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BIBLIOGRAPHY.

- Critical Introduction to the Literature of Old Testament.
(by G.B. Gray)
- International Critical Commentry
(by Briggs) Ps. 1)
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(by Briggs, P s. 2)
- Introduction to the Literature of the Old Testament.
(by Driver)
- 1 Maccabees, 2 Maccabees.
(Cambridge Bible)
- Messages of the Psalmists.
(by McFadyn)
- Origin of Psalter.
(by Cheyne)
- Psalms by Kirkpatrick
(Cambridge Bible)
- Psalms vol. 2 by Witton Davies
(Century Bible)
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(Century Bible)
- Religion of the Hebrews.
(by Peters)
- Thousand Years of Jewish History A.
(by Harris.)

List of Abbreviations.

BÁ	-----	F. Baethgen.
ch.	-----	chapter.
Critic. Int. O.T.	-----	Critical Introduction to Old Testament.
C and Ox. Bibs.	-----	Cambridge and Oxford Bibles.
C. B.	-----	Cambridge Bible.
Chald.	-----	Chaldeans.
D.	-----	The Psalter of David.
D.R.	-----	The Psalter of the Director.
D r.	-----	S.R. Driver.
Dav.	-----	Davies.
De. R.	-----	De. Rossi.
E.	-----	The Elohistie Psalter.
Edom.	-----	Edomites.
Ezek.	-----	Ezekiel.
Gr.	-----	Gratz.
Hasmon.	-----	Hasmoneans.
I.C.C.	-----	International Critical Commentary.
Int. O.T. Lit.	-----	Introduction of Old Literature Testament.
Kirk.	-----	Kirkpatrick.
Kau.	-----	E. Kautzsch.
Macc.	-----	Maccabean.
O. T.	-----	Old Testament.
O. P.	-----	Origin of Psalter.

LIST OF ABBREVIATIONS.

Ols.	-----	J. Olshausen.
Ps.	-----	Psalm.
Par.	-----	Paragraph.
P.	-----	Page.
R of H.	-----	Religion of Hebrews.
Ros.	-----	Rosenmuller.
R.	-----	The redactor.
Vs.	-----	verse.
We.	-----	J. Wellhausen.

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PREFACE.

The theme of this thesis is the question as to the presence of Macc. Pss. in the Psalter.

Delighted as I am, to have had the opportunity to deal with so inspiring a subject, so noble in its significance, and so sublime in its effect; yet because of the impenetratable depth of it, the profundity of its thought, the vast and enormous amount of literature written about a theme of this nature, makes it very difficult for an amateur student, as I am, to do the subject justice.

To attempt to discuss, meditate, ponder upon and solve the real interpretation and significance of this unsurpassed contribution to the world's poetic literary achievement; (spiritual lyric songs, prayers and entreaties etc); the very heart of the entire O.T.Lit", would take most of one's lifetime of constant study.

Equally well as the subject proper has given me hours of thought and pleasure, when I was on the quest of finding and estimating dates to anonymous Pss, concluded partly from external mostly internal evidence; the charming background of the mystic orient, and historical setting of the Psalter as a whole together with the interpretations of Pss. individually, has given me no less delight.

I believe, that it is very difficult, if not impossible to decipher the inexplicably complex modern machinery, of the world's progress and civilization; without having a thorough grasp of the dim but gloriously colorful past, superceding, often surpassing, contributing towards, and laying the very foundation stone of the present age.

The study of the Pss. has required the looking into and analysing, the unifying or disintegrating forces which constituted the Semitic civilized world. I have had also the pleasant task of concentrating particularly upon the outstanding national religious Macc. Revolution, one among the most significant and profound in the History of the world.

It was my duty also to ascertain, as much as - modern criticism plus original interpretation would permit, the presence of Macc. Pss in the Psalter.

The method of study I pursued, was, the one of comparison, Having digested most of the material available on the subject; and having followed the historical development of the Psalter, I have endeavored to analyze as minutely as I knew how, those Pss. which are held doubtlessly as Macc, and having deduced the criteria from them, I tested other Pss. which are less certain or very doubtful in so far as having originated in the Macc. Period.

Space did not permit to treat as many Pss. as I would have liked to have done, but I chose the most significant which reflect best, the thought and spirit of the various stages of the Macc. age. I hope that what is said in this treatise will suffice to show, that there are Macc. Pss. in the psalter and that this conclusion is most reasonable.

Let me thank Dr. Guthrie Perry, instructor and guide in my course of study, to have assigned a subject of the nature ^{that} he did, (for the theme I dealt with ^{here was} ~~illuminating it with~~ ^{ed by} ~~it with~~)

1. Jewish history between 400-1 B.C. viz, the periods of Ezra and Nehemiah *etc.*
2. 1st and 2nd chronicles.
3. O. T. Religion.
4. Study of Biblical Aramaic.) *etc.*

"The subject of the discussion of this thesis^{is} the much debated question as to the presence of any Maccabean psalms in the psalter; and if so, which are they, and what are the criteria by which we can determine such psalms dating from that period."

When we ask ourselves the question (without consulting any of our commentaries) whether there are any psalms dating from the time of the Maccabees, we at once say "yes"; why should there not be any? We would be highly disappointed if we found that there were none. But, before we proceed any further with the question of Macc. Pss, we must have a glance at the psalter as a whole and endeavor to answer as far as possible some vital questions.

What is the history of the development of the psalter? What periods of Jewish History are reflected in the psalms? Can we speak with some degree of certainty regarding the date of the entire psalter or assign dates to any of the individual psalms? Has the psalter been written at one time by one man or is it a gradual development of literary production through the ages? Granting that we do determine any likely dates for individual psalms do we attribute them to minor events or do they spring forth on very significant occasions of Jewish History? What are likely to be the latest psalms in the psalter and when were they written?

In this manner, we can go on asking indefinitely and difficult it is indeed for us to furnish satisfactory answers; but answers we must have; for it is not a mere question of satisfying a natural curiosity but most essential for our interpretation.

It is reasonable to say that we could not only understand the psalms better but enjoy them and profit by them more, if we knew their authors and circumstances of their composition. Every touch of the concrete which enables us to give reality to the abstract, all local and historical color which visualizes our imagination is of great value to us.

To our regret, however, information concerning the psalter is very meagre, as it is perhaps of the entire O.T. It is mainly the internal evidence that is our guide for determining the date of any psalm. It is usually ascertained by:

1. Historical allusions.
2. The style in which it is written.
3. Dependence on other literatures.
4. Conception of religion reflected in the psalm.

Guided by these criteria, modern critics have reached the following conclusion regarding the psalter. Briggs I.C.C. puts it thus; "The psalter represents many centuries of growth in the historical origin both of its psalms, extending from the time of David to the Macc. period, and of the various minor and major psalters through which they passed, from the early Persian to the late Greek period, before the present psalter was finally edited and arranged in the middle of the second century B. C." (Par. 43). Is there any justification for such a conclusion? We think that there is.

According to ancient tradition and for many centuries, it was believed that David was the author of the entire Psalter. There was no question raised as to editorship or authorship. Also in the New Testament David is used as the equivalent of the Psalter.

Theodore of Mopsuestia, a profound and brilliant scholar of O.T. explains that seventeen psalms refer to the Macc. age; but he supposes that David wrote them in the spirit of prophecy. We see then, that even among the profound of Scholars in ancient times, the Orthodox belief prevailed.

As time went on and with the coming of the reformation, which made an upheaval in the theological world, and brought about a revival in Biblical study laying special emphasis on the Psalter the chief book of the O.T., the method of interpreting psalms allegorically as was practiced till then, was pushed in the background. The more Scholars searched for truth, the more striking discoveries they made.

It was not till the 18th. century A.D. that the Davidic authorship was abandoned by all critics. This was achieved as the result of Higher Criticism. Many striking points which were overlooked till then, now became very apparent. I will endeavor to point out just a few of the reasons why scholars have abandoned the idea of Davidic authorship.

1. Many psalms, they found, which speak of situations and circumstances wholly unlike any which can be supposed to be in accord with David's times or express feelings which cannot in any way be attributed to his hand e.g. (Ps. 137) "By the rivers of Babylon, there we sat down, yea we wept, When we remembered Zion, etc." Could these words have been written by David?

Examine Psalm 79. "Is it possible to assign this psalm to the time of the monarchy with David as its author?"

2. Furthermore, some psalms are composite e.g. 144, (Briggs I.C.C. P. 520) first class authority on the subject, in his comments on this psalm, says..."So the psalm must be regarded as essentially an adaptation of earlier material to a later situation..."

It is full of Aramaisms and late and unusual words and constructions." are

3. Psalm 53 and 14 again, 'recensions of the same psalm with slight variations. (Note v. 1 Ps. 14, v. 2 Ps. 53)

4. Also psalm 139 is of very late date due to its style and the numerous Aramaisms---- (See I.C.C. P. 492)

5. At the end of Book 2 (Ch. 72 v. 20) there is a colophon 'the prayers of David son of Jesse are ended; while in Book 3, another series of psalms (לְדָוִד) are found.

These points then prove two facts:

- (a) That the psalms are not written by one hand at any one time.
- (b) Nor is David the author of the entire psalter as was believed in ancient times, and for many centuries till about 18 century, A.D.

If what we have said be true then how do we account for the titles in the psalm? Do they not bear any significance- at all? Does not the title לְדָוִד mean that David has written at least those ascribed to him?

Our answer is negative; for internal evidence shows very clearly that not all psalms which have the title לְדָוִד i.e. a psalm belonging to David, was written by his hand, though we grant that some few might have been his compositions. Our reasons for saying so can be proved thus:

1. Out of the 73 psalms assigned to David's name there are many of unequal poetical merit; we would expect the founder of Hebrew psalmody to employ a style which is fresh and original and instead of that, we find that many contain frequent conventional phrases. (See Pss. 6, 31, 35, 40).

2. In psalm 69, 86, 109, psalms of David, the psalmist is in great affliction and trouble;

Ps. 69 v. 8, his nearest and dearest have left him;

Ps. 86 v. 1; 109 v. 22, he is poor and needy;

Ps. 69 v. 79, he is cruelly reproached for his religion;

Note Ps. 109 v. 1-5, and 22-25.

All these are traits which are inapplicable to David's life.

3) Some psalms again that bear the title לְדָוִד , by their general tone and style surely belong to the later products of Hebrew poetry, e.g. Pss. 27 v. 4, 28 v. 2, 65v. 4, imply the existence of the temple.

4. Some imply that the psalmist lives in an evil time, when the wicked are established in the land, and the godly are suffering silently from oppression Ps. 9, 12, 14, 35, etc. This condition of things is indeed out of harmony with the times and life of David as described (in 1 & 2 Sam.) Note also psalm 61 v. 1 'From the end of the earth will I call unto thee.....'

These few points, although much more can be shown, prove that the psalms with the title לְדָוִד ^(a ps. belonging to David) (with some exceptions, however,) have sprung from many different periods of Israelitish history, from the time of David himself downwards. They set before us experiences of many men and of diverse ages of Jewish national life.

The title לְדָוִד then, as the other titles of various psalms in the psalter do not necessarily signify the author of the composition, but it is rather the name of the collection from which the particular psalm is taken by a later editor.

The other titles, i.e. of Asaph, Ethan, Sons of Korah, the Maschil, Nichtam and Mizmor psalms etc. can be explained in the same manner in which we explain the title לְדָוִד . Note also pss. 74 & 79, psalms of Asaph, Asaph being a singer of David's time could not very well have given the account of the destruction of Jerusalem and the temple as described in those psalms.

A psalm of the sons of Korah (plurality of authors) helps us to corroborate our statement, that the titles mean the name of the collection from which the psalm is taken rather than the implication of authorship.

We shall however deal with this item re title more in detail subsequently here, merely, to affirm the statement made by Briggs, and all modern critics, that the psalter is a gradual development through many ages and by many hands.

I believe, that it will illucidate our point still more, if we shall point out specifically the supposed dates of the various collections and how and when the psalter reached its present form.

Having examined the various analysis of the evolution of the psalter given by Dr. Driver, (Int. O.T.Lit.) Gray (Critic. Int O.T.) Briggs(I.C.C) Kirk and Davis, (C. & Ox. Bibles). I would adopt the one pointed out by Briggs because of its painstaking detail, most comprehensive style and richness of material; (the others being somewhat condensed are differing very slightly from Dr. Briggs)

Briggs, then deals with it in this manner, he dissects the psalter, so to speak, assigning the psalms to different periods of Jewish history. Having done this most carefully and analytically, he divides the psalter into groups; then he names the collection to which a particular group of psalms belongs, assigning the approximate date of the compilation of the said collection. The earliest collection he shows as having been compiled during the early Persian period. In this manner he goes through the entire psalter his method being somewhat as follows:-

He assigns:

1. 7 psalms to early Hebrew Monarchy.
2. 7 " " middle " " .
3. 13 " " late " " .

thus:

27 to the Hebrew Monarchy.

13 he thinks were written during the exile.

33 psalms were composed in the early Persian period.

There was then, he believes, a great outburst of psalmody. Several influences caused this:

1. The conquest of Babylon by Cyrus aroused enthusiasm of lyric songs.

2. Rebuilding of the altar and temple with the restoration of the worship in Jerusalem. "The struggle of the pious with the unfaithful in the community..... naturally expressed itself in song!"

Toward the close of this period a collection of psalms named (1) Nichtamim, golden poems, were made, after the older collection, the book of Yashar. Sixteen (16) psalms he assigns to the middle Persian period, the times of Nehemiah. Eleven (11) psalms to the late Persian period. Here a collection of

(2) Maskilim or religious meditations was made, also

(3) D (David) psalms was edited as a prayer book for use in the synagogues; and soon after this

(4) R using the material already at hand. The early Greek period with the conquest of Alexandria being advantageous to the Jew, produced about fourteen psalms. In Babylon the psalter of

(5) Asaph was prepared, and in Palestine the collection of

(6) Mizmorim; the latter collection being 1st of the major psalters, as a hymn book in the synagogues, the editor having used again those books that were already current.

At the close of this Greek period

DR. was made using earlier psalters as a prayer book for the synagogues and (I.C.C.) Briggs points out that directions for musical rendering was given.

The latter part of this period was troublous for the Jew on account of the rivalry between the Syrian and Egyptian kings but in the East where they were more at peace

E (Elohistic collection) was prepared, the editor having substituted Elohim throughout instead of

Yahmeh. In the early part of this period eleven psalms were composed.

So now, we have D- and D R, and E- I n addition 14 pilgrim pss. were composed and the pilgrim psalter collected in this period. Also 16 of the Hallelis were composed and edited in a collection.

Persecutions of Antiochus gave rise to the Macc. period, the Maccabees being at the head of of the patriotic party. They gradually triumphed and organized the Macc. dynasty and kingdom. To this period he assigns about eight psalms. After the dedication of the temple says Briggs, the present psalter was combined using all the previous psalters, viz D, and DR. and E and Hallelis and Pilgrim pss.

The collection was divided into three books and toward the close of the 2nd century the final editor divided it into five books and one-hundred & fifty psalms.

This analysis is quite plausible as far as any information we have can possibly affirm. As to the question of canonicity, Briggs says, "The psalter was the first of the writings to win canonical recognition and it has maintained the unanimous consent of Jew and Christian until the present day." (I.C.C. Par. 44).

According to the above very reasonable analysis then, we can say, that our knowledge of the circumstances under which either the psalter was compiled, or the Canon of the O.T. was completed, does not entitle us to deny the presence of Maccabean Psalms in the collection. It will not only be natural for us to expect to find psalms dating from the time of the unsurpassed heroes of Jewish History but as Cheyne O.P. puts it "that even if no psalms, probably Macc. had been preserved, we should be compelled to presume that they once had existed."

When we observe the process of the development of the psalter, we notice, that psalms have sprung forth on significant events of Jewish life; that they were collected, edited, and put into book-form for prayers in the synagogue or for liturgical purposes for the temple worship.

Critics assign, as we have shown above, most of our psalms to very stirring and outstanding periods of Jewish national existence. Briggs says, "that there was a great outburst of psalmody during the early part of the Persian period, because;

1. The enthusiasm was aroused by the conquest of Babylon by Cyrus.
2. With the rebuilding of the altar, and temple worship;
3. And the struggle of the pious with the unfaithful ones in the community expressed itself in song. As many as thirty-three psalms, he declares, were composed during that period."

This outburst of lyric song is obviously due to the inspiration and enthusiasm aroused by such significant events as the restoration.

The question now is, have we the right to expect a similar outburst of spiritual outpouring of the soul during the days of the imperishable Maccabeans? Is it as significant a period?

My answer would be that the Macc. period was morally greater and we can safely assume that even a larger number of lyrics have been composed during the merciless persecution of Antiochus and the glorious and almost miraculous triumphs of the Hasmanean family. The Macc. period was and is considered to this very day the turning point of the sum total existence of the Jewish national life and all that is connected therewith. Let us remember, that it was a question for the Jew to decide whether he would voluntarily be swolled by the waves of Hellenic heathenism, and be assimilated in its alluring melting pot of Greek culture, or fight to the very last drop of his blood for the upkeep and prolongation of his Jewish religion and Judiasm as such.

This struggle was, in all its essence a struggle for freedom, and religious freedom at that. The history of Isreal is the history of his religion, his God, and the development of his conception and interpretation thereof. Death was chosen gladly by our holy martyrs rather than the sacrificing of any of the rites and privileges that were connected with their worship in the temple, the seat of God.

If we consider the greatness of the Macc. period, more keenly felt by none then by the writers of the Book of Daniel and the 'Epistle to the Hebrews,' we realize that it is surpassing all periods of Jewish History heretofore. If psalms in numbers were composed on the occasion of other and less noteworthy events, a priori during these days psalms should spring forth in abundance.

The God Jehovah, the God of his hopes, fears, confidence, exultation, and his very soul, was at stake, in danger to be annihilated and utterly wiped off from heaven and earth. Shall we then not expect that tender hearts would speak to Him in supplication on behalf of the afflicted nation for deliverance from this blasphemous foe? (See Ps. 44)? Was he not to denounce the merciless oppressor who shed blood of those dearest to him in the very streets of Jerusalem—made them as a reproach to the world at large by dishonoring his religion and his God? (See Ps. 79) Shall he not be filled with indignation and utter also feelings of revenge as a result of all the horror the enemy has wrought. (Ps. 79, 83); "It is for your sake (O God) that we are killed all day long." (See Ps. 44). It is thou who can intervene, and only thou, one God of the whole Universe who can deliver us, (Words of Macc. spirit)

It is beyond the shadow of a doubt, but that the Jewish soul has found expression during the dark, thickly clouded, life and death struggle of the Maccabean era. In the psalter we see, as we shall endeavor to point out in detail subsequently, the reflection of moods of despondency, trouble, searching of heart, penitence, hope, faith, denunciation, and generally the tone and spirit of early Maccabean times. Pages after pages have been filled with moaning and sighs, with the deepest feelings of misery and oppression, (See Ps 79). But amidst it all there shines forth a ray of hope and faith in the all mighty hand of deliverance.

