

Ps. cxxxviii. belongs to the Maccabæan period, while Ps. lxxviii. "was composed either toward the close of the exile or during one of the dynastic wars between Egypt and Syria, for the possession of Palestine; either in the sixth century (more precisely, a little before the defeat of Cræsus at Sardis, B.C. 549) or in the third, probably between 220 and 217, or between 203 and 198 B.C." (Bampton Lectures, p. 112). Old-fashioned orthodox reader, please remember that this last sentence is historical scientific theology! Therefore do not say one word against its beautiful indefiniteness. Professor Cheyne does not generally insist upon the linguistic argument, nevertheless both house and temple in this Psalm suggest to him a production of post-Davidic origin; for he says (against Delitzsch): "If the rest of the Psalm were Davidic in tone, we might conjecture that v. 8 (7) was a later insertion" (p. 242). On p. 250, however, speaking of the phrase "house of Jehovah," in a note on Ps. xxiii. 6, he says: "I have not pressed the argument against the Davidic authorship derived from the reference to the 'house of Jehovah.' . . . For it must be granted that house (*bayith*) might conceivably denote the so-called tabernacle, just as *beit* in Arabic may be used of a tent."

Let us now inquire into the meaning of the words. *Bayith* is commonly translated house. It is derived, according to some, from *bāth*, a Hebrew verb signifying to pass the night. Dietrich (see Gesenius' Lexicon) derives it from *bā*, to go, or enter into. Others, again, take it from *bānā*, to build, hence a building of any kind. The lexicons define it as house in the very widest sense of the word, consequently also hut, tent, house, palace, tower, fortress, castle, dungeon, and temple, depending upon the limiting noun. Thus we see that *bayith* in Hebrew, as well as its equivalent in other languages, is a generic term for a dwelling or habitation of any kind regardless of its humbleness or magnificence. In Gen. xxvii. 15 the

tent of Isaac and Rebekah is called a house; so also most probably the word house in xxxiii. 17 is used for tent; for Jacob was a nomad, and dwelt in tents and not houses, as is clear from the many references elsewhere (see Gen. xxv. 27, xxxi. 25, 33, 34, xxxiii. 19, xxxv. 21). Some such meaning must be given to the term houses in 2 Kings xxiii. 7, where we read, "And he broke down the *houses* of the Sodomites which were in the house of the Lord." House is also used of a place where there is neither tent, house, nor dwelling of any description. Thus the sacred site on which the first temple had stood was called the house of Jehovah; for we read in Ezra ii. 68 that when the Jews returned from their exile in Babylon, "they came to the house of the Lord which is in Jerusalem." And yet we know that the temple had been demolished. Besides (in iii. 6) it is stated that the "foundation of the temple of the Lord was not yet laid." Indeed, ages before, a spot where there was neither temple nor tabernacle, nothing but the bare rocks was called the house of God. I refer to the ancient Bethel. Jacob said, "How dreadful is this place! this is none other than the house of God;" and again, "This stone, which I have set up for a pillar, shall be God's house" (Gen. xxviii. 17, 22). In the same spirit, the heavens, the royal palace of the King of kings, the great ruler of the universe, who is worthy of all dominion, praise, and adoration, are poetically called the temple (of God) (Pss. xi. 4, xviii. 7, and xxix. 9).

*Heykal*, most generally translated temple in our version, is derived from a verb which means to be strong, thick, or abiding; or, as others say, it is compounded of two words signifying great and house. (Compare *hikallu* = large house of the Assyrian inscriptions). *Heykal* carries with it the idea of greatness and strength, and often that of royalty. Thus it is often translated palace of a king (Prov. xxx. 27, Isa. xxxix. 7, Dan. i. 4, etc.). It easily passes over from palace to temple, for