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THE TEXT OF JEREMIAH.

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THE TEXT OF JEREMIAH;

OR,

A CRITICAL INVESTIGATION OF THE GREEK AND HEBREW,
WITH THE VARIATIONS IN THE LXX. RETRANSLATED
INTO THE ORIGINAL AND EXPLAINED.

BY THE

REV. GEORGE COULSON WORKMAN, M.A.,
PROFESSOR OF OLD TESTAMENT EXEGESIS AND LITERATURE IN
VICTORIA UNIVERSITY, COBOURG, ONT., CANADA.

WITH

An Introductory Notice

BY

PROFESSOR FRANZ DELITZSCH, D.D.

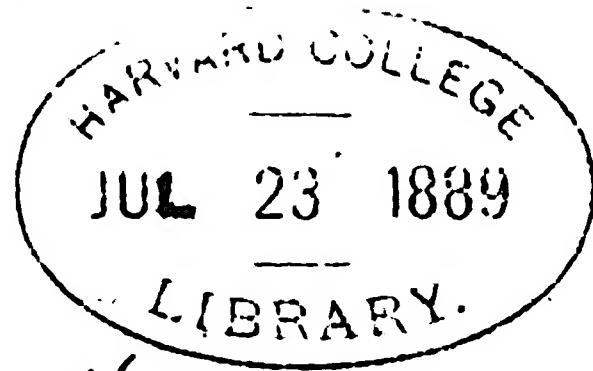


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TO
MY VENERABLE AND VALUED FRIEND,
PROFESSOR FRANZ DELITZSCH, D.D.
OF THE
UNIVERSITY OF LEIPZIG,
IN ADMIRATION OF
HIS DEEP PIETY AND PROFOUND SCHOLARSHIP,
THIS BOOK IS DEDICATED
AS A TOKEN OF
GRATITUDE AND AFFECTION.

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C O R R E C T I O N.

Omit "bride" and "bridegroom," chap. vii. 34, on page 129, lines 15, 16 from the top.

P R E F A C E.

As intimated on the title-page, the present volume is an earnest attempt to solve the difficult problem of the variations between the Greek and Hebrew texts of Jeremiah. Besides discussing the condition and relation of the texts, and explaining the nature and origin of the divergences between them, I have endeavoured to deduce the fundamental principles of deviation, by the application of which the Septuagint translation reveals important matter, as well for the Hebrew grammar and the Hebrew lexicon, as for the history, the interpretation, the correction, and the reconstruction of the present Massoretic text.

Although the latter portion of the work has been prepared exclusively for scholars, the former and by far the larger portion of it has been prepared, as well for general as for special students of the Old Testament. It is intended to be used by all who have an interest in the critical condition of the Scripture text. For this reason, the entire discus-

sion has been written in such a style that any one, whether acquainted with Greek and Hebrew or not, may read it easily and intelligently. Having aimed throughout at plainness and perspicuity, I have purposely avoided, so far as practicable, the use of purely technical language, and have everywhere explained the terms and translated the words and expressions, which an ordinary English reader might not reasonably be expected to understand.

In trying to recover the original of the Septuagint by the process of retranslation, I have been encouraged by many competent judges to believe that the method I have adopted for exhibiting the deviations to the best advantage will be regarded as both convenient and important, inasmuch as it not only presents concisely a general view of the divergences in this book, but also indicates clearly how the same kind of service may be performed for the other books of Jewish Scripture. A very small amount of work has hitherto been done in this department. Without a guide, therefore, in a comparatively untrodden field, I have striven to beat out a path which other investigators may tread more confidently than I have dared, and more successfully, perhaps, than I have hoped, to tread myself.

Owing to the extent of this prophetic book, comprising, as it does, almost a twelfth part of the

whole Old Testament, the work has naturally cost a great expenditure of time and toil. After nearly three years and a half of patient and painstaking study, in connection with other absorbing and exacting duties, having been engaged at this inquiry since the summer of 1885, I am aware that it is still, in some respects, deficient as well as incomplete. Much more time might have been devoted advantageously to the investigation. A longer study would have enabled me more thoroughly to weigh difficult and doubtful words, more fully to discuss personal and proper names, and more copiously to illustrate generic and specific kinds of deviation.

Many important features of the Septuagint, moreover, have been briefly indicated in a paragraph or two that might have been abundantly exemplified by striking and convincing illustrations; but the want of time and the fear of making too large a volume have deterred me from multiplying examples. I have spared no pains, however, to make the work as thorough as its compass would permit. The results of my researches, therefore, are modestly submitted to Biblical scholars and students for careful and unprejudiced consideration, with the consciousness that, had more time and study been allowed, they might have been much more complete, but also with the conviction that,

inexhaustive as they are, they will be found to be a serviceable contribution to the science of Old Testament text-criticism.

Several distinguished scholars have desired to see the Septuagint text of Jeremiah entirely retranslated into Hebrew. Having often been advised by persons of experience to publish a complete and accurate retranslation of the book, as soon as an opportunity for investigating the Greek manuscripts may be afforded, I shall esteem it a great favour if practised critics, after an examination of the work, will have the kindness to give me any suggestions that may occur to them, particularly in the way of indicating imperfections, or of pointing out improvements.

While personally responsible for the views advanced, the positions maintained, and the conclusions reached throughout the whole discussion, I desire, in this place, to express my deep gratitude to all who have assisted me in any respect with the investigation. My grateful acknowledgments are especially due for kind advice and constant interest during the preparation of the work to Professor Franz Delitzsch, D.D., the eminent Old Testament commentator ; for useful suggestions and valuable services in the process of retranslation to Dr. S. Mandelkern, the excellent Hebrew specialist ; for careful and conscientious help in comparing the

Targum of Jonathan with the Septuagint translation, and in revising the manuscript of the variations for the press, to Dr. M. Chamizer, the able Literary Manager of the famous Oriental printing-house of W. Drugulin, Leipzig, where the last chapter of the work was composed and stereotyped.

Although the terms of notation or abbreviation employed throughout the last chapter are few and simple, yet it may be worth while giving, in this connection, a brief explanation of them. In the text, "Deest" indicates the absence from the Septuagint of the word or words standing opposite to it, and "Desunt," the absence from the same of the words or verses opposite to which it stands. In the footnotes, "Cf." refers to a similar reading, and "ut" to an identical reading, in the Hebrew; "Vid." refers to a similar or like rendering in the Greek; "Inc." denotes a different verse-division in the version; "Targ." stands for the Targum of Jonathan; "Alex." for the Alexandrian Codex, and "Aram." for Aramaic.

The volume is now given to the world with the hope that it may prove an interest-awakening and a science-furthering investigation. In so far as this discussion of one of the most complicated questions of Old Testament interpretation shall stimulate the spirit of Scriptural inquiry or help the progress of Biblical criticism, and thus promote the cause of

sacred truth of which the prophet Jeremiah was a powerful and uncompromising preacher, my reverent researches will be rewarded, and my earnest wishes realized.

G. C. WORKMAN.

LEIPZIG, *January 1889.*

INTRODUCTORY NOTICE

BY

PROFESSOR DELITZSCH.

THERE is no prophetic life and no prophetic book, of which so many details are known to us, as the life of Jeremiah and the collection of his prophecies. We know that this prophet twice dictated his prophecies to his amanuensis, Baruch, as Paul the Epistle to the Romans to Tertius ; that king Jehoiakim burned one roll, and that Jeremiah then prepared a new and, according to chap. xxxvi. 32, a greatly enlarged edition, which, perhaps, was left unfinished, to be gradually completed. It was possibly concluded in Egypt either by the prophet himself or by his secretary, Baruch ; but that we do not know. This, however, is certain, that the collection of prophecies, as it now stands before us, has not the form which it finally received from Jeremiah, or from his faithful servant. The original arrangement must have been another and a different one, because the present order of the component parts of the book amongst

themselves gives the impression of an arbitrary and a confused disarrangement. Besides, this later redaction or revision shows itself to be such by insertions from the book of the Kings. But even the form which the later redactor gave the collection is not perfectly preserved. Chap. xxvi. 17 was evidently not written by the redactor of the collection. It betrays itself at once as a later and a very misleading insertion. In chap. xl. 1, a divine revelation to Jeremiah is announced, but no such communication follows. It seems that here chaps. xxx., xxxi. have got out of their right place. The expression יִתְעַמֵּד ("and they shall be weary"), in chap. li. 64, is manifestly repeated from ver. 58. The historical piece, vers. 59–64, therefore, may originally have occupied another position in this prophetic book.

From what standpoint the prophet's last edition was arranged we do not know, but the singular disarrangement, by which the later redactor has destroyed the original arrangement, nevertheless, cannot be purely arbitrary or absolutely thoughtless. The considerations by which he was governed, or the principles by which he was guided, must certainly be penetrable. But, so far as I can survey the literature of the interpretation and explanation of the book, no one, as yet, has been successful in finding out the point of view from

which the later redactor has torn to pieces things which chronologically and essentially belong to each other, and has placed them together, as they now appear. J. J. Staehelin in his discussion of the arrangement of Jeremiah's prophecies divides the book into seven parts,¹ and Anton Scholz in his monograph on the relation between the Greek and Hebrew texts of Jeremiah divides it into six decades;² but neither in Staehelin's seven nor in Scholz's six divisions is a planned unity of contents perceptible. As for me, I flatter myself with the opinion, that I may have succeeded in discovering the views which influenced the redactor.

The collection of Jeremiah's prophecies, as it now lies before us, according to my opinion, falls into nine groups or books of which each three, in a certain sense, form a trilogy, and that, indeed, in the following manner:—**1.** The book of the time of Josiah, or of the calling and first preaching of the prophet, chaps. i.—vi. **2.** The book of the time of Jehoiakim, or the preaching at the gate of the Temple, in the cities of Judah (Anathoth), and in the streets of Jerusalem, especially concerning the idolatry of the people, chaps. vii. — xii. **3.** The book of the irrevocable curse, belonging to the

¹ *Zeitschrift der deutschen Morgenländischen Gesellschaft*, t. iii., 1849, p. 216.

² *Der masorethische Text und die LXX - Uebersetzung des Buches Jeremias*, 1875.

time of Jeconiah, chaps. xiii. – xx. Hereupon follow the three middle groups. **4.** The book against the shepherds of the people, without chronological arrangement, chaps. xxi. – xxv. **5.** The book of the conflict of Jeremiah with the false prophets, belonging partly to the time of Jehoiakim and partly to the first years of Zedekiah, chaps. xxvi. – xxix. Here along with Jeremiah, as true prophets, are mentioned the elder Micah and the contemporary Uriah; and, as false prophets, Hananiah, Ahab, Zedekiah, and Shemaiah, the warning against false prophets in chap. xxvii. constituting a keynote. **6.** The book of the restoration of Israel, without chronological arrangement, chaps. xxx.–xxxiii. The remaining three groups form the conclusion of the collection. **7.** The book of the accounts of the unbelief and scepticism of the kings and of the people of Israel, accounts belonging to the time of Jehoiakim, and encompassed by incidents of the time of Zedekiah, chaps. xxxiv.–xxxviii. **8.** The book of the destinies of the people after the destruction of Jerusalem, chaps. xxxix.–xl., with the supplementary notice respecting Baruch, chap. xl., standing in unchronological position. **9.** The book of the prophecies concerning the nations, a decade of oracles, beginning with Egypt and ending with Babylon, chaps. xlvi. – li., belonging partly to the time of

Jehoiakim, chaps. xl.—xlix. 33, and partly to the time of Zedekiah, chaps. xlix. 34—39; l.—li.

This is, as I think, the distribution aimed at by the redactor of our Hebrew text of Jeremiah. Such seem to me to have been the motives which impelled him to destroy the ancient order of the general contents of the book, and to substitute the present singular arrangement. I dare venture to hope that my results will bear examination. All kind of questions respecting the incorrect position, which many sections of the book appear to occupy, admit of a solution in this way. The outpouring of the intoxicating cup, chap. xxv., which is properly the exordium to book 9, stands in book 4, because the doom therein pronounced embraces all the shepherds (rulers) of the nations. The scourging of idolatry, chap. x. 1—16, stands in book 2, because in that book the prophet's preaching is preëminently directed against the idol-worship of the people, chaps. vii. 18, 31; viii. 2. The section, which relates the conspiracy to take the prophet's life, because of his preaching against the Temple and the City, in the beginning of Jehoiakim's reign, chap. xxvi., although it belongs to the history of the prophetic discourse in chaps. vii.—xii., stands in book 5, because it relates a part of Jeremiah's struggle with the priests, the prophets, and the princes. The history of the burning

of the first roll, chap. xxxvi., stands in book 7, because it furnishes a proof of the unbelieving conduct of the Court toward the word of Jehovah and toward the person of his prophet. The consolatory prophecy for Baruch, chap. xlv., belonging to the fourth year of Jehoiakim, stands in book 8, because it promises to Baruch deliverance from the fate of death after the destruction of Jerusalem; and the prophecies concerning the nations, chaps. xlvi.-li., constitute the last book, because they are appointed for the nations just as specially as chaps. i. - xliv., together with chap. xlv., are appointed for the people of Israel.

We possess, however, still another form of the collection, which differs conspicuously from that which it received from the hand of the Hebrew redactor. This is the Alexandrian form of the book, which deviates from the foregoing one not only in the arrangement, but also in the subject-matter, of the text. In the Septuagint, the prophecies concerning the nations occupy the middle of chap. xxv., vers. 1-13 forming a prologue, and vers. 15-38 forming an epilogue, to the whole group. These prophecies follow each other also in a quite divergent order. The prophecy respecting Elam, for instance, stands at the very beginning of the group in Greek, but almost at the very end of it in Hebrew. In the version, this nation, as it seems,

may have been threatened first, because of Alexander's recent military expedition. The Greek text, moreover, in all parts of the book, diverges frequently and remarkably from the Hebrew text, transmitted for ages before the time of Christ by Palestinean and Babylonian tradition, attested during the early centuries of the Christian era by the Massorites, and handed down in its present form from them to us.

In the accompanying work, my Canadian friend, Professor G. C. Workman, M.A., has undertaken the task of ascertaining, as far as practicable, the ancient Hebrew text which lay before the Greek translator, and which often seems to him to merit the preference over the present Massoretic text. The undertaking is a very interesting and important one. I fully concur with him in the opinion that the original of the Septuagint was, in many respects, a different text from that attested and established by the Massorites. I am utterly opposed to the view of Wichelhaus (1847) and others, who attribute to the Septuagint no critical value whatever. Although in places the Greek translator has made mistakes, owing to a combination of causes, as the following discussion shows, nevertheless, I consider that the Alexandrian version unquestionably presents a special textual arrangement, or represents, in short, a special text-

recension. I also regard the version as of very great importance for the history and the criticism of the Old Testament text.

The present investigation transports the question respecting the nature and origin of the variations in the prophecy of Jeremiah to an entirely new stage, inasmuch, especially, as it presents a complete and comprehensive view of the differences between the Greek and Hebrew texts in a way in which it hitherto has never been presented. The author thereby contributes to the science of Biblical criticism a work of valuable and lasting service. This production of my friend is the fruit of several years of indefatigable labour; and, if he sometimes thinks too favourably of the Septuagint translator, this is only the result of the loving devotion with which he has absorbed himself in the study of the Alexandrian text.

FRANZ DELITZSCH.

LEIPZIG, December 1888.

PRELIMINARY OBSERVATIONS.

A CRITICAL investigation of any Old Testament writing involves particularly a fourfold inquiry. It embraces a thorough discussion of the character and condition of the present Hebrew or Massoretic text, and a careful consideration of the nature and importance of the other textual authorities. Of the latter there are principally four, namely, the Aramaic, the Syriac, the Latin, and the Greek translations. Each of these possesses some significance, and furnishes some materials for the lower or textual criticism of the Hebrew Scriptures; but the Greek translation, commonly called the Septuagint, or the Alexandrian version, is universally regarded as by far the most important of them all. Because of its age and influence, scholars in general are agreed that the Septuagint translation constitutes the principal aid for the Biblical critic in the textual work of the Old Testament. Hence the need of determining, as nearly as possible, its true nature and its real worth.

In undertaking to investigate the text of Jeremiah by the help of the Septuagint, one is con-

fronted at the outset with the character of the deviations in the version. The differences between the Greek and Hebrew are so numerous and so striking, that the question of their origin challenges immediate attention. The first thing necessary, therefore, in commencing a comparative study of the two texts, is an honest endeavour to solve the problem of the divergences between them. Not till this has been accomplished, can the Septuagint be safely or intelligently employed in the textual criticism of this prophetic book. Before attempting a solution of the problem, it will be expedient to explain the plan proposed in the present inquiry for this purpose.

In order the more completely to exhibit the character of the version, as well as the more clearly to account for its deviations, the method here adopted is that of retranslation; that is, of translating the Greek back again into Hebrew. By this means it can be shown, substantially at least, just what sort of text the original Hebrew manuscript of the Alexandrian version must have been. By this means, too, the nature and origin of the variations, it is believed, can be most readily demonstrated, the differences between the Greek and Hebrew most easily appreciated, and the importance of the Septuagint for purposes of text-criticism most accurately estimated.

In the complete Conspectus of the variations at the end of the work, the divergences are arranged in parallel columns, the divergent words, or letters

only, so far as practicable, being punctuated. In this way the differences between the two texts become manifest at once. The right-hand column contains the deviations from the Greek in the Hebrew; the left-hand column contains the deviations from the Hebrew in the Greek, retranslated into Hebrew. If the words in the latter be systematically substituted for those in the former, and carefully inserted where they logically belong in the present Massoretic text, the original of the version may be promptly and approximately obtained. This method has the advantage of giving a concise and comprehensive view of the variations without repeating subject-matter common to each text alike, except in so far as such a repetition is necessary in order to display the variations clearly and conspicuously.

An important rule observed in retranslating, it should be stated, is that of endeavouring to explain the minor variations by means of similar Hebrew letters. Wherever there seemed to be the slightest reason for believing that the original of the one text was substantially, if not identically, the same as the original of the other, an effort has been made to find a resembling substitute. The constant observance of this rule has been most advantageous in discovering the various principles of divergency deduced and illustrated in the accompanying discussion. But for its systematic application, several fundamental illustrations could scarcely have been ascertained. As the arrangement of the Greek

words follows almost slavishly the Hebrew order, even to the reproduction of the smallest particles and the most peculiar idioms, the intensely literal character of the Septuagint translation has helped materially in applying this simple but extremely essential rule.

Notwithstanding the extreme literalness of the translation, however, it is often difficult to tell whether an apparent deviation in the version represents a real deviation in the original manuscript. For this reason, many doubtful words in Greek are indicated in connection with the Conspectus of the variations. Sometimes, too, it is difficult to determine whether or not a peculiar Greek expression represents a variant Hebrew reading ; and, if it does, it is practically impossible to tell how it should be retranslated. One example out of several that might be given is found in chap. xlix. 16, where the combination *ἡ πατεγνία σου ἐνεχείρησέ σοι*, stands for *הַפְלָצַת הַשְׁאֵן אֶתְךָ* ("thy terribleness hath deceived thee"). The Hebrew word translated "terribleness" does not elsewhere occur throughout the Bible, and its exact significance here is exceedingly obscure. In all such cases of obscurity, Hebrew scholars will be able to appreciate the great perplexity experienced very frequently in the work of retranslation.

As in the English, so also in the Alexandrian, version, the same expression, even in a similar connection, is not uniformly translated. This want of uniformity greatly increases the difficulty of

retranslation, because the same word, or the same combination of words, is differently rendered by different translators in different books, as well as in different parts of the same book. Although in general this book is characterized by great consistency in the use of many specific terms, yet sufficient irregularity appears in certain portions of it to justify the supposition that several persons were employed in making the Greek version. For these reasons, as doubt was frequently inevitable and certainty sometimes impracticable, the retranslation of very many words and phrases must be regarded as tentative, and not in any sense as final. In all such instances of uncertainty, other investigators might give another and, perhaps, a happier rendering of the Greek.

Even in passages where a special textual arrangement in the version is unquestionable, it is by no means easy always to determine which expression should be used in retranslating from the Greek, since one must choose between two and three and sometimes four synonymous Hebrew words. As the choice requires the exercise of both taste and skill, alternatives have often been presented for the consideration of those experienced in this kind of criticism. In the case of a word of rare or single occurrence, it is practically, if not absolutely, impossible to decide with certainty. A simple example of perplexity occurs in the opening sentence of the book, which, in the Septuagint, reads, *Tò ρῆμα τοῦ Θεοῦ δὲ ἐγένετο ἐπὶ Ἰερεμίᾳν.* In this superscription,

which forms a common introduction to the prophetic books, as may be seen by reference to Hosea, Joel, Micah, Zephaniah, and which reproduces an original Hebrew text, as every competent critic will perceive, it is quite uncertain whether the expression *Tò ῥῆμα τοῦ Θεοῦ* should be rendered **דְּבַר־יְהוָה** (the word of Jehovah) or **דְּבַר־אֱלֹהִים** (the word of God). Inasmuch as the latter, so far as has been ascertained, nowhere else occurs in such a superscription, the former has been given in the Conspectus of the variations. The Alexandrian introduction, though, may be translated, “The word of God (or, the word Jehovah) which was to Jeremiah.”

When quoting from the English Bible, it will be seen, the Revised Version, except in a few cases of verbal translation, has always been used; but, when translating from the Septuagint, it will be observed, a literal rendering of the Greek text has invariably been given. The Greek word *κύριος*, which generally represents the Hebrew word **יְהוָה**, has been regularly translated by the English word “Jehovah.” The term in Hebrew is not a divine title, but a divine name, and, therefore, should be literally reproduced. Not only is “Jehovah” a tolerably accurate, though very debatable, reproduction in English of the present Hebrew word, but also it is an euphonious word which has long become naturalized in the language. This pronunciation of this name of the Deity, moreover, has been in circulation, more or less

extensively, since the sixteenth century, at least. For these reasons, it seems to be quite expedient to retain the common form of the old English word.

By way of distinguishing the Hebrew phrase אָמַר יְהוָה ("says Jehovah") from נִאֲמָדָה ("a declaration of Jehovah"), which throughout this book is usually represented by the Greek λέγει κύριος or εἰπε κύριος, the latter Hebrew phrase has been regularly translated by "declares Jehovah." The word מָנָן, which is a passive participle in the construct state used as a substantive, is so uniformly rendered in the Septuagint as a verb that it may, perhaps, have been so considered by the Greek translators, who render it as though it was formerly pronounced מָנָן, and employed as an emphatic synonym for אָמַר. Whether probable or not, the supposition is here suggested as being possible, at least. The words in Hebrew are not identical, as the rendering of them in the English versions might seem to ordinary readers to imply, and there appears to be a great propriety in observing the true distinction between them, when giving an exact translation of them.

