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Contributions and Comments.

Further Notes on Psalm clix. 5.

I.

1. DR. JULIUS BOEHMER in a suggestive note on Ps 149^b (p. 334 f.) raises the question whether כבוד is a Divine Name; shows that in that verse it has been found difficult by commentators; and concludes that it 'must in some way designate God Himself.' The verse in its context reads thus in the R.V.—

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

The proposed interpretation of כבוד seemed to me a good one, and it was well illustrated by the uses of 'The Great Glory' quoted from *Enoch* 14¹⁸ and *Test. XII. Patr.*; cf. 2 P 1¹⁷, 'the excellent glory'; but at the end it was said that it might be felt 'somewhat questionable to discover this meaning of כבוד in only a single passage of the Old Testament.'

At the moment I thought of the words 'that glory may dwell in our land,' and I opened a lexicon and saw in it, 'כבוד . . . in the New Test. δόξα Κυρίου . . . Hence God is termed כבוד ישראל . . . poet. כבוד alone, Is 3⁸; also of God in the proper name אֱלֹהֵי כבוד (which see). So too יוכבד in כבוד.' Afterwards I looked into the

rabbinic commentary, *Prayers of David*, and read on כבוד, 'IN this great GLORY and in the glory of God which covers them over,' ה' בכבוד ה' החופף עליהם.

2. On Ps 85^{9f}. Jennings and Lowe write: 'Surely, then, near to those that fear Him is His salvation, that glory may dwell in our land.' The glory is certainly, as in 63², Zec 6¹² [13 הוה], that of the Divine Presence, which now again dawns, with its accompanying promise of salvation, upon the restored people. It is by no means strange that this Psalm has been appointed by the Church for the services of Christmas Day, for, though the Psalm is not strictly Messianic, St. John's description of the Advent of Christ offers an appropriate parallel to the language of vv. 9-11. There we read that 'the Word was made flesh, and dwelt (ἐσκήνωσεν) among us, and we beheld His glory (δόξαν)—full of grace [χάριτος] and truth': here v. 9 runs, τοῦ κατασκηνῶσαι δόξαν ἐν τῇ γῆ ἡμῶν, LXX, while v. 10 tells of a concurrence of divine 'goodness and truth.' Add that χάρις is one of the words for חסד, goodness, see Es 2⁹ εἶρε χάριν in the Oxford Concordance; in Field's *Hexapla*, Pr 31²⁶ Θ. (καὶ νόμος) χάριτος ἐπὶ γλώσση αὐτῆς; and of Ecclesiasticus, with reference to the Cairene fragments of the Hebrew, γ³³ and also from the dead withhold not χάριν, 40¹⁷. Χάρις . . . καὶ ἐλεημοσύνη.

In the list of *Quotations from the Old Testament* appended to vol. i. of Westcott and Hort's *Greek Testament* (1881), I find on chap. 1 of the Fourth Gospel only '1²³ (Is 40³), 52 [sic] (Gn 28¹²). Referring to a commentary, I see an array of other O.T. texts quoted to illustrate Jn 1¹⁴, but not Ps 85^{9f}.

3. Dr. Boehmer reasonably demurs to על משכבתם, 'upon their beds, in Ps 149⁵.' It does not go well with the 'two-edged sword in their hand.' As an approximation to something more har-