On the other hand there is a reflection of joy and exaltation (Ps. 148), every cloud does bear a silver lining; the tide has turned for the afflicted ones.

The psalmist is no more uttering words of prayer or denunciation; but instead of that words of praise for the heavenly victories—a praise to Yahweh for his intervention on behalf of the weak afflicted nation who had bearly any arms of war but instead of which are armed with faith in Him and Him alone. (Ps. 33 v. 16)

Who caused Judah and his brethern to truiumph so nobly and heroically? Who caused the downfall of Antiochus Epihanes? Who led them 'with a strong hand and outstretched arm', from Egypt of old? Yaweh O God; it is he who wrought wonders in the past and praised shall he be for the glorious triumphs of the present. Praise ye O God, for his loving kindness endureth forever. (Ps. 150)

If we note the two contrasting groups of psalms that we attribute to the Macc. age, one reflecting the earlier, and one the latter period of this religious struggle, we will see an intense emotionalism in both cases. Just in the same proportion as the writer is ^{sad} in psalm 74 so happy is he in 150. Ps. 150 is the outburst of happiness in the most escatic manner imaginable. It is only a Macc. triumph as such, that can call forth this ecstasy.

Another fact will help to illustrate our point still further. Of what we know concerning the Macc. period do we find it to be unproductive in a literary sense or is there evidence of a considerable literary output during those stirring times? Have the Maccabeans been totally absorbed in their religio-political fight that they had'nt the leasure to devote to writing?

The answer we find in the history of this period - Peters R. of the H. in his Int. P. 31 says, that not only had there been some literary contributions but that 'the Macc period was a time of religious and intellectual awakening in Isreal, and as a consequence, we have a revival of historical literature at that period.

There were written during the Macc. age some books of the Apocrypha, viz,

1. 1st, and 2nd Maccabees, a historical document of first importance.

2. Also, 3rd, book of Maccabees, 'a fictitious story of heathen persecution and Jewish steadfastness, rewarded by miraculous deliverance.'

3. "Verses were composed, says Peters, to show the priority of Jewish culture and religion, and all manner of fables were invented for same purpose."

4. About this time Greek Jews of Alexandria undertook to write a history of their people from the beginning; here we find also the letter of Aristeas purporting to give the history of the translation of the "Seventy."

In general, the tendency of the writers of this and the centuries following was to invent history for the purpose of glorifying the Jew and convicting the heathen. Apocalypse, the child of prophecy began in the Maccabean Book of Daniel, how can the same spirit not have found expression in spiritual song? Psalmody, as a matter of fact did not stop with the close of the psalter. The Apocryphal books, the New Testament, and later Jewish literature, show that there was an unbroken continuence of psalm composition after the psalter was closed. If there were written the Psalms of Solomon at about 63 B.C., when heroism and stimulus given by Mathathias and his sons was waxing feeble; how can we believe that in their own age none should be written?

As we see, then, there was a literary activity of a significant nature during this period; we will be justified surely in expecting to find also psalms among other literary contributions. To sum up, then, of what we have said above it is this:

1. The psalter, generally speaking, is a composite work, developed and enriched through the ages - (See P. 1-9).

2. That the final compilation was made at about the middle of the 2nd, century B.C. (Date of the Hasmoneans).

3. That the psalms were composed on notable events and during significant periods of Jewish History.

4. That the Macc. period is most significant (surely an occasion for an outburst of psalmody) See P. 4 .

5. That other literatures were written at the time.

Therefore on those grounds we conclude that it is most reasonable for us to expect the presence of Macc. psalms.

Granting then, that there are psalms dating from this period, the next step would be to find out 'which psalms are most likely to be or actually 'Maccabean.

This indeed, is a very difficult task, for it is very hard to determine upon internal evidence alone (we have no other guide) just which are exclusively Macc. psalms.

After having read the psalter, I would judge that a great many of the psalms would suitably, be attributed to the Macc. date; but on a second thought many of those are not unreasonably assigned to other periods of Jewish History; very plausibly composed on other than the Macc. times.

Detailed analysis, minute critical study of the individual psalm will enable us to decide the date with some degree of certainty.

Deducing from the comparison I made of the lists of Macc. psalms held by modern and older critics like, Calvin, Vitinga, Hitzig, Olhausen Reuss, Gratz, Cheyne, KirkPatrik, Davis, Briggs, Gray, and Driver, I find that they assign, by common consent, (with the exception of Kirk, Dav, & Briggs), Pss. 44, 74, 79 to the Maccabean age.

Not a few consider also psalms 83, 60, & 33 to belong to the same period. There is a great diversity of opinion regarding dates of psalms and amusing it is sometimes to find the same psalm attributed to different periods of Jewish history by different critics. There are, for instance, men who think, that the majority of psalms in the psalter date from this period. They are struck by the frequency with which there is reflected in the psalm the existence of two classes, viz. the wicked and the righteous strongly opposed to one another, e.g. 55, 94, 140, This, critics hold, to represent the breach of parties during the Macc. struggles (See P. 387 Driver I nt. to O.T.Lit). Calvin however, considers only two psalms to be composed during that time; while Rudinger holds as many as twenty-four.

Doctor Briggs, I.C.C. considers only eight psalms to have arisen during that period but he solves a great difficulty in so far as he points out that: due to the fact, that older material has been worked over and over again in the psalter by many hands through many ages; that much has been added on in the form of interpolations, glosses, combination of other psalms, and general retouching of old original material for adaptation to new conditions, for liturgical purposes.

Now then, when we are faced with the difficulty of finding parts of a psalm written in a style and tone quite reasonably at the time of David's life, yet, there are other expressions and words in the same psalm that cannot be accounted for unless it has been written during or about the time of the Maccabees. Briggs's explanation ~~then~~ makes such psalms intelligible (See Ps. I.C.C.)

But even such explanations in some cases are mere conjectures, for we cannot ascertain a date of a psalm according to its style (See Driver P. 383 Par. 2).....

"since psalms that are unquestionably late have in these respects not unfrequently equalled the more ancient models." These few remarks will show, I hope, the difficulty with which we are faced when we attempt the date and authorship problem of the psalms. For our purpose however, we shall examine first the ^{ones} ~~psalms~~ which are most commonly consented to be Maccabean.- Psalms viz, 44, 74, & 79, we shall commence with psalm 44.

Psalm 44.

Examining the psalm that is assigned to the Macc. age, by modern critics, I would expect to find, at least some features in the psalm, which would be in accord and harmony with the atmosphere and times of the Macc. struggles.

1. Aside of historical illusions, (upon which we cannot totally rely) the psalm must, first and foremost breathe the spirit of the Macc. age and be written in the tone which is uniquely characteristic of this period more than any other. This tone and spirit is an undefinable something, which can be felt by the reader who must transplant himself for a moment, while reading the psalm, to the age of the heroes themselves so as to live and feel with them.

2. The Macc. psalm must express a strong monotheistic faith.

3. "A unique church feeling."

4. An account of a bitter oppression (in most instances a religious persecution).

5. A cry for help.

6. And in the psalms which represent the Macc. victories, should be contained the utterance of a feeling of ecstatic joy and praise for a happy deliverance.

Notwithstanding the fact that many more features can be traced in the typical Macc. psalm, those few mentioned above, at least, must be evident.

Does Ps. 44 then, possess these features? What is the situation described?

The historical background is quite clearly shown here. Pss 44 is essentially a national psalm. A very serious disaster has overtaken the people (v. 20).

It is evident that this terrible calamity has come upon them not as a punishment for national sin, but the psalmist pleads that Israel has been most faithful to Jehovah and it is by no means in any danger of falling into idolatry (v. 16, 17, 18); the author, moreover, prays for deliverance from a merciless foe on the ground that God has done wonders for his people on previous occasions; and that man can do nothing without His intervention (v. 7).

These words could, most appropriately have been said, by a Macc. pious man who felt an intense feeling of love for his God and his people. But have we any further evidence? Are there any historical illusions?

The first historical reference we find in (v. 10) where he speaks of armies, "Yet thou hast cast us off and made us for reproach and dost not go forth in our armies." Verse 11, again, gives us a second reference which is surely not true of the time of the monarchy i.e.

(Thou sellest the people for nought⁺)

"Thou hast given us like sheep appointed for meat, and hast scattered us among the nations" (the author knows of the exile)

Thou sellest the people for nought and hast not increased thy wealth by their price."

This psalm then must have been written at some other time than the monarchy. Therefore, we will not be wrong to say that these words were uttered during the Macc. period; as the Jews had no standing armies (Mentioned in v. 10) after the monarchy and prior to the Maccabean age.

Let us examine also verse 4. "For not with their sword have they inherited the land; and their arm has not holpen them but (it was) thy right hand....."

Verse 5 "With thee will we butt down our enemies....."

Verse 6 "I will not trust in my bow....."

Verse 7 "In God have we made our boast....."

Do these verses not indicate a strong monotheistic faith? Does it not suggest a paucity of arms, lack of physical strength but the

total reliance on moral and divine support as in (1 Macc. Chap ~~v.iii~~^{v.19})

In verses 11-17 the writer describes an unspeakably horrible state of the nation.

Verse 10 - Enemy takes spoil,

Verse 12 - Appointed for food like a flock.....

Verse 13 - The people are sold (in slavery)

Verse 14 - They are for derision and reproach.....

Verse 16 - Disgrace and shame is upon them,

Verse 17 - Blasphemy and dishonor etc,

Verse 25 - Misery and Oppression

Verse 27 - Soul and body bowed down.