The Greek text used throughout the present work is that of Tischendorf, this having been esteemed the best edition of the Septuagint available at the time that the investigation was commenced. The Hebrew text employed is Hahn's edition of van der Hooght. When citing Hebrew words, the Massoretic pointing has generally been

reproduced, wherever a point of punctuation or of accentuation might be regarded as really essential ; but wherever such a point might be regarded as purely euphonic, its reproduction has not always been observed. This remark, of course, applies to the use of the signs for aspirate-letters and tone-syllables. It should be noted further that in exhibiting the different kinds or classes of variation, several examples have been once or twice repeated, because the same example sometimes illustrates two and three different species of divergency.

The last chapter of the work, which comprises the Conspectus of the variations, is so arranged as to constitute a kind of critical apparatus, by means of which Biblical critics may examine the full results of the investigation in detail, and by the use of which they may apply the different principles of variation to the textual criticism of the other Hebrew Scriptures. The footnotes in this chapter contain references to parallel passages and analogous constructions, both in this book and in other books of the Old Testament ; citations from the Targum, when it either agrees with or corresponds to the Septuagint translation ; doubtful and peculiar words and phrases in the Greek, which seem to possess a special interest ; a few readings from the Alexandrian manuscript, which appear to be of some importance ; and an occasional Aramaic word, which suggests the possible origin of a deviation in the version.

In discussing the character and condition of the present Hebrew text, an endeavour has been made, first to ascertain the facts, and then to let these speak for themselves. Indeed, throughout the whole investigation the scientific or comparative method has been employed. This method has already been successfully applied to physical and to philological science, and it may be as properly, if not as fruitfully, applied to Biblical as to any other science. All true theories must be formed from facts, tested with facts, and established by facts. Sweeping generalizations from insufficient data, or from superficial knowledge of them, are utterly valueless. Only by collecting all the evidence available can sound principles be deduced or safe inferences drawn.

From copious internal evidence it must with disappointment be admitted that the character of the Massoretic text of Jeremiah is deplorably unsatisfactory. This text is both imperfect and defective. Its imperfections have long been recognized by most impartial critics, and its defects are now acknowledged by every competent scholar. The question of its absolute integrity or infallibility is no longer a matter of debate. Difficulties and obscurities abound all through the book. As the Hebrew stands at present, it is often hard either to give a tolerable translation of it, or to obtain an intelligible meaning from it. Of many passages more than one rendering is fairly possible; and of many other passages an

adequate rendering or interpretation is practically impossible.

From ample external evidence, moreover, the condition of the Hebrew text is also exceedingly unsatisfactory. It can be proved conclusively to have suffered not only from corruption, but also from alteration. In many ways and at different times it has unquestionably undergone considerable change. Apart from manifest alterations, transpositions, interpolations and revisions, the independent testimony of each ancient version, especially of the Septuagint translation, establishes this fact beyond a doubt. A critical comparison of the Greek and Hebrew shows clearly that the latter text has been extensively and systematically modified. Such a comparison further shows that the ancient manuscript, from which the original of the Massoretic text was taken, differed essentially from that now known to us, as well as materially from that known to the makers of the Alexandrian version.

It has been commonly supposed that the chief sources of textual divergency between the Greek and Hebrew were either the caprice and ignorance of translators, or the carelessness and indifference of copyists. For this reason, the variations have been hitherto attributed, partly to accident but principally to design. The supposition seems both unreasonable and incredible. Such surprising deviations as occur throughout the version must have had a worthy origin. If the Alexandrian translators were authoritatively employed to make

a version of the Hebrew Scriptures, as has been generally held, it is natural to suppose that they were properly qualified for their duties, as well as reasonable to believe that they honestly performed their work. Assuming in this investigation the efficiency and integrity of the Greek translators, the facts collected and the principles deduced demonstrate the hypothesis of a special text, or text-recension, as it is technically termed, from which the Septuagint translation was originally made. No other explanation of the divergences, it can be shown, is either adequate or admissible.

Since, in several other Old Testament books, the Greek text differs greatly from the Hebrew text, it may be asked, as Graf, for instance, asks, Why should the hypothesis of a special text-recension be assumed simply for this book, and not for those other books in which divergences abound? In reply, it may be stated that the variations in the present book are exceptionally numerous and significant, and that their number, as well as their nature, establishes the truth of the hypothesis respecting their origin. The same hypothesis, though, it may be added, seems to be just as probable in reference to Daniel, Esther, Job, and Proverbs, as in reference to Jeremiah. Only on this assumption can the variations in each of these books be satisfactorily explained. Indeed, the same hypothesis possibly may, and probably does, apply to each book of the Old Testament.

The theory of different text-recensions of the

ancient Jewish Scriptures is rapidly and rationally finding favour. In their Preface to the Revised Version of the Hebrew Bible, the English translators openly acknowledge its reasonableness and probability. "The Received or, as it is commonly called, the Massoretic text of the Old Testament Scriptures," they say, "has come down to us in manuscripts which are of no very great antiquity, and which all belong to the same family or recension. That other recensions were at one time in existence is probable from the variations in the Ancient Versions, the oldest of which, namely the Greek or Septuagint, was made, at least in part, some two centuries before the Christian era."

This assertion of the Revisers is exceedingly important, inasmuch as an unreasonable prejudice against such an assumption has hitherto prevailed. There has been a great reluctance, on the part of Christian scholars in the past, to acknowledge that the Septuagint translators could have used a Hebrew text different from that which the Massorites employed. The proofs, though, are so overwhelming that the conclusion is inevitable. That there were certainly two recensions of the book of Jeremiah, at the time of its translation into Greek, when all the facts are considered, and when all the evidence is weighed, cannot be reasonably doubted. That this was possibly the case respecting many, if not all, of the other books of the Old Testament may be just as reasonably believed. The ancient circumstances of the Jewish people and the early

condition of their sacred writings render the supposition not simply possible but probable.

During the present investigation, the thought has often been suggested that, instead of two, there may have once been several recensions of certain books, at least. Just how many it is useless to conjecture. There appear to have been Scripture rolls for public services, for official purposes, and for private use. Different distinguished individuals, as well as families, may have possessed a copy. The probability of this suggestion, which partially explains how variations might gradually and naturally arise, is strengthened by the statement of a recent writer in an able article on the Revised Version of the Old Testament. Speaking of the ancient documents and rolls, of which the existing Hebrew manuscripts present a later revision of the sacred text, which has restored to it the greater purity in which it now appears in contrast to the versions, he asserts, "We are expressly informed that there were standard copies kept in the Temple, perhaps also in some synagogues. This would not exclude, rather it seems to imply, the existence of diverging readings in manuscripts belonging to families or individuals."¹

In considering the nature of the Septuagint, the purpose has been, so far as possible, to let the translation tell its own story. An unprejudiced examination of the Greek text shows the groundlessness of the charge of arbitrariness generally

¹ *Edinburgh Review*, October, 1885, p. 460.

brought against the Alexandrian translators, and the inadequacy of the opinion popularly entertained respecting the character of their work. That they sometimes made mistakes, considering the circumstances of their time, was natural. With all their practised skill, the Massorites have also made mistakes. That they sometimes translated conjecturally, considering the condition of their manuscript, was inevitable. Rather than change the sacred text, modern translators have also done the same. In rendering obscurely written parchment rolls no other course could be pursued. The very mistakes and imperfections of the version, most of which can be with almost scientific certainty explained, attest the genuine integrity of the Greek translators and the exceeding conscientiousness with which their arduous labours were performed.

When indicating the importance of the Septuagint, no undue excellence has been intentionally claimed for it. If a preference for its general textual arrangement has been emphatically expressed, this has been because it really appears to possess the preference in this respect. Only a few of its more striking features of superiority have been pointed out. Beautiful illustrations of superior reading might have been many times increased, but space forbade the multiplying of examples. A sufficient number has been given, though, to indicate that the critical value of the version can scarcely be too highly estimated. An impartial consideration of

its character proves that for the emendation of the Massoretic text, an entire reconstruction of which the English Revisers have suggested but have not attempted, the Septuagint translation claims the foremost place as the chief corrective instrument in the textual criticism of this prophetic book.

The absence of a critical edition of the Septuagint has been urged as an excuse for not attempting by its help to reconstruct the present Hebrew text. Some scholars, believing that the Greek text is in a very different state from that in which it left the hands of the Alexandrian translators, propose to postpone the use of it altogether as a critical aid till after it has been restored, so far as possible, to its original form. Just how much reason there may be for holding that the Septuagint has suffered seriously by transmission is a question that must be left for settlement to those who have the time and opportunity to investigate it. It is evident, of course, that before the full value of the version can be clearly evinced, the Greek text itself must first be thoroughly investigated. Only when this has been accomplished can perfectly satisfactory work with it be performed. Sometimes one of the other manuscripts, it has been noticed in the process of retranslation, presents a more probable reading than that presented by the Vatican manuscript used by Tischendorf. But, notwithstanding the uncritical condition of the Septuagint, this investigation shows that even in its present state it

furnishes valuable textual materials, and reveals important critical results.

Inasmuch as this book has existed in a twofold form for upwards of two thousand years, at least, and inasmuch as its ancient form has been considerably modified, it is now impossible to ascertain with certainty the exact shape which it may have received either from the prophet Jeremiah or from his secretary, Baruch. That is, its absolutely original form can never be discovered, because of the manifold textual changes that were made in it during the centuries that intervened between the period of its composition and the time of its establishment by the Massorites. In so far, however, as the present Greek text can be relied upon, as representing a trustworthy text of the date of its translation, it brings us many centuries nearer to the materials with which to work in reconstructing the sacred text. In endeavouring to recover the original of the version by the method of re-translation, the relation between the Greek and Hebrew will be made more manifest, and the relative age and purity of each text will become more clear.

The ancient Hebrew or Aramaic manuscript from which the Septuagint was translated belonged to the third century before Christ, whereas the oldest Hebrew manuscript of which the age is definitely known belongs to the tenth century after Christ. If, therefore, the original of the Greek text was a good one, as it most probably was, and, if the work

of translation was well done, as it most certainly seems to have been, then, so far as the original text of the Septuagint can be regained, we have a text of Jeremiah in a recension four or five hundred years older than the text attested and established by the Massorites, and twelve or thirteen hundred years older than the earliest Hebrew manuscript at present in existence. The original of the Septuagint unquestionably represented much more nearly the original form of the book than the existing Hebrew represents it. For this reason, its careful reproduction, so far as practicable, becomes a matter of the utmost possible importance.

Up to the present time, the Massoretic text has generally been taken by modern translators as the groundwork of Old Testament criticism, because it has been commonly supposed to furnish the best attested text of the Jewish Scriptures. In some respects, it is undoubtedly entitled to special consideration ; but it possesses no such exceptional claim to authority as to entitle it to infallibility. On the contrary, it is now known and acknowledged to be fallible and imperfect in many places and in many ways. Since the publication of the Revised Version especially, the question of its absolute trustworthiness has come into prominence as never before. The judgment, though, of Christian scholars differs greatly as to how far the supremacy should be given to it. While the English Revisers have made the Massoretic text the basis of their work, they have frequently departed from it, having

quite often, in an instance of extreme difficulty, adopted a reading on the authority of the ancient versions, which is always inserted in the margin, but never incorporated with the text. The American Revisers, on the other hand, have refused even this reference to secondary sources, as they regard the versions, and have suggested the omission from the margin of all renderings from the Septuagint and other textual authorities.

Although the Hebrew has ever been the received text in the Protestant Church, yet a portion of Christendom has always adhered to the authority of the Greek ; and, "for a long period, the Septuagint was the Old Testament of the far larger part of the Christian Church."¹ Hence both its age and history entitle it to the profoundest consideration. The opinion, there is a reason to believe, is gradually gaining ground that hitherto enough importance has not generally been attached to this ancient version, and that due attention has not generally been given to its testimony. Whatever may be shown to be its value in reference to the other books, its value for the textual criticism of this book is inestimable. Its critical significance for the text of Jeremiah points to the conclusion, not only that it should be constantly consulted, but also that it should be carefully compared, in investigating the text of every Old Testament writing. In comparing the Hebrew with the Greek throughout each book certain inquiries

¹ Smith's *Dictionary of the Bible*, vol. iii., p. 1204.

should be made. Firstly, do the two texts agree? Secondly, if they disagree, were their originals similar or different? Thirdly, if similar, by what principle can the variations be explained? Fourthly, if different, which text exhibits the more primitive or more probable rendering? The answers to these questions, it is thought, can be most easily obtained by turning the Greek back into Hebrew again.

Because, as has been mentioned, the present Massoretic text rests upon documents of no very great antiquity, documents which are supposed to represent a single prototype of the time of the Emperor Hadrian, several distinguished scholars, like Lagarde and his disciples, find in the Alexandrian version the leading or controlling factor for the restoration of the Old Testament text to its original purity. The textual supremacy of the Septuagint is vigorously maintained and, perhaps, justly claimed by this school of critics, on the ground of the significantly greater age of its Hebrew or Aramaic original. Thus far, this principle of giving the precedence to the Septuagint has only been partially applied by Wellhausen to the books of Samuel, and thoroughly applied by Cornill to the book of Ezekiel, the latter scholar having, by this method, entirely and even radically reconstructed the Ezekiel text. If the Greek translation of Jeremiah really bears the relation which it seems to bear to the original form of this book, then it should not simply be consulted in correcting and emending the present Hebrew, but, when its text

has been restored, it should itself be made the basis of reconstruction.

Thus a critical and impartial consideration of the character and condition of the Massoretic text of Jeremiah, and also of the nature and importance of the Septuagint translation of it, will prove conclusively, it is believed, that the popular notions that prevail respecting each text are entirely incorrect. In the past, too much dependence has been placed upon Massoretic teaching and tradition. The more carefully the true relation between the Greek and Hebrew is investigated, the more clearly it will appear that most of the traditional views of this, as well as of every other, book of Jewish Scripture have been the outcome both of prejudice and of prepossession. Whether they have been more largely due to the one than to the other cause, or whether they have been equally due to each, it is useless to discuss, because it is impossible to determine. At all events, they have resulted from an exercise of criticism which only a predilection for a preconceived opinion could produce.

Earnest Christian scholars are now labouring to find a better text of the Old Testament. In their inquiries and discussions, the central and essential question is the comparative worth or excellence of the Greek and Hebrew texts. On whichever side the final verdict may fall, after the fullest and deepest researches have been made, the proved results of Biblical criticism must neither be discarded nor discredited. Both on philological and

theological grounds, Biblical science requires a prudent application to all the books of Scripture of the most improved as well as of the most approved methods of textual criticism. A perfect text of the Old Testament is unattainable at present, and may not be attainable in future ; but a more perfect one than we now possess may easily be attained. Towards its attainment the interests of truth demand the employment of every aid available and the use of every means accessible. "For," as Canon Cheyne says, "the true spiritual meaning of the Scriptures can only be reached through the door of the letter ; and the nearer we approach to a correct reading of the text, the more vivid will be our apprehension of the sacred truths which it conveys."¹

It is not now denied, and it should no longer be concealed, that the received text of the Old Testament is both faulty and defective. There is no use of saying respecting it, "Peace, peace ; when there is no peace." It is worse than useless to make claims for Scripture, or for Scripture text, that cannot be maintained. What is needed is a sober knowledge of the true state of the case. By all efforts, we should seek to ascertain the facts ; and, at all hazards, we should strive to let the facts be known. The truth must be sought at any cost, and it must not be sold at any price. The truth, moreover, has nothing to fear, but everything to hope, from critical investigation. "We can do

¹ *The Prophecies of Isaiah*, vol. ii., third edition, p. 240.

nothing," Paul declares, "against the truth, but for the truth." Reverent textual criticism, however keen or searching, can only lead to the adoption of sounder principles, and to the employment of correcter methods, in the discovery and elucidation of the truth. Every judicious Christian teacher, therefore, should proclaim, as the venerable Delitzsch, in the Introduction to his new and valuable commentary on the book of Genesis, with weighty words of golden worth, significantly proclaims, "God is the God of truth ; love of truth, yielding to the constraint of truth, giving up the traditional views, which cannot stand the test of truth, is a sacred duty, a part of the fear of God."

THE TEXT OF JEREMIAH.

CHAPTER I.

THE RELATION OF THE VERSION.

THE relation of the Septuagint translation of the Old Testament to the present Hebrew text is an interesting subject of investigation which has been too little regarded in the past. For this reason, the true value of the Alexandrian version for purposes of text-criticism has been either greatly underestimated or largely overlooked. Although, of late years, considerable discussion amongst distinguished scholars has taken place upon the nature and significance of this ancient textual authority, the question is only just beginning to receive that measure of attention which its importance properly deserves. Very divergent views have been advanced, and very opposite opinions still prevail, respecting its real critical worth for the interpretation and correction of the so-called Massoretic text of the Old Testament.

A

In general, the Greek and Hebrew renderings of the Jewish Scriptures pretty closely correspond. There are, however, notable exceptions to this rule. The Books of Jeremiah, Proverbs, Job, Esther, and Daniel exhibit remarkable irregularities. In the first-named book especially, the dissimilarity of the readings is prodigious. A casual comparison of the texts in question discovers singular discrepancies, such as changes in the position of the chapters, in the order of the prophecies, and in the arrangement of the general contents of the book. A closer investigation reveals divergences of a much more serious sort, such as modifications of statements and expressions, and transpositions of words and verses. A minute examination discloses the absence from the Greek of an enormous amount of matter belonging to the Hebrew, the presence in the former of very many words and phrases wanting in the latter, and the existence in both Greek and Hebrew of a great variety of minor differences of more or less significance. So numerous altogether are the variations, and so startling in many places is their character, that it has sometimes been a question in the minds of earnest critics which of these texts is the more authoritative, or which one ought to be adopted in translating this ancient book of prophecy into a modern tongue.

From authentic sources, these divergences are

proved to have existed at a very early date. Reference was made to them by Origen and Jerome, each of whom commented on the character of the Alexandrian version in his day. The former, after referring to the numerous variations in the Book of Job, describes the relation of the Greek and Hebrew to each other in the present book as follows:—"We have observed many such things also in Jeremiah, in which we found much transposition and alteration of the reading in the prophecies."¹ The latter, in discussing the differences between the two texts, scarcely more than mentions the general character of the deviations in the Greek. Neither of these early Christian Fathers attempted seriously to explain them, although the latter was disposed to attribute them chiefly to the carelessness of copyists.

Not simply are the divergences thus proved to be very old, but their extreme age indicates that most of them quite probably belonged to the Septuagint translation at the time that it was made. Hence many Hebrew scholars have concluded that the Greek translators used a much conciser copy of this book than that now represented by the Massoretic text. As Jeremiah spent

¹ πολλὰ δὲ τοιαῦτα καὶ ἐν τῷ Ἰερεμίᾳ κατενόησαμεν, ὃν φέντε καὶ πολλῷ μετάθεσιν καὶ ἀναλλαγῇ τῆς λέξεως τῶν προφητευομένων εὑρομενόν. *Epistola ad Africanum*, tomus xvii., p. 25; Lommatzsch edition.

the evening of his life in Northern Egypt, and as he may have ended there, as well his prophecies as his career, it has been naturally suggested that an earlier and a more authentic edition of the prophet's writings was in use amongst the Jews of Alexandria than amongst the Jews of Palestine and Babylonia. The likelihood of this suggestion, which does not appear to be unreasonable, has been much disputed, and the subject still remains a matter of debate. In this investigation, the question will be carefully considered in the clear light of the only hypothesis that consistently accounts for all the variations in this prophetic book.

In modern times three general opinions have prevailed respecting the comparative excellence of the Greek and the Hebrew text of this particular book. Some scholars have thought the former quite superior to the latter; others, while giving precedence to the latter, have placed both texts, in general, upon pretty nearly the same level; others again have thought the latter not merely preferable to the former, but alone authoritative in presenting Jeremiah's words. Of those who have claimed superiority for the Greek, the principal are J. D. Michaelis, Movers and de Wette, Hitzig, Bleek and Scholz. Of those who have regarded the Hebrew as exhibiting, on the whole, the better readings, but the Greek, in spite of many supposed

errors of translation, as approaching much more nearly that which one might reasonably expect the original Hebrew to have been, Ewald, Schrader, and Kuenen are the most distinguished. Of those who have considered the Hebrew incomparably superior to the Greek, the most prominent are Eichhorn, Rosenmüller and Spohn, Kueper, Hävernick and Wichelhaus, Nägelsbach and Hengstenberg, Keil, Graf and Orelli. These are particularly decided in pronouncing for the integrity of the Massoretic text. They one and all attribute only inferiority and uncertainty to the Septuagint translation. Indeed, the most interpreters in Europe and America, especially since the labours of Graf, have looked upon the Alexandrian version as totally untrustworthy, and as critically valueless.

Not only do modern opinions greatly differ as to the respective values of the texts in question, but also they widely differ as to the true origin of the manifold divergences between them. Several reasons for the variations have been assigned. They have been ascribed to carelessness, to ignorance, to haste, to design, and to different text-recensions. Some of these theories are the outcome of an almost superstitious veneration for the Massoretic text. They have arisen from a powerful and prevalent persuasion that the Hebrew text alone represented the ancient and original form of

the book, and that no other version or recension could, by any possibility, be correct. Without such a prejudice or prepossession, it is practically inconceivable either why or how the first four theories should have ever been suggested. Hitherto almost any explanation of the variations has been commonly considered more credible than the supposition that the Hebrew was not absolutely worthy of implicit confidence. In this connection these hypotheses require to be more fully stated. Each one of them does not call for an extended treatment, but each one claims, at least, a brief discussion and consideration.

The first hypothesis was proposed about the beginning of the fifth century of our era, by Jerome, and was adopted in the present century by Grabe. These have both attributed the variations to the carelessness of copyists. Divergences were, doubtless, sometimes due to such a cause; but errors by transcribers have not been restricted to the Septuagint. They belong as truly and, perhaps, as frequently to the Hebrew as to the Greek. Guilty, though, as copyists often are in this respect, it is impossible to account for many, much less for most, of the discrepancies on this hypothesis. Though some words had been overlooked, or added to the text, or even wrongly copied, by a transcriber, such mistakes, at least the great

majority of them, must have been discovered and corrected on revision. In such a standard copy of the Jewish Scriptures as the Septuagint was for many centuries, as it is, indeed, and always has been, in the Eastern Catholic Church, it is incredible that a prodigious number of transcriber's errors (the divergences amount to many thousand in this book alone) should have escaped detection and correction.

The second hypothesis has been adopted at different times by a few interpreters, who have held that very many of the variations were due to want of understanding on the part of the translator. Even Hitzig, Graf, and Umbreit have endeavoured to account for a considerable number of so-called abridgments and omissions by ascribing them to ignorance. This hypothesis is both unworthy and inadequate. It neither comports with the probabilities nor explains the great majority of the divergences. The translator must have had the fullest qualifications for his arduous undertaking. Without the necessary scholarship he would surely not have been selected for his sacred and important task. From the nature of his office and the character of his work, he must have been considered altogether competent by those responsible for his dignified appointment. A devout and cultured Jew, living at the height

of Alexandrian learning, trained in all the wisdom of the schools of that distinguished age, he, doubtless, was an efficient scholar, both in Hebrew and in Greek. Of his competency his translation, where his Hebrew text was not corrupt, or in some respect imperfect, affords the clearest and the most convincing proof, as will later on be fully shown, it is believed.

The third hypothesis has been suggested by Dean R. Payne Smith.¹ He supposes that the discrepancy between the texts was chiefly due to haste in the transcription of the Hebrew original of the Septuagint. During the period of his captivity in Egypt, either before or after Jeremiah's death, the prophet's secretary, Baruch, it is thought, may have employed a number of persons to prepare, as speedily as possible, perhaps on separate parchment rolls, a copy of this book of prophecy, which he desired to take back with him into Palestine. Were it only probable, a number of omissions might be easily explained on this hypothesis. It does not appear, however, to possess the slightest probability. As many of Jeremiah's prophecies had been delivered before the prophet left his native land, and had been for some time in his secretary's possession, Baruch had no need to have a special copy of them made. Moreover, apart from a large

¹ *Speaker's Commentary*, vol. v., pp. 324, 325.

proportion of the omissions for which it absolutely fails to account, the hypothesis altogether overlooks the numerous additions to the Septuagint, as well as the other kinds of deviation which continually occur throughout the book. This conjecture, therefore, must be looked upon as worthless, so far as furnishing a solution of the problem is concerned.

The fourth hypothesis has been maintained by Kueper and Hävernick, Spohn and Nägelsbach, Wichelhaus, Keil and Graf. These scholars, together with the great majority of recent expositors, ascribe the variations almost entirely to design. By them the Alexandrian version is considered a corrupt translation of the present Hebrew text. According to their hypothesis, the differences of rendering arose, partly from the arbitrariness and fickleness of the translator, and partly from the caprice and negligence of the transcribers, especially the later copyists. An unprejudiced consideration of the phenomena presented by a careful investigation of the two texts shows this hypothesis to be untrue. The variations are of such extent and character that they cannot have proceeded from either of the causes indicated, or from both of them combined. The very nature of the Septuagint itself disproves the theory. The Greek translation of this book in general, and of large portions of it

in particular, reproduces the Hebrew text, where there is reason to believe that the original of each text was formerly the same, with such literalness and fidelity, that it is utterly incredible that a translator or transcriber should have made such arbitrary and prodigious changes, as more or less abound in nearly every section of the work. It is only reasonable to assume that the Alexandrian version must have essentially agreed with the ancient Hebrew manuscript from which it was translated.

The fifth hypothesis was first proposed by Eichhorn. He suggested that the translator of the Septuagint used a Hebrew text which differed, as the variations indicate, from the traditional Massoretic text. He also believed that Jeremiah himself authorized various versions of his prophecies during his own lifetime. As the book is extant in a twofold form, both in respect to matter and arrangement, the hypothesis of different text-recensions, two at least, has been adopted and defended by Bertholdt, Michaelis, Movers, and Bleek. A Palestinean recension is supposed to have formed the original of the present Hebrew text, and an Alexandrian recension the original of the Septuagint translation. These two recensions, it is thought, must have been in circulation, the one in Asia, the other in Egypt, from some remote

but unknown period in the past. Whether, from the time this book became incorporated with the other prophetic books by Ezra or Nehemiah, it always had in Palestine and Babylonia the form in which it now appears in Hebrew, as Movers and Bleek believe, is questionable, but that the original manuscript from which the Septuagint was translated was not the same as the existing Hebrew text is unquestionable. The truth of this assertion can be fully demonstrated.

The general character of the variations has often been discussed by modern scholars, their approximate number indicated, and their distinctive features more or less completely pointed out. They have received, perhaps, the fullest treatment from the pen of Dr. Anton Scholz.¹ He has given a tolerably complete and systematic classification of their more important kinds. A full and sufficient explanation of them, though, has never yet been given. The problem, notwithstanding, must certainly admit of a solution. There must have been a worthy cause for such remarkable divergences. They are too numerous to have been accidental, too significant to have been intentional. Although thus far no satisfactory account of them has been put forth, the need of a new and thorough investigation

¹ *Der masoretische Text und die LXX-Uebersetzung des Buches Jeremias*, Regensburg, 1875.

of them has often been expressed, and has much more frequently been felt. In view of the importance of the problem, it appears a little singular that some of those who have maintained the existence of a twofold text-recension have not endeavoured to present a complete and scientific proof of their hypothesis. Even the conservative critic, Keil, significantly says, "None of the advocates of a special text-recension, which lay at the basis of the Alexandrian version, has given himself the trouble more accurately to investigate the nature of the translation."¹

A fresh and full discussion is thus considered desirable, as well by some of those who commonly deprecate the value of the Septuagint, as by all of those who look upon it as a most important textual authority. The question of the variations is too momentous to remain unanswered, at least, to rest without an earnest effort being made to answer it. Its solution must affect the true interpretation of many portions of this old prophetic book. A minute examination is, moreover, necessary, in order, if possible, to determine which of these two ancient authorities

¹ "Keiner von den Verteidigern der Hypothese einer der alexandrinischen Uebersetzung zu Grunde liegenden besondern Textrecension hat sich der Mühe unterzogen, die Beschaffenheit dieser Uebersetzung genauer zu untersuchen." *Biblischer Commentar über den Propheten Jeremia*, etc., p. 24.

is the more correct, or which more nearly represents the original form of the book as it existed in the prophet's day. Only by close and careful investigation can the comparative excellence of each text be estimated. The inquiry has a further importance still. It concerns the critical relation of the Greek and Hebrew texts for all the ancient Jewish Scriptures. As Scholz has well observed, "The solution of the question is not alone important for the Book of Jeremiah, but decisive for the criticism of the entire Old Testament. Should the decision fall in favour of the Septuagint, then the opinion of the almost absolute trustworthiness of the Hebrew text must be not immaterially modified."¹

After discussing briefly the chief features of the Septuagint translation of Jeremiah, in the Introduction to his critical commentary on this book, Graf emphatically asserts, "With the innumerable evidences of the arbitrariness and capriciousness of the Alexandrian translator, it is quite impossible to give his work—for one can scarcely call it a translation—any critical authority, or infer from it a different form of his Hebrew text from that which has been

¹ "Die Lösung der Frage ist nicht allein für das Buch Jeremias von Wichtigkeit, sondern entscheidend für die Beurtheilung des ganzen alten Testamtes. Fällt nämlich die Entscheidung zu Gunsten der LXX., so muss die Ansicht von der fast absoluten Zuverlässigkeit des hebräischen Textes nicht unwesentlich modifizirt werden." *Der masoret. Text und die LXX-Uebersetzung, etc.*, pp. 4, 5.

handed down to us."¹ This judgment is unjust, and can be proved to be untrue. The Alexandrian version cannot, indeed, be properly called a translation of the present Hebrew text. In this sense, and in this sense only, Graf's statement is unquestionably true. There must have been a special text from which the version has been made. On no other hypothesis can the divergences between the Greek and Hebrew be explained. That the Septuagint does not reproduce the Hebrew text as known to us is very obvious ; that it does represent another and a very different text is quite demonstrable. The peculiar arrangement of many portions of the book, especially of the prophetic parts, furnishes a probable indication that it once existed in another form from that in which we have it in our Hebrew Bibles ; but the nature, as well as the number, of the variations furnishes conclusive evidence that such a supposition is correct.

Before proceeding to adduce the arguments for the existence of a special text - recension, which formed the original of the Alexandrian version of Jeremiah, it may be advisable to present in brief

¹ "Bei den unzähligen Beweisen der Eigenmächtigkeit und Willkürlichkeit des alexandrinischen Uebersetzers ist es ganz unmöglich seiner Bearbeitung — denn Uebersetzung kann man es kaum nennen — irgend eine kritische Auctorität zuzuerkennen und daraus auf eine von der uns überlieferten verschiedenen Gestalt seines hebräischen Textes zu schliessen." *Der Prophet Jeremia, Einleitung*, p. lvi.

an outline of the plan proposed for the proving of this hypothesis. Either the omissions from the Greek, which amount to a few thousand words, or the additions to the Greek, which number several hundred words, are sufficiently significant of themselves for such a purpose ; but these two classes of variation together render the evidence cumulative. A great variety of minor differences also gives the combined arguments additional strength. Each line of proof will be developed by itself. Afterwards the sum-total of the evidence will be taken as establishing the hypothesis beyond a doubt. The chief divergent features between the two texts may be grouped conveniently in five general classes, namely, (1) Omissions of letters, words, phrases, verses, and paragraphs ; (2) Additions of letters, words, phrases, and sentences ; (3) Transpositions of letters, words, verses, and chapters ; (4) Alterations of mood, tense, gender, person, number, and case ; (5) Substitutions of parts of speech, rhetorical expressions, syntactical forms, proper names, etc. This order will be followed throughout the investigation, and the evidence afforded by each class of variation will be indicated in its proper place.

It should be noted here that these five terms have been adopted simply for convenience' sake, some of them having always been employed by

critics in discussing the character of the Septuagint translation of this particular book. Certain variations have so long been characterized as Omissions, and certain others as Additions, by those who have attributed all the divergences between the Greek and Hebrew texts exclusively to design that it is expedient to retain these terms, but only with a meaning modified to suit the present hypothesis of a special text-recension. In this discussion, the variations are not in any sense, or, indeed, in any instance, regarded as intentional. They are regarded simply as textual characteristics, or as recensional peculiarities. This theory assumes that the translator, in every case, endeavoured to reproduce the text before him, as literally and as faithfully as the genius of his language would justly allow.

With this view of the translation, the hypothesis implies that these words must be understood as being used only in an accommodated sense. Taking the Massoretic text as the accepted standard, and making it the basis of the investigation, by Omissions are meant forms and expressions in the Hebrew that are wanting in the Greek; by Additions are meant forms and expressions in the Greek that are wanting in the Hebrew; by Transpositions, Alterations and Substitutions are meant peculiarities of reading which these terms naturally

express, but peculiarities that belonged in general to the individual manuscript that formed the original of the Alexandrian version. An occasional instance of each class of variation may have arisen from oversight, on the part of the translator or transcriber, but not properly from intention. A variation, moreover, may have been due sometimes to accident, but never to design. With this explanation of the sense in which these terms are used in this investigation, it will be in order now to exhibit the proof, furnished by each species of divergence, of a special text-recension from which the Septuagint translation has been made.

CHAPTER II.

THE VARIATIONS—OMISSIONS.

BECAUSE of their number and significance, the Omissions claim consideration first. In pointing out and dealing with their several species, an endeavour will be made to give a reasonable explanation of each kind, and also to show the folly and unfairness of ascribing them to carelessness, to ignorance, to haste, or to design. The inadequacy of the first three theories has already been evinced. The fourth hypothesis, because of its general acceptance by leading scholars, demands a special examination. By way of testing it thoroughly, it will be necessary to consider carefully the causes of omission which its chief defenders have supposed are everywhere manifest throughout this book.

It is assumed by Graf and others that the translator must have been responsible for the omissions, because of the improbability of any later writer having added such a quantity of matter to the Massoretic text. This is a most remarkable

assumption. It is not fair to suppose either that the omissions were made capriciously by the translator, or that they were inserted arbitrarily by a later hand. The alternative suggested is as unnecessary as the method of reasoning is unjust. It is simply begging the question to assume that all such variations arose from one or other of these two causes, or, indeed, from both of them put together. Many of the omissions, as some of the ablest critics have admitted, appear to have been due directly to interpolation at a date subsequent to the time of the Septuagint, although, doubtless, some of them may have existed in the Palestinian recension long before the work of translation was commenced.

Granting with Graf that it is improbable that a later writer should have added the omissions, it is still more improbable that the translator should have left them out. This supposition practically implies on his part personal dishonesty—dishonesty, too, of a very serious sort, inasmuch as he has nowhere given an intimation of any such design. Such a charge has never been substantiated against the translator of any ancient classic work. The Septuagint translators were appointed to prepare for general circulation a Greek version of the Hebrew Bible, and the Scriptures must have seemed to them as holy as they seemed to any

other learned Jews. That any one of these men should have capriciously abridged his text appears to one unprejudiced incredible and inconceivable. The sacred character of his text, and the solemn nature of his task, alike forbid the supposition that many, much less most, of the omissions were due to arbitrary purpose on his part. He must have been an honest man, who did his duty conscientiously and in good faith.

The unreasonableness of the alternatives assumed by Graf appears so evident as scarcely to require to be more fully pointed out. As, however, he repeatedly refers to them, it seems important, in this connection, to quote Bleek's observations in regard to them. His judgment is deliberate and just. After speaking of the extreme literalness and fidelity of extensive portions of the Septuagint translation of this book, he says, "It is, therefore, altogether improbable that the translator elsewhere, and in so many places, should have allowed himself such arbitrary alterations, and especially omissions, as must have been the case, if all the changes which his text furnishes against the Hebrew-Massoretic text had proceeded from him. Even so little is it at all probable that these changes in general should be placed to the account of later transcribers of the Septuagint. For there would occur in the manuscripts of the Septuagint even greater deviations

from the Hebrew text, and, in part, greater coincidences with it, than is the case, or than already was the case at the time of Origen.”¹

Notwithstanding the evident unreasonableness of Graf's hypothesis, he alleges further, not only that the translator deliberately omitted difficult and, to him, unknown and unnecessary expressions, but also that he, in his constant striving after brevity, systematically abridged his text. This system of abridgment, Graf believes, is very manifest. He professes to discover traces of it throughout the entire book. Believing that the translator started out with the intention of being concise, Graf accuses him of having utterly disregarded the prophet's style, and of having left out terms at pleasure whenever he failed to understand, or happened to mistranslate, a word or phrase. Unrighteous as this accusation seems, even Hitzig, who is often favourable in his judgments of the

¹ “Es ist schon deshalb durchaus unwahrscheinlich, dass der oder die Uebersetzer selbst sich anderswo und an so vielen Stellen solche willkürliche Aenderungen und besonders Auslassungen sollten erlaubt haben, als der Fall müsste gewesen sein, wenn von ihnen alle die Aenderungen herührten, welche ihr Text gegen den hebräisch - masorethischen darbietet. Ebenso wenig ist irgend wahrscheinlich, dass dieselben im Allgemeinen auf Rechnung späterer Abschreiber der Sept. kommen sollten. Denn da würden in den Handschriften der Sept. selbst grössere Abweichungen und theilweise grösseres Zusammentreffen mit dem hebräischen Texte stattfinden, als der Fall ist und als schon zu Origenes Zeit der Fall war.” *Einleitung in das Alte Testament*, Fünfte Auflage, pp. 320, 321.

Septuagint, admits a frequent tendency on the part of the translator to curtail his text, and also to omit important matter from a verse or passage, if the remainder only seemed to furnish a tolerably complete sense. The admission of the one critic is as unworthy as the allegation of the other.

The constant and unimportant repetitions that characterize the writings of Jeremiah have given a certain measure of plausibility to this hypothesis, because they are so much more numerous in the Hebrew than in the Greek; but the theory is no more reasonable or satisfactory on that account. If the translator had a system of omission, he certainly did not adhere to it, for he frequently leaves in his text the very class of words he is accused of systematically leaving out of it. Quite often, too, this is the case, even when the equivalent expression is wanting in the Massoretic text. Such inconsistencies are incompatible with the supposition of a system. The omissions really indicate neither system nor design. The charge of systematic abridgment, moreover, implies stupidity, as well as dishonesty, on the part of the translator, and can be easily refuted. It is only reasonable to believe that he endeavoured in every case to give, so far as possible, an accurate rendering of the original which he used.

As Graf is the ablest and most distinguished

advocate of the theory of design, and as his defence of it is both the fullest and the strongest that exists, there appears to be a great propriety, as well as a great advantage, in making his discussion the basis, in a general sense of the term, of the present investigation of the different kinds of variation. If the falsity of his view can be demonstrated, then the truth of the hypothesis of a special text-recension, which formed the Hebrew original of the Alexandrian version, must follow as a necessary and inevitable conclusion.

It is not easy accurately to classify the great variety of divergences which Graf discusses somewhat unmethodically in the Introduction to his commentary, but at least nine species of omission may be indicated as characterizing the system of abridgment which he believes the Greek translator adopted and observed. Each class requires a special examination, and will be considered in the order most convenient for discussion. An effort will be made to answer Graf's objections respecting each and every class.

1. The translator has omitted certain set phrases and fixed forms, which are peculiar to Jeremiah, and which are repeated with exceeding frequency in the Massoretic text, because he considered them unimportant and unnecessary. For instance, for the constantly recurring formulæ, “Jehovah

Sabáoth," and "Jehovah Sabáoth the God of Israel," "Jehovah" only, as a rule, occurs in the Septuagint, and the word "Sabáoth," according to Graf's estimate, is wanting fifty-six times. The phrase, "thus says Jehovah," fails equally often with this latter term, and the form, "declares Jehovah," is omitted sixty-four times in the Greek.

The continual repetition of these formulæ in the Hebrew, though a remarkable peculiarity of the prophet's style, is entirely unnecessary. In not a single case where they are absent from the Greek is their presence needed by the context. The sense is always good, and the style is generally better, without them. Sometimes one of them, perhaps, would be appropriate where it is wanting in the Septuagint, but such instances are very rare. Hitzig, for example, thinks that "declares Jehovah," in chap. xxv. 7, improves the construction of the sentence; but he cannot claim that the phrase is really essential. Its presence or absence is chiefly, if not entirely, a matter of taste. Scholz's explanation of the constant recurrence of these words in Hebrew is worth considering. He says, "Not fewer than one hundred and seventy-seven times is the phrase, N'um Adonai, repeated, and, indeed, in numerous places where it can only have the meaning that it is repeated, in order to insure that the thing said is certainly true, because it is the

word of God, somewhat as a preacher appeals to Bible passages as to the word of God.”¹

Had it been the purpose of the translator arbitrarily to abridge his text by omitting every unimportant or unnecessary expression, he might have much more frequently omitted such formulæ. He surely would have omitted them, too, in harmony with some rule. Instead of this being the case, these forms are found in many places where, according to Graf, they should not appear, if systematic omission had been the translator’s aim. This species of omission is further proved to have been unintentional on his part by the important fact, apparently overlooked by Graf, that the Greek often has some one or other of these forms where the Hebrew has them not. Without noticing the numerous instances in which a similar formula occurs in each text, it may be sufficient here to give some illustrations of the foregoing statement.

It should be mentioned, before pointing out the passages, that they are not confined to any particular part of the translation, but are widely

¹ “Nicht weniger als hundertsiebenundsiebzigmal wird im masorethischen Texte die Phrase Ne’um Adunai wiederholt, und zwar in zahlreichen Stellen, wo sie fast nur den Sinn haben kann wiederholt zu versichern, dass das Gesagte gewiss wahr sei, weil Gottes Wort, etwa wie ein Prediger sich auf Bibelstellen als auf Gottes Wort beruft.” *Der masoret. Text und die LXX-Uebersetzung, etc.*, p. 101.

scattered throughout the whole work. In chap. ii. 2, "says Jehovah;" in chap. v. 1, "declares Jehovah;" in chap. xvi. 2, "says Jehovah the God of Israel;" in chap. xxxii. 28, "the God of Israel;" in chap. xlix. 18, "Sabáoth;" in chap. l. 21, "declares Jehovah," are present only in the Septuagint. In chap. xxiii. 29, "declares Jehovah" occurs twice in the Greek, but only once in the Hebrew; and in chap. xxvii. 30, for "declares Jehovah" in the Hebrew, "declares the Lord God" is given in the Greek. In vers. 37, 38 of this latter chapter, instead of "says Jehovah," the Septuagint has, in each verse, "says Jehovah our God." In chap. li. 62 the Greek also presents the two words "Lord Jehovah" for the single word "Jehovah." Even the phrase, "thus says Jehovah," which often serves to introduce a new or sudden turn of thought, is not in this sense uniformly found in either text. It, too, is wanting in Hebrew once, at least, namely, chap. ii. 31, where it appears in Greek.

2. The translator has omitted synonymous words and pleonastic expressions, which seem to have been used in Hebrew, either to strengthen a clause or to intensify a thought, because he considered all such terms superfluous. When several terms of this kind came together he is supposed to have regarded one or two of them,

at most, as quite enough, and, for this reason, to have purposely determined not to reproduce them all in his translation.

This supposition might possess some plausibility, at least, if such omissions could be regularly or systematically traced, though even then it would be most improbable. No regularity, however, can be discovered. In the Hebrew text, for instance, chap. i. 10, there are four verbs of destruction, while in the Septuagint there are only three. In each text the verbs of destruction are followed by two verbs of restoration. If the variation had been due to design, the translator would undoubtedly have omitted two words instead of one. The parallelism then would have been perfect; while, as the verse now stands, it is imperfect. It should be observed, moreover, that the combination here in Greek is identical with that in Hebrew, chap. xviii. 7. In this latter place, though, the Septuagint has only two of the foregoing verbs. It should be noted further that in chap. xxxi. 28, where five verbs of destruction appear in Hebrew, only the first and the last appear in Greek. Had these omissions been the outcome of a system, such irregularities could not have occurred.

Again, in Hebrew, chaps. vii. 4; xxii. 29, for the sake of emphasis, it is supposed, there is a

threefold occurrence of the phrase, “the temple of Jehovah,” in the first passage, and also of the word “earth” in the second passage; while, in Greek, there is but a twofold occurrence of the corresponding term in each particular verse. For the reason indicated, the increased emphasis, the Hebrew is regarded as superior to the Greek. As an analogy in favour of the former, “Holy, holy, holy,” Isa. vi. 3, has been cited. The cases, though, are scarcely parallel, and the analogy suggested is not by any means conclusive, either for the Hebrew or against the Greek. There is no good ground for holding that sufficient force is not expressed in each of these two passages in the Septuagint, nor is there any reason to believe that the absent words were left out by design. If desire for brevity had been the cause of these divergences, no repetition needed to have been made at all. A single use of each term would have been enough.

Another example of a similar sort is found in chap. xlvi. 20, where the verb “eome” occurs twice in the Hebrew and only once in the Greek. But, in this latter verse, as Hitzig rightly holds, the Septuagint gives a vastly better meaning than that which the Hebrew gives; and the reading, “comes upon her,” which the Greek presents, is not only the one supported by many ancient

authorities, but also is the one acknowledged by Graf to be the simpler of the two. The reading of the Septuagint is evidently correct. Although superfluous expressions are not so frequent in the Greek as in the Hebrew, yet more or less unnecessary words and phrases are sometimes found in the former when they are wanting in the latter, as, for example, "land," chap. i. 15; "from all the countries," chap. iii. 18, etc. In every instance of this species of divergence there must have been a corresponding deviation in the ancient manuscripts. At all events the Greek translator, doubtless, reproduced the reading which he found before him in his text.

3. The translator has omitted short sentences and half-verses which are not necessary to the meaning of a verse, but which are essential to the parallelism of its members, because he regarded them as redundant. In this way, by his constant striving after brevity, he not only has impaired the prophet's composition, but also has ignored a prominent peculiarity of Hebrew style, especially in poetry.

In this, as well as in the foregoing, species of omission, Graf argues that the variations must have arisen from the arbitrariness of the translator, because of the incredibility of any reviser or any editor having supplemented them, when the

style of Jeremiah was already too diffuse. Having, in a previous section, shown the unfairness and unreasonableness of this argument, it is sufficient here to add that it is more conceivable that an editor should have inserted harmless terms occasionally for the sake of balancing a sentence, or of perfecting a parallelism, than that the translator should have mutilated the prophet's style by capriciously abridging his Hebrew text. It is not necessary, however, to assume either of these alternatives in order to explain the deviations, except in certain passages which really bear traces of revision, and which will be indicated in the proper place. By whom or when revised, of course, is quite unknown. The passages thus expanded and interpolated appear in their revised form in the Massoretic text.

In the majority of instances in Greek where variations of this kind occur, the parallelism is not at all disturbed, much less destroyed, by the omission. Even in those cases where the Hebrew parallelism is thought to be superior to the Greek, the sense in Greek is almost invariably unimpaired by the divergence. The form of chap. xii. 3 is more pregnant and, it may be, more poetical in Hebrew than in Greek, but it cannot be justly claimed that the style of the Septuagint is imperfect, or that the text is incomplete. In some of

Graf's examples, as, for instance, chaps. xx. 5 ; xxi. 4 ; xxix. 12 ; xlvi. 14, not only is the parallelism of the Septuagint unaffected by the various divergences, but also the symmetry of the verse-members is excellent in every case. Could it be shown that the parallelism of the Greek was frequently inferior to that of the Hebrew, it would afford no proof of arbitrary omission on the part of the translator. It would simply indicate the character of the manuscript he used.

In many places, perhaps, it may be admitted that the parallelism of the Hebrew is somewhat better than that of the Septuagint, but this is far from being universally, or even commonly, the case. Quite frequently the two texts agree ; but, when they disagree, the one is often practically as symmetrical as the other. In a number of important passages, though, the parallelism is decidedly improved by the reading given in the Greek. Examples of this kind are found in chaps. ii. 20, 24 ; iv. 15, 19 ; v. 20 ; xviii. 7 ; xxv. 9 ; xxxix. 17. So far as this species of omission is concerned, unless it can be believed that the translator sometimes changed a reading with reference to the parallelism, and at other times without reference to it, it must be naturally assumed that he always tried to give a true translation of the text he had. This charge of over-

looking a marked peculiarity of Hebrew style cannot be sustained. In view of all the circumstances of the case, it seems surprising that it should ever have been seriously made.

4. The translator has omitted minor explanations and detailed descriptions, where he could not leave out entire verses, because he looked upon them as irrelevant. By so doing, he has destroyed the rhythm of the sentences. Omissions of this kind, it is maintained, abound throughout the Septuagint, particularly in the narrative portions of the book.

This charge implies that the translator mutilated his ancient text, because he had not a proper acquaintance with one of the most conspicuous features of the Hebrew language. Like the foregoing charge, it really carries its own refutation with it. Without being influenced by a powerful prejudice, it is impossible for a moment to suppose that the rhythm was either disregarded or overlooked. A cultured Alexandrian scholar, who was born and bred, perhaps, in Judaism, as well as taught and trained in classic literature, cannot have been deficient in linguistic feeling, or wanting in literary appreciation of the peculiar genius of the ancient Jewish tongue. The English and German translators of the Old Testament did not overlook such manifest peculiarities of style as the Hebrew

idiom presents, some sixteen or seventeen centuries later, when, as critics all acknowledge, the grammatical niceties of the language were most imperfectly understood. Want of rhythmical perception or appreciation would not have led the Septuagint translator to mutilate his sacred text. The charge implies the grossest ignorance, as well as the greatest inconsistency and dishonesty.

Some of Graf's examples in support of his assertion are exceedingly unfortunate, to say the least. Chap. xxii. 30 has been selected as a specimen of a mutilated sentence, but the missing member, "he shall not prosper in his days," is not really required. The rhythm of the verse in Greek is good, and the meaning given is complete. Indeed, the sense in which the additional words in Hebrew should be understood can only be determined by the latter portion of the verse, which is also differently rendered in each text. Chap. xxv. 3 has been adduced as another illustration of a dismembered verse, but the lacking clause, "the word of Jehovah was to me," was not left out by design. If the conjunction *kai*, as Graf asserts, shows that the absent words must have been present in the original of the Septuagint, it does not prove that the translator omitted them. They may have been overlooked by a subsequent transcriber. The translator surely would not leave out

words essential to the construction of the verse in Greek. He must, at least, have understood the genius of his mother tongue.

In discussing this species of omission, Graf again resorts to his favourite practice of maintaining that, in one passage after another, the sentences and clauses wanting must have been omitted by the translator, because there was not the least occasion for a later writer to insert them. The first sentence of chap. xxiii. 10, "For the land is full of adulterers," was left out, he says, because of its apparent inappropriateness. Its nature quite excludes the supposition of its subsequent insertion, he believes. The words appear to be most inappropriate, it is true, but their absence is in favour of the Septuagint, to the original of which they certainly did not belong. Several of Graf's illustrations argue nothing for or against either of the texts. They simply indicate that the original of the one was shorter than that of the other. The text of the one is generally just as good as the text of the other, though the Greek is much conciser in chaps. xxxiv. 10, 11; xxxv. 8; xxxvi. 17, 32; xxxviii. 12; xl. 20, 21; xliv. 29. In chap. xxxvi. 6 the sentence, "which thou hast written from my mouth, the words of Jehovah," is probably a gloss taken from ver. 4, as Hitzig thinks; and in chap. xl. 4 the whole second half of the verse is

possibly an interpolation, as Movers and Hitzig both believe.

That the rhythm of the Hebrew is sometimes superior to the rhythm of the Greek is, doubtless, true; but this fact furnishes no fair reason to assert that the difference was due to the caprice of the translator, or to his ignorance of style. To be convinced of the injustice of this allegation, it is only necessary to observe the accuracy and fidelity with which he everywhere has done his work, having reproduced the original Hebrew with a literalness which extends, wherever practicable, to the order of the words as they must have stood in his ancient Hebrew manuscript. Respecting this class of variations also, it is more reasonable to suppose that certain clauses, here and there, were, at some time, inserted in the Massoretic text by Jewish sticklers for style, who were too regardful of the rhythm, than that they were omitted from the Septuagint by the Greek translator, who, according to Graf's theory, was quite regardless of it. The latter both observed it and preserved it with the utmost care. If the Greek text is less rhythmical than the Hebrew, and to some extent, perhaps, it is, he cannot be held responsible for the deficiency. It is possible that an occasional word or clause may have been overlooked in the translation or in the transcription, but this, as well as

the foregoing, species of omission can only be explained by the hypothesis of a special text-recension.

5. The translator has omitted proper names and personal or official titles, which appear with frequency, and with some degree of regularity, in the historical parts particularly of the Massoretic text, because he thought them entirely unnecessary.

Wichelhaus attaches great importance to the annexing of the father's name to the names of persons, and indicates the rule by which, in Hebrew, he supposes they occur. He says, "If, therefore, in any passage, the name receives a special stress, if, as it were, the whole personality appears on the scene, the surnames are annexed according to the same law, by which it is, at one time, uttered with a lighter, at another time, expressed with a heavier, emphasis."¹ These titles, though, are not nearly so important as he believes, nor does their repetition in Hebrew seem to have been governed by any regular rule. Although Graf apparently adopts the extreme view of Wichelhaus, he grants that these appended names and titles are not essential to a right understanding

¹ "Quare si quo loco vis quædam inest nomini, si tota quasi persona in scenam prodit, apponuntur cognomina eadem lege, qua modo leviore pronuntiatur sono, modo altiore voce effertur." *De Jeremiæ Versione Alexandrina*, pp. 70, 71.

of the context, and that their presence or absence is a matter of indifference, so far as they concern the subject-matter of the book.

Graf's assumption, that these admittedly unimportant appendages must have been intentionally omitted by the translator, because it is incredible that a later editor should have given himself the superfluous trouble of introducing such a number of unnecessary names and titles, had they not stood originally in the Massoretic text, is again gratuitous and unreasonable. While some of these variations possibly indicate recensional divergences, others of them very probably were made by a later hand. Hitzig admits this probability in chap. xl. 9, in reference to "the son of Ahikam, the son of Shaphan," which is in apposition to the name of Gedaliah. At the first mention of Gedaliah in the preceding chapter, ver. 14, and also in the present chapter, ver. 5, as well in the Greek as in the Hebrew, the full form of the name is given, and its repetition here is entirely superfluous. Whether many of these differences were due to subsequent insertion or not, some of them very likely were; and it is unreasonable to suppose that they were the outcome of purpose or caprice on the part of the translator.

Some of this species of omission appear to indicate the primitive character of the Hebrew

manuscript which formed the original of [the Septuagint translation. In ancient times such formulæ seem not to have been repeated with so much frequency as they were in modern times. The name “Pashhur,” in chap. xx. 6, which Graf suggests could very well be spared after the pronoun “thou,” may not have stood in the earliest Hebrew texts, and surely did not stand in the original of the Greek. In chap. xl. and following chapters, the addition to the Hebrew of “the son of Nethaniah” after the name of Ishmael, of “the son of Kareah” after the name of Johanan, and of “the son of Ahikam,” or “the son of Ahikam the son of Shaphan,” after the name of Gedaliah, is almost invariably unnecessary, wherever it is wanting in the Septuagint. Indeed, after an individual has once, in any given paragraph or chapter, been definitely indicated or described, the repetition of the full form of the name in that particular paragraph or chapter becomes practically superfluous in every case. At the beginning of an entirely new section, there is an appropriateness in expressing a person’s name in full, with the surname attached. This is the rule apparently adopted in the other Hebrew books, as Movers very properly has observed.¹

¹ “Regula enim de cognominibus vel titulis cum nominibus coniunctis hæc est, ut in oratione vulgari historica nomen cum

The frequent recurrence, moreover, of the titles, “the priest” and “the prophet,” which characterizes the Massoretic text, is also a species of redundancy. These titles are altogether unnecessary wherever they are wanting in the Septuagint, and their absence is in favour of the originality of the version. In every instance, too, the meaning is just as explicit in the Greek as in the Hebrew. Although, as Graf has stated, the name “Nebuchadnezzar” is wanting twenty-three times in the Septuagint, in no case is the omission necessary to the sense. The context always makes clear who is meant. Instead of being a defect, its absence is a great improvement. For Jeremiah’s time the repetition of this name was entirely superfluous. For a later time it may have seemed desirable to a teacher or transcriber. For this reason, Movers rightly regards these repetitions as later glosses. After the death of Jeremiah, he supposes, when Nebuchadnezzar had successors with whom he might possibly be confused, his name was frequently appended.

The charge of systematic omission is perfectly disproved again by the important fact that sometimes such appendages do not appear in Hebrew *cognomine vel titulo tantum initio novæ narrationis coniungi soleat, narratione autem progrediente, nisi maior orationi vis concilianda est, solum nomen admittatur.*” *De utriusque recensionis vaticiniorum Jeremiæ, etc., p. 4.*

where they do appear in Greek. This fact has been observed by Scholz. He says, "That it did not lie in the purpose of the Alexandrian translator, or in his manuscript, to abridge such names or surnames follows with evidence in abundance from this, that the Septuagint itself in certain passages has such appendages where they are wanting in the Massoretic text."¹ A few examples are sufficient for the purpose; for instance, "the son of Hananiah," chap. xxxv. 4; "the son of Neriah," chap. xxxvi. 14. There are also other appositional repetitions in Greek where there are none in Hebrew, such as "king of Judah," chaps. xxi. 3; xxxvi. 2; "king," chap. xxxvi. 9; "king of Babylon," chap. xxxii. 1; and also "Jeremiah," chap. xxxvi. 18.

6. The translator has omitted sometimes one and sometimes two from the group of words, "sword and famine and pestilence," which quite frequently occurs in Hebrew, because he did not carefully regard the context in which these words were found.

In chap. xxviii. 8, where two of them are want-

¹ "Dass es nicht in der Absicht des alexandrinischen Uebersetzers und seiner Vorlage gelegen ist, solche Namen oder Beinamen abzukürzen, geht zum Ueberflusse noch daraus mit Evidenz hervor, dass LXX. selbst an einigen Stellen solche Zusätze haben, wo sie im masorethischen Texte fehlen." *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 100.

ing in the Septuagint, Graf thinks that the latter text seems to be mutilated by the omission, because this portion of the verse is disproportionate in length to the preceding part; but the single term expressed in Greek is amply sufficient, both for the sense and for the rhythm, if the meaning of the passage be observed. The introductory word in this place is not “sword” but “war;” and the Greek is really superior to the Hebrew, since there is a special contrast in vers. 8, 9 between war and peace. Although the union of the three words now under consideration is common in the Hebrew, their combination is by no means uniform. They vary both in respect to number, and also in respect to order of combination, in different portions of the book. A few illustrations of this variety of number and order may be given.

In chaps. xiv. 12; xxi. 9; xxiv. 10; xxvii. 8, 13; xxix. 17, 18; xxxii. 24, 36; xxxviii. 2; xlvi. 17, 22; xliv. 13, the order of the words in Hebrew is “sword, famine and pestilence.” Their number and order in Greek are just the same in chaps. xiv. 12; xxxii. 36. This order is changed in both texts in chap. xxxiv. 17, where the arrangement is “sword, pestilence and famine,” and also in chap. xxiv. 10, in the Greek, where the arrangement is “famine, pestilence and sword.” In chap. xxi. 7 again, the Hebrew has “pestilence,

sword and famine," while the Greek has "pestilence, famine and sword." In the first half of xiv. 15, where only two of these terms occur, both texts are in complete agreement. In chap. xiv. 16, where two of these words also appear in each text, the general order in the Hebrew is reversed, while in the Greek it is retained. Thus the latter has the advantage of arrangement, if it were of any particular significance.

The difference between the Hebrew and the Greek respecting this group of words is thus seen to be only occasional. As examples of irregular arrangement appear in each text, and as two instead of three words also sometimes occur in each, no real importance can be attached either to their order or to their number, and no certain conclusion can be drawn as to which form is the more original or correct. When both of the texts agree, no question of superiority can be raised, and when they disagree, no argument in favour of the one or of the other can be established. In this particular, the one text is practically as good as the other. A diversity existed, doubtless, in the ancient manuscripts. In view of the foregoing facts, it is manifestly foolish and unfair to suppose that the translator sometimes omitted one of the three words because he saw that only two occurred occasionally in his Hebrew text. Everything

indicates that he tried to give a true translation of the text he had.

7. The translator has omitted names and dates and specifications of various kinds, which abound in Hebrew, because he considered them meaningless or useless.

As Graf believes it impossible to regard such variations in the Hebrew text as glosses, or as in any sense the additions of a later hand, he asserts again that all such terms, when wanting in the Septuagint, must have been capriciously left out. This alternative also is unnecessary and unfair. His illustrations, too, do not support his charge. He instances, first, the omissions, of which there are several, in chap. xxviii. 3, 4; but the Septuagint here contains all that is essential to the sense, and really presents a more concise and finished reading than the Hebrew furnishes, as Hitzig honestly admits. The latter also points out very properly that the second half of ver. 3 in Hebrew, on account of the date in ver. 1, was quite superfluous for the readers of Jeremiah's time, and that the long repetition in ver. 4 was rendered desirable solely by reason of the additions to the Massoretic text.

In the remaining examples of this sort adduced by Graf, there is no more evidence of design in the omissions than in the passage just considered.

The reading of the Septuagint in chap. xxi. 7 is the usual one throughout this book, and closely corresponds to that of both the texts in chaps. xix. 7, 9; xxxiv. 21; xliv. 30. Had the absent words, "into the hand of Nebuchadrezzar, king of Babylon," been present in his text, the translator would undoubtedly have reproduced it. The variation in chap. xxxvi. 9, instead of indicating wilful omission and abridgment, as Graf and Hitzig claim, rather affords a clear proof of a twofold reading of this passage in the ancient manuscripts. For the sentence, "all the people that came from the cities of Judah unto Jerusalem," in the Hebrew, there is only the clause, "the house of Judah," in the Greek. But the one word "Judah" is common to both the texts, so that they cannot have been originally alike. The supposition is absurd. The same may be asserted also of the supposed omissions in chaps. xlii. 9; xliv. 24. The Septuagint translation of these passages is terse and good, and must have been made from a manuscript which was different from the present Hebrew text in manifold respects.

Again, the illustrations Graf has given of design in the absence from the Septuagint of detailed information respecting individuals, as in chap. xxvi. 22, or in the absence of one from a succession of well-known names, as in chap. xxxvi. 25

26, or in the absence of definite chronological data in some of the superscriptions, as in chaps. xxv. 1; xlvi. 1, are really no more fortunate or satisfactory. In not a single example is there any apparent or probable, much less certain, evidence of intentional omission. The text of the Greek is shorter than that of the Hebrew, but in every instance it is excellent, so far as this class of variation is concerned. The Septuagint appears to represent as accurately as the process of translation and transmission rendered possible the Hebrew text which the translator used.

8. The translator has omitted difficult words, uncommon terms, and unfamiliar phrases, whose meaning was, perhaps, obscure, or possibly unknown, because he thought such terms unsuited to the context in which they stood.

The expression “plundered,” in chap. iv. 30, is supposed to be an illustration of this kind; but the word is quite unnecessary, as well as difficult with certainty to construe. Some critics consider it in apposition with the preceding pronoun “thou;” but Hitzig, with whom Graf agrees, holds that it is in apposition with the subject of the succeeding verb. Although the form of the word is admittedly irregular in its present position, it cannot have been omitted through ignorance, because it frequently occurs elsewhere

in Jeremiah, or by intention, because the translator could have rendered it then as readily as we are able to render it now.

The first half of chap. l. 36, "A sword is upon the boasters, and they shall become foolish," cannot have been omitted because the words were either difficult or unknown, as Graf seems to suggest by citing it in this connection, inasmuch as they are all simple words and easy to translate. The same is also true of the phrase, "and all the kings of Zimri," in chap. xxv. 25. The proper name is a familiar one, but it is nowhere else in Scripture used of a distinct body of people, and its application here in that sense is somewhat difficult to explain. At least, it is not known what particular tribe is meant, as the race referred to cannot be certainly identified. The translator had no greater reason to omit the words than we have, on account of the uncertainty of the reference in this obscure clause.

There is nothing either inappropriate or offensive in the use of the expression for "eunuch" in chap. xxxviii. 7 that should have led to its intentional omission, as Graf seems also to suggest. On the contrary, by the first mention of a person, as in the present case, the description is exceedingly appropriate. Even though the term had seemed unsuitable, which is incredible, that would have

formed no justification for omitting it, had it stood in the original text. The term “fatness” again in chap. xxxi. 14 was not omitted for either of the reasons indicated, because it was a familiar word, and is several times translated in other parts of the Old Testament. A further proof of this assertion is afforded by the circumstance that, instead of this term, the expression, “the sons of Levi,” appears in the Septuagint. The translator would not have ventured to omit one word and to insert two words in its place. The original of the Greek was evidently different from that of the Hebrew, and the reading of the former in this verse is similar to the reading of the latter in chap. xxxiii. 18.

The last word in chap. xxxvi. 18, Graf thinks, was omitted because it was unknown to the translator. Hitzig also thinks that he skipped over it on account of its obscurity. The Greek, though, had a verb, which was very similar in form and signification to the root of the noun here rendered “ink.” This fact must have been generally known, as well as the fact that fluids of various colours were used for writing by the ancient Jews. Moreover, had the word appeared in the Alexandrian recension, its meaning would have been at once apparent from the connection, even though to the translator its derivation had appeared obscure,

which seems entirely improbable. Some interpreters regard the word in this place as superfluous, because the meaning of the sentence is self-evident without it. On this account, they claim, it must have been omitted; but it is much more reasonable to suppose that it was wanting in the original of the Septuagint. The word was altogether unnecessary for the people of the prophet's time; and for the princes, to whom it is addressed, the information it contains was absolutely useless. As Scholz observes, "They knew as well as Baruch that the utterances were written 'with ink,' because they had just had them read to them from the roll. Thus the author of this remark has not understood the point in question."¹

On close investigation, there seems to be no evidence in the book that the translator ever left out words because they were either difficult or unknown. If the derivation of a word was doubtful, or if its meaning was obscure, he transcribed it literally, as, for instance, *ἀσίδα* in chap. viii. 7; *χαυῶνας* in chaps. vii. 18; xliv. 19. Modern translators, it should be observed, have often done the same thing. A similar transcription of the

¹ "Dass die Aussprüche 'mit Tinte' geschrieben waren, wussten sie so gut wie Baruch, denn sie hatten sich ja aus der Rolle vorlesen lassen. Der Urheber dieser Bemerkung hat also den Fragepunkt nicht verstanden." *Der masoreth. Text und die LXX-Uebersetzung*, etc., pp. 103, 104.

first word, it may be pointed out, is found in the Alexandrian version of Job xxxix. 13, and of the second word, in the English version of Amos v. 26. Nothing could have justified a translator in leaving out or passing over words because they were obscure or difficult. He was bound either to translate them or to reproduce them. Scholz's remark on this point is very reasonable. He says, "A translator cannot simply pass over unknown words. The words, as they stand, should and must be translated. In cases, therefore, where the ordinary means for finding the meaning of a word fail, there remains nothing but either to seek to divine the meaning, or to apply for advice to the kindred Semitic languages, or finally to give the Hebrew word untranslated back again with Greek letters. Our translator has pursued all these ways. This observation is of high importance for the characteristic of his work. It evidences the groundlessness of the assertion that he has left untranslated words and passages, because they seemed to him particularly difficult."¹

9. The translator has omitted lengthy passages,

¹ "Ein Uebersetzer kann nicht über unbekannte Wörter einfach hinweggehen. Die Wörter, die dastehen, sollen und müssen übersetzt werden. Es erübrigts also in Fällen, wo die gewöhnlichen Mittel, die Bedeutung eines Wortes zu finden, versagen, nichts, als entweder den Sinn zu errathen suchen, oder bei den verwandten semitischen Sprachen sich Raths zu erholen, oder endlich das hebräische Wort unübersetzt mit griechischen Buchstaben wie-

which are substantially the same as those occurring in earlier chapters of the book, because he thought their repetition undesirable, and thus endeavoured to avoid it.

Repetition, both on a large and small scale, is peculiarly characteristic of the writings of Jeremiah, particularly in the prophetic portions of his work. Quite frequently whole paragraphs, some of them significantly long, from the earlier prophecies, are nearly word for word repeated in the later ones. In many instances, they seem to suit the context in the second place almost as well as in the first. Not always, though, by any means, can this be said to be the case. Sometimes the repetition is manifestly inappropriate. Many of these repeated passages appear to be interpolations. Some of them should possibly be so regarded even when they are found in both the texts. When they occur in Hebrew only, their want of genuineness is scarcely at all questionable.

Approximately thirty-seven of these longer passages are repeated in the Hebrew Bible. Thirty of them, or thereabouts, are correspondingly re-

derzugeben. Alle diese Wege hat unser Uebersetzer betreten. Diese Beobachtung ist von hoher Bedeutung für die Charakteristik seiner Arbeit: sie zeigt zur Evidenz die Grundlosigkeit der Behauptung, dass er Wörter und Stellen, weil sie ihm besonders schwierig vorkamen, unübersetzt gelassen habe." *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 24.

peated in the Alexandrian version. The seven passages that are wanting in the Septuagint are apparently, in every instance, in the Hebrew out of place. Their insertion in the latter cannot be accounted for with certainty. Whether they were incorporated in some Hebrew manuscripts, at a very ancient date, or were added to the Massoretic text, at a period later than the Septuagint, are questions to which no positive answer can be given. They probably belong, however, to more modern times. Küh'l's suggestion is worthy of consideration. He supposes that these additions came into the Massoretic text at a later time, and that they did not belong to the original of the Greek translator, or, if they did, that they simply appeared in the margin of his text as glosses which he naturally did not adopt.¹ In any case, they seem to be interpolations for reasons that will now be fully pointed out.

Taking these seven omitted passages in the order in which they are repeated in the Hebrew, it will be observed, first, that chap. viii. 10–12 is almost identical with chap. vi. 12–15. The idea in each is just the same, and the language is very slightly different. The repetition is not merely superfluous, but, as Hitzig indicates, it is disturbing to the sense. Ver. 13, which is united in thought to the

¹ *Das Verhältniss der Massora zur Septuaginta*, p. 56.

clause, “their fields to them that shall possess them,” in that part of ver. 10 which is common to both texts, begins badly and awkwardly, as it stands in Hebrew, having no natural connection with what immediately precedes. In chap. vi. 12–15, on the other hand, the passage is appropriate and in place. There no valid objection to it can be urged. Its absence from the Septuagint in this chapter is significant. Even Graf acknowledges that its presence does not suit the context in the latter so well as in the former place. Whether it be a gloss or not, it certainly lies under the suspicion, pointed out and emphasized by Hitzig, of having been sometime supplementarily interpolated in the Hebrew text.

With the exception of the last few words, “but they did them not,” chap. xi. 7, 8 is wanting in the Septuagint. The omitted verses somewhat correspond to chap. vii. 24–26. The first part of ver. 8 in the former chapter is almost exactly the same as ver. 24 in the latter chapter. Since Graf refers to it in this connection, the passage claims attention for that reason. In the first place, it should be observed that the passages, though similar, are not sufficiently alike to have suggested the omission of one of them in order to avoid the repetition, even though it were probable that the translator ever left out words and verses on that ground. In the

second place, the three words expressed in the Greek do not prove, as Graf asserts, the presence in the original of the Septuagint of the omitted portions of the passage. According to the Hebrew text, these three words are to be understood as referring to the forefathers mentioned in ver. 7; but there is also a logical connection between them and ver. 6, to which they directly refer in the Greek, and to which they may also properly refer in both the Hebrew and the Greek. The repetition here is quite unnecessary, and Hitzig is in error when he says that without it vers. 9, 10 would be ungrounded and unintelligible. In the third place, the repeated passage may have been, as Movers is inclined to view it, a simple gloss taken from chap. vii. 24-26.

A similar explanation must be given of chap. xvii. 3, 4, which coincides in Hebrew pretty nearly with chap. xv. 13, 14. The modifications in the two passages are slight, or, at least, unimportant. Both Graf and Hitzig regard the passage in the former place as the original of the passage in the latter place. Both also regard the two verses as destroying all connection where they stand in chap. xvii. 3, 4. Their reasoning, though, in each respect, is altogether inconclusive. To believe with them respecting the origin of chap. xv. 13, 14, is to suppose that a portion of an earlier chapter was

taken from a later one, and was inserted where it would disturb the sense. The supposition is utterly unreasonable. It is also inconsistent with the principle of omitting parallel passages which Graf unworthily ascribes to the translator. Ver. 10 of this latter chapter is evidently connected in sense with ver. 15, but the continuation of thought does not require the leaving out of vers. 11-14, as Graf gratuitously asserts. Whether the passage in question is more appropriate in chap. xvii. than in chap. xv., as the critics mentioned claim, is open to discussion. The fact that it appears in chap. xv., both in Hebrew and in Greek, affords conclusive evidence of its great age, if not of its absolute genuineness; and the fact that it does not appear in chap. xvii. of the Septuagint renders its repetition there suspicious, to say the least. Besides, chap. xvii. 1-4 is all omitted in the Greek, and the whole paragraph may be dropped out without any detriment whatever to the context. For this reason, in addition to the reasons that have been already indicated, it is practically certain that the first part of this chapter did not belong to the translator's manuscript.

An examination of chap. xxx. 10, 11 leads to a very similar result. The passage occurs in substance in chap. xlvi. 27, 28, and is, in the one place or the other, undoubtedly a gloss. Perhaps,

in each place, it should be regarded as an interpolation. If so, it must be very old, since, in this latter chapter, it is found in both the texts. De Wette, Hitzig, Movers, on account of some divergences from the prophet's usual style, which seem to characterize them, consider these two verses spurious, and ascribe them to the so-called Deutero-Isaiah. With the exception of the phrase, "my servant Jacob," which is frequent in the second part of Isaiah, Graf answers their objections as to authorship with considerable success. While there is nothing in the language absolutely incompatible with Jeremiah's style, there is something peculiar in a few of the expressions used. Graf and Hitzig, however, both consider the passage more appropriate in chap. xxx. 10, 11 than in chap. xlvi. 27, 28, and they suppose it was omitted from the former chapter by the translator, because it succeeds the latter chapter in the Septuagint. Whether the passage suits the one place better than the other, or whether it is genuine in either place, where it is omitted in the Greek, it was, doubtless, wanting in the original of the Septuagint, a possible alternative which even Hitzig honestly suggests.

The long paragraph, chap. xxxiii. 14–26, is a very significant omission, the partial occasion for which, Graf believes, was the consideration that it was composed, for the most part, of literal or sub-

stantial repetitions of preceding passages. Vers. 15, 16 almost coincide with chap. xxiii. 5, 6; vers. 17, 18 sound a little like xxxv. 19; vers. 20, 22, 25, 26 somewhat resemble chap. xxxi. 35-37. The chief occasion, though, he thinks, was the non-fulfilment of the prophecy concerning David, and respecting the promised increase of the Levites and of the Davidic dynasty. He also attributes somewhat to the translator's supposed constant habit of abridgment. But the genuineness of this paragraph is held in doubt by Michaelis, Jahn, and Hitzig, the latter of whom regards the whole section as a succession of single sentences taken from various sources. Bleek, de Wette, and Movers share substantially the same doubt. From the style, as well as from the subject-matter of the prophecy, a strong argument for the spuriousness of the passage has been presented by the last four critics. The question of its genuineness, however, does not really concern this brief discussion. The special purpose of the present investigation is to show the great injustice of asserting that it was intentionally omitted by the Greek translator. It is much more easy, as Bleek has justly said, to conceive how a later writer might have added the whole prophecy than to imagine why any person should have left it out. It may possibly have belonged to the original of the Massoretic

text, but certainly did not belong to the original of the Septuagint translation.

A still more positive result is obtained by the examination of chap. xxxix. 4–13. The narrative coincides in general, though not in detail, with the historic account in chap. lii., and also in 2 Kings xxv. The genuineness of the greater portion of this chapter has long been questioned by interpreters. The absent passage, whether spurious in this place or not, can with no more propriety be ascribed to Jeremiah than can the fifty-second chapter of this book, or the corresponding passage of the Second Book of Kings. The verses wanting do not properly belong in this connection. They not only interrupt the narrative, but also they disturb the order of the thought. The account which they contain, too, does not agree with that in chap. lii. In that chapter, the ninth day of the fourth month is mentioned as that on which provisions in the city failed ; in this chapter, it is mentioned as the day on which the city was taken by storm. The connection, moreover, between ver. 3 and ver. 14, as in the Septuagint, is easy and natural ; whereas ver. 13, which is a repetition of ver. 3, seems to have been inserted in the Hebrew for the purpose of uniting ver. 12 to ver. 14. By omitting vers. 4–13, the narration from chap. xxxviii. 28 proceeds logically and connectedly to the end. This fact,

though, furnishes no reason to suppose with Graf that the whole passage was omitted, because it seemed unnecessary to the translator. He did not find it in his text. Its absence from the Septuagint affords important evidence of the critical value of this ancient version. Its testimony respecting this very dubious paragraph is weighty, and also worthy of the fullest consideration.

The remaining passage, chap. xlviij. 40, 41, which is substantially the same as chap. xlix. 22, admits of treatment similar to that which the foregoing passages have received. It is entirely unnecessary, where it is absent from the Greek, and any plausible reason for its repetition has never yet been given. Graf supposes that this passage was omitted from the Septuagint, because chap. xlviij. 40, 41 in the Hebrew comes after chap. xlix. 22 in the Greek. But it cannot have been omitted on that ground, as Hitzig properly contends. Both he and Movers consider it an extraneous, if not a spurious, addition. Owing to the divergences between the two passages in the Hebrew, the adding of a predicate and the changing of a preposition, the former critic holds that Jeremiah hardly would himself have used, and in the later passage, chap. xlix. 22, have corrected, his own words. No intentional omission on the ground of repetition can in fairness be supposed. The absent

verses did not belong to the original of the Septuagint translation, or else they would have been carefully reproduced.

Each of these seven passages, where wanting in the Septuagint, is, when critically and impartially considered, apparently out of place. That they were in every instance glosses by a later hand, as some interpreters suppose, seems altogether probable; but that they were not present in the translator's manuscript seems absolutely certain. It is incredible that the translator should have found these passages in his text, and then have left them out, because he thought them spurious or inappropriate. It is also inconceivable that he should have wilfully omitted them, because he tried, as much as possible, to avoid unnecessary repetitions, inasmuch as thirty times or more he has repeated passages quite as unnecessary to the context as these appear to be. If he found the whole thirty-seven before him, why did he omit just these seven passages? Why should they, and they alone, have been left out and all the others have been left in? The only reasonable answer to this question seems to be that they did not belong to his original, and that they are, in every case, interpolations by a later hand. It is significant that each of these omitted passages, apart from its inappropriateness where it is absent from the

Greek, is of doubtful origin and of suspicious character.

If one supposes that these passages really did belong to his original, one must believe that the translator left them out because of their apparent spuriousness or inappropriateness. He cannot have omitted them without first considering whether they were genuine or not. If, after consideration, he decided not to reproduce them, as Graf supposes, then very little value can be attached to his translation. It is merely an arbitrary and untrustworthy piece of literary work without any critical worth whatever. After showing the mechanical and unreliable character of the translation, if such an unworthy opinion of the translator be entertained, Kuhl pertinently says, “Why then did he do it only in these seven passages and not in every place, where—sometimes at no very great intervals—repetitions occur? and wherefore did he, in spite of his former lack of critical acumen, in his omissions which, by this supposition, would still be a product of his arbitrariness, hit upon exactly the seven passages, whose originality, indeed, is doubtful in the very highest degree? With that view, these questions ever remain unanswered, and they elicit from every impartial observer the acknowledgment that here, and if here, then, of course, in other passages as well, the Septuagint is wholly in

the right. At all events, though, too depreciative is the judgment of Graf, who will attribute to it no authority whatever.”¹

Graf’s theory respecting the seven passages just considered apparently rests on the assumption that they are always wanting in the Septuagint where, according to the order of the prophecies in that version, they, if repeated, would appear a second time. This supposition, though, is incorrect. One exception to this rule exists, and that is quite sufficient for the purpose of disproof. Chap. xxxix. 4–13 is absent from the Greek, while it is present in chap. lii., notwithstanding the fact that the latter chapter ends the book in both the Hebrew and the Greek. Although each of these seven repeated passages appears to be of very dubious character, and, although each one, if not entirely inappropriate where it is wanting in the Septuagint, might be, at least, omitted without at all disturb-

¹ “Warum that er es denn blos an diesen sieben Stellen und nicht überall, wo (manchmal in nicht allzugrossen Zwischenräumen) Wiederholungen stattfinden? und weshalb trifft er bei seinen Auslassungen (trotz seines sonstigen Mangels an scharfsinniger Kritik), die bei dieser Annahme doch ein Produkt seiner Willkür wären, gerade die sieben Stellen, deren Ursprünglichkeit in der That im höchsten Grade zweifelhaft ist? Diese Fragen bleiben bei jener Ansicht immer unbeantwortet, und sie nöthigen jedem unparteiischen Beobachter das Zugeständniss ab, dass hier, und wenn hier, dann jedenfalls auch an anderen Stellen, die LXX. in vollem Recht ist, jedenfalls aber das Urtheil Grafs zu abschätzig ist, der ihr gar keine Autorität zuschreiben will.” *Das Verhältniss der Massora zur Septuaginta*, p. 60.

ing the connection or injuring the sense, it is remarkable that Graf attributes the omission in each case to the self-same arbitrary practice by which he persistently endeavours to account for the various species of omission that have already been discussed. When it suits his purpose, he accuses the translator of the grossest ignorance, and, when such a supposition is clearly contradicted by the facts, he accuses him of the greatest arbitrariness. This kind of reasoning is inconsistent and confutes itself. His theory is altogether too accommodating. It maintains that the translator systematically abridged his text, and then it holds him responsible for numberless omissions which no sort of system can explain.

It should be also noted here that many other passages are repeated in the Septuagint, not where they occur the first time in the Hebrew, but where they occur the second time. This is a most significant fact, and it affords additional disproof of Graf's unjustifiable and unjust assumption. Scholz has an important observation on this point. "If, however," he says, "there was need of a still further proof, the supposition of intentional omission is excluded by this, that the Greek translation, in a number of passages, does not express repeating and like-meaning verses, while it has them in a second place. How would that be

conceivable with a translator who translates without consideration?"¹ Such a supposition is both unreasonable and absurd. The translator had neither reason nor desire to abridge his text. Had the repetition of unnecessary matter been his aim, he might have left out many times as much as he has been accused of leaving out. An unprejudiced investigator, who carefully considers all the facts, must grant at once the unreasonableness of Graf's accusation. He must also admit with Kühl, not only respecting the seven long repeated passages in particular, but also respecting the numberless unnecessary omissions in general, that the ground of their omission was not a subjective but an objective one; that is, it lay not in the arbitrary procedure of the translator, but in the peculiar form of his original.²

It is still more remarkable, if possible, that in each of the other cases in which a parallel passage is repeated in the Septuagint of this book, Graf

¹ "Völlig aber ausgeschlossen ist, wenn es noch eines weiteren Beweises bedürfte, die Annahme von dem absichtlichen Auslassen dadurch, dass die griechische Uebersetzung in einer Anzahl von Stellen sich wiederholende, gleichlautende Verse das erste Mal nicht ausdrückt, während sie dieselbe an zweiter Stelle hat. Wie wäre das bei einem Uebersetzer, der leichtfertig übersetzt, denkbar?" *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 26.

² "Der Grund der Auslassung ist kein subjektiver, d. h. er liegt nicht in dem eigenmächtigen Verfahren des Uebersetzers, sondern ein objektiver (äusserer), d. h. er liegt in der Gestaltung seines Originals." *Das Verhältniss der Massora zur Septuaginta*, p. 56.

supposes that the translator had forgotten that he had once already rendered it. Otherwise, he seems to think, all such passages would have been omitted. In his opinion, the translator must have been not only incompetent and inconsistent, but also endowed with a very treacherous memory, which frequently forgot to apply the principles of his own most imperfect scheme. Such ingenuity of explanation in a Biblical scholar is exceedingly unusual, to say the least, and certainly was worthy of a better cause. How such a monstrous supposition could have been deliberately suggested seems itself almost inexplicable. The assumption that the translator had a system, and then forgot to apply it in some thirty out of thirty-seven lengthy passages, is so ridiculous that it scarcely claims a formal answer; and yet, since Graf has made the accusation, it must not be passed by without some attention, notwithstanding its absurdity.

Apart from the utter improbability that a definite rule of translation could be forgotten four times, at least, as often as it was remembered by one who is supposed to have made it specially for his personal guidance, it seems sufficient further to observe that some of the passages repeated in the Septuagint stand so near to each other as to render the idea of forgetfulness wholly inconceivable to a person who takes into account all the facts of the

case. Scholz has answered Graf's suggestion on this point aptly and completely. He says, "If it is a principle of the translator to pass over passages and expressions, which repeat themselves, as superfluous in a second place, how could he so neglect this his own principle that he applied it in only a comparatively small number of cases, whereas, in by far the great majority of places, he likewise translates the recurring passages, and, indeed, not merely in cases where an oversight was possible,—although that from the first is improbable in the highest degree, as certainly not the next best into whose hands the book fell devoted himself to the translation. We have rather, with the greatest likelihood, to suppose that it is the work of a 'Teacher in Israel,' who by frequent reading had made himself familiar with the book in all of its details."¹

¹ "Wenn es Grundsatz des Uebersetzers ist, Stellen und Ausprüche, die sich wiederholen, als überflüssig an zweiter Stelle zu übergehen, wie konnte er diesen seinen Grundsatz so ausser Acht lassen, dass er ihn nur in einer verhältnissmässig kleinen Anzahl von Fällen anwandte, in den weitaus meisten Stellen dagegen die wiederkehrenden Stellen ebenfalls übersetzt, und zwar nicht blos in Fällen, wo ein Vergessen möglich war—obgleich das von vornherein im höchsten Grade unwahrscheinlich ist, da sicherlich nicht der Nächstbeste, dem das Buch in die Hand fiel, sich an die Uebersetzung machte. Wir haben vielmehr mit höchster Wahrscheinlichkeit anzunehmen, dass es die Arbeit eines 'Lehrers in Israel' ist, der mit dem Buche in allen seinen Einzelheiten durch vielfältiges Lesen sich vertraut gemacht hat." *Der masoreth. Text und die LXX-Uebersetzung, etc.*, p. 26.

The examination of a great variety of minor omissions, which Graf does not attempt to classify, as well as a considerable number of longer ones, which have, as yet, not been discussed in this investigation, affords still further proof that the translator used another and a different text from that transmitted to us by the Massorites. Both their nature and their number are too significant to be overlooked. Not simply do they supply important evidence for the hypothesis of a special text-recension, but they furnish useful material for the history of the whole Old Testament Scriptures. They also shed a flood of light upon the present character and condition of the Massoretic text. On the ground of being either unnecessary, or superfluous, or inappropriate, or interpolated, some of them have been rejected by Graf himself. On the same ground many of them have been rejected by Hitzig or by Movers, or by both. On a similar ground, moreover, others of them must be regarded either as spurious or as suspicious, to say the very least.

The great majority of the omissions may be characterized generally as unnecessary; that is, neither are they requisite for the complete grammatical construction of the text, nor are they essential for a proper understanding of it. This is true especially of all or nearly all of those belonging to

each of the nine species of omission that have already been investigated. It is also just as true of all or nearly all of those remaining undiscussed. Their presence or absence is practically immaterial, although, in several instances, the reading in the Hebrew may be considered preferable to the reading in the Greek. By characterizing the omissions in general as unnecessary, it is not meant that they are generally spurious, although unquestionably they sometimes are; nor is it meant that many of them did not belong to the original of the Massoretic text, although undoubtedly some of them did not. They are thus characterized principally against Graf and others who assert that the omissions from the Septuagint indicate a mutilated text.

A considerable number of omissions may be characterized appropriately as superfluous. They are not only unnecessary, but also redundant. This redundancy, in many places, doubtless, points to textual divergences. These may have generally belonged to the Palestinian recension. Whether this can always be claimed to be the case, however, is very questionable. The question, too, is one that cannot easily be answered. Such omissions are described in this connection as superfluous, some of them on his own admission, especially again against Graf and his arbitrary theory of intentional omission on the part of the translator.

A significant number of omissions must be characterized properly as inappropriate. They are not only unnecessary and superfluous, but also out of place. In many passages, they either interrupt the progress of the narrative, or disturb the harmony of the thought. For various and manifest reasons they do not properly belong where they are wanting in the Greek. It is not always easy to account for their existence, although a possible explanation may, in some instances, be pretty safely suggested. Their origin was, doubtless, due to a variety of causes, which extended over a long period of time.

A still more significant number of omissions can only be characterized correctly as interpolated. They cannot be truthfully described by any other term. They are not only unnecessary and superfluous and inappropriate, but also spurious as well. They cannot have been uttered by the prophet, nor can they have belonged to any authorized edition of his writings. That some of them are ancient appears probable; but how old, of course, it is impossible to tell. That many, if not most, of them arose after the making of the Septuagint translation seems practically certain; but when or by whom they arose can never be determined. It may be possible, however, to account for some of them conjecturally.

The omissions of letters, of which there are several, are also worthy of some consideration here. This species of omission is of special interest, because it shows how a number of important variations may be naturally explained. Some of these divergences may have been recensional; others of them may have been transcriptional. Except in so far as the context pronounces the one form or the other to be preferable, it is difficult to decide which reading is the more primitive. By placing the examples together, their comparative excellence may the more easily be estimated. The instances are as follows:—

—כְּעָרְבִּי ; בְּכַפֵּיד—בְּכַנְפֵּיד i. 14 ; ii. 34 ; תְּפֵח—תְּפֵתָח
 רְבִיס—רְבָבִים (?) וַיִּמְנֹן—וַיִּמְגַעַּן iii. 2 ; iii. 3 ;
 כְּלָה וַמְגַעַּה—הַמְעֻנָּגה iv. 1 ; iv. 2 ; מְפִיו—מְפִינִי
 מְשׁוּבָתָם—מְחַשְּׁבָתָם ; וְאַן—וְאֵין vi. 6 ; vi. 14 ; כָּל
 נְשִׁיתָה—נְשִׁחִיתָה vi. 19 ; vi. 23 ; l. 42 ; אַש—אַת xi. 19 ;
 מְשֻׁבָּתִינוּ—מְחַשְּׁבָתִינוּ xv. 16 ; פְּלִים—זְאַכְלִים
 xviii. 12 ; עֲנֵי—לְעֵנָה xviii. 14 ; xxiii. 15 ;
 אַלְיָנוּ—אַלְהָינוּ xxxvii. 11 ; בְּעָלוֹת—בְּהָעָלוֹת
 קְוִילָד—קְלוֹנָך xlvi. 2 ; xlvi. 12 ; בְּכַרְמֵש—בְּכַרְכֵמֶש
 דְּלָתִים—דְּבָלָתִים xlviii. 6 ; xlviii. 22 ;
 הַשִּׁיתָה—הַשְּׁחִיתָה ; xlix. 9 ; l. 38 ;
 מְנַחָּה—מְנוֹחָה ; וְאַבְנֵז or וְאַבְנֵז—וְאַשְׁכֵנֵז
 li. 59.

CHAPTER III.

THE VARIATIONS—ADDITIONS.

CONVINCING as is the evidence obtainable from the Omissions of a twofold text-recension of this book, the evidence derivable from the Additions is, if possible, more conclusive still. Their number, as well as their importance, has not as yet been properly appreciated. Even Bleek, who is a great admirer of the Alexandrian version and a vigorous advocate of different text-recensions, has failed to point out their significance. He says, “The Septuagint only seldom has additions, and these consisting simply of single words or members.”¹ This statement, however, is scarcely accurate. Though small compared with that of the omissions, it is true, their number, notwithstanding, is considerable. They really amount to several hundred words. Significant as their number is, their nature is much more significant. Instead of being confined exclusively to “single words

¹ “Nur selten hat die Septuaginta Zusätze, und nur in einzelnen Worten oder Gliedern bestehende.” *Einleitung in das Alte Testament*, p. 318.

or members," as he says, they are composed occasionally of sentences, and frequently of groups of words, which sometimes modify the meaning of a passage, at other times explain a difficulty in the Massoretic text, at other times again exhibit a reading, not only different from but also superior to the one which the Hebrew gives.

Respecting the additions, Graf is almost as unreasonable and inconsistent in his allegations as he is in reference to the omissions. He says, for instance, "Of the additions to the Massoretic text, which, on the other side, occur in the Septuagint, only a few are to be found which can prompt the supposition that they exhibit genuine text, that might have been omitted from the present Hebrew through the fault of copyists."¹ This bare assertion, of course, is true; but the implication is false. There is no ground whatever to suppose that variations of this kind were often due to oversight or omission on the part of those who anciently transcribed the Massoretic text, although it may not be improbable that here and there a word or two may have been overlooked. The additions are too numerous and significant to be explained on any rational

¹ "Unter den Zusätzen zu dem masoretischen Texte, die anderseits in LXX. vorkommen, finden sich nur wenige, die zu der Annahme veranlassen können, dass sie ächten Text darstellen, der in dem jetzigen hebräischen durch Schuld der Abschreiber wegfallen wäre." *Der Prophet Jeromia, Einleitung*, p. xlix.

hypothesis other than the one suggested and illustrated by the examples of omission that have already been discussed. They afford conclusive evidence of a special text-recension. They represent, undoubtedly, a very ancient text, and bear invaluable testimony to its general excellence throughout.

The theories of explanation held by Graf are not merely incorrect but contradictory. He claims that the translator systematically abridged his text, and contends that the omissions from the Septuagint were due to his persistent striving after brevity, because of the impossibility of believing that they were left out by a later writer or transcriber from the Hebrew text. He then suggests that everywhere a later hand is recognizable in the additions as well as in the omissions of the Septuagint. If it is incredible, when discussing the omissions, to suppose that such variations were due to a later hand, it is certainly just as incredible when discussing the additions. According to this hypothesis, to be consistent, he should attribute all the variations to the Greek translator. When it suits his convenience, though, he ascribes them to the translator, and when it does not, he ascribes them to a later editor or reviser. Graf seems to be driven to this desperate alternative respecting the origin of the additions by perceiving that, although he

believes that the translator systematically abridged his text, no one could believe that he abridged it and enlarged it at the same time.

As the omissions prove the improbability of Graf's hypothesis, so also the additions prove its impossibility. They demonstrate not only the unfairness of asserting that the translator was always striving after brevity, but also the unreasonableness of supposing that he either added to or took away from the ancient Hebrew text which he employed. It is useless to suppose that he neglected his own principle of systematic omission, or that he forgot in all such cases to apply it. Even Graf himself sees the preposterousness of such a supposition. Hence he regards the additions, in almost every case, as spurious, and endeavours to account for them by alleging that they belong to a later time. Having given a brief discussion of their character, he says, "After the explanation, there can be no longer a doubt that the text-form presented by the Greek translator is a mutilated and corrupted one, that arose, in a much later time, out of the Hebrew text which has been preserved to us."¹ How far this state-

¹ "Nach dem Dargelegten kann es keinem Zweifel mehr unterworfen sein, dass die von dem griechischen Uebersetzer dargebotene Textgestalt eine aus dem uns hebräisch erhaltenen Texte in viel späterer Zeit entstandene verstümmelte und verderbte ist." Einleitung, p. li.

ment is from harmonizing with the facts will be evinced by carefully examining the additions. That they were not taken from the air, to render literally a German phrase, is very evident; and that they were due neither to translator nor transcriber can be very clearly shown. As a rule, they bear the marks of age and genuineness upon them, and thus proclaim their own originality or primitive character. As Graf ascribes them now to one cause and then to another, it is by no means easy to arrange his objections to their genuineness systematically. It seems better, though, so far as practicable, to attempt to classify them. For convenience' sake, they may be generally grouped in five distinct classes.

1. Many additions prove themselves to be spurious, because they violate the sense of the verses or the parallelism of the verse-members. This is a somewhat serious accusation. Graf indicates only a few instances of this kind, and none of those are really to the point.

In chap. iv. 29, for example, where the Hebrew has "they go into the thickets," the Greek has "they go into the caves and hide themselves in the thickets." It is unfair to say that the parallelism of the verse in Greek is violated. There may just as properly be three predicates as two. If one supposes with Schleusner that the Hebrew

word translated “thicket” was repeated in the Septuagint, one has still to account for the additional verb “to hide.” The latter clearly indicates an ancient reading, a similar form of which occurs in other parts of the Old Testament, as, for instance, in 1 Kings xviii. 13. The two texts in the present verse seem never to have been the same. Besides the additions in the Greek the minor variations are important, and in favour of the Septuagint. Instead of going up “into the rocks,” the Greek has going up “upon the rocks;” instead of “the whole city,” it has “the whole country.” This latter reading is superior to the one in Hebrew, inasmuch as “country” forms a natural contrast to “city” in the following member of the verse, as Hitzig freely admits. In this same member the absence of the article from the word for “city” is also favourable to the Septuagint. The people would naturally flee from every city in the whole land, and not merely from the whole city of Jerusalem.

The added words, “and your olive-yards,” in chap. v. 17, cannot be fairly said to violate the parallelism. There may as well be three as two particulars. The fact that a similar addition is found in the Septuagint translation of Ps. iv. 8 affords a further proof that the text employed by the translator presented in each passage a

reading different from the Massoretic text. If the parallelism of the Greek were inferior to that of the Hebrew, which is not really the case, it would not disprove the genuineness of the Septuagint, nor would it prove that the words were added either by the translator or by a later hand. It would rather indicate their originality, because, to an impartial mind, it is incredible that any person should have intentionally injured the Hebrew style by adding to the text of Scripture. The words in Greek are surely genuine.

In chap. xxxii. 19, the peculiar clause, "the great God Sabáoth, and Jehovah of great name," was neither added by a later hand, as Graf assumes, nor arbitrarily inserted in its present place, as Hitzig says. The variation seems to have been due, partly to an accidental repetition, and partly to an imperfect condition of the original Hebrew text. The words, "the great God," were apparently repeated by mistake, either in transcribing the Hebrew original or the Greek translation. The remaining words evidently arose from imperfection in the ancient manuscript, as they contain exactly the letters, but in a different order, of the last three words of the 18th and the first word of the 19th verse. In the Massoretic text, we have גָּדוֹלָה צְבָאוֹת שְׁמֹו : ; in

the Septuagint, we have צבאות שם גָּדוֹל יְהוָה or צבאות גָּדוֹל שֵׁם יְהוָה. Thus, by means of the Hebrew letters, the variation may be explained. The explanation is rendered the more probable, inasmuch as the last three words of ver. 18 are wanting in the Septuagint, but are found, as indicated, in the 19th verse. The case affords an illustration either of textual imperfection, or of transcriptional carelessness, or, perhaps, of both.

In chap. xiv. 15, for the words, “by the sword,” in Hebrew, the Greek has “of grievous death they shall die.” This cannot have been an arbitrary variation, as Graf suggests. The translator would not, and a later writer could not, consistently with reason, so have changed the sacred text. The words in the Hebrew are very simple, and evidently belonged to the Palestinian recension. The sentence in the Septuagint is most unusual, and must have belonged to the Alexandrian recension. It occurs but once in the Hebrew Bible, and that is in chap. xvi. 4 of this book; whereas it occurs twice in the Greek translation, once in this latter chapter, and once in the passage under consideration. The expression, therefore, is peculiar to the prophet Jeremiah. In each passage of the Septuagint the words in Greek are identical; and they are just as appropriate in the one as in the other. The very peculiarity of the language is a

proof of its genuineness, or, at least, of recensional differences in the ancient Hebrew manuscripts.

There may be, now and then, a passage in the Greek where, owing to the presence of an additional word or clause, the parallelism is less perfect than in the Hebrew, but such instances, if such there be, are really very rare. In the great majority of cases the additions either affect the parallelism favourably, or they affect it not at all. In none of these places, though, is there the slightest reason to suppose that the improvement is due either to translator or reviser. Examples of superior parallelism due to the additions in the Septuagint may be found by comparing the Hebrew with the Greek in chap. i. 17, where the latter has “fear not before them and be not dismayed before them” instead of “be not dismayed at them, lest I dismay thee before them;” v. 20, where it has “the house of Judah” instead of “Judah;” ix. 25, where it has “the sons of Moab” instead of “Moab.”

2. Many additions, inconsistently with the former system of abridgment, are taken from other passages, and inserted where they do not properly belong, or where they are altogether out of place. This assertion can be shown to be entirely incorrect by carefully examining the passages which Graf has cited by way of illustration.

The added phrase, “because they shall not profit you at all,” chap. vii. 4, Graf says, is taken from ver. 8. But the form of the expression in the latter verse is not the same as that which is given here. The one is not a repetition of the other, nor can the one be fairly claimed to have been taken from the other. The language in each verse is different, and the number of words used also varies. Even had the phrases been identical, no reason for supposing that the one was repeated from the other would have been apparent. At all events, as they are now found, each one is most appropriate in the form, as well as in the place, in which it stands.

In like manner, the added clause, “to your own hurt,” chap. vii. 9, Graf considers, is taken from ver. 6. His supposition here again is just as incorrect as in the preceding case. The Septuagint renders the clause in ver. 6 literally, and, moreover, exactly as it also stands in Hebrew, chap. xxv. 7. In this latter passage, on the other hand, the words are wanting in the Septuagint. Why should a translator be accused, for no conceivable reason whatever, of omitting words because they were unnecessary in one place, and of inserting them in another place where they were quite as unnecessary? Only a foolish theory would admit such an absurdity. The words were neither

arbitrarily added in chap. vii. 9 nor arbitrarily omitted in chap. xxv. 7. The first two verses of this present chapter are wanting in the Greek; there are also several other omissions, of more or less importance, in other parts of the chapter. The significant additions which likewise characterize it, as well as the omissions, point to a special text-recension.

The addition, “and those who are going in at these gates,” chap. xix. 3, Graf regards as a repetition from chap. xvii. 20. The suggestion, though, is quite gratuitous. The words are just as appropriate in the one place as in the other. The combination is a somewhat common one. It occurs in chaps. xvii. 20; xxii. 2, of both the Hebrew and the Greek, and also in chap. vii. 2, of the Hebrew. In this latter verse, however, it is wanting in the Greek. It is unreasonable to suppose that the words were purposely omitted in chap. vii. 2 and purposely added in chap. xix. 3. The long additional expression, “and I wrote the deed and sealed it and called witnesses,” chap. xxxii. 25, Graf says, is taken from ver. 10. As the transaction was important, and as its bearing on the future of the nation was likely to be permanent, it is natural that the prophet should have spoken as the passage reads in the Septuagint. The translator surely had no reason to repeat the sentence in the present

verse, if he did not find it in his manuscript. A further proof that the original of each text was different is furnished by the important fact that, while the two sentences in question are added to the Greek in this member, the sentence, "and call witnesses," is omitted from it in the preceding member, of the verse.

Graf also supposes that the addition, "more than their fathers," chap. xvii. 23, is taken from chap. vii. 26, to which it bears a close resemblance. Hitzig considers the whole verse wanting in originality, as well as in appropriateness. Whether right or not, his supposition is much more plausible than that of Graf. It is far more likely that the whole verse was interpolated at some time, than that the additional clause in Greek was inserted by the translator. If chap. xvii. 23 be an interpolation, it must have been added prior to the existence of the Alexandrian version. In any case, the rendering of the verse in Greek points to recensional differences, and indicates that the translator reproduced the text he had before him.

3. Other additions are inserted in a manner that is altogether improper and inappropriate. An examination of the instances cited by Graf will show this allegation also to be false.

The sentence, "great is the distress upon thee," chap. xi. 16, cannot have been intentionally added

by any one at any time. Even if the hypothesis of arbitrary insertion on the part of the translator were probable, which is not the case, he would not have ventured to insert words inappropriately, or in a way to render the construction difficult. The presence of the sentence here is certainly not easy to explain. Either it was found in the translator's manuscript, as the Greek text is very plain, and gives a tolerable sense; or it was accidentally added by an ancient copyist, as the variation may be partially explained by means of the Hebrew letters. This latter alternative seems not unreasonable or improbable, inasmuch as the word for "great" occurs in one part of the verse in Hebrew and in another part of it in Greek. Possibly, therefore, it was overlooked at first, and afterwards inserted with the other words which may have been repeated by mistake. The words in Greek might easily have been derived from the words in Hebrew, especially if the original text were indistinct, in the following manner:—**גדלה** הַצְרָה אֲשֶׁר—**עַלְקָה** הַצִּית אֲשֶׁר **עַלְקָה** (יש) for **עַלְקָה** הַצִּית אֲשֶׁר **עַלְקָה**. There is a similarity in the sound, as well as in the form, of the Hebrew words in each case.

The added words, "to their meeting," chap. xxvii. 3, did not arise from arbitrary insertion, as Graf assumes; nor did they arise from careless repetition of similar consonants, as Hitzig asserts.

There is no real resemblance between יְרוּשָׁלָם and לְקַרְאָתֶם, as the latter critic claims. The words make excellent sense in the connection in which they stand. There is nothing improper or inappropriate about them. The phrase is quite uncommon in Jeremiah, but the idea expressed is good. It unquestionably belonged to the Alexandrian recension at the time that the Septuagint translation was made. The addition of the word, “waters,” at the beginning of chap. xlvi. 8, was also not due to intention. As the same word ends the preceding verse in Greek, it may have been repeated by accident. It is, perhaps, more probable, however, that it belonged to the translator’s text. The reference here is to the troops of soldiers sweeping over the country like the rushing billows of an overflowing river. The repetition of the word, moreover, makes the reading correspond exactly to the figure used for an army in Isa. viii. 7. The waters symbolize the advancing host of the Egyptians, whose mighty army is likened to the annual inundation of the Nile, just as in this latter chapter the Assyrian army is likened to the periodical floods of the Euphrates. The added word is not unfavourable to the Septuagint.

The clause, “and of all the land,” chap. li. 28, was also not added to the Septuagint, as Graf suggests. It simply occupies another place in the

same sentence. In Greek it stands in the first half, in Hebrew it stands in the second half, of the verse. Although the order of the words in the former is different from the order in the latter, the rhythm of the verse-members in the Septuagint is excellent. The rendering of the verse in Greek is, in several respects, superior to that of the verse in Hebrew, it also should be pointed out. The singular “king” is better than the plural “kings,” which appears to be incorrect. All the pronouns in the Septuagint, moreover, refer consistently and properly to the monarch, “the king,” whereas in the Hebrew two of them refer to the people, “the Medes,” and only one refers to the ruler of the country. It is significant that this one has the same form that each one has in Greek. This fact indicates that the reading, “king of the Medes,” is more accurate than “kings of the Medes.” It also seems to show that the words, “of his dominion,” which are wanting in the Septuagint, may have been added by a later hand to the Massoretic text.

The ejaculation, “so may it be, O Jehovah,” chap. iii. 19, is not inappropriate where it stands in Greek, nor can one fairly claim that it did not belong to the translator’s text. The words were naturally interjected by the prophet, and they correspond with a similar form of expression in

chap. xi. 5. As the appended words, “ falsehoods falsely,” chap. xxvii. 15, are simply regarded by Graf as “ very useless at least,” it may be quite sufficient to reply that this objection does not prove them to be spurious, nor does it prove them to have been intentionally inserted by any one. The same objection merely is urged against the reading, “ the sword of Jehovah,” instead of “ sword,” chap. xlvi. 10. In neither of these two cases is the addition absolutely useless. On the contrary, it increases the significance of the statement in each verse. In the latter example, moreover, the definite form in Greek is a classical one, as may be seen at once by a reference to 1 Chron. xxi. 12.

4. Other additions again are explanatory glosses or circumlocutions, which are frequently incorrect. This charge can be as easily refuted as the foregoing ones by studying the examples which Graf adduces in support of his assertion.

The exclamation, “ O Jerusalem ! ” chap. xiii. 20, cannot be shown to be a gloss. It probably represents the only true reading in this place. It belongs as naturally and as properly here as in ver. 27, where it appears in both the Hebrew and the Greek. Even the form of the verse in the Massoretic text indicates that some such word was understood, and possibly, at some time, was expressed. The Hebrew verb is feminine and

singular, while the possessive pronoun which qualifies its subject is plural. "This shows," as Streane has observed, "that the subject is a noun of multitude, viz., Jerusalem personified as the daughter of Zion. This thought harmonizes with the words, 'the flock that was given thee,' the inhabitants of the land in general."¹

Neither can the additional clause, "a letter to the settlement (captivity) at Babylon," chap. xxix. 1, be proved to be a gloss. The addition does not really interrupt the connection of thought in the sentence, as Hitzig asserts. It rather properly explains exactly what seems to have taken place. Consistently with the rest of the verse, the relative pronoun "which," in the Septuagint, is plural, and refers to "*the words of the writing*" that was sent by Jeremiah as a letter from Jerusalem to Babylon. The whole verse, which is quite as complete in the Greek as in the Hebrew, indicates the existence of a special text-recension. In the first member of the verse in Greek there are two short omissions, "the prophet" and "the residue;" and in the second member there is the important addition just discussed, and there is also a long omission, "whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon." Hitzig

¹ *The Cambridge Bible for Schools and Colleges, Jeremiah and Lamentations*, p. 107.

admits that this latter sentence is rightly wanting in the Septuagint, inasmuch as it is rendered superfluous by the succeeding verse.

The added clause, “upon him,” chap. xvii. 5, is not an explanatory note. The sentence is an exceedingly easy one. No explanation whatever was needed to make its meaning plain. Instead of simplifying the verse, the addition renders it, if anything, somewhat more difficult. Neither a translator nor a later writer would have attempted after this fashion to explain the sacred text. In Hebrew the verse reads, “Cursed is the man that trusteth in man, and maketh flesh his arm ;” in Greek the latter sentence reads, “and places the flesh of his arm upon him.” The language in the original of each text was just the same, with the exception of the two additional words, “upon him.” The pronoun evidently refers to the second word for man, in the first of the two sentences, as its antecedent. The reading in the Septuagint, though peculiar, is perfectly intelligible, and appears to reproduce an ancient form of the Hebrew text which the translator used.

The added sentence, “and they have concealed their cause of stumbling (punishment) from me,” chap. xviii. 20, is neither a paraphrase nor a gloss. It is rather a genuine piece of ancient text. It affords a most convincing proof of the hypothesis of

a special text-recension which formed the original of the Alexandrian version. There is no reason whatever to regard it as a gloss with Graf, nor to consider it with Hitzig an excess or a redundancy in one verse. Instead of appearing to be an interpolation, it rather bears the appearance of genuineness ; and instead of injuring the parallelism of the verse-members, it rather gives them a rhythmical balance. Thus both objections to it are unjust, and the latter, that the words should be rejected because they overload the verse, is really absurd. Hitzig also foolishly supposes that the translator wrongly inserted the sentence after the analogy of ver. 22, because of having incorrectly interpreted it. The sentence is most appropriate where it stands, and gives an increased significance to the verse. There seems to be a happy contrast in the Septuagint between ver. 20 and ver. 23. In the former, addressing Jehovah, the prophet says, "they have concealed their cause of stumbling from me ;" in the latter, he says, "let their cause of stumbling be before thee."

The addition in chap. xxii. 17 is also neither a paraphrase nor a gloss. It is another certain proof of a twofold reading in the ancient Hebrew manuscripts. Moreover, the rendering of the Septuagint is capital. In the Hebrew, the first half of the verse reads, "But thine eyes and thine heart are

not but for thy covetousness;" in the Greek it reads, "Behold, neither are thine eyes nor is thy heart good, but for thy covetousness." Instead of "But," the Septuagint has "Behold ;" instead of one copula with a negative, it has two negatives of the verb *to be*; and, instead of no adjective qualifying either noun, it has the adjective, "good," qualifying each of the substantives, the very term the verse requires to make the sense complete. The differences between the two texts in this verse are so peculiar and important that they must have been recensional. They cannot have been the outcome of intention on the part of the translator, or on the part of any writer of a later time. There is no unfitness in any of the added words. The variations in the Greek are all appropriate, and represent a classic form of Hebrew text.

5. Some additions are due to ignorance, or to want of understanding, in translating the original Hebrew text. The charge that the translator omitted portions of his manuscript through ignorance appears entirely improbable, but the charge that he or a transcriber added to the text through ignorance seems utterly unreasonable. In not a single instance does Graf establish the probability of this charge.

The addition at the end of chap. i. 17, "because I am with thee to deliver thee, declares Jehovah," does not rest upon an erroneous understanding of

the text, as Graf asserts, nor did it arise from a false interpretation of the preceding clause, as Hitzig says. It affords another striking evidence of a special text-recension. It, moreover, harmonizes perfectly with the context in the Septuagint, which contains encouragement and comfort for the prophet. Neither is the addition taken from ver. 8, as Graf believes. This assurance of the divine presence and deliverance occurs in the Hebrew of this chapter twice, namely, vers. 8, 19; whereas, in the Greek, it occurs thrice, namely, vers. 8, 17, 19. It belongs as naturally and as appropriately in the present place in Greek as in either of the other places in both the Hebrew and the Greek. The Septuagint rendering of the latter half of the verse is almost wholly different from the Massoretic rendering, but it is entirely consistent with itself, as well as with the context.

The added clause, "and concerning this man," chap. xxii. 18, was not inserted, because the translator misunderstood the meaning of vers. 14-17 of this chapter. Between the two texts, throughout these latter five verses, there are minor variations of different kinds and of considerable significance in every verse. The discrepancies, indeed, point clearly to a special manuscript in each case. The present addition is another example of recensional divergences. In Tischendorf's edition of the

Septuagint, the clause is printed as if it were in apposition to “Jehoiakim” in the preceding clause. This construction seems not to be correct. The added words appear more properly to refer to “Shallum the son of Josiah,” whose fate the prophet has described in vers. 11, 12. In perfect consistency with this supposition, as Hitzig grants, a plural verb, “they shall be buried,” follows in ver. 19 of the Septuagint. The plural verbs in Greek, moreover, in ver. 15 and also in ver. 16, fully confirm this supposition.

The added word “earth,” chap. xxxiii. 2, does not seem to have arisen either from intentional insertion or from imperfect understanding. Neither does it necessarily appear so incorrect as Graf assumes. It rather appears exceedingly appropriate where it stands, and seems unquestionably to have belonged to the translator’s text. It also gives a necessary completeness to the verse. Properly speaking, it is really another word, and not an additional word in the sentence, inasmuch as it simply takes the place of the second word, “Jehovah,” which is wanting in the Septuagint. The repetition of this latter term in Hebrew is somewhat peculiar, if not, indeed, altogether superfluous; whereas, the rendering of the verse in Greek is admirable, Graf’s objection to the contrary notwithstanding. To an unprejudiced critic

it seems to be superior, for the reason that it makes much more natural sense, and corresponds much more nearly with the parallel passage, Isa. xlvi. 18, which it very closely resembles. The order of the words is slightly different, but the language is almost identical.

The addition of “Jehovah” at the end of chap. xxxviii. 27, Graf characterizes as “quite thoughtless” or unmeaning, but it is by no means certain that his criticism is correct. The verse has a very significant meaning in the Septuagint, and the closing words are quite consistent with the context in the Greek. In ver. 20 of this latter text, instead of urging Zedekiah to obey “the voice of Jehovah,” Jeremiah is described as urging him to obey “the *word* of Jehovah.” In the three succeeding verses in the Hebrew, with some slight verbal variations, the prophet is represented as declaring to the king “the word” which Jehovah had shown him. In the next two verses, the king is represented as requesting the prophet to “let no man know of these words,” and to mention but one of the subjects of their conversation, if “the princes” should hear of their private meeting, and should inquire of him the nature of their conference. Shortly afterwards, as seems to have been expected, “the princes” came to Jeremiah, and interviewed him, when he answered them accord-

ing to the commandment of the king. “Then,” continues the record in the Septuagint, “they (the princes) left off speaking, because the word of Jehovah was not reported.” Instead of being meaningless, the reading in the Greek seems to be the ancient and correct one, and it seems also to explain how the reading in the Hebrew should be understood, inasmuch as in its present form it is somewhat incomplete.

Thus a close examination of the various species of addition, as classified for this investigation, shows how unfounded and unfair are Graf's objections to their genuineness. In not a single instance is his allegation strictly true. In some cases, it is difficult to account with certainty for the additional word or words, but these are very few indeed. They probably were due in part, if not in whole, to the imperfect condition of the ancient manuscripts. The great majority of them, however, were due to recensional divergences. Instead of belonging to a later date than the time of the Septuagint translation, they belong to a much earlier date. Instead of having arisen out of the received Hebrew text, they arose out of a widely different text. Instead of being generally spurious, they are generally, if not always, genuine. If they do not, in every case, exhibit the original text, they do, at least, exhibit a very ancient form of it—a much more

ancient form, perhaps, than that exhibited by the Massoretic text. In numerous passages Graf, as well as Hitzig and Movers, recognizes the superiority of the Septuagint reading, and also the probable primitive character of the additions. In the remaining passages, as a rule, if the Greek does not represent a more primitive reading than the Hebrew, it represents, at all events, the reading of a different recension—the Alexandrian recension.

The additions of letters, of which there are a few, are interesting, inasmuch as they explain the origin of a number of variations. Like the omissions of letters, it is difficult to determine which of them were recensional and which transcriptional, as some of them were evidently due to one cause and some of them to another. The following are the chief examples :—

תְּפִלָּה—תְּפִלָּה (?) vii. 10; נַעֲצָלָנוּ—נַעֲצָלָנוּ vii. 16; xi. 14; דְּמֵיּוֹן—דְּמֵן iii. 21; vii. 29; שְׁפָתִים—שְׁפָתִים viii. 2; ix. 21; xvi. 4; אֶלְעָזָר—אֶלְעָזָר (?) xi. 16; וְהַאֲגָרִים—וְהַגָּרִים xviii. 21; נְאַנְחָת—נְחַנָּת (?) xix. 7; וּבְקֻעָתִי—וּבְקֻחָתִי xxii. 23; אֱלֹהָה—אֱלֹהָה (?) xxx. 16; יְלִיכָו—יְלִיכָו xxxi. 21; כְּעַמְּדִים—כְּעַדְּמִים xxxii. 12; וְאַלְיָהוּ—וְאַלְיָהוּ xli. 17; בְּגִבְרוֹת—בְּגִרְוֹת xxxvi. 25; וְגַדְלִיָּהוּ xliv. 6; גְּלֻעָד—גְּדֻעָד xlix. 1; בְּשִׁעְרִי l. 39; אַזְּרִים—אַזְּרִים (?) li. 3; יְחִילָה—יְחִילָה

CHAPTER IV.

THE VARIATIONS—TRANSPOSITIONS.

THE character of the Transpositions in the Septuagint is remarkable, and the evidence they furnish of recensional divergences is significant. They comprise letters, words, verses and chapters. Of these four species, some one or other kind occurs in nearly every chapter of the book. The transposition of chapters, being the most manifest and striking, has always attracted much attention. On account of its interest and importance, this species of transposition should be considered first.

From about the middle of chap. xxv. to the beginning of chap. lii. the numbering of the chapters is entirely different. This difference is chiefly due to the position occupied by the nine prophecies against foreign nations. In each text, this group of prophecies stands together; but, in the Greek, it is found near the middle, in the Hebrew, near the end, of the book. In the former, it follows immediately after chap. xxv. 13; in the latter, it begins with chap. xlvi. Not only does

the general arrangement of these prophecies differ widely, but also their particular order of sequence amongst themselves differs considerably. Their order in the Greek is Elam, Egypt, Babylon, Philistia, Edom, Ammon, Kedar, Damascus, Moab ; their order in the Hebrew is Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Elam, Babylon.

Although it is not the special purpose of this investigation to discuss exhaustively either the arrangement or the order of these prophecies, being chiefly concerned with the arguments for a different text-recension, yet the subject is too interesting in itself to be entirely left alone, and too important for the present hypothesis to be very slightly touched. It, therefore, claims a fair and full consideration. The discussion involves two questions—the position and the grouping of these nine prophecies. Respecting each it can be shown that the Alexandrian version exhibits the more ancient as well as the more natural form of this prophetic book.

The first question is of particularly great importance, because of the logical relation between the different parts of the book. It admits, moreover, of a thoroughly critical treatment and of a tolerably certain settlement. The second question is of comparatively small importance, because the

grouping of the individual prophecies is practically immaterial, so long as the subject-matter in each case is substantially the same. This question, further, does not admit of a decisive answer. At least, while the one may seem more original than the other, it, perhaps, can never be determined with absolute certainty which grouping is the more correct. Much may be said, as much already has been said, in favour of the combination in each text. It may, however, be pretty positively settled which one the translator had before him in the manuscript he used.

Taking these questions in the order of their importance, it is necessary to consider, first, the correctness, and, secondly, the originality, of the position of the prophecies in each case. Their position, it should be observed, must be considered independently of the position of similar prophecies in any other book of Scripture. In some of the other books, the prophecies against the heathen do not stand at the end of the work, but occupy a position analogous to that here occupied by the present group in Greek. The analogy, though interesting and significant, is in no way conclusive. The indirect evidence it furnishes, while favourable to the Septuagint, is not sufficient of itself to decide the matter with perfect certainty. The position of this group has nothing whatever to do

with that of either of the other groups. The question, therefore, must be considered simply on its own merits; and it must be determined, if at all, by the relation of these nine prophecies to the general contents of the book. In endeavouring to determine it, reference must be made particularly to the relation between the two parts into which chap. xxv. is divided by their insertion immediately after ver. 13 in the Septuagint, or rather by their removal to the beginning of chap. xlvi. in the Massoretic text.

A careful reading of chap. xxv. in the Hebrew will show that there is really something wanting after ver. 13 to connect it logically with the section which begins with ver. 15. In this latter section there is an enumeration of the nations to which the prophet is said to have been directed by Jehovah to offer, figuratively, of course, the wine-cup of the divine fury; or, in other words, to foreshadow the ruin of those nations whose overthrow should be involved in the general destruction which is described in ver. 11. In the main, the names of these nations correspond with the names of those against whom the nine prophecies in question were proclaimed. For this reason, one would naturally expect them to appear in close connection with the enumeration mentioned. This expectation is realized in the Septuagint.

Here the group of prophecies begins directly after ver. 13, and the section commencing with ver. 15 follows at once as chap. xxxii. In this position, the prophecies stand connected with kindred matter; whereas, in the position which they occupy in the Hebrew, they stand unconnected with any thing whatever of a kindred character. Having, therefore, in this latter text no logical connection with the preceding chapters, they are manifestly out of place.

Moreover, as chap. xxv. 13 in the Hebrew reads, it has no legitimate connection either with that which goes before or with that which follows. In its present form it is altogether inappropriate, “because,” as Bleek observes, “in the foregoing part of the book there are no threatening discourses whatever against heathen nations.”¹ In the Septuagint, on the other hand, ver. 13 ends with the clause, “in this book.” This term here, as elsewhere in Jeremiah, seems to be equivalent to a volume, or a collection of prophetic writings, of which the prophet wrote, or rather dictated, several; and it refers both to what immediately precedes and to what immediately succeeds. It is to be understood of the “book,” or roll, which

¹ “Da im vorhergehenden Theile des Buches sich noch gar keine Drohreden wider fremde Völker finden.” *Einleitung in das Alte Testament*, p. 326.

contained the prophecies against the “nations” mentioned in the section already discussed. In the Massoretic text, these prophecies are not included in this “book,” but in another “book,” or, perhaps, in what might have been a separate roll or volume.

Again, the section beginning with ver. 15 indicates that the prophecies properly belong where they stand in Greek. They form the natural connection between the two parts of this chapter, vers. 8–13 constituting a suitable introduction, and vers. 15–30 a suitable supplement. Their presence, too, is required here, not only by the general enumeration given in this latter section, but also by the special description it contains, that is, of the wine-cup of the divine fury. In the prophecy respecting Edom, chap. xlix. 12, where this same term occurs, the words are not an “echo” from ver. 28 of this section, as Hitzig suggests; but, with the prophecies in their right position, they form a faint outline in the former verse of a picture which in the latter verse appears in full. In the one case the figure is partially, in the other case completely, developed. From these considerations, it is evident that, in the Septuagint, these prophecies occupy their proper place.

Not only is this earlier position the one which, from their relation to the context, they would

naturally occupy, but also it is the one which they must have originally occupied in each text. That is, this is where they evidently stood in the originals of both the Hebrew and the Greek. That their position in the former was once the same as their position in the latter, is rendered practically certain by a critical comparison of the two texts. These prophecies at one time must have stood in the middle of the book, following immediately after chap. xxv. 13, because the sentence, "which Jeremiah hath prophesied against all the nations," occupies the same place in each text. In the Hebrew, though, it stands as the conclusion of ver. 13, while, in the Greek, it stands as the introduction to these nine prophecies. The sentence is not an appositional expression, as the Hebrew implies, but an introductory title, and has no direct relation to ver. 13. It simply connects the two parts of this "book," or roll. It should, moreover, be translated, "What (the things which) Jeremiah prophesied against the nations," and should be placed as a superscription to the prophecies, as it is found in the Septuagint translation. It, of course, as critics all agree, was not inserted here by Jeremiah, but by his secretary Baruch, or by an early editor, just as many, if not all, of the other superscriptions to chapters and paragraphs and prophecies were inserted.

This opinion receives the strongest possible support from Bleek, who regards the sentence in question as undoubtedly intended for a superscription in each text, and considers it appropriate where it stands only when, as in the Septuagint, it is followed by a series of utterances concerning foreign nations. After showing its unsuitableness as a title to the list of nations given in vers. 15–38, he says, “The maker of the Massoretic recension, however, who transplanted those other oracles against individual nations from here to the end of the book, has, as Movers also properly observes, misunderstandingly drawn the doubtful words to the context of the prophecy, together with the insertion of בְּלָ, and then also, for the purpose of connecting it with the foregoing, has placed at the beginning of ver. 14 a כִּי, which likewise did not originally stand there, and which the Septuagint does not express.”¹ This explanation, though good so far as it goes, does not go far enough. As the whole of ver. 14 is wanting in the Septuagint, it, too, may have been inserted by

¹ “Der Urheber der masorethischen Recension aber, der jene anderen Orakel wider einzelne Völker von hier an den Schluss des Buches verpflanzte, hat (wie richtig auch Movers bemerkt) die fraglichen Worte missverständlich mit zum Contexte der Weissagung gezogen—mit Einschaltung von בְּלָ und dann auch v. 14 (am Anfange) zur Anknüpfung an das Vorhergehende ein כִּי gesetzt, was ursprünglich ebenfalls nicht dastand, und was die Septuaginta auch nicht ausdrückt.” *Einleitung in das Alte Testament*, p. 326.

an ancient copyist or editor, in order to connect ver. 13 with ver. 15, after the prophecies, which the words in question originally introduced, had been removed. At any rate, the fact that the introductory sentence occupies exactly the same place in each text seems to prove that it is an ancient title, and not a “gloss,” as Orelli¹ surprisingly asserts; and the additions mentioned by Bleek appear to indicate that ver. 13 in Hebrew was changed, and ver. 14 inserted, not through misunderstanding, but through intelligent design.

A further comparison of the two texts corroborates the probability of this conjecture. The omissions from the Septuagint in vers. 8–14 indicate that this section was once substantially the same in each text. The absence of “all,” in the first member of ver. 9, Hitzig admits to be a better reading because of the singular, “that nation,” in ver. 12, and “that land,” in ver. 13. The clause, “and unto Nebuchadnezzar, the king of Babylon, my servant,” in ver. 9, Graf himself regards as the addition of a later hand, as well as the clauses, “the king of Babylon . . . and the land of the Chaldeans,” in ver. 12. The absence of the whole of ver. 14, which is unsuited to the context, is also in favour of the reading in the Septuagint. It appears unquestionably to have been either a gloss

¹ *Kurzgefasster Kommentar*, etc., Vierte Abteilung, p. 217.

or a marginal note. A literal rendering of vers. 11-13, as they now stand in the Greek, and as they once seem to have stood in the Hebrew, will illustrate the superiority of the Septuagint translation of the section under consideration. It will also show how appropriately this passage introduces the prophecies in question, and how admirably the reading of the version corresponds with the probabilities, so far as they can be estimated, and also with the facts, so far as they can be ascertained. The verses read, “And all the land (Judah) shall be a desolation, and they (the Jews) shall serve amongst the nations seventy years ; and when the seventy years are accomplished (compare chap. xxix. 10), I will punish that nation (Babylonia), and I will make them (the Babylonians) a perpetual desolation ; and I will bring upon that land (Babylonia) all my words which I have pronounced against it, even all that is written in this book.”

Having shown that the position of these prophecies in the Septuagint is not only the proper one, but also the original one, even in the Massoretic text itself, it is worth observing that this position corresponds to that of similar prophecies in other Old Testament books. The analogy, as has already been admitted, possesses no special argumentative importance, but it is interesting, to

say the least. Concerning the different positions and the respective claims of each to originality, Kühl significantly says, "In the other great prophets, Ezekiel and Isaiah, the prophecies against the heathen stand in the middle, between penal and expostulatory discourses to the particular people and Messianic predictions of the future. In like manner, we could, with perfect right, expect them here also in the middle. Now we even actually find in chap. xxv. an enumeration of the nations, to whom the prophet, at the command of Jehovah, should reach forth the wine-cup of the divine fury; and the number and names of these nations substantially correspond with the nations against which the prophecies in chaps. xlvi.—xlix. (li.) are directed. If one reads chap. xxv., there really remains something missing; one seeks even here the presentation of the prophecies, such as chaps. xlvi.—xlix. (li.)."¹

¹ "In den andern grossen Propheten, Ezechiel und Jesaja, stehen die Weissagungen gegen die Heiden in der Mitte zwischen Straf- und Mahnreden an das eigene Volk und messianischen Zukunftsweissagungen. Wir könnten sie also mit Fug und Recht hier auch in der Mitte erwarten. Nun finden wir auch wirklich in Kap. xxv. eine Aufzählung der Völker, denen der Prophet auf Jahwes Geheiss den Becher des Gotteszornes reichen soll; und die Anzahl und Namen dieser Völker stimmen im Wesentlichen überein mit den Völkern, gegen die sich die Weissagungen in Kap. xlvi.—xlix. (li.) richten. Liest man Kap. xxv., so bleibt wirklich etwas fehlen; man sucht die Ausführung der Weissagungen, also Kap. xlvi.—xlix. (li.), schon hier." *Das Verhältniss der Massora zur Septuaginta*, p. 15.

As this collection of prophecies forms in each text a connected whole, it is evident that the entire group has been, at some time, we know not when, by some one, we know not who, for some reason, we know not why, bodily transferred from one part to another part of the book. Their removal, moreover, was clearly intentional, and not accidental. The reason may have been to give precedence to the prophecies respecting the Jews, and thus to keep them separate, deeming "the end of the book the fitting place for them," as Streane suggests, "and by this position leaving the prophecies which had to do with the Jews themselves distinct and preceding them."¹ At all events, their arbitrary transposition was not the work of the Alexandrian translator, inasmuch as both the Hebrew and the Greek prove that, in the Septuagint, these prophecies occupy their proper and original place. The change was evidently made by a later editor or copyist in the Massoretic recension or text itself.

On this point, Scholz, in discussing the difference of arrangement which he with Bleek attributes to a subsequent reviser, forcefully observes, "That the alterations do not proceed from the translator appears from the character of his translation incon-

¹ *The Cambridge Bible for Schools and Colleges*, Jeremiah and Lamentations, Introduction, p. xxxvi.

testable. It is unthinkable that he should have made such great changes, while he not merely, with tolerable accuracy, translates from word to word, but even renders sentences in which he can find no sense, writes Hebrew words, whose meaning he does not know, with Greek letters, without translating them, and so forth. The words, ‘And I will bring upon that land all my words which I have pronounced against it, even all that is written in *this book*,’ ver. 13, also speak decidedly for this, that the prophecies against the nations formerly stood here, and, indeed, so much the more, as the words, ‘and the king of Sheshach shall drink after them,’ etc., ver. 26, are certainly spurious; so that, thus, in the prophecy, xxv. 14–38, respecting the land concerning which, according to ver. 13, the discourse must chiefly be, not a syllable stood in ‘*this book*.’ Hence it follows that the arrangement of the book in six great divisions (Dekaden) is in the Septuagint alone correct.”¹

¹ “Dass die Änderungen nicht vom Uebersetzer herrühren, geht aus dem Charakter seiner Uebersetzung umwidersprechlich hervor. Es ist undenkbar, dass derselbe, während er nicht nur mit ziemlicher Genauigkeit von Wort zu Wort übersetzt, selbst Sätze, in denen er keinen Sinn finden kann, wiedergibt, hebräische Wörter, deren Bedeutung er nicht kennt, mit griechischen Buchstaben, ohne sie zu übersetzen, schreibt u. s. w., so grosse Änderungen sollte gemacht haben. Auch sprechen die Worte, v. 13, ‘Et adducam super terram illam omnia verba mea, quæ locutus sum contra eam, omne, quod scriptum est in *libro isto*,’ entschieden dafür, dass die Weissagungen gegen die Völker ehemals hier standen, und zwar um so

Notwithstanding the convincing character of the evidence respecting the ancient position of these prophecies, it is remarkable that in the latest commentary on this book of any critical importance, Orelli asserts, not only that the place they occupy in the Septuagint is not the more correct, but also that it is not their primitive position. He considers that their insertion after chap. xxv. 13 awkwardly cuts this chapter into two pieces. He admits, though, that their position in the Massoretic text is not the original one. “In the earliest editions of the book,” he says, “most of the declarations respecting foreigners, which now stand at the end of it, must have stood in the immediate neighbourhood of chap. xxv.”¹ He is disposed to believe that they formerly followed immediately after this chapter. Kuenen, who has long advocated this latter position, also admits that “with chap. xxv., particularly with vers. 15–26, the first group of prophecies against the heathen is certainly

mehr, als die Worte, v. 26, ‘et rex Sesach bibet post eos,’ u. s. w. sicher unächt sind, so dass also in der Weissagung, xxv. 14–38, von dem Lande, von dem nach v. 13 hauptsächlich die Rede sein müsste, in dem *libro isto* keine Sylbe stünde. Hiezu kommt, dass die Einrichtung des Buches in 6 Dekaden nur bei LXX. richtig ist.” *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 156.

¹ “In den frühesten Ausgaben des Buches die meisten jetzt an seinem Schluss befindlichen Sprüche über die Auswärtigen sich in unmittelbarer Nähe von c. 25 befunden haben müssen.” *Kurzgefasster Kommentar*, etc., Vierte Abteilung, p. 217.

connected.”¹ Ewald and Kühl, it is worth noting further in this connection, both make the same admission respecting their position in the Hebrew, but the former supposes that they stood originally just before chap. xxv., because he thinks the words, “these nations,” ver. 9, indicate this place, while the latter supposes that they once stood just after ver. 29, because he thinks the rest of the chapter constitutes a kind of recapitulation of the entire group.

In answer to Kühl, it should be pointed out that vers. 30–38 form a natural conclusion to chap. xxv., as it now stands, but that they would not follow naturally after the group of prophecies, as he suggests. It would be neither natural nor appropriate to say, “Therefore prophesy thou against them all these words,” etc., just after the prophecies had already been delivered. In answer to Ewald, it should be remarked that the two words, “these nations,” imply no such position of these prophecies as he proposes, even though they both were genuine. The pronoun, “these,” however, is not only superfluous, as Hitzig says, but is also wanting in the Septuagint, in which the reading, “all the nations round about it,” is, as Hitzig likewise says, indisputably preferable.

¹ “Met H. xxv., bepaaldelijk niet vs. 15–26, haugt de eerste groep der profetien tegen de heidenen stellig samen.” *Historisch-Kritisch Onderzoek*, etc., Tweede Deel, 1863, p. 218.

In reply to all of these four critics, each of whom suggests for these nine prophecies a position other than that which they now occupy in either of the texts, it is sufficient to observe that, whereas the prophecies might stand tolerably well, perhaps, just after chap. xxv., as Ewald and Orelli both believe, there are only two positions legitimately under consideration in the discussion of this subject. We are concerned at present with two, and only two, textual authorities. The question is, Which one of these preserves the original position in the ancient text-recensions by means of which they have been individually handed down to us ? From this investigation, it is manifest that the position in the Septuagint is the earlier and the more original of the two ; that is, it is the most original of which there is at present any record. There is not a vestige of evidence to show that the prophecies ever occupied other than one of two positions in either the Palestinian or the Alexandrian recension ; and the form of chap. xxv., and of ver. 13 especially, clearly indicates that they now should stand in the middle of that chapter, and that they once did stand there in each recension. If the position in the Septuagint, therefore, does not represent the prophet's own arrangement, it certainly indicates the form in which his writings were originally arranged.

Coming now to the discussion of the second question, it is also necessary to consider the correctness and the originality of the order of sequence of these prophecies amongst themselves. Judging the matter from circumstantial considerations, Graf maintains that the order in the Hebrew text is the more natural. He says, “The succession in which these nations are mentioned is such as most naturally follows from the situation and the circumstances. Egypt appears first, because from the defeat of her forces, described in chap. xlvi. 3–12, the disaster, indeed, proceeded to the other nations; then comes Philistia, which bordered alike on Egypt and on Judah; and the three countries which lay immediately on the other side, Moab and Ammon, the ever-united kindred nations, and Edom, the kindred nation of Judah; then Syria, which bordered on Israel, and which once stood in such manifold relations to it; finally, the Arabian tribes which dwelt away as far as the Euphrates.”¹

¹ “Die Reihenfolge, in welcher diese Völker aufgeführt werden, ist so wie sie sich aus Lage und Umständen am natürlichen ergab: Aegypten erscheint zuerst, denn von der xlvi. 3–12 geschilderten Niederlage seiner Kriegsmacht ging ja das Unglück über die andern Völker aus, dann kommt Philistäa, welches zugleich an Aegypten und an Juda grenzte, und die drei Länder, welche auf der andern Seite zunächst lagen, Moab und Ammon, die stets verbündeten Brudervölker, und Edom, das Brudervolk Juda's, dann das an Israel grenzende und mit diesem einst in so vielfachen Beziehungen stehende Syrien, endlich die bis nach dem Euphrat hin wohnenden arabischen Stämme.” *Der Prophet Jeremia*, p. 506.

There is something interesting, it must be admitted, in the order of these prophecies in the Hebrew, proceeding, as it does, to some extent, from the countries near to Palestine to those which are more distant from it; but this principle is not, by any means, consistently observed. A certain geographical arrangement, too, is traceable, though it is not very definite or distinct. In general, its course is from the south toward the north and east, but this direction is not followed with sufficient accuracy to possess any very great significance. Indeed, the principle which underlies the grouping in either text is far from obvious, and cannot be with certainty determined. When Graf asserts, however, that the order in the Hebrew follows most naturally from all the circumstances, his assertion is too sweeping by a good deal. After the prophecies had been fulfilled, the order might be regarded as more natural, perhaps; but, from chap. xxv. 13, one might most naturally expect the prophecy against Babylon to come first. It does not occupy this position, though, in either of the texts. In the Greek, it stands in the third place of the group, coming immediately after the prophecy against Egypt; in the Hebrew, it stands at the very end of the group. Streane considers that it is more natural to begin with Egypt, because this was "the nation whose overthrow by Nebu-

chadnezzar would be the signal to the rest of a similar fate.”¹ This prophecy, however, would not necessarily be so understood until after the events predicted had transpired.

Graf also considers that the order of these prophecies in Hebrew is suited both to their subject-matter and to their time of composition.² The first assertion is possibly correct ; the second assertion is probably incorrect. While the order in chaps. xlvi.-li. agrees in general with the enumeration which is given in chap. xxv. 15–26, the succession of the prophecies against Moab, Ammon and Edom in this latter chapter is inverted. This enumeration of nations, however, does not in each text exactly correspond. The Septuagint, besides omitting “and all the kings of the land of Uz,” ver. 20 ; “the isle,” ver. 22 ; “and all the kings of Arabia,” ver. 24 ; “and all the kings of Zimri,” ver. 25 ; “and the king of Sheshach shall drink after them,” ver. 26, reads “Roz” for “Buz,” ver. 23 ; “Persians” for “Medes,” and “all the kings of the East” for “all the kings of the North,” ver. 26. Thus, while the Hebrew order fairly suits the subject-matter in the Massoretic text, it does not specially suit the subject-matter in

¹ *The Cambridge Bible for Schools and Colleges*, Jeremiah and Lamentations, p. 284.

² *Der Prophet Jeremia*, Einleitung, p. li.

the Alexandrian text. That this order agrees with the time of the composition of these prophecies is neither certain nor probable. It is not certain, inasmuch as there are no historic data available for purposes of proof; it is not probable, inasmuch as the prophecy against Babylon can hardly have been spoken at a later period than any of the rest. Instead of having been composed last, one would naturally expect from chap. xxv. 8-12 that it would have been composed first. The exact time, however, of the composition of the respective prophecies cannot be absolutely shown.

The prophecies in the Greek, Graf further says, have been quite arbitrarily transposed by an application to them of later circumstances. This assertion is even more groundless than either of the two preceding ones. There is not the slightest reason for supposing that the ancient order in the Greek was ever intentionally changed. That a prophecy may have been accidentally misplaced is possible, perhaps, although there is no conclusive evidence that this is really the case. In the Hebrew, on the other hand, not only is there considerable reason for supposing that the order has been changed, but also there is substantial evidence of such a change. The Hebrew order has the appearance of having been altered, partly with reference to the enumeration of nations in chap. xxv.

15-26, and partly with reference to the supposed order of fulfilment of the prophecies. The position of the prophecy against Babylon is an indication that it must have been inserted purposely in this place by some one after the events predicted had already taken place. Further evidence of this assertion is furnished by the fact that the statement, "and the king of Sheshach shall drink after them," chap. xxv. 26, is unquestionably spurious. It is plainly an interpolation having no legitimate connection where it stands. It seems, as Bleek believes, and as Graf himself admits, to have been added by a later hand with reference to the position of the prophecy respecting Babylon, which appears in Hebrew as chaps. I., li. The whole sentence is wanting in the Septuagint, as well as the word "Sheshach" also in chap. li. 41. This latter term, moreover, cannot have proceeded from Jeremiah, as Hitzig says, because, as he justly adds, the prophet had no reason whatever to employ such a form of cabalistic writing.

While there is no probability that the order in the Greek has been "arbitrarily transposed," as Graf asserts, and while there is great probability that the order in the Hebrew has been purposely arranged according to a principle, partly geographical, partly chronological, the absolute correctness of the one or of the other is difficult, if not impos-

sible, to determine. Inasmuch as the Hebrew has been evidently altered, there is good reason to regard the order in the Greek as the more correct. What the principle underlying the order in the Septuagint may have been, however, is by no means clear. Scholz, though, offers a suggestion which, if not convincing, is at least ingenious. He says, "Why does the short utterance respecting Elam, which certainly had long since ceased to play an important part, stand at the very beginning? Possibly, because the first exploit of the ancestor of Israel was performed against an Elamite (Gen. xiv.). The second World-wide Power with which Israel came into hostile relations is Egypt, and the third is Babylon—the last as the inheritress of Nineveh. Thus were the utterances respecting the three great nations first brought into chronological order."¹

The question of the priority of the order of sequence in each text is also difficult to decide with certainty. As the succession in the Septua-

¹ "Warum steht der kleine Ausspruch über Aelam, das zudem längst aufgehört hatte, eine entscheidende Rolle zu spielen, voran? Etwa, weil die erste That des Stammvaters Israels gegen einen Alamiten gerichtet ist Gen. xiv.? Die zweite Weltmacht, mit der Israel feindlich zusammentraf, ist Aegypten, die dritte Babel, letzteres zugleich als Erbin Ninive's. So wurden zuerst die Aussprüche über die grossen Völker in chronologischer Ordnung gebracht." *Der masoreth. Text und die LXX-Uebersetzung, etc.*, p. 157.

gint appears to be the more correct, so also, with greater reason, it appears to be the more primitive. Whether this arrangement indicates the order of the composition of each particular prophecy or not, it seems to indicate the original order of its publication in manuscript form. The exact period of the composition of each, however, is not definitely known and cannot be definitely determined. The small amount of accurate historical information which we possess respecting these ancient times renders the determination of the date of many, if not most, of them absolutely impossible. According to the list of nations, chap. xxv. 15–26, one would naturally expect, if the order in this section had any real significance, that the prophecy against Egypt should stand first in the collection, and that against Elam last. Instead of this being the case, Elam begins the group. Hence it is evident that the arrangement in the Greek was not determined with reference to this enumeration. It is reasonable, therefore, to believe that this was its original place in the collection. The translator gave, one must assume, the order which obtained in the ancient manuscript which he used. Had he found the succession in chap. xxv. 15–26 reproduced, he surely would have followed it. The great age of the Septuagint, and the circumstances under which the translation was made, all point to the

conclusion that it presents, as nearly as can be known, the primitive order of sequence of these prophecies amongst themselves.

It is significant, though, that at the end of the prophecy against Elam and at the commencement of chap. xxvi. in the Septuagint, it is stated that this prophecy was composed in the beginning of the reign of Zedekiah. This statement shows that the order of the prophecies in the Alexandrian version was not made to harmonize with the time of their respective composition, inasmuch as one of them, at least, must have been composed earlier than the reign of Zedekiah, if the date of the prophecy against Egypt be correct. As both the Hebrew and the Greek agree in reference to this date, there is reason to regard it as authentic. This latter prophecy was probably read to king Jehoiakim, and was certainly delivered before the time of Pharaoh-Necho's disastrous overthrow at Carchemish. Disregarding this date, Scholz, who defends the Alexandrian order, supposes that the prophecy against Elam was "composed earlier than any other;" and Kühl, who defends the Massoretic order, asserts that it was "written later than the rest." The record of the first date seems to be an explanatory note which formerly stood in the margin of the ancient manuscripts. In that case it was probably, at a time prior to

the translation of the Septuagint, inserted in the text as a chronological subscription, because of the unexpected place which this prophecy occupied in the ancient collection.

If this supposition be correct, the marginal note, or the chronological subscription, whichever it may be, affords important evidence of the originality of the order in the Septuagint. However the historic statement may be explained, it apparently indicates the primitive position of this particular prophecy. Scholz's discussion of this question is worthy of consideration. "That the prophecy against Elam stands in the original place appears, in the highest degree, probable," he says, "through this, that the Greek text here displays an indubitably primitive peculiarity. The prophecy against Elam has in connection with it, and, indeed, *alone in the whole book, a subscription*: 'In the beginning of the reigning of king Zedekiah was this word concerning Elam.' It is quite incredible that a reviser of the present Massoretic text, for instance, should have hit upon the thought of converting here for the only time, against the usage of the entire book, as well as against his own custom, a superscription into a subscription; while, on the contrary, it is perfectly explicable how a reviser may have held it in order to remove this peculiarity by

placing the subscription at the beginning of a section.”¹

Moreover, as the name of Babylon does not appear in the list of nations given in chap. xxv. 15–26, being rightly wanting, as has been pointed out, the transposition of three of the prophecies, namely, those respecting Elam, Moab and Damascus, leaving the prophecy respecting Babylon where it stands in Greek, would make the order of sequence of the prophecies amongst themselves harmonize in general with the above-mentioned enumeration. The change might have been made easily and with very little trouble, if the translator had been disposed to tamper with his text. For the reason that he did not make this change, it is quite improbable that the divergent order of the prophecies was due, in any sense, to intention on his part. The originality of the arrangement in the Septuagint is further indicated by the fact

¹ “Dass die Weissagung gegen Aelam bei LXX. an ursprünglicher Stelle steht, wird höchst wahrscheinlich dadurch, dass der griechische Text hier eine unzweifelhaft ursprüngliche Eigenthümlichkeit zeigt. Die Weissagung gegen Aelam hat bei ihnen und zwar *allein im ganzen Buche eine Unterschrift:* ’Εν αρχῇ βασιλεύοτος Σεδεκίου βασιλεὺς ἐγένετο ὁ λόγος οὗτος περὶ Αἰλάμ. Es ist ganz unglaublich, dass z. B. ein Bearbeiter des jetzigen masorethischen Textes auf den Einfall sollte gekommen sein, gegen den Gebrauch des ganzen Buches und seinen eigenen hier das einzige Mal eine Ueberschrift in eine Unterschrift zu verwandeln, während es umgekehrt vollkommen erklärlich ist, wie ein Diaskeuast es für in Ordnung gehalten habe, diese Unregelmässigkeit dadurch zu beseitigen, dass er die Unterschrift an den Anfang des Stückes stellte.” *Der masoreth. Text und die LXX-Uebersetzung, etc.,* p. 157.

that it is entirely independent of any principle either of geographical position or of prophetical fulfilment. On this point Scholz again significantly observes, “Finally, there speaks directly for the Septuagint the circumstance, that the regulating principle in the Massoretic text, which is plainly conformable to chap. xxv. 14 *seq.*, is manifest, while in the Septuagint it is, at least, obscure. But now how could it happen that any one should set aside what was clear and also, on superficial reading, easy to understand, and put in its place what even to himself was unintelligible?! So much the more, as to put the separate pieces in another place, instead of following the simple copy, could not be done without trouble. Whereas, how easily, especially if the translator had been ‘inconsiderate and superficial,’ could, in some way, a short prophecy, for instance, against Damascus have fallen out! Likewise, moreover, do preponderating reasons also speak for the originality of the order of the prophecies in the Septuagint.”¹

Thus the investigation of the position, and also

¹ “Endlich spricht für LXX. gerade der Umstand, dass das ordnende Princip bei dem masorethischen Texte sichtlich dem cap. xxv. 14 ff. conform, klar, bei LXX. aber mindestens unklar ist. Wie käme nun aber Jemand dazu, Klares und auch bei oberflächlichem Lesen leicht Erkennbares bei Seite zu legen, und ihm selbst Unverständliches an die Stelle zu setzen?! Um so mehr, als es nicht mühelos sein konnte, statt der einfachen Abschrift die einzelnen Stücke an anderer Stelle unterzubringen. Wie leicht konnte da,

of the order of the prophecies, leads to a similar conclusion. In each respect the Septuagint translation possesses the superiority. Of the correctness and originality of the position in the version, there can be no reasonable doubt; and, if the order in the latter be not the absolutely correct and original one, it is apparently and with great probability, the earlier one of the two. The order, moreover, is most likely the one which the Greek translator found before him in the manuscript he used. The justice of this conclusion appears to be unquestionable. Its reasonableness, it is believed, will be admitted by every unprejudiced investigator. Kuenen even, though he is generally against the Septuagint, honestly acknowledges the probability that the position in the Hebrew has been intentionally changed, as well as the improbability that either the position or the order in the Greek was changed by the translator. While believing that neither text exhibits the primitive form of the book in respect to these nine prophecies, he frankly says, "It does not follow from this that they have always stood, as in the Massoretic text, at the end of the entire collection;"

zumal wenn der Uebersetzer 'leichtfertig und oberflächlich' gewesen wäre, etwa eine kleine Weissagung z. B. gegen Damaskus ausfallen! So sprechen also auch überwiegende Gründe für die Ursprünglichkeit der Reihenfolge der Weissagungen bei LXX." *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 158.

and he justly adds, “neither has it been proved that the Greek translator took the liberty of transposing and transplanting these prophecies.”¹

There is the clearest evidence that both the ancient position and the ancient order in the Massoretic text have been, at some time, arbitrarily changed. The transposition in each case was evidently made by a later editor or reviser after the events predicted had transpired. An impartial consideration of all the circumstances renders this conclusion practically certain. The reason for the change in each respect has been so clearly and forcibly stated by Bleek, that it is important in concluding this discussion to quote in full his very reasonable explanation. “Were the Massoretic recension,” he says, “the more original, then it would be absolutely impossible to conceive how a later Alexandrian redactor, even if he gave the oracles in the book in general a position other than that in which he found them, should have happened also so to transpose the individual ones against each other, as they present themselves in the Septuagint, that he placed as the very first the oracle respecting Elam (which in the Massoretic text is the last but

¹ “Daaruit volgt echter nog niet, dat zij altijd, gelijk in de Masora, aan het einde der gansche verzameling hebben gestaan; . . . ook is het onbewezen, dat de Grieksche vertaler zich veroorloofd heeft, die godspraken om te zetten en te verplaatsen.” *Historisch-Kritisch Onderzoek*, etc., Tweede Deel, p. 240.

one), and as the third the one respecting Babylon (which in the Massoretic text is the last of all), and so forth. Much sooner, on the contrary, can one imagine, if these oracles formerly had the position and the order which they have in the Septuagint, how the later redactor, who transferred them from that place to the end of the whole collection, could happen also to change their order of sequence amongst themselves. For as, a little while before, the immigration of the Jews with the prophet into Egypt was related, together with the prophecies respecting the destruction which would meet them there, such as those referring to the conquest of the country by Nebuchadnezzar and the fall of Pharaoh-Hophra, he (the redactor) might easily feel occasioned to place at the head of the group of prophecies respecting the individual heathen nations the two respecting Egypt, which at first stood after the one respecting Elam; and likewise he might find it suitable to place quite at the end the great oracle concerning the chief adversary of the covenant-people, namely, the Chaldeans, which followed immediately after those concerning Egypt. By this means, though, no doubt, the displacement of the position of the whole of these prophecies was naturally and easily brought about.”¹

¹ “Wäre die masorethische Recension die ursprünglichere, so würde sich durchaus nicht begreifen lassen, wie ein späterer Alexan-

The transposition of chapters, which was owing to the bodily removal of the prophecies against the heathen nations from the middle to the end of the book, as shown by the foregoing investigation, furnishes no real evidence of different text-recensions. The transposition of verses, owing to the arbitrary rearrangement of these prophecies amongst themselves, also affords no certain evidence of a special text-recension. The two texts, so far as the general position and arrangement of these prophecies are concerned, were probably at one time substantially, if not identically, the same. There are, how-

drinischer Redactor, wenn er auch diesen Orakeln im Allgemeinen im Buche eine andere Stellung gab, als worin er sie vorsand, sollte dazu gekommen sein, auch die einzelnen gegen einander so umzustellen, wie sie in der Sept. sich finden, dass er das Orakel über Elam (im masorethischen Texte das vorletzte) zuvörderst stellte, das über Babel (im masorethischen Texte das letzte) als das dritte, u. s. w. Weit eher kann man sich dagegen denken, wenn diese Orakel früher die Stellung und Reihenfolge wie in der Sept. hatten, wie der spätere Redactor, der sie von dort an das Ende der ganzen Sammlung stellte, dazu kommen konnte, auch ihre Aufeinanderfolge zu ändern. Denn da kurz vorher die Einwanderung der Juden mit dem Propheten in Aegypten erzählt war, mit Weissagungen über das Verderben, welches sie dort treffen werde, sowie über die Eroberung des Landes durch Nebukadnezar und den Untergang des Pharao Hophra, so konnte er leicht veranlasst werden, von der Sammlung der Orakel über die einzelnen fremden Völker die beiden über Aegypten, welche erst hinter dem über Elam standen, an die Spitze zu stellen ; und ebenso konnte er es angemessen finden, das grosse Orakel über den Hauptwidersacher des Bundesvolkes, über die Chaldäer, welches unmittelbar auf die über Aegypten folgte, ganz an den Schluss zu stellen. Dadurch schon aber wurde von selbst und leicht eine Verrückung der Stellung dieser sämtlichen Orakel herbeigeführt.” *Einleitung in das Alte Testament*, p. 325.

ever, a few instances of verse-transposition, namely, chaps. x. 5-9; xxiii. 7, 8; xxxi. 35-37, which apparently indicate recensional divergences. In the latter example, the order of the verses is 37, 35, 36. The transposition, though unimportant in itself, appears to be recensