

*the lion*, does not convey any clear sense of the passage, neither does it afford any appropriate figure, no matter what verb is supplied; and hence we can arrive at no other conclusion but that the word in question must be regarded as a verb, and that the proper rendering of the phrase is, "*piercing my hands and my feet.*"

It is not a little surprising that Gesenius, De Wette, and other commentators, should have laid so much stress upon the two peculiarities combined in the contested word, as to induce them on that ground alone to adopt the rendering *as a lion*, which is in nowise suitable to the context. If this were the only instance where such an anomaly occurred, there would be some plausibility in the argument; but when we find many other examples of Hebrew words having a double irregular form, it must be quite clear to every impartial mind that its importance has been, to say the least, greatly overrated.

We must remark here, that in Hebrew the *participle* is frequently employed where, in other languages, either the *preterite* or *future* would be used. Lange has, therefore, very properly observed, that the ancient translators have regarded our word as a *participle*, but have freely rendered it in the *preterite*, just as in verse four of this Psalm, the participle (*yoshebh*), literally *inhabiting*, is in the Septuagint rendered "thou inhabitest." This will account for the rendering "they pierced," instead of "piercing," in our English version.

If, then, the correct rendering be "piercing my hands and my feet," the question next arises, who is the person spoken of, to whom such intense suffering as that indicated in the passage could be applied? There are many writers, professedly Christians, who make David altogether the subject of the Psalm, just as Professor Workman does. Of these we shall particularly mention Gesenius as standing pre-eminent as a scholar and philologist, and as his Hebrew Lexicon, in which he freely expresses his opinion on the subject, is in the hands of almost every Hebrew student. But, although David was frequently surrounded by malicious enemies and encompassed by the assembly of the wicked, still it would be impossible for our adverse critics to point to one single circumstance in all his per-