

**THE SACRED BOOKS OF THE
OLD AND NEW TESTAMENTS. A
NEW ENGLISH TRANSLATION.
PART 14; THE BOOK OF PSALMS**

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The Sacred Books of the Old and New Testaments. A New English Translation. Part 14; The Book of Psalms by H. H. Furness & Paul Haupt & Julius Wellhausen

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PART 14; THE BOOK OF PSALMS**

The Book of Psalms

WELLHAUSEN

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THE SACRED BOOKS
OF THE
Old and New Testaments

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations

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PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

Paul Haupt

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY
BALTIMORE

●
PART 14

The Book of Psalms

TRANSLATED BY

J. WELLHAUSEN



New York

DODD, MEAD, AND COMPANY

1898

London

JAMES CLARKE AND COMPANY

Stuttgart

DEUTSCHE VERLAGS-ANSTALT

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THE
Book of Psalms

A NEW ENGLISH TRANSLATION

With Explanatory Notes

AND AN APPENDIX ON THE MUSIC OF THE ANCIENT HEBREWS

BY

J. WELLHAUSEN, D.D.

PROFESSOR IN THE UNIVERSITY OF GÜTTINGEN

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English Translation of The Psalms

BY

MORACE HOWARD FURNESS

ENGLISH TRANSLATION OF THE NOTES BY JOHN TAYLOR

ENGLISH TRANSLATION OF THE APPENDIX BY J. A. FATERSON



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Introductory Remarks



THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) *to weary the unlearned, who need not know so much; and trouble the learned, who know it already.* The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore.

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism.

Explanation of Critical Marks.

(1) . . (i. e. V = Versions) indicate a reading adopted on the authority of the Ancient Versions (*Septuagint, Targums, Peshita, Vulgate, &c.*), in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. ix, under LXX, Pesh., Targ., Vulg.).

(2) . . (i. e. c = conjecture) indicate Conjectural Emendations.

(3) . . (i. e. 2, the first letter of the Hebrew word נקוד *nigqūd* 'punctuation') indicate changes involving merely a different division of the consonantal text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D.

(4) . . (i. e. Q = Qerē) indicate that the marginal reading (Heb. *Qerē* 'what is to be read') has been adopted instead of the *K'thīb* 'what is written.'

- (5) .. indicate changes introduced by reason of Parallel Passages.
 (6) .. indicate Doubtful Words or Passages.
 (7) .. indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.
 5 (8) .. indicate departures from the Masoretic reading of the consonantal text, which are supported by the Ancient Versions.
 (9) In cases where critical marks occur without any letters or words between them (--, v, &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.
 10 (10) .. indicate words implied, but not expressed, in the Hebrew. These marks, therefore, take the place of *italics* in the Authorized Version.
 (11) [] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in []; see *e. g.* Ps. 35, 7.
 15 (12) | indicates transposition of the Masoretic ":" which marks the end of a verse in the Hebrew Text.
 (13) indicate Corrupt and Unintelligible Passages.
 (14) * * * * indicate Lacunæ in the Hebrew Text.

Explanation of Colors.

- 20 Older incorporated documents or later sections in Biblical Books of a composite character are printed on backgrounds of different colors. The explanation of the colors employed in the Books of Isaiah and of Judges is given on p. 132 of the Notes on Isaiah and on p. 46 of the Notes on Judges, respectively.

Footnotes.

- 25 Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; *c.* Notes on Judges, p. 47, ll. 5 ff.; Notes on Isaiah, p. 209, ll. 33 ff.

Marginal Figures.

- In the Explanatory Notes the figures in the margin on the right refer to 30 the chapters and verses commented on; the figures in the margin on the left merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are 35 placed in the outer margin.

Heavy-faced Numerals.

Heavy-faced numerals are used instead of Roman letters to distinguish the number of the chapter from the number of the verse; *e. g.* Ps. 88, 8 = Psalm lxxxviii, verse 8; but Pss. 88, 89 = Psalm lxxxviii and Psalm lxxxix.

References to Biblical Passages.

- References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is occasionally not the same in the Hebrew and in the English Bibles; and that the title of a Psalm, where it consists of more than two words, is usually 45 reckoned in Hebrew as the first verse.

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for son (e. g. *Isaiah ben-Amoz* = *Isaiah, the son of Amoz*); *Sheol* (Heb. *shé'ól*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asherah*, the sacred post or pole, the wooden symbol of a goddess, beside an altar (see Notes on Judges, p. 57, l. 32; p. 69, l. 22); *Négeb*, the steppe-like region in the South of Palestine (see Notes on Judges, p. 49, l. 8); *Arabah*, the great geologic depression extending from the Dead Sea to the eastern gulf of the Red Sea (see Notes on Judges, p. 64, l. 39; cf. Notes on Isaiah, p. 159, l. 14); *Selah* at the end of certain stanzas in the Psalms (see Notes on the Psalms, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. 109, 6); *Hallelujah* (Ps. 104, 35 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (cf. Jns. 5, 4; Rom. 9, 29 = Is. 1, 9) in the name JHWH Sabaoth, JHVH of the Hosts, i. e. the God of the armies of Israel (1 Sam. 17, 45; cf. Ps. 44, 9; 60, 10 = 108, 11). For JHVH, see below, List of Abbreviations, p. viii. 15

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *ā* is like the *a* in *far* or *father*; *i* is the *i* in *marine*; and *ā* = *oo* in *cool*; *ē* = *a* in *name*; short *i* = *i* in *pin*; &c. (e. g. *Tet-Abū-Qudīs* = *Tet-Abū-Koodace*). As to the consonants, *j* and *y* are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); *ʿ* is the Arabic *ʿayn*, the voiced form of the Arabic *h* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of our *s* (with an *inner rounding*) which affects the pronunciation of the following vowels (e. g. *çin*, not = *seen*, but more like *sane*; *çā* = *saw*; &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Akka* for *el-Aqqā*; see *Psalms*, p. 235, l. 41). 25

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be referred to HENRY SWEET'S *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY'S remarks on the spelling of *ax* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press). 35

Abbreviations.

The following List includes a large number of abbreviations which would not require explanation if the present Translation were for the exclusive use of American or English readers.

&c. stands for And others, or, and so forth (Lat. *et ceteri, ceterae, cetera*, respectively).

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings; 2 Sam. = the Second Book of Samuel; 3 Psalms = the Third Book of Psalms. 4 Isaiah = the fourth part

of the Book of Isaiah in the present 40 Translation, &c.

^a, or 3, &c., after the title of a book (e. g. Notes on Isaiah, p. 157, l. 19), stands for second or third editions, respectively.—For D^a, E^a, &c., see D, E, 45 &c.

^a stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by *^a, respec-