.

#### PSALM 69

This is a prayer for deliverance from deadly peril. Out of direst need the singer supplicates Jahweh for assistance against his countless enemies. He is innocent; it is his zeal for Jahweh's House which has caused his misfortunes. May Jahweh graciously deliver him, and wreak due vengeance on his enemies. Deep as is his present pain, he is still confident of rescue, and thanks Jahweh for it. Heaven and earth shall join in this song of thanksgiving for Zion's and Judah's redemption.

At first blush, it would seem that an individual was the subject of this psalm. Until the last few verses "I" and its various forms occur constantly. But Coblentz has succeeded in proving in detail that the poem is of community authorship. He cites, for instance, v. 27. "The singer", says he, "is certainly the subject of the first part of the verse, but in the second part we have *לְעַמִּי* clearly parallel with him. And likewise in v. 34 we have the plurals *אֱלֹהֵינוּ* and *יְהוָהנוּ*. Again, in v. 35 could an individual summon heaven, earth, and sea to praise Jahweh for his deliverance? And lastly, in v. 36



would God help Aion and build up Judea merely because of the rescue of an individual"? Cob. cites more proofs than this, and has, in my opinion, firmly established his contention.

It seems impossible to determine the date of this psalm. Many scholars, including even Baeth., favor the Maccabaeon period. But the fact that no Aramaisms or other late forms and words are found here, demonstrates the incorrectness of this surmise. Baeth. states that the existence of the Temple is presupposed from vv. 10 and 23 ("—der Umstand, dass der Bestand des Tempels v. 10. 23 vorausgesetzt ist") But it would seem from v. 36 that Judea has not yet been built up. Such a state of affairs would argue either the Babylonian Exile, or the first few generations after the return from it. But we have no indication that the psalm was written during the Exile. All this has not helped us toward the solution of the problem of the date of this psalm, and so it would be best to say that it is impossible to arrive at any certain conclusion regarding the time of origin.

The wretched little community is faring ill. Blood-thirsty enemies inflict all manner of torture upon it. For what reason must it suffer so? It was assuredly guiltless of any wrongdoing. Is not Jahweh their own God who loves them? Why, then, should the waves of persecution and hatred engulf them? An answer dawns upon the poet's mind. Did not the prophet say (though of exactly what the prophet meant thereby, and of its lofty implications the psalmist had not a glimmering) that Israel was the suffering servant of Jahweh, destined to endure affliction for His holy purposes? This then is the solution of the difficulty. For Jahweh's sake Israel bears scorn and contumely. It is to be regretted that the psalmist does not carry this thought to Deut-Is's conclusion. Instead, he diverts it into a different direction.



In anguish the speaker turns to Jahweh for deliverance from the present misery. Deut-Is. in Babylo<sup>n</sup> had predicted a speedy termination of Israel's troubles. Why, then, does Jahweh tarry? May He soon save His oppressed people! May Jahweh wreak terrible vengeance on Israel's enemies; may every kind of calamity befall them! Then Israel, redeemed from the hand of its foes, will lift up its voice in acclamation to its divine deliverer. For when Israel has exterminated its enemies, its sufferings will be ended for all time. Then, and only then, Deut-Is's ardent prophecy (which he imperfectly understood) will become an actuality. In that glorious time, Zion, now still desolate, will be restored to its pristine splendor; the devastated cities of Judah will be rebuilt and inhabited, and Israel, Jahweh's faithful community, will come into its rightful inheritance. Thus will the prophet's words have been fulfilled.

It is evident from the foregoing that Deut-Is's prophecy did not occupy the present psalmist's mind to any great extent. The spiritual significance of the prophet's missionary idea seems to have escaped this writer entirely. To him Deut-Is. was merely a man who had foretold Israel's restoration. How far he was from the prophet's noble ideals is manifest from the imprecations he hurls upon Israel's enemies in vv. 24-29. Imagine the gentle Deut-Is. speaking in that fashion! The author of Ps. 22, to which work this psalm bears superficial resemblance, towers spiritually far above the composer of the psalm before us. ~~His thought is not dependent~~ The present psalmist is not dependent on Deut-Is in language, and his thought, as we have seen, touches the latter in a few points only. It is these last which have been the sole excuse for considering the psalm in this place. Of all those thus far considered, Ps. 69 has the least similarity to Deut-Is.



## PSALM 72

This psalm is a prayer for the Messianic king. May Jahweh grant him a righteous, blessed and merciful rule! (1-7). May the rulership over all peoples and their kings be granted him! (8-12) May he protect the poor, and reign in prosperity, and may his name endure forever! (12-17). Smend, Giesebrecht, Baeth., Br., Duhm, and Achelis hold that the psalm was originally composed in honor of an historical king, heathen (Hitzig, Reuss, Smend), pre-exilic (Graetz., Baeth., Br.), or post-exilic (Duhm), and that at a later time, when messianic hopes were high, a messianic passage, vv. 8-11, was incorporated into it. Baeth. states that vv. 8-11 interrupt the thought-connection between v. 7 and v. 12, "for", says he, "it is hardly conceivable that nations conquered by force (v. 9) would pay homage to Israel's king because the latter succors the poor, and, in addition, v. 12 is a beautiful and logical consequent of v. 7". In refutation of the latter part of this statement, we could adduce Staerk's view that vv. 12-14 are an interpolation. Staerk also shows that the entire psalm is a cento of previous messianic prophecies and poems. To my mind, this disposes effectually of the first part of Baeth's statement (Staerk nowhere challenges the views of other scholars).

Staerk points to a very great number of borrowings from the late messianic chapters of the first Isaiah. These need not concern us here. Some writers claim that v. 12 is copied from Job 29:12. But is it not possible that Job is there quoting an already-existent psalm, as he does in 7:17? Vv. 9-11 are dependent in phrase and conception on Deut-Is (esp. 49:23) and Trito-Is., (esp. chap. 60, which, according to Marti, is parallel to, and imitative of Deut-Is). But in the earlier works this homage is paid to Zion, the restored and glorified nation, but in this psalm it is accorded to the Messianic king.

