

**THEOLOGICAL TRANSLATION FUND
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COMMENTARY ON THE
PSALMS; COMMENTARY ON THE
POETICAL BOOKS OF THE OLD
TESTAMENT. DIVISION I., VOL. II**

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A. von Ewald & Rev. E. Johnson

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DR. G. HEINRICH A. VON EWALD & REV. E. JOHNSON

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VOL. XXIV.

EWALD'S
COMMENTARY ON THE PSALMS.

VOL. II.

COMMENTARY
ON
THE PSALMS.

BY THE LATE
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TRANSLATED BY THE REV. E. JOHNSON, M.A.

COMMENTARY ON THE POETICAL BOOKS OF THE OLD
TESTAMENT. DIVISION I.

VOL. II.



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1881.

TRANSLATOR'S NOTE.

THE present volume contains the exposition of the remainder of the Psalms, together with that of the alphabetic songs, called the Lamentations. At the suggestion of an esteemed correspondent, the section on Singing and Music from the first part of Ewald's *Poets of the Old Testament* has been translated and given in an Appendix at the end of the volume. Here will be found further elucidations of the section in Vol. I. on the inscriptions of the Psalms; and other references in the body of the work to pp. 209-233, *Dichter des A. B.*, I., point to matter contained in this Appendix.

In the correction of the proofs, as well as in the translation, the translator has striven to secure accuracy; and trusts that but few and unimportant *errata* will be discovered.

A complete Index of the Psalms, with the order in which they occur in the Commentary, is given at the end of this volume.

January, 1881.

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COMMENTARY ON THE PSALMS.

III.

SONGS OUT OF THE DISPERSION OF THE PEOPLE AND THE DESTRUCTION OF THE KINGDOM.

BUT in spite of all this later urgency and endeavour on the part of the better spirits among the people, the dissolution of the kingdom and destruction of the holy city could not be averted. Too great were the internal defects and corruptions, as these songs plainly show. Thus the exile was brought about, which had partly begun long before the destruction of Jerusalem; and with the exile first began that great turn in affairs which could alone entirely remove those profound deficiencies of the whole period.

For first of all there came, along with the exile, the deepest suffering of every kind, and the most manifold causes united to form a whirlpool of misery whence no deliverance seemed possible. Already the forced separation from the dearest associations of the fatherland, and the holiest associations of life,—from the Temple,—oppressed many with the sorest unappeasable longing. Earlier antiquity ever clung to its holy places with the most childlike love and devotion, because nothing could generally furnish such inner rest and serenity as the familiar participation in the sheltering delight and security of a sanctuary. (Pss. xxiv., xv., v., xxvi.) And the pious of Israel must have clung the more intensely to the Temple at Jerusalem the more purely they were there conscious of the nearness of the supremely Righteous and Gracious One, and the more closely that Israel by degrees attached itself ever