Do these verses not represent clearly the condition of the Jews during Antiochus' persecution? Some might say, 'No'; for these circumstances are applicable to Chaldean atrocities as well, but this could not have been the occasion for v. 18, definitely signifies that it is a religious persecution, for all this has come upon them for the sake of God. In Verse 18, he says (In spite of the fact that,) "All this has come upon us, yet we have not forgotten thee and have not dealt falsely in thy covenant." Is it not plain that it is more a question of God, than country or wealth?

In v. 19 the writer is speaking with pride of the sacrifice he is making for the sake of Yahweh, i.e. "Our heart is not turned back, he says, neither have our steps declined from thy way." (In spite of the fact),

"That thou hast crushed us in the abode of monsters, (meaning the enemy) and covered us with the shadow of death (meaning death penalty for Jewish rites); Have we, he pleads, from the innermost pain of his pious heart, 'have we, (I beseech thee O God) stretched forth our hands to a strange God? Why then has all this misery come upon us? Does not this assertion of national innocence show, that they are the words of a martyr church-nation who is ready to bleed and die for his God Almighty? I believe, that no critic can possibly deny that these words were spoken by ~~no~~ other man than one who is tortured for his religion's sake. We know of no other period that could have produced such utterances more plausibly than the Maccabean.

Verse 21, plainly and clearly indicates the forcing of idolatry upon the nation, and implies the fact that; had they condescended to stretch hands to a strange God, most likely the condition of things would be facilitated. But, they did not condescend. Therefore we consider them as martyrs.

Verse 23, the strongest point of all corroborates this. He says;

"It is for thy sake we were killed all day long.

We are counted as sheep for the slaughter."

Who said this but a martyr of the Maccabean times?

Some who deny the presence of Macc. psalms in the psalter, say, that every Jewish war is in a sense a religious war; but this does not mean a religious persecution. We know of no period, neither before, nor after the exile, that the Jews were maltreated because of their God. Neither during the time of the monarchy nor after have the Jews left any record of such persecutions. Nebuchadnezzar and followers, simply conquered Judaea, as they did other nations.

The King of Babylon was not keen to make the Jews Babylonians. Ps. 137, shows that they asked them even to sing songs of Zion. Cyrus, we know, even caused the restoration and rebuilding of the temple. It was the purpose of Alexandre to conquer the Jewish spirit as such. Of the time of Ochus our information is very scanty, and we cannot rely upon it; therefore, such strong references as verses 17-19, also verse 23 and verse 12-18 must without doubt be attributed to the period of Mattathias and his followers.

There are some, however who say, that the Macc. verses are mere interpolations by a later hand; but if the psalm is full of such glosses then we can assume that the parts of the psalm which might be suspected to have been composed earlier than the Macc. age, are simply imitations of ancient models by a later psalmist (See Driver P. 383) also note (P. 154/6) of this thesis. Also because the glosses taken together, constitute most of the psalm, the psalm in its entirety, is reasonably Maccabean. Cheyne O.P. says that expressions found in Macc. psalms would lose half their meaning if interpreted of any other period. (Read, verse 21 & 23 again); Would these words not lose half their meaning if they were attributed to any other period of Jewish history?

Is it not striking also, that the feeling of dishonor and shame, is so frequently emphasized. (Note v. 14, 16, & 17) the writer, seems to feel greater pangs on account of his dishonor than physical pain. The reason for this is that a Jew is never so deeply humiliated and never suffers as when his God, (that which is most sacred) is dishonored or reproached. This is the greatest pain for a Jewish soul. Suppose then, that this man, saw the profanity of the temple, the seat of God, being cheapened and polluted and the holy of holies ridiculed; would he not speak in such lamentable terms (Note v. 14-18).

Cheyne O.P. argues very strongly for ps. 44 to be of Macc. date. He goes down the stream of history, stops at 608 B.C. at the defeat of Megiddo, where they were victims of the pathetic illusion that Israel knew and served Jehovah therefore had a claim to his protection. "No" such a view he, says, is inconsistent with the known religious results of that sad tragedy, defeat, and death of Josiah.

The insurrection against Artaxerxes Ochus, or the outrages of Bagoses, as much as we know of them might be appropriate, yet, ps. 44 is out of a group; the defilement mentioned in the companion psalm 79, can hardly be alluded to Bagoses. Mr. Cheyne then asserts that the Macc. period is the most appropriate.

Briggs however, holds that the psalm consists of ancient plus Macc. material. P. 375 I.C.C. points out that Gr. Ba. We. Kau. Bnema, Dathe, Ros. Ols.^u_k assign this psalm to the time of the Maccabees. Mr. Davis C.B., in comments of this psalm says, "that some of the best critics pronounce ps. 44 to be Maccabean; a view held as early as the 4th C. and maintained by Calvin as well as by many moderns..... It is undeniable, that in the general features of the picture, the Macc. period is the most appropriate."

I conclude then that ps. 44 is Maccabean on the grounds that:

1. I feel that this psalm, was surely uttered in supplication by a sincere, pious, Jewish soul at the time of the Antiochian persecutions (after which he wrote it down).

2. The picture in all its essence, suits the time of the Macc. struggles because it breathes the very spirit of the Hasmonian martyrs.

3. The historical illusions, definite expressions (e.g. v. 21, 23 etc) make this psalm characteristically and exclusively Macc.

4. That, a majority of modern critics pronounce it to be of that date.

I believe then that, because of all this internal evidence we cannot help but accept the Macc. date for ps. 44.

Now then, if we can establish the fact, that ps. 44 is Maccabean, then surely there are others in the Psalter of the same nature. Let us consider next the 74th psalm, assigned by modern critics also to the same period. What picture does it represent? But ps. 74 & 79 are so closely connected in language and tone; reflecting the same historical situation, that we can consider them together. Even if they are not of the same pen, they are composed at the same period.

Ps. 74 is likewise a national psalm; it is full of tears and woe. It pictures to us very graphically, the devastation and waste caused by the ruthless enemy. In very plaintive terms, the psalmist appeals to God for His intervention on behalf of his people. Their humiliation is beyond endurance; temple and synagogue are in ruins; no prophet; no signs in the land; the Jewish religious life is at a standstill. O! How long will Jehovah continue to allow this!

This psalm arouses our deep sympathy and causes us to retrospect, either the horrors committed by the Chaldeans at 586 B.C. when Jerusalem was laid waste by Nebuchad, or the time of the Antiochian regime full of bloodshed and tears of the innocent martyrs.

The general circumstances can suit both periods, but on closer examination we find, that the Chaldean invasion could not have been the occasion of the psalm, for;

A. The tone and structure of the psalm is very much like the Macc. 44th ps. (cf. the contents ~~of~~).

1. ps. 74 vss. 18-23 and ps. 44 vss. 11-16.
2. ps. 74 vss. 10 & 11 with ps. 44 vss. ~~24-27~~.
3. ps. 74 vss. 12-17 with ps. 44 vss. 1-9.
4. ps. 74 vs. 18a with ps. 44 vs. 17a.
5. ps. 74 vs. 22, with ps. 44, vs. 23.

In both Pss. the author presents a horrible picture of the state of affairs: in both Pss. the 'unique church feeling' is felt throughout. Both psalmists pray for deliverance because God wrought wonders in the past Ps. 74 vs. 13, ps. 44, vs. 2 (implicit faith in Him).

B. There are also historical illusions in the ps, out of harmony with the times of the Chald. and in accord with the profanation of the temple in the 2nd century B.C.

1. vs. 4-"They put their signs for signs.....,"
2. vs. 7-"They burned all the synagogues in the land."
3. vs. 9-"We have not seen our signs, there is no more prophet!"
4. vs. 9-"....there is none in our midst that knows how long.."

What clue do these references give us?

The absence of prophecy mentioned in vs. 9, is not true of the time of 586 B.C. for, Jeremiah and Ezekiel survived the destruction of the temple for quite a number of years; but this same reference is absolutely in accord with the Macc. period.

1. In I Macc. chap. 4 vs. 46, 60, 61, first class authority on the history of the period, says, "...and they pulled down the altar and laid up the stones in the Mt. of the house, in a convenient place, until there should come a prophet to give an answer concerning them."

2. Again in ch. 9, vs. 27 "...and there was no great tribulation in Israel as was not since the time that no prophet appeared unto them.

3. Ch. 14, vs. 38-41 "...that Simon should be their leader and high priest forever until there should arise a faithful prophet and he should be captain over them..."

Part b. of vs. 9 ps. 74, finds a parallel then in these references mentioned above, which tell distinctly that there is no prophet, nor has there been one for considerable time. This verse is characteristic of the Macc. period in contrast to the time of the destruction of Jerusalem of about 4 centuries earlier.

Verse 7, speaks of synagogues "...and they have burned all the synagogues of God in the land." According to Peters (H.R.H. ch. 26), the development of the synagogue institution is a very late feature of the Jewish history; the first record of which we have no earlier than 242 B.C. This psalm, then, is not written at 586 B.C, but rather at the 2nd. century.

In verse 9, - "...there is one that knows how long?" At 586, Jeramiah predicted the duration of the captivity, and the question here how long, indicates that the psalmist refers to the Macc. period when there are no prophets to predict. The very question 'how long' involves the belief of God's moral government of the world.

Another illusion that we must not overlook is the one of the latter part of vs. 4, - "...They put their signs for signs"- and the repetition of same in vs. 9: "...Our signs we have not seen etc." Does this reference not suggest to us immediately, the introduction of idolatrous emblems, and the attempt to destroy the Jewish religion? (Note Ex. ch. 31, vs. 13) "...my Sabbaths ye shall surely observe, for a sign it is between me and ye for your generations to know that it is I, Jehovah, make ye holy." (Ezek. ch. 20 vs. 12) "...my Sabbaths I have given them to be for a sign between me and them.

The emblem that the Jews had as signs of festivals etc, were replaced by the heathen. These references regarding the absence of signs, in vss. 4 & 9 are in harmony with the tyrannical Antiochian prohibitions of the practice of all rites and ceremonies connected with the Jewish religion; by promulgating an edict re same, the non-observance of which was a penalty of death. (1 Macc. 1 v. 45-50).

C. Aside of the historical illusions mentioned we cannot fail to notice also that the ps. implies a religious persecution.

1. vs. 10, - "Shall the enemy blaspheme thy name forever?"
- 2/ vs. 18, - "Foolish people have blasphemed thy name."
3. vs. 22, "Plead thy known cause remember thy defiance from the worthless fool all the day."

Is'nt there a peculiar emphasis laid on Thy Name?

It is quite evident that the writer, is suffering painfully for the sake of God; for religious sake. The entire psalm is penetrated with deepest feeling of monotheism. †

The language used in this psalm deserves our attention.

Some words are Aramaisms and late words of expression and construction. Cheyne O.P. shows, that the words;

1. (כַּלְמוֹת, בְּשִׁיל) plural, vs 6) the classical Hebrew for both words is קִדְרָה - קִדְרָה seems to be a weakened form of Aram.

2. cf. בִּי תִתְנֶנֶה in the Mishna (late in Jewish hist.) from same root as (בִּי תִתְנֶנֶה in v. 4).

3. vs. 14 לִי תִתְנֶנֶה, in accordance with a Talmud legend (Baba Bathra) that the righteous will participate of the meal of the Leviathan in the other world- (late conception, late use of the word).

4. Vs. 14 (\int) preposition " " of late style for genitive I.C.C.

5. "גְּוֵי־יִשְׂרָאֵל in vs. 4, says Davies, does not mean any particular congregation, but the nation is regarded as a church. This church conception of the nation was a growth of later times and it was especially fostered by such persecutions as were carried on by the Syrians in 2nd century B.C."

The proofs, then of:

1. The relation between Ps. 44 & 74 (striking similarity of tone and structure)
2. Monotheistic faith (~~P. 244~~)
3. Historical illusions (P. ~~244~~
215)
4. The implication of a religious persecution (e.g. vss. 10, 18, 22)
5. Lateness of style. All this assures a Macc. date for this psalm.

It will be well to deal with Ps. 79, next in order. As we have pointed out before, this is a companion Ps. to 74, and what we have said with respect to it will also hold true of Ps. 79.

74 & 79, are often referred to as twin Pss. Davies draws attention to the striking particularism of these Pss; God and the Jews are synonymous; what the heathen have done against God's people, they have done against God. 'The particularism of Ps. 74 & 79, accords well with the revival of nationalism during the Syrian persecutions.'

In ps. 74, it is the ruin of the sacred places, synagogues, temple, and the arresting of the outward religious life of the nation, that forms the chief burden of the psalmist's complaint. In Ps. 79 the suffering of the people is more prominent. In both cases, it is the non-Israelite, who is the foe of God; and His vengeance is invoked on them.

There is a striking resemblance between 74 & 79, both in structure and tone, cf:

1. Ps. 74, vs. 1, 9, 10. with 79, vs. 5 (how long?)
2. Ps. 74, vs. 3, 7, with 79, vs. 1 (the desecration of the sanctuary).
3. Ps. 74, vs. 1, with 79, vs. 5 (God's wrath)
4. Ps. 74, vs. 1, with 79, vs. 13, (Sheep of thy pasture).
5. Ps. 74, vs. 2, with 79, vs. 1 (Thine inheritance).
6. Ps. 74, vs. 10, 18, 22, 23, with 79, vs. 4, 12, (reproaches of the enemy).
7. Ps. 74, vs. 7, 10, 18, 21, with 79, vs. 6, 9, (God's name)
8. Ps. 44, vs. 14, is quoted almost verbatim in 79, vs. 4.

Ps. 74 and 79, are assigned to the same date, on the basis of their strong parallelism.

Ps. 79, vs. 3 finds a parallel in 1 Macc. ch. 7, vs. 17, also Ps. 79, vs. 1 & 1 Macc. ch. 1, vs. 37. In vs. 2 the word (saints), very likely mean the pious, in a particular sense; those who belonged to the Hasidean party in time of the Macc. revolt (See Ox. Bib. vol. 1 P. 360).

Some say, that Ps. 74 and 79 have originated on the occasion of the destruction of Jerusalem by the Chald. invasion; retouched by a later editor for adaptation to suit his purpose. This is a view held by some critics who oppose the Macc. date. Such opinion cannot be supported, as there is not sufficient evidence to deny the Macc. date for the psalms. Even, if some older expressions are found in the Pss. it does not prove the fact that they were of ancient origin.

We shall take an example, from the modern Hebrew literature; when we read (אֵלֵינוּ אֱלֹהֵינוּ); the love of Zion) written by a man called 'Mapu,' who lived in the 18th, century.

His work (one of the standards) is saturated with the classical Hebrew. Should one read this book without the knowledge of the circumstances and time of its composition, he would at once place it to a much earlier date. Thus we cannot draw our conclusions, as to date from isolated expressions alone.

The parallelisms then, of 79, and 74, the resemblance of tone and structure with the Macc. 44th. Ps, together with parallels in 1 Macc, written by a contemporary of this period; enables us to ascertain a Macc. date for Ps. 79 as well.

With the 79th, Ps. we have completed the group that is most commonly considered Macc. There are not a few critics, who consider, also Ps. 83, 60, of same date. We will examine these subsequently.

We note that the three typical Macc. Pss. that we have dealt with, reflect the tragic period of Macc. history. Each Ps. consists of two main parts:

1. Complaint
 - (a) against the enemy.
 - (b) God's silence.
2. Prayer
 - (a) for deliverance.
 - (b) for vengeance.

Ps. 83 also consists of such two parts:

1. Statement of enemy's cruelty to God's people; complaint against His silence.
2. Prayer for the foes utter annihilation and extermination from the face of the earth.

In this Ps, as in the previous group, once more the enemy has committed horrible offense Vss. 3-10. God is silent Vs. 2. The purpose of the foe is to reproach His name Vs. 6. There must be an end for this once for all. God, who works wonders, can make them acknowledge His might.

The feeling of revenge in this Ps. is exceedingly strong and deep. The enemy must have done no less, if not more harm, than described in Ps. 74 & 79; that the psalmist should be so bitter. And why all this wrath against the foe? Why should all this calamity expressed in Vss. 14-18 come upon them? It is for no other purpose but that they should seek thy name O Lord Vs. 17.

"Let them be made ashamed, let them be put to blush and perish, Vs. 18" Vs. 17, implies that His name was shamelessly unsought for, true of the heathen, in the time of the Macc.

Vs. 19, 'that they may know that Thou, whose name is the Eternal, art by thyself alone, the Most High over all the earth.

Is'nt this conception of Jehovah true of the Macc. times?

Does the author denounce the enemy and pray for his annihilation because he robbed his possessions, territory, etc?

No! It is God, who is blasphemed Vs. 6. In this consists all his pain and agony.

Note also the national patriotism in Vs. 5, "They have said, Come, and let us cut them off from being a nation; and the name of Israel be remembered no more. This church feeling is true of national revival during Syrian persecution (1 Macc.) "And they took council to destroy the race of Jacob that was in the midst of them."

Is it not striking, that he uses the 2nd person singular in the following words:

1. Vs. 3,- Thy enemies (אֶתְּנִיפִי)
2. Vs. 3,- They that hate thee (אֲשֶׁר יִשְׂנְאוּךָ)
3. Vs. 6,- (אֶתְּנִיפִי >) against thee
4. Vs. 17- That they may seek thy name אֶתְּנִיפִי

Does it not suggest, that the wrong doings were emphatically directed against God? This implies a religious struggle. In Vs. 19, again, we have the strongest monotheistic note: "That they may know that thou,..... art by thyself alone.... most high over all the earth."

Vs. 5 Ps. 83, is related in thought with Vs. 8 Ps. 74. (The similar aim of the enemy to destroy the Jewish nationality) In Vs. 13, Ps. 83, he says, "Do unto them as you^d did to those, who said, Let us conquer for ourselves the dwellings of God." This also is a hint that the enemy wishes now, likewise, to conquer for themselves the dwellings of God- viz, profane and pollute the sanctuary with their heathenish idols (1 M acc. ch. 1, v s. 37)

The general tone and structure of the Ps; its resemblance to the other Pss; the characteristic Macc. references in Vss. 4, 6, 17, 18, 19, the Ps is most reasonably Macc.

But a difficulty arises with Vss. 7-9, where the Psalmist mentions a string of historical names which should be accounted for.

In what period of Jewish History did these nations mentioned, conspire against the Jews at any one time? Where does such reference have any parallel? Davies says, that "No one period of Jewish history the peoples named were combined against Israel! Several suggestions have been offered, but in ch. 5 of 1 Macc. the account is very similar and most suitable. It is the story provoked by the success of Judah in restoring the temple. 'The nations took council to destroy the generation of Jacob... Judas accordingly turned his arms against them; and of the tribes and nations named in the Ps. the Edom. Amonites, Philistines, and Tyrians, are mentioned among the enemies whom he defeated.'