I am inclined to follow the opinion of those writ-



ers who hold that this psalm was written originally to celebrate the expected Messianic king. It is impossible to ascertain the circumstances which attended its composition. All the prophecies relative to the glorious future of Israel were in the ~~the poet's~~ poet's mind. Prominent among these was that of Deut-Is. This prophet had said that Zion would oneday be the center of the entire world. The sovereignty which as such it would exercise, was to be, needless to say, of a spiritual nature solely. But the author of Is. 60 took it to mean political, or even commercial predominance. The psalmist, familiar with the writings of both these men, employed their conception of the future preeminence of Zion in all the world, altered it so that it might apply to his Messianic king, and made it the climax of his poem. For, in spite of its present position, it is the climax of the psalm, as v. 17b shows. As a consequence of the king's righteousness, justice and mercy, not only will peace, fertility, and prosperity be granted his land, but, more than this, all peoples and nations will, voluntarily or otherwise, swear allegiance to him, and attach themselves to his God. But this conversion can hardly be the deeply religious one foreshadowed by the great prophet. By dint of his superiority in battle, the king forces his religion and his God upon his vanquished foes. How ghastly a contrast to Deut-Is's sublime ideal of the turning of the nations in contrition to Jahweh! How vast the religious gulf separating psalmist from prophet!

### PSALM 83

This is a prayer for help against hostile neighboring peoples. May Jahweh help His people as He once did in the times of Deborah and Gideon! May He overthrow their enemies in order that these may recognize that He is the sole Lord of the world! This psalm has been assigned to various periods; the time of Jehoshaphat (Delitzsch), the Persian period (Ewald, Dillmann, Rob. Smith, Ch., Br.), and Macabbean times



(Graetz, Baeth., Chajes, Staerk) Each of these views is open to serious objections. I prefer to hold that the psalm is based on no historical event whatever, and is purely a product of poetic fancy. It is extremely difficult to picture all the nations mentioned here uniting against one small ~~weak~~ weak land.

Deut-Is's prophecy that all the peoples of the world would turn to Jahweh seems in some form or other to have been present in the poet's mind. But he was evidently not very deeply impressed by the prophet's characterization of the means whereby this conversion was to be effected. To his uninspired mind, the heathen nations must be conquered and destroyed by force of arms before they can come to know Jahweh. Victorious Israel is to thrust its deity Jahweh upon them, just as, in more primitive times, any successful nation would deal with its defeated foe. That he should still cherish the crude, outworn notion of Jahweh as the Israelitish national war-god, that he should have the presumption to interpret the spiritual rule of Jahweh over the entire world visioned long ago by Deut-Is.—to misinterpret it, rather,—as the future victory to be won by Israel and its narrow tribal deity over all other nations, evidences his mental, as well as his spiritual mediocrity. He had faintly glimpsed the prophetic ideal, but like the authors of Pss. 68 and 69, he was not privileged to behold it in all its dazzling splendor.

#### PSALM 85

This is a congregational prayer for divine aid, in spite of the Restoration, Jahweh still seems to be angry at His people. May He take them back into His favor! Their prayer will be answered; Jahweh's promises will be fulfilled, and the land will be blessed with peace and prosperity. The time of composition is post-exilic; the speaker is the community of the Restoration. As



Deut-Is. foretold, Jahweh has forgiven His people's sins, and delivered His people from captivity. According to the prophet, this is to be but the prelude to an event more glorious still, - the spreading by Israel of Jahweh's name througout the world. Israel has, it is true, been redeemed from Babylon, but when is that other, and greater redemption to take place? Has all prospect of it fled forever, vanished like a beautiful dream that dies with the dawn of day? Jahweh's wrath toward His people has not ceased. Disappointment and disaster are crushing them. Will not Jahweh revive their fast-sinking national life? Out of the depths the nation supplicates Jahweh to manifest anew His saving power and His great love toward His people. Has Deut-Is. spoken falsely, or in vain? Did Jahweh's goodness towards His people come to an end when He set them free from the shackles of Babylon?

Listening for an answer to their impassioned entreaty, they hear none other than the divine voice itself speaking. The community becomes endowed for the nonce with the gift of prophecy; they thrust aside the veil concealing the future, and for one rapturous moment penetrate Jahweh's arcana, and the glory that is to be. Jahweh's anger is at an end; peace and blessing come in its stead. The wondrous salvation foretold by Deut-Is. will soon be wrought. All that the prophet promised will be fulfilled; prosperity will be showered on the land; salvation descends as a heavenly blessing upon Israel (This is dependent on Is. 45:8; <sup>875</sup>, here as there, means "salvation"). Indeed, Jahweh and His glorious salvation are inconceivable one without the other. Deut-Is. has spoken truly; salvation is at hand; let the thought of this comfort those whose hearts are now bowed down; patience! courage! for soon the day will break and the shadows flee away.

Nothing can be plainer than the relation of depend-



ence existing between this psalm and Deut-Is. Without the latter, the former could never have been written. The psalmist was thoroughly imbued with the great ideals of Deut-Is. In a later psalm (126) we shall meet him, or a brother in spirit, again. This lofty soul stands out from his despondent brethren, even as the great prophet towered above his contemporaries. In a time of depression and despair, he kept the spark of faith aglow.

#### PSALM 86

This psalm is a mosaic of excerpts from other psalms and from various Biblical books, and was evidently compiled for liturgical use. No thought-progression is discernible in this poem (Baeth.). "Entreaty, praise of Jahweh's compassion, messianic expectations, and laments over the oppression of (heathen) enemies, all these alternate, one with the other" (Baeth.). The messianic hope in v. 9 interests us particularly here. It reminds us considerably of Deut-Is., as does also the use of יְיָ in v. 2 with reference to Israel. Naturally, no grand flights of poesy can be expected from a writer so unoriginal as our psalmist. None of the themes he touches upon in this psalm exalts him to truly poetical or deeply devotional heights. Least of all the Deutero-Isaianic ideal. He is in distress; he calls upon Jahweh, the nonpareil among the gods, -- Jahweh, whom all the heathen will someday worship, as the prophet of the Exile once predicted. Such a sentiment as that expressed in v. 8 mars much of the effect of the universalistic-monotheistic ideal of v. 9, and so, in my opinion, a juxtaposition of that kind is sufficient to stamp the psalmist with the seal of inferiority, artistically as well as religiously. His messianic enthusiasm and his dependence on Deut-Is. are slight and almost negligible.



## PSALM 87

In this psalm Zion, the city of Jahweh, is praised. The natives of many lands will call her their mother. Baeth. and Br. assign a pre-exilic date to this psalm; Kirkp. and Ch. believe it a product of the Persian period; while Smend, Marti, Duhm and Staerk hold that it was composed in the Greek ~~period~~ era. The universalistic idea found in the poem would seem to favor a post-exilic origin. Baeth. states that the psalm concerns itself with single proselytes who are about to be adopted into the Jewish religious community. But it seems to me that the other critics are more nearly correct who say that the psalmist means that the peoples mentioned ~~here~~ are to be converted in their entirety to Judaism, and that ~~Israel~~ Israel will become, as it were, "an ideally catholic church for all the world". While there are many points of resemblance to the first Isaiah (2:2-4; 11:10; 19:16ff.), yet the dependance on Deut-Is. is even greater. The conception of Zion as the mother of her citizens (v. 5) is based on Is. 49:14ff. and 51:18; vv. 5-6 recall also Is. 44:5. The Deutero-Isaianic idea is fundamental to this poem.

The singer begins by praising Zion as the city chosen of Jahweh, and the special object of His solicitude. Renowned as her history has been, she shall rise to even greater heights. "She ~~is~~ is not the mother of ~~the~~ small nation of Israelites alone. Jahweh has something more glorious to narrate of her (v. 3)" (Kirkp.) She is the mother of all the peoples; she is, as Deut-Is. in bygone days depicted her, the spiritual metropolis of the entire world. "In His heavenly register Jahweh enters the whole of mankind as one spiritual nation whose capital is Jerusalem. The prophetic ideal is realized, for all the world worships Jahweh" (Kirkp.)

The psalmist is a true disciple of Deut-Is. He has comprehended fully the prophet's meaning; he has all the idealism



of his master. He gives us no hint, however of Israel's glorification attained through suffering, an idea that finds frequent mention in Deut-Is. To his eternal credit be it said that he gives the prophetic conception of Zion as ~~the religious~~ religious centre of the world a most fitting and beautiful expression.

### PSALM 93

This psalm celebrates Jahweh's assumption of sovereignty over the world. Firm doth He stand; He is from eternity; ~~firm~~ firm are His commands. "Some great world-historical event occasioned this psalm", says Baeth. "What this event was cannot be determined" V. 5 seems to indicate that the Temple was already in existence, the Second Temple, of course, as the similarity to Deut-Is. proves. It would seem that Jahweh has somehow wondrously interposed in behalf of Israel. The vision that the great prophet Deut-Is. once beheld has now become a vivid reality. Jahweh has reassumed His royal state, and has once more proclaimed Himself king; firm stands His throne from of old (firm is a favorite word of Deut-Is. in speaking of Jahweh's eternity). In the marvellous act of Jahweh that has recently taken place, the psalmist sees the proof of Jahweh's sovereignty, not over Israel only, but over all the world. "The heaving waves of the sea of nations may lash themselves into wild fury against the rock of His throne, but it stands eternally unmoved" (Kirkp.)

As this hymn is devoted mainly to the exaltation of Jahweh's might over the natural world, it naturally cannot attain to the blessed heights of Deut-Is's universalistic ideal. If he had any conception of Jahweh as universal ruler, he did not dream of that sovereignty ~~as affecting~~ as affecting the hearts of men, in addition to being exercised over nature and its phenomena. Consequently, the prophet's notion of Israel as Jahweh's servant did



not exert any influence upon him, at least as far as the present psalm is concerned.

### PSALM 96

This hymn celebrates the appearance of Jahweh for world-judgment. First, Israel is summoned to praise Jahweh, then the peoples of the world are called upon for this, and, finally, inanimate nature. The existence of the Temple may perhaps be inferred from v. 8. It may be that some memorable event in the external world prompted the psalmist to break forth into song. Or, perhaps, steeped in the spirit and the thought of Deut-Is., he had brooded long over that superb prophecy of Jahweh's future sovereignty over the earth. In a sudden flash of prophetic vision he beholds that prophecy as already brought to a magnificent consummation. Ablaze with the divine fire, he is borne to the summit of prophetic inspiration.

He, too, will sing a new song (Is. 42:10ff.), for a new event invokes it. He too will proclaim the deliverance to be wrought by Jahweh (Is. 52:7); all the heathen world shall know of it (Is. 52:10). Moreover, they shall come to recognize that the "gods" to which they bow down are nought, and that Jahweh is the one God of heaven and earth (Is. 40:18— 5X | 1' D 7 5 ' D 3 6 1 ff. "God is unlike the wooden godlings of the nations"; 41:21ff. 'esp. v. 24— D 3 6 1 5 1 | 1' D 7 5 ' D 3 6 1 D 3 6 1 5 1—Jahweh alone can foretell the future, and so the little gods are beneath contempt—; 46:5ff— 1 1 4 5 1 | 1' D 7 5 ' D 3 6 1—Jahweh is unlike the dumb, motionless, man-made deities). All the world, united in a holy bond of brotherhood, will worship Jahweh and honor his name. In the beautiful words of Staerk, the psalmist sees "a mighty procession of the peoples of the earth going up in festal array to the Temple in Jerusalem, all with gifts and offerings in their hands. Arriving at the Temple, they prostrate themselves in holy fear before the majesty of the God of Israel. Then from thousands