The Ishmaelites and perhaps Gebal and Hagorienes might be included among the Arabians. (1 Macc. ch. 5, vs. 39) but the Moabites, no longer existed as an independent nation and Amelek has long been destroyed. (1 Chr. Ch. 4, vs. 43)

It is often assumed, moreover, that the names of ancient enemies, are vaguely used for tribes inhabiting the territories which formerly belonged to them. Ewald conjectures, that these names are mere poetic illusions and similies. The style of the Ps. shows the author's fondness of using ancient names. In Vs. 13-18, the figurative speech is a literary device; he might use these names of nations to heighten the effect and forcefully represent the formidable nature of the danger. Assyria, critics think, to mean Syria.

The period of Ochus or the Persia period were suggested, but of the former we are not sufficiently informed, while the Persian period does not correspond "Ashur here, must stand for Persia" (Kirk)

vs. 3 is translated by the late Greek Persian as 'thy secret place' viz. the temple (late date for Ps.) cf. Ezek. ch. 7 vs. 22"/.. and they shall pollute my place where I have dwelt in secret. This Ps. according to internal evidence then can in all probability be included in the group already considered.

Now we shall deal with the more doubtful Ps. 60.

Although some critics assign Ps. 60 to the time of the Hasmoneans, there is a great diversity of opinion as to the date of the Ps.

Personally I believe, that this Ps. is a combination of two Pss.

There are a few critics who think, that the contents are in accord with the title, i.e. that the Ps. has been written during the Davidic period.

This theory might be correct if the rest of the composition would bear the same tone as Vss. 1 & 2, but, when we come to Vs. 3, 4, etc, we begin to detect a different style and atmosphere. Vss. 3-8 seem to be followed by a detached portion (consisting of vss. 8-11) which is strikingly different than the first part in structure and content. With vss.12, however, the same atmosphere and spirit as in (vss. 3-8) is resumed again. We will consider the Ps. then as

Ps. A:(vs. (3-8 and vs. 12-14)

Ps. B:(vss. 8-11)

While I would consider Ps. B as a citation of some ancient oracle, uttered as far back as the days of David, Ps A, is doubtlessly of Macc. origin.

cf. Ps. 60, vs. 3 with the Macc. 74th Ps. vs. 1 we have the same complaint against God 'why hast thou cast us off?' This Ps, just as the group we dealt with is a national psalm. It begins with the complaint against the enemy and the description of the state of circumstances the psalmist lives through. Ps. 83 also . A prayer for deliverance, (vs. 14) and an expression of faith in God's help alone ends the Ps.

The picture of disaster, portrayed in this Ps. is nothing less than in the other Macc. Ps, we already spoke of. The upheaval is so great, that the author believes that the world is coming to an end, so to speak. "Thou hast caused the earth to quake; "Thou hast split it," Heal her breaches; for she is moved." In vs. 5 he causes them to drink the wine of confusion. In vs. 6 the banner of war is raised for the sake of truth. These sentences are very consistent with the aim and struggles of the Macc. martyrs. In vs. 7 God's beloved are in danger (Deliver them O God with thy right hand).

Vs. 12 finds an almost exact parallel in vs. 9, of the 44 Ps.
(also here he mentions armies again)

More similarity of thought can be traced if we compare:

1. Ps. 60 vs. 13 with Ps. 44, vs. 4.
2. Ps. 60 vs. 13 with Ps. 44, vs. 7.
3. Ps. 60 vs. 5 with Ps. 44 vs. 11, 12, 14.

4. In the latter part of Ps. A. (vss. 13-14) the same Macc. implicit faith in one God alone is expressed.

Although Kirk. assigns, the Ps. as it stands, to the time of David, and Briggs attributes part A to the time of Jehoyachin, I unhesitatingly, give a Macc. date for part A on the grounds that I have pointed out above.

Part B. however, is quoted almost verbatim in Ps. 108 and 108 is also composite containing vss. 8-12 of Ps. 57. Briggs points out that Ps. B. was in the Michtam collection originally. 'It is antique in its language and style'.

Cheyne upholds the theory that the Pss as it stands is of Macc. origin. He believes that vss. 8-10 was an oracle given to one of the great Macc. brethern. He thinks that it refers to the affliction in Israel on the death of Judas (1 Macc. 9 vs. 27).

"The crushing defeat at Eleasa and the grievous famine which followed might well be likened in poetic language to an earthquake."

Cheyne points out further, that the reserve of fortune was complete at that time; for the moment the religious patriots were stupified (Ps. 60 vs. 5b) He thinks that perhaps some words were uttered by some patriot written in a Ps. now lost, who contrasted the promises given to Judas perhaps in a vision. (cf. 2 Macc. chs. 15 vss. 12-16) with the strange blight which has now fallen upon their prospects.

Who will now lead them and recover the territory lost by the mortal foe the Edomite? A Saul is wanted to unite the divided parties into a nation conscious of its unity and fight the battles of Jehovah with more abiding results.

Cheyne's interpretation is hardly plausible for it is far fetched and to my opinion a great deal read into it, which is actually not there. We see very plainly that the Ps. has quite a natural division and that vss. 8-12 are put in as a patchwork with the first and second parts of Ps. A. by a different hand to suit a later adaptation. Briggs upholds strongly the theory of reworking and retouching material by later hands, introducing glosses and interpolations etc. This 60th Ps-is very likely one of such instances.

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Thus far then we have considered,

1. The group which is most commonly held Macc. viz. 44,74,79.
2. Having deduced the criteria from these mentioned, we have dealt with the less common one, Ps. 83. The doubtful 60th, about which there is a great diversity of opinion, has also had our attention.

Now, the question is,

What period of Macc. struggles is reflected in these Pss? Is the history of the times in accord and harmony with the characteristic features found in them? Are these Pss. full of joy and mirth, or are they penetrated by the very gloom and solemnity which is true of the earlier part of the life and death combat of the Maccabean?

They are Pss. of despair, picturing deplorable conditions; the enemy has acted treacherously against God and His people; blood is being shed; ^(Ps. 79) ignominy and shame; a thick cloud has spread everywhere.

Is there no hope?

Wonders have been done in the past, by their God the only God of the universe, why not now?

Deliverance from and vengeance upon the cruel foe is prayed for.

Let the nations know, that God, and God alone is the ruler of the universe and it is to him that they must pay homage. (Ps. 83, vs. 19).

Vss. 18, 19, & 20 of 74 and vss. 2-5 of 79 are the expressions of most pathetic, heartrending situations; such words spoken from the utmost depth of a bleeding heart can spring forth only from the pious, self-sacrificing Jewish martyr who will die a thousand deaths, rather than part with that which is most sacred to him. These Pss. are representative of the dark epoch of this noble religious battle.

The Macc. period however, has also other stages. It is not a period only of darkness and pessimism but also of light and happiness. With the victories of Judah etc, the tide has turned; God Almighty did intervene; the prayer was answered; and the enemy overcome not by force of arms (for they were so few against such throngs 1 Macc, ch. 4 vs. 8-11) It is not the faith in arms or numbers that win victories; it is the help and intervention of Yaweh on high. (Ps. 33, vs. 16-17). (1 Macc. ch. 3 v. 19)

The time of distress is no more; the temple is rededicated, the heathen altar removed and cleansed from pollution by the enemy; Jewish life flourishes again as of old.

Is it not a remarkable unsurpassed triumph of fight and gain for religious sake, for God's sake, for holiness sake?

Shall there be no expression of thanks for this noble deliverance? If the period of uncertainty, and chaos produced prayers sublime, shall now then not spring forth words of appreciation and rejoice?

We must then examine the group of thanksgiving Pss, and see if any of those were composed during this joyful stage of the period. Let us stop at Ps. 118 which Briggs and Cheyne hold as Maccabean.

Ps. 118 is a Hallel song. It expresses boundless joy, and praise for a happy deliverance. You just feel with the psalmist his cheerful spirit; You are transferred into his domain and can sing with him, rejoice with him and praise with him together. Such words of supreme gladness, satisfaction, can be uttered only when happiness in the extreme predominates.

The entire Ps. breathes the very life and spirit of a Macc. victory; a victory for religious independence and all that it means to the Jew. Not only is the general effect of the Ps. Macc. but each vs. bears witness of it. Let us analyse it verse by verse, the 1st one giving the key to the whole Ps. "Give praise to God, for His kindness is everlasting."

Three classes are called upon to celebrate:

1. 'Israel,'
2. 'The House of Aaron,'
3. 'Those that fear Him' (that implies the fact that there must have been such that did not fear Him; probably means the division of parties in the community).

The song is to be sung antiphonally, a chorus responding 'for His kindness is everlasting.' Note:-

A. Vss. 6 & 7- What can man do unto me if I have the God to trust in.

Vs. 8 - It is futile to trust in man.

Vs. 15 - "...the right hand of the Lord doeth valiantly!"

Vs. 16 repeats the same.

Is not this conception of God consistent with the theological beliefs of the Maccabean days?

B. Vs. 7 - wishes to see the punishment of the enemy.

Vs. 10- will destroy the enemy in the name of God.

(Note Briggs says, that לְעִירְכֵּי is used ironically meaning to circumcize; circumcization being prohibited by Syrian persecutions, the author will now make them suffer by forcing circumeision upon the foe; a painful operation for an adult)

Vs. 11-12- The wish to destroy the enemy repeated.

This is another feature characteristic of the Macc. Ps. found here.

Furthermore, note the intense monotheistic faith in vs. 13- enemy can't make him fall, for God is his help.

Vs. 14- the Lord is His strength, song, and salavation.

Vs. 20- God has answered Him.

This also shows that a Macc. interpretater of God is speaking We cannot overlook the spirit of freedom implied in e.g. Vs. 7b, ^{'will punish enemy'} 10b, 11b, 17b, 18b, 19b, ("I will not die for I will live and tell God's wonders; He just chastened me but unto death he did not give me up, Let me praise Him"). Does this not indicate that the psalmist is drawing a breath of relief from the miserable cloudy days pictured in the 44, 74, 79 Pss.

In 74 the enemy says ($\text{נִלְחָמוּ יַחְדָּם}$) "We will destroy them together."

In vs. 17 of this Ps. the psalmist makes sure that the enemy will not realize his purpose.

The Psalmist must be quite independent if he can speak thus. Are not these words and spirit of freedom implied in accord with the feeling of the Macc. victors?

But beginning with vs. 21, I suspect that another Psalmist is speaking. It bears a heaviness of tone, a complication of style, and has not that felicity, ease, and fluency of the former part. It is more meditated upon and does not breathe the same spirit.

There is a controversy with regard to the word אֶבֶן in vs. 22. Some think that אֶבֶן (^{אֶבֶן}) here means the rejected Israel who is now becoming the chief corner-stone of the world; other believe that אֶבֶן might mean the Hasmonean family, who were overlooked heretofore, and have become now the chief pride of the Jews. Others again, believe that this entire portion was written in the time of Nechemiah, and that the stone refers to the corner-stone laid for the rebuilding of the temple.

Many great events in Jewish History have been thought off, in which this Ps, as it stands, might have been written:

1. The erection of the altar of burnt offering 536 B.C.
2. Foundation of the second temple 535 B.C .
3. Dedication of the same temple in 515 B.C.

Cheyne says, that Number 1 & 2 are out of the question because the author refers to the temple as being already completed, and number 3, (namely 515 B.C.) is out of harmony with the exuberant spirit of independence and martial order in the Ps. Cheyne attributes the Ps. to the purification and reconsecration of the temple by Judas 165 B.C. (1 Macc. ch. 4 vs. 37-59) (2 Macc. ch. 10, vs. 17) This occasion is fully adaguate to explain alike the tone and the expression of this festal song.

It also has a parallel in 44, vs. 4 'Thy right hand doeth valiantly, is exalted, doeth valiantly (a Macc. passage) (cf. with vs. 15 of this Ps.) (cf. vs. 21 with 1 Macc. 4, vs. 30-33) Mr. Cheyne remarks that the word $\zeta \times$ in vs. 27 means that Jehovah not Zeus is God.

It was he who hath given us light, (vs. 27)

He thinks this reference alludes to the illumination which gave rise to the second name of the dedication festival ("The Lights")

The reference to the branches and altar horns in vs. 27, refers to some rite that was practiced in the temple at a later and very likely also at as early a period as 165 B.C.. This 118th Ps. might be the first strain used as a dedication hymn which reawakened their melody, (1 Macc. 4 vs. 54.)

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Ps. 33 is another type of praise giving hymn. The historical background is rather plain; somewhat akin to 118th Ps. (See 118 vs. 15, 20 and vs. 16 Ps. 33)

Vss. 1-3 show an unsurpassed enthusiasm as a result of a remarkable deliverance. (See ch. 4 vs. 54 1 Macc.) A new song is asked for, because new times have come upon Israel.

The entire Ps. bears a note of ecstasy, excitement, and enormous gratitude to the Almighty hand.

It is a smooth and easy liturgical Ps.

Vss. 16-17 might be sung by Judas Macc. as the description of Judas' character and implicit faith in God, in 1 Macc. is in accord with these verses.

But, perhaps as others surmised, this hymn was sung when Cyrus has given the Jews the opportunity to return to the much longed for land. If this be the case then vs. 10,13,14,15,16,17 & 19 lose half their meaning.

Points of resemblance between 33 & other Macc. Pss. help to assign it to the same period. We shall consider, however the language and relationship to other Pss. subsequently. There are other points which deserve our attention.

1. The works of God's wonders mentioned in vss. 5-7 is a common feature of the Macc. Ps. e.g. 44 vs. 2, 74 vs. 13-17. Does not vs. 4 & 5 give you the impression that; it pays after all to have faith in God in spite of all calamity, for indeed he executes justice in the end.

2. In vss. 8,10,13, God is not only the God of Israel; but all the inhabitants of the world shall fear His Holy Name.

This universalism of outlook although introduced by Amos, has become general during the period of the exile, and still more so during the Macc. age.

Vs. 10 also implies the fact that God frustrated the evil designs of the heathen (from conquering the Jewish religion) .

In vs. 12, he implies; that, happy is the man who has gone in God's way and not in the way of the heathen, for after all those that feared His name have won out in the end.

Vs. 14, cannot be overlooked, the idea of God's relation to man is expressed in a individualistic sense. He knows the doings of each man and thus each one is responsible to him. This is a late conception of the relation between Israel and Jehovah (See Peters H. of R of H ch.——on Messianic Hope)

The implicit faith in God's might is expressed in vs. 16 & 17, a common feature of the Macc. Ps. (Note vs. 7, Ps. 44, vs. 13, 14, of Ps. 60)

This conception has a parallel in 1 Macc. ch. 3, vs. 19 namely the intervention of God for deliverance.

Vs. 19 implies that it was a question of life and death not in accord with the return from Babylon.

The language is also of late date.

Vs. 5	1. 171X	.
Vs. 7	17 0719	.
	2. 7719	.

These participles used for the finite verb is in late Aramaic style

Because of:

1. References to divine aid in victories 1 Macc. ch.3 vs.19 (cf.33 vs. 16 & 17)
2. Joyful temple worship with song, music and shouting.
3. Universalism of outlook, vss. 8,10,13,14.
4. Reference to Job, (cf Ps. 33, vs. 7 with Job ch. 38 vs. 22.
5. Cf. Ps. 33 vs 17 with proverbs ch. 21 vs. 31 (shows the Ps. is of late date.)

All these points serve as evidence that this cannot be a Ps. of the Persian but is most likely of the Macc. period.

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Perhaps we should consider another of the Hallel's.

Ps. 149 is held by some as a Macc. composition, I have no doubt but that the critics are right in their assumption. The entire Ps. every verse of which is full of the atmosphere and life of the Macc. age. It is also a Ps. in which is reflected, the latter and happier stage of the period.

The author celebrates a splendid victory; emphasizing the fact, that it is the [□]הַיְיָ [□]וְהַיְיָ who are especially interested. On this occasion God taketh pleasure in the meek, and beautifies them with salavation, vs.4.

Israel is exhorted to praise Jehovah, its maker, who has restored it to a position of dignity and honor: a victorious triumph over all the nations in the world is awaited for with confidence.

Vs. 1 is similar to the 2nd vs. of the Macc. 33rd Ps. "

In the latter part of vs. 1 he mentions the congregation of the

In vs. 5, he mentions (*Chasidin*) again calling them to rejoice with glory; 'let them be happy for they (וְיִשְׂרָאֵל) have high praises of God in their mouth and two edged swords in their hand.' Can we not see that the use of the word *Chasidin* here, is not simply to designate as is often done, the pious but ~~---~~ here ^{it} means definitely, a party of saints, well known during the Macc. struggles as the Hassideans. Another point in favor of a Macc. date is that:-

vs. 7 tells us that the swords which the pious hold are for executing vengeance on the heathen foe.

Vss. 8-9 express still stronger the same desire for revenge "To bind their kings, with chains, and their nobles with fetters of iron./

To execute upon them the judgement....."

These words suit the spirit of the Macc. days, cf. Ps. 83, vss.14-18)

Particular attention must be paid to Vs. 1 where he speaks of the 'congregation of the pious.' This reference is compared to the 'company of Hassideans' mentioned in 1 Macc. ch. 2, vs. 42. This Ps. has the same structure as the other Hallel's but is more warlike. It is doubtless expressive of revengefull military spirit of the Macc. times. Note-two edged sword (vs. 6) perhaps refers to sword dance practiced in the temple after gaining victories. A two-edged sword here means rather a sword of mouths and not as it

does (in Judges ch. 11, vs. 16, a sword of war) but a devouring sword. Judas Macc. joined battle with Nicanor "contending with their hands and praying with their hearts to God." 2 Macc. ch. 15, vs. 26, 27.

I would assign this Ps. to the period of the Hasmon. because of:

1. The religious ardour.
2. The consciousness of vigorous strength.
3. National love and enthusiasm.
4. Passionate hatred of the enemy, vss. 8-9.
5. General tone and particular mention of the Macc. Hass. party in vs 1, 5, 9.

We have considered by now, the typical 118th Ps. also the 33rd and 149th. Some of the other Hallel's however, can also be suspected to be of Macc. origin.

With the exception of the 150th, which is most likely Macc, it is hard to decide with any degree of certainty with respect to the other. Cheyne thinks, that Ps. 147, another jubilant anthem, belongs to the same date. The general tone and structure is very much akin to the 33rd Ps. and if we assign it to the Macc. age, Ps. 147, is likewise written about the same time. Compare:

1. Ps. 147 vs. 1 with Ps. 33 vs. 1 (Praise is comely)
2. Ps. 147 vs. 6 with Ps. 33 vs. 2 (Give praise unto God with the harp)
3. Ps. 147 vs. 3-9 with Ps. 33 vss 6-7 (both describe the wonders of God and His wisdom of governing the world).
4. Ps. 147 vs. 10, with Ps. 33 vs. 16-17.
5. Ps. 147 vs. 11, with Ps. 33 vs. 18.

In Ps. 33 vs. 5 he makes use of the participle for the finite verb (a late usage) in 147 vs. 2 he uses the participle in the same way.

Ps. 147 depends on a great many other Pss. 135, vss. 3,8, 104, vs. 14 & vs. 10-11, Ps. 33, vs. 16-18 etc.

It is thus a late Ps. for the older compositions are much more original. The parts of 147 says Briggs, are very loosely connected; he thinks that it might be used as 1, 2, or 3 Pss. according to liturgical circumstances.

Ps. 146, is held by Cheyne also as Macc. He does not state clearly his reasons but I believe that he assumes that date on the ground that 146 and 147 are closely alike in as much as they describe the same situation and same circumstances. Vs. 3, for instance of 146 has the same idea as vs. 10 of 147, and as vss. 16-17 of Ps 33.

The confidence in Yawah as the God and Only God, pointed out in vs. 5 is a common feature of the Macc. Ps.

God's goodness and mercy expressed in vss. 7-9 is the same as the contents of vss. 6,8,9, of 147.

Ps. 146, also depends on many other Pss. (103, vs. 6, vs. 7a, 145 vs 15
105 vs. 20)

Vs. 4 is cited in 1 Macc. ch. 2, vs. 63 b. The Ps. has three Aramaisms (very late date)

1. The relative $\int' \text{X} \psi'$ of vs 3b.

2. Vs. 5a $\int' \text{X} \psi'$.

3. participles in vs. 4, 7, 8, 9

4. _ _ _ vs. 5b, as 119, vs. 16)

Also this Ps. is reasonably Maccabean.

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Ps. 148 resembles the others of the group of Hallel's to some extent but I see nothing definite that would make it stand out as a Macc. Ps.

It is a hymn of praise, penetrated with a deep and intense feeling for the greatness and glory of God, and how wonderful he has been to Israel.

These words of great emotion and ecstasy are very likely from the pen of a Macc. psalmist, but I do not see how "These words words would lose half their meaning if interpreted at another period.

(Cheyne)

1. The conception of Jehovah in vs. 13, the only God of the universe.
2. The resemblance of vs. 5 of this Ps with 9 of vs. 33.
3. The reference in vs. 14 "The horn" (meaning perhaps the Hassodeans)
4. Also the similar way in which he describes God's miraculous deeds and His wise way of dealing with the universe in vss. 6-9 cf. with vss. 4-6, 809, of 147 and with 148 vss. 5-12.

All this might place 146 also among the Macc. Pss. but I believe that inspite of this similarity of structure, the Ps. cannot with quite good reason be attributed to another date. e.g. time of Nehemiah.

.....

Ps. 150 is just full of joy and Macc. spirit.

It is an ecstatic, beautiful, jubilant, little hymn. It is somewhat similar to the other Hallel's that we have already discussed as Macc. Also here, God is too wonderful for expression. With every fibre of his being the psalmist summons to play, sing, dance and rejoice for God has holpen Israel.

It is very much consistent with the account given in 1 Macc. ch. 4 vs. 54 (of the hilarity and exuberant feeling of joy that was evident at the celebration of the rededication of the temple by Judas 165 B.C.)

We cannot help, but see a vivid picture of the band of enthusiasts overfilled with emotion (as all the Semites are in time of supreme happiness) cheer and dance, rejoice and praise, sing and exhalt because of God's intervention on their behalf. Was'nt this the spirit we felt on Armistice day Nov. 11, 1918?

As I have already mentioned before, the two groups of Pss.

1. namely 44, 74, and 79.

2. 146-150 can stand side by side just as the former is penetrated with darkness, horror, and gloom, so is the latter group saturated with ecstasy, joy and happiness. Just as in group 1, prayer, faith, hope are expressed so in group 2, a praise for the realization of hopes is uttered.

If 44, 74, 79, 83, and 60 are representative of the early stage of the Macc. period, so Pss. 146-150 are without doubt products of the later and happier stage of the same period.

And now, knowing the criteria of these typical Pss, some of which are surely Macc. while others are plausibly of this date, I would like to apply these criteria and test some of the others, whether or not they also can be considered as Pss, as dating from this period. McFadyen in "His Messages of the Psalmists" divides them into groups according to contents and subject matter, viz.

1. Pss. of Adoration.
2. Pss. of Reflection.
3. Pss. of Thanksgiving.
4. Pss. of Celebration of Worship.
5. The Historical Pss.
6. The Imprecatory Pss.
7. The Penitential Pss.

8. The Pss. of Petition.

9. The Royal Pss.

10. Pss. concerning the universal reign of Jehovah.

It will also be to some of these groups, of classified poems, prayers, and song, to which we can direct our attention in the hope of finding some other lyrics (besides those we dealt with), belonging to the Macc. age. But which specific group~~s~~ is liable to contain such? If we ask whether they are found in group 1 or 2; our answer must be negative for the reason that most modern critics (on account of lack of internal evidence) have not laid suspicion as to any of them having originated during that period. The same applies to group 4,5,9,10.

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Let us pause for a moment and summarize the criteria for determining Macc. Pss. already discussed.

More or less in detail it would be:-

1. The Macc. Pss. are characterized by expressing a national humiliation (cf. Ps. 44, 60)
2. A plaintive cry from the people.
3. Cruel persecution for religious fidelity. (Ps. 44 vs. 21)
4. Hatred and vengeance toward the enemy (Ps. 79, 83)
5. Prayer for and faith in divine intervention for victories (Ps. 33)
6. A cry for deliverance (Ps. 60, 79)
7. A unique church feeling (Ps. 74 vs. 2 and intense monotheistic faith Ps. 83 vs. 18)
8. God is described as God of Love as well as Power (Ps. 74, vs.12 ff)
9. A penetration of hope through darkness is evident in the Pss.
10. The fundamental note is His Love and Mercy (Ps. 118,149,150)

On this ground it is reasonable to appeal to Him in spite of all seeming wrath.

11. Praise for remarkable deliverance (Ps. 150)

12. Divine Love (Note refrain His Love is everlasting Ps. 118)

Because the Pss. of groups 3,6,7,8, Ps. classified on P.46 bear these characteristics viz, petition, imprecation, and penitence; it will be to these groups that we can apply with the possibility to find Macc. Pss; as their chief features resemble some of the criteria we have enumerated above.

Suspicion falls chiefly upon Pss.(102,143,69,109,144,139); to be of Macc. origin (aside of those we have already dealt with previously).

Let us then briefly consider Pss. 102,143,69,109,144,139.

Ps. 102 is a plaintive cry from the people of Zion whose city is in ruins and the prayer that by the grace of the eternal God, their city may yet be restored to glory. The emphasis laid upon the destruction as such would annul the idea of a Macc. date for this Pss. as in 1 Macc he speaks that the city gates merely were burned by Antiochus and that the city as a whole was not laid waste to the extent described.

Although the thought of the Ps. generally speaking would conform to the assumption of a Macc. origin in accord with the criterium (Note vs. 12,13) (No. 9 above).

Note vs. 16 (Messianic tendency)

vs. 21 (Persecution); Vs. 22 Macc. aim); (vs. 26, characteristic of Macc. Pss) (Vss. 27 and 28 Macc. religious conception).

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Ps. 143 vs. 3 appears to be Macc. the nature of the suff- its intensity; prayer for deliverance vs. 7; from the enemy vs. 9;

vs. 12 - vengeance prayed for (Macc. char); vs. 10 does not seem to be of Macc. atmosphere as the Ps. may be Macc- no certainty.

Ps. 69 very intense suffering (Macc. characteristic) vs. 8 strikingly Macc. in keeping with the thought with the other Macc. Pss.
 exg. Ps. 44 vs. 23 , vs. 17 and 18 very strong prayer, vs. 25 vengeance expressed (similar to Ps. 79 vs. 6) vs. 29 late religious conception. On the whole reasonably a Macc. Ps.

Ps. 109 (compare vs. 1 with Ps. 83 vs 1); a very intense Ps; the curse is striking must be directed towards a persecuting enemy; but on the whole more prophetic than Macc. Note vs. 16-19.

Ps. 144, vs. 1 and 2 may be Macc. vss. 3 and 4 akin to the thought in the 90th Ps, very restful, meditative, philosophic, not likely to have been written during stern Macc. times. Vengeance.
 vss. 6-11 very much akin to thought and structure of other Macc. Pss. because of vengeance and prayer for deliverance.
 From vs. 11-15 not Macc due to style, change of atmosphere heaviness of tone.

Ps. 139 remarkable appreciation of the works and impertretatiã of God, meditative - can be attributed to any time;
 But vss. 17-24 surely Macc. (Note vs. 21 and 22) in accord with (criterium Numbers 3 and 4 Page. 48)

In this manner we apply our criteria and draw our conclusions.

(Note 1) Having dealt then with our subject from all angles viz;

1. From Historical point of view (compelation of Psalter P.1-9)

2. From the view of the point of reason.

(Macc. pd. great stimulus for outburst of psalmody
 Pages 2-16)

3. Because of internal evidence (spirit, hist. illusions; style)
 4. Also because of the fact that a majority of brilliant minds
 of the modern Biblical criticism have ascertained this.

I therefore draw my conclusion, that Macc. Pss. are included among the other gems contained in the P saltry, and that Pss. are found to reflect both the earlier and later stages of the Macc. era.

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(Note 1)

I do not believe that it will be worthy our while to go into detail as to the arguments contrary to a Macc. date; most of which are of little value and cannot outweigh the strong internal evidence. See (Cheyne O.P.) Page 92 and 93 also Appendix 1 P. 456. with regard to ^{this} ~~more~~.