upon thousands of throats issues the jubilant cry, Jahweh has assumed the sovereignty". On that great day the rest of Deut-Is's prophecy will be fulfilled; all nature will rejoice at the spiritual triumph of Israel and the world-wide glorification of Israel's God, as Deut-Is. had foretold (Is. 42:10-lands, islands, and the inhabitants of these, deserts and cities shall rejoice in Jahweh-; 44:23-heaven and earth, mountain and forest shall rejoice at Jahweh's redemption of His people-; 49:13-nature will rejoice because Jahweh takes pity on His people-; 55:12-nature will jubilantly greet the Israelites returning from exile-). Jahweh is faithful to His people, and the promise He made them through Deut-Is. His prophet will surely be realized.

Staerk aptly characterizes this as a Deutero-Isaianic hymn par excellence. "The lordly poetry of the great prophet," says he, "determines the keynote of this poem throughout". The psalmist is carried away by the words of his predecessor and prototype. The servant-motive of Deut-Is. did not present itself to his mind to any noticeable extent. That which cast a real spell upon him was the hope voiced so affectingly by the prophet of the future world-compassing rule of Jahweh. This forms the burden of the present poem. The psalmist is a master-singer indeed. A worthy hand here strikes the harp of Deut-Is.

#### PSALM 97

In this psalm the singer depicts Jahweh's approach to judgment in the forms of the theophany current since olden times. Jahweh's punitive judgment has destroyed Israel's heathen foes together with their idols. At this Zion is filled with joy, for once more it has been proved that Jahweh, the only God, rescues His own people (Baeth). This psalm is but little more than a tissue of quotations from other psalms. The idea of Jahweh's theophany is



not an exalted one, to our way of thinking, and so we are justified in asserting that its occurrence in this psalm proves the author to have been a person of rather limited religious insight. Yet in justice to the psalmist it must be noted that the God who thus manifests Himself here is not a mere local deity (such had hitherto been the nature of the God who revealed himself to men's senses), but, rather, He is the Lord of the whole earth and the judge of all mankind whose sovereignty is founded on perfect justice. The theophany here signifies nothing less than the permanent establishing of truth in the world and the recognition of Jahweh by all the heathen peoples. So dignified a conception as this palliates much of the primitiveness of the poem.

The present psalmist, like the author of Ps. 96 was influenced greatly by the prophecies of Deut-Is. He too can in fancy see the realization of that prophecy. The future stands revealed to him. The prophet has not spoken falsely; the salvation which he foretold has come to pass. Jahweh has assumed the sovereignty, and the world rejoices thereat (cf. Is. 42:10—the praise of Jahweh to be chorussed by all nature and by all of mankind—; 42:12—honor and praise shall be accorded Jahweh—; 51:5—the coastlands wait for Jahweh's glorious salvation—). He reveals Himself marvellously before the eyes of all the nations. Then the nations witnessing His majesty and His glory (cf. Is. 40:5—"then shall Jahweh's glory be revealed, and all flesh shall realize that it is the mouth of Jahweh that has spoken"; 52:10—"all the ends of the earth shall behold the salvation wrought by our God"—), renounce their wretched idols in shame and humility. And thus Zion rejoices. Baeth. believes that vv. 7-8 refer to the fall of Babylon and its idols, and Israel's joy in consequence. But be this as it may, Jahweh's holy will is accomplished through this destruction of idol-worship, and the salvation foretold by Deut-Is. is ushered in thereby, and



the prophetic vision has become an actuality.

As has been intimated before, the theophany detracts greatly from the value of this psalm. It does not seem to me that a true spiritual descendant of Deut-Is. could ever have made use of it. Aside from this, the psalm is greatly dependent on Deut-Is, altho it falls short of attaining the prophet's lofty spiritual eminence

#### PSALM 98

This psalm is in praise of Jahweh, the Judge of the world. The beginning and the conclusion are identical with those of Psalm 96, and the subject-matter of the body of the psalm also is closely akin to that of the former poem. The two works seem to be products of the same author, companion-pieces inspired by the same intense faith in the speedy realization of Deut-Is's prophecies. He had dreamed long of the salvation of which the prophet spoke, and now his dream has come true. In his mind's-eye he sees "Israel in a solemn thanksgiving feast in the Temple paying homage to its God. The old hymns of praise are inadequate to voice their heartfelt gratitude to Jahweh. The great salvation which Jahweh had brought to pass merits a richer fuller song of thanksgiving" (Staerk)—no other, indeed, than the new song, "the exquisite, spontaneous melody", which, according to the prophet, all the earth should sing in joy at the dawning of the new day (Is. 42:10). Did Israel through its own prowess achieve this salvation? No! It was the majestic arm of Jahweh Himself, the One, the Almighty, that performed this wondrous act (Is. 52:10). And to what end? That all the ends of the earth may see it and turn to Him (Is. 52:9; 44:23; 49:13).

Thus the deliverance and glorification of Israel eventuates in the assumption of the sovereignty by Jahweh for all time. With music and joyous song Jahweh's enthronement is celebrated (Is. 51:3). All nature in unison jubilantly hails Jahweh, the



world-king(Is.55:12).Esthetically,this psalm,in Staerk's opinion,ranks below Ps.96.It more slavishly imitates Deut-Is's exact words,and contains less of the prophet's spirit than does the other psalm.In other words,it seems to me that the psalmist was not raised to so high a pitch of inspiration,his soul was not so completely possessed by the spirit and the ideals of Deut-Is.as was the case in his previous work.Of course,this is merely a personal impression,and must be taken for what is worth as such.The psalmist nobly carries on the traditions of the great prophet,and proclaims anew Israel's mission to the world,and the salvation soon to come.

#### PSALM 99.

This is a hymn" in honor of Israel's God,Jahweh,King of the world,throned upon the Cherubim".I shall make generous use of Staerk's splendid commentary on it."In this psalm",says he,"Jahweh's future sovereignty over the world is viewed as the logical outcome of His holiness",as that has been manifested in the past history of Israel,and will be manifested soon again.The throne of this holy God is founded on justice.Israel's history shows this well.Whenever Israel was in straits,Jahweh raised up faithful men whose prayers on behalf of Israel He answered."A nation which can boast of such spiritual heroes as Moses,Aaron,and Samuel,a nation to which Jahweh has revealed Himself to Israel in its earlier days-such a nation need not despair,no matter how great its present distress,for it can enjoy the hopeful assurance that Jahweh's grace is near at hand.And the present shows that Israel's faith in its gracious God is well founded.Jahweh has again delivered Israel,and so Israel will praise its Master in His Temple,and prestrate itself before His throne on Zion"(Staerk,freely rendered).

But Israel's praise to Jahweh does not confine it-



self to this most recent act of love towards Israel as an end in itself. It sees and celebrates in it something infinitely greater and grander, "the veritable advent of the time of salvation, the divine kingdom proclaimed by the prophet Deut-Is, in which Jahweh will reveal Himself from Zion as the king of the whole world" (St). Had not the prophet foretold that "Jerusalem would be the centre of the religious world, to which all the nations would come with gifts?" (St) That great hour is now here; Jahweh now assumes the sovereignty. The earth trembles; "the heathen in fear behold this great marvel; they can survive this judgment of the Almighty King unscathed only by speedily submitting themselves to the true Lord of the world, and acknowledging His unique majesty and His will as revealed to Israel, in finē, His sublime holiness" (St). This conversion of the peoples to Jahweh will soon become a reality. "In the hope of this early fulfillment of Deut-Is's prophecy, let Israel now celebrate Jahweh, the future Lord of the world", who will soon assume the sovereignty.

This psalm appears to be a product of the same time and circumstances as Ps. 96, 97, and 98. Its author was likewise influenced greatly by Deut-Is, as the preceding exposition shows. "It differs from the others in that it emphasizes the historical relation of Jahweh to Israel, and is universalistic only in the exaltation of Jahweh over the nations. The participation of nature in the worship is also absent" (Briggs). There is a patent lack of spirituality in this poem which destroys much of its effectiveness. The stressing of the concept of Jahweh as holy God has here led to a partial anthropomorphization, which, in view of the lofty Deutero-Isaianic future hope also expressed here, is decidedly displeasing. In conclusion, it may be said that though the poet is to a degree dependent on Deut-Is., this psalm hardly breathes the spirit of the great prophet.



## PSALM 100

This little psalm is a summons to praise Jahweh in the Temple. In the words of Staerk: "Two great religious thoughts are here succinctly expressed: Jahweh, the one God whom all the world is summoned to serve, and ~~the one~~ Jahweh, Israel's creator, who in His abounding love has chosen Israel from all the world as His inheritance, in order that it might carry out His plan of salvation as He revealed it to Deut-Is. His prophet (The figure of Israel as a flock which Jahweh tends with loving care occurs frequently in Deut-Is (Is. 40:11 etc.)). Therefore Israel is at all times to render thanks unto its gracious Helper and Lord"

This little literary gem is truly Deutero-Isaianic in spirit. It utters most beautifully the old prophetic confession of faith: Jahweh alone is God, and Israel is His people. But in this election of Israel all the earth is to find occasion for rejoicing, for thereby it will come to know Jahweh. Thus does Deut-Is's glowing anticipation surge forth from the soul of a brother poet living in latter times and in happier circumstances.

## PSALM 102

This is a prayer for mercy unto Zion. The psalmist, afflicted in body and in soul, solitary, the butt of his enemies, pours out his heart to the God who in His anger (the psalmist thinks) has punished him (vv. 2-12). Then he reminds himself of Jahweh, who is enthroned forever, and who will compassionate Zion, for the time has come for Him to do so. When He has thus been gracious unto Zion, all the heathen shall come to fear Him. Yea, He helps the forsaken and the prisoner, and so nations shall gather together and serve Him and worship Him (vv. 13-23). Then the singer is reminded of his present ~~unhappy~~ unhappy lot. He is in distress; may the eternal, changeless God spare him!



(vv. 24-29).

Many commentators see an irreconcilable difference between the first part of the poem and the last part, and on the strength of this they divide the psalm into two psalms (Duhm, Br.), or three (Chey, Chajes). Says Duhm: "Whoever believes this to be one psalm must either be completely indifferent to style, sense and contents, or else regard the psalmist as mentally deranged (geistesgestoert). On the contrary, it is Duhm who lays himself open to this charge. One part of the poem is meaningless and purposeless without the other. The allegation that in the first part an individual is the subject, while in the second the community speaks is completely riddled by Cob. I need not repeat here his masterly arguments. Suffice it to point out the absurdity of the expectation of a sorely afflicted sufferer (vv. 1-12) that he would experience great joy in the Messianic happiness of the future generation of his people. The "I" of the psalm is in all cases the community.

The determination of the approximate date of the psalm is a much more difficult matter. Because of its points of dependence on Ps. 79, which is of late origin, Baeth. infers that this poem is of the Maccabean times. But Staerk holds that that psalm borrowed from the present one, and not viceversa. From vv. 15 and 17 it appears that Jerusalem is in ruins, and vv. 21-22 apparently indicate a recent or prospective release from captivity. But the echoes of Trito-Isaiah in v. 27 advance the time of composition several generations, at least, and the numerous reminiscences of Job point to an even later date. The theory of Maccabean origin is plausible, but it will not survive the language test (Aramaisms, neologisms, etc). Every theory of the time of composition is thus open to fatal objections; we cannot blink the fact that we are in an im-  
passé. But perhaps there is no historical basis whatever for the  
psalm



poem, and that all the circumstances which it presupposes are entirely fictitious. If we assume, as we have a right to do, that this psalm was not intended for Temple worship, nor used in it, we are on fairly safe ground.

The prophecies of Deut-Is. form the basis of this poem. The singer pictures a community in the utmost physical and mental distress, encircled by ~~the~~ diabolical foes who have brought it to the brink of death. But this doleful condition cannot last always; "divine justice has not perished from the earth; above the petty affairs of this world Jahweh sits enthroned forever" (Kirkp.). All things vanish, but Jahweh endures for all time (Is. 51:6). As the prophet said, Jahweh remains forever the same (Is. 48:12). "In this confidence in His eternal reign", Israel can look beyond its present travail and tribulation into the future. And what has the future in store for Israel? Nothing less than the complete fulfillment of the sweet, consolatory prophecies uttered by Deut-Is. in the days of the Exile in Babylon. And the time has come for that fulfillment, (Is. 40:2). Israel has drunk the cup of misery to the dregs; it has had its full portion of suffering. Jahweh, the loving God, will manifest His might. He will have compassion on Zion, the city that now lies in ruins, her cruel fate bewailed by Israel. Jahweh will build up Zion anew, greater and lovelier than ever before. There Jahweh will shine forth in His radiant glory, and Zion will become theynosure of the entire world. The prophet's promise will then be triumphantly vindicated—every detail of it. "As he had proclaimed, Jahweh will release those who moan in bondage, doomed to pitiful death (Is. 42:7). Israel, rescued from the jaws of death, will gather in Zion to proclaim Jahweh's name, and Jahweh's people that have languished all these years for Zion, will dwell there forever, for His own eternity is the pledge for their permanence" (Kirkp.)



There remains yet another part of Deut-Is's prophecy to be fulfilled. "Israel will not return to Zion alone; its restoration will be the signal for that gathering of the nations to worship Jahweh in Zion, which the great prophet had uncompromisingly affirmed" (Kirkp) in the sad days of the Exile. The heathen, beholding Jahweh's marvellous act of deliverance and restoration, will come to recognize His incomparable greatness, and will coalesce with Israel into one vast spiritual people, worshipping and serving Jahweh, the one universal God. Thus has Jahweh decreed through Deut-Is. His prophet, and thus shall He do, in the near future--any moment, perhaps--unto Israel, His sorely-tried People, His Servant. Though the prophet's lips have long been dust, the words he spoke can never be effaced, and time shall bring his hopes fulfillment.

This is, to my mind, the noblest of all the psalms we are concerned with in our present work. It is informed with a moving solemnity that exalts the reader to the heights of religious feeling. It is as if the sad sweet voice of Deut-Is. spoke again. What sublime emotional fervor, what undaunted courage of soul, what unfaltering faith this psalmist must have possessed, to cling to his universalistic hope in the face of present calamities and miseries! How cheering must have been the prospect of the realization of that dream! It is a star shining serene in the night of gloom and despair. The words of Deut-Is. were ever present to the mind of the community. His favorite themes, the restoration of Zion, the return of the captive people, and the consequent recognition and worship of Jahweh in all the earth--these had left an impression on the people's national consciousness that disappointment and wretchedness and anguish could not dim. These hopes form the substructure of this beautiful psalm. Deut-Is's tenderness, his high idealism, his freedom



from all vengeful or material thoughts, his extraordinary keenness of insight—all these distinguish the present psalmist as well. What higher praise can be bestowed on the psalmist than to call him "the post-exilic Deut-Is?".

# PSALM 107

This is a song celebrating Jahweh the deliverer from all perils. Jahweh has gathered His people from all lands. He rescues people lost in the wilderness; He busts the bonds of prisoners asunder; He heals those desperately ill; he rescues sailors from the maw of the storm about to destroy them. Then the strain changes to a ~~sweeter~~ note, more sombre note. Jahweh converts a rich land to a waste "because of the wickedness of the inhabitants". But He also converts a waste to a rich land for the hungry, and blesses them, and brings their adversaries low.

This poem was composed in post-exilic times, as the resemblances to Job and Deut-Is. prove. The points of resemblance to Deut-Is. are as follows:-

v. 3-	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה	& Is. 49:12—	אֲנִי יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה
v. 10-	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה	& Is. 42:7—	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה
v. 16-	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה	& Is. 45:2—	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה
v. 33-	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה	& Is. 50:2—	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה
v. 35-	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה	& Is. 41:18—	וְיִשְׁעוּ מִיָּד יְהוָה וְיִשְׁעוּ מִיָּד יְהוָה

From vv. 2-3 it might seem that the deliverance from the Exile was the occasion of the poem, but a study of the rest of the poem will show that this was not the case. The psalm treats of Jahweh's power to deliver His loved ones from any and every possible danger. The thought of Jahweh's love leads very naturally to a vision of the Messianic future forecasted by Deut-Is., or, more accurately, to certain details thereof. After the return of the exiles, Israel's land will receive every kind of material blessing, and in it prosperity and contentment will reign. But, unfortunately, the poet adds to this another detail which is quite alien to Deut-Is., i.e., the future de-



basement of Israel's enemies.

The dependence of this psalm on Deut-Is. is very slight. The only idea common to the two works is that of the prosperity of Israel after the Restoration. But the psalmist has no glimmering of the true nature of this prosperity. To him, it consists merely in an abundance of material possessions. Deut-Is's spiritual conception of it plays no part in his thinking. Similarly with regard to the fate of Israel's enemies. The prophet anticipates their conversion to Jahweh, while the psalmist, as we have seen, looks forward to their defeat and humiliation. We cannot deny him poetic ability, but we must deplore his entire lack of religious sensibility.

#### PSALM 113

This psalm is a summons to all the world to praise Jahweh. There is none like Jahweh, who raises the lowly out of the dust, "and makes of the barren woman of a household a joyful mother".

The keynote of the psalm is the poet's hope of the immediate fulfillment of the promises made by Jahweh through Deut-Is. His prophet to the people of Israel. It had seemed for a long time as if those promises were destined never to see fulfillment. The little community of the Restoration was in desperate straits. Misfortunes had befallen them at every turn. Yet they have not lost their faith in Jahweh. He is still the one eternal God of all the world. Although His throne stands in the heaven of heavens, yet He is not too remote to hear the prayers of His earthly children, and to compassionate the most wretched among them. And who are these but the forlorn little band of Israelites, who have returned to their native land only to meet with other mishaps? Truly He will take pity upon them. He will make of them a community as great as any other on earth (v.



8b is unintelligible); He will bring about the realization of Deut-Is's prophecy (Is. 54:1) that Israel, now barren and despised, will be fruitful and joyous.

This psalm bears the hall-mark of the great prophet whom Christian writers well call the "Evangelist of the Old Covenant". Deut-Is's strict monotheism, his prophetic insight, his lofty religious universalism, -- all these are found in this composition of his humble follower, our psalmist.

#### PSALM 115

This psalm celebrates Jahweh, who, unlike the heathen gods who dwell on earth, abides in heaven, and is therefore a true God, will protect Israel and bless it. The psalmist here scathingly plays the contemptuous attitude assumed by the idolatrous nations toward the missionary hope first proclaimed by Deut-Is, which animates the community, or some members of it, at least. "How could such a glorification of Israel take place?", ask the heathen, "How could such a God as Israel's keep promises, or even make them? Moreover, does He exist at all? Gods must be visible to the eye of man, but this Jahweh -- neither we nor they themselves can behold Him. If He really exists as they claim He does, where is He, then, this Jahweh of the Israelites?"

The psalmist replies to this imagined question, basing his response on the denunciation of idolatry in Is. 44:9-20. The prophet was ever contrasting Jahweh, the one, all-powerful God of heaven and earth with the futile, manmade gods worshipped by the heathen. That the above-mentioned passage was not composed by the prophet, and was a later addition, does not lessen the dependence of the psalmist on Deut-Is. for the fundamental contrast expressed between v. 3 and vv. 4-8. We should expect this to be followed by some mention of the discomfiture of the heathen, and their conversion to



to Jahweh, but, regrettably, the remainder of the poem is of an altogether ~~the~~ different nature from the first part, which circumstance shows that the original sequel was lost.

### PSALM 117

This little psalm is a summons to the heathen to praise Jahweh for the kindness which He has manifested toward Israel. It contains within brief compass the gist of Deut-Is's teachings. It repeats the Deutero-Isaianic assertion that the ultimate object of Israel's calling is the salvation of the world. As no new note is sounded here, we may well dismiss our consideration of this psalm with the citation of Baeth's remark that its linguistic characteristics betoken a late origin.

### PSALM 126

The burden of this psalm is confidence in God in times of affliction. In the days when Jahweh led them from Babylonian Exile, the Israelites were filled with joy. Now again they are in captivity, and may Jahweh lead them from this also! May their present grief also give place to rejoicing!

This psalm was written in the first few years following the return from the Babylonian Exile. The little community had encountered failure and disappointment. How crushing was the contrast between the glowing promises of Deut-Is and the actual condition of the restored Israelites! Deut-Is. had foretold their restoration to their mother-country, their glorification in the eyes of the nations, their unprecedented material prosperity, and their spiritual supremacy, climaxed by the conversion of all mankind to Jahweh. They returned home in laughter and rejoicing, as the prophet had predicted. So great was their elation that they fancied that, in accordance with the prophet's words, the heathen had already



(43)###

recognized the wonderful significance of their deliverance from Babylon.

But years sped by. Prosperity remained far distant from them; in its place came trials and suffering. The laughter had fled from their lips; these were times for weeping. The prophet's promise is doomed to remain forever unfulfilled; the salvation will never come. But hark! the divine voice sounds in their ears, sweet with assurance and consolation. Their night of anguish is at an end; the sun of hope has risen; the time of salvation of which the prophet dreamt and sang is here.

Like its companion-piece, Ps. 85, this psalm owes its existence to the prophecies of Deut-Is. It does not explicitly give expression to any of the ideals and aspirations of Deut-Is, but that these constitute its background, any reader can perceive who endeavors to enter into the spirit of the psalm. We may say that Deut-Is's prophecy is the necessary historical antecedent of the poem we have been considering.

#### PSALM 138

Here the psalmist proclaims that with his whole heart he will thank Jahweh who has answered him when he called upon Him. Moreover all the kings of the earth will praise Jahweh, for great is His glory. Jahweh's right hand helps him when he is in distress, and ever-enduring is Jahweh's goodness. That in spite of the constant use of ~~#####~~ "I" and its forms, it is the community that speaks here, is proved conclusively by Smend, Cob., and even Staerk. The time of composition is post-exilic, as the Messianic expectation in vv4-5 shows. Whether we can infer the existence of the Temple from v.2 is dubious. Whether any definite historical happening was the occasion of the psalm must remain unknown. Yet we may rest assured that something had occurred in the extern-



al world that had fired the poet's fancy.

In vv.4-5 the psalmist has in mind the lordly future hope of Deut-Is. Jahweh ~~has~~ has lavished blessings on the community, has shielded it from all danger, has recompensed it for all its past suffering. But it is not Israel alone that is the object of Jahweh's solicitude, and His loving-kindness to Israel has not been exercised merely for Israel's edification and elevation. He has a higher end in view. And this end is the recognition on the part of the surrounding heathen nations and their kings of the monumental moment of this election of Israel by Jahweh. In the miraculous career of this much-buffed little people they will come to see the hand of divine Providence, and will then turn in humility and deep contrition to Jahweh, acknowledging that He is the one God, and uniting with Israel in giving praises unto Him. This was the enchanting vision beheld by the divinely-inspired Deut-Is., and communicated by him to his abject brethren languishing in exile in Babylon. It is this which has inspired the present psalmist, though not sufficiently to enable him to produce an intensely poetic and spiritual piece of work. Although there is nothing gross or repellant in this poem, yet for some reason it seems to miss fire altogether.

#### PSALM 147

This is a hymn of praise to Jahweh for the restoration of Jerusalem. While there are a few points of contact with Deut-Is., the psalm is dependent in a greater measure on Tristram's Isaiah. The thought of the rebuilding of Jerusalem and the return of the exiles does not imbue this poet with any marked religious fervor. Its material aspect interests him more. V.4b resembles Is. 40:26; v.5b, Is. 40:28; vv.15 and 16, Is. 55:10-11. But these are after all only superficial



and perhaps fortuitous resemblances. The world-girdling idealism of Deut-Is. is not here, nor is there noticeable a scintilla of the prophet's transcendent spirituality.

# PSALM 148

This psalm is a summons to all nature to praise Jahweh. The angels, the heavenly luminaries, the elements, the beasts, all classes of mankind, and all nations, are to join in one vast chorus of praise to Jahweh, for He alone is exalted, and He has raised the horn of His people Israel which is high unto Him.

This psalm is a poetic expansion of Is. 49:13, in which the prophet summons heaven and earth to praise Jahweh for the deliverance of Israel. "Though in this psalm Israel's restoration is only briefly mentioned at the end, yet it is undoubtedly the motive of this universal call to praise, and the thought that inspires the whole is the desire that not only all humanity but all creation should rejoice with Israel! Man is the crown of creation, and as Israel, as the great prophet had often said, is Jahweh's servant for the redemption of humanity, then all things in heaven and earth must rejoice when Israel is raised from humility to honor" (Kirkp). In the elevation of the Chosen People, the salvation of all the world is brought about, and the Messianic period foretokened by Deut-Is. is ushered in.

In this magnificent poem the very pinnacle of universalistic vision is attained. The psalmist's Messianic hope will not content itself with anything ~~else~~ else than the praise of Jahweh, the great unique God by all things on earth. In the ecstasy of this expectation he loses all sense of space and time and is transported to the loftiest realms of prophecy, and enters into the communion of Jahweh. One is almost tempted to fancy that the soul of Deut-Is. is incarnate in this psalmist. Never did prophet find



so worthy a successor.

# PSALM 149

This is a summons to Israel to rejoice in Jahweh, for He has granted them victory. Moreover Jahweh will execute vengeance on Israel's heathen enemies. This psalm gives expression to the eschatological hope held by a certain portion of the Jewish community in post-exilic times. These men, the "Godly", or Chasidim, or Zealots, or "Theosebomenoi", or whatever name we may apply to them, were familiar with Deut-Is's prophecy of the coming of Jahweh's kingdom on earth. We have already pointed out what the prophet meant by this. But the brightness of his spiritual conception began to be dimmed by the gathering clouds of material ambition, political aggrandizement, or, perhaps, frantic vengeance on relentless foes, until finally the day of Jahweh came to be regarded by many as nothing else than a day of bloody reckoning with Israel's heathen enemies. No thought of the conversion of the nations occupied the minds of these most ungodly "Godly", as v. 7 shows. May I venture a conjecture that it was due to these men that the passages were interpolated in Deut-Is to which this verse is strongly akin (Is. 45:14, וְיִשְׂרָאֵל יִשְׁמְחֶנּוּ; and Is. 49:22b), and that the similar passages in Trito-Isaiah (Is. 60:3ff., 61:2; 63:4) were written? On the great day when Jahweh took full vengeance on the heathen for their oppression of Israel, then, according to these shortsighted and misguided men, would the prophecy of Deut-Is. be fulfilled, and then Israel could sing the "new song". What a gaping contrast to the tender and exalted conception of Deut-Is! Had he been privileged to burst from his tomb and learn of this monstrous perversion of his noble teachings, how forcibly and wrathfully would he have repudiated it! But all was not lost. These Chasidim were after all only a part of the people. There were still those who cherished Deut-Is's



ideals in all their grandeur and purity. There yet remained psalmists like the authors of Pss. 100, 102, and 126 to repeat the prophet's sublime world-message.



## WORKS CONSULTED

- Marti: Jesaja (KHC)  
 Baethgen(Baeth.): Psalmen (HKZAT)  
 Wellhausen: Psalms (POLYCHROME)  
 Briggs(Br.): Psalms (ICC)  
 Cheyne(Ch.): Psalms (1904)  
 Kirkpatrick(Kirkp.): Psalms(CAMBRIDGE)  
 Duhm: Psalmen (KHC)  
 Staerk: Lyrik (GRESSMAN)  
 Chajes: T'hillim (KAHANA)  
 Ehrlich: Psalmen  
 Smend: das Ich der Psalmen (ZATW 1888)  
 Coblenz(Cob): Ueber das betende Ich in den Psalmen(1897)  
 Loeb: La Litterature des Pauvres (1892)  
 Achelis: der religionsgeschichtliche Gehalt der Psalmen(1904)  
 Macfadyen: The Messages of the Psalmists (1911)  
 Peake: The Problem of Suffering in the Old Testament  
 Kennett: The Servant of the Lord(1911)  
 Cheyne: Jewish Religious Life after the Exile.  
 Marti: Geschichte der Israelitischen Religion  
 Smend: Lehrbuch der Alttestamentliche Religionsgeschichte  
 Dillmann: Handbuch der Alttestamentlichen Theologie  
 Davidson: Theology of the Old Testament  
 Koenig: Geschichte der Alttestamentlichen Religion  
 Driver: Introduction to the Literature of the Old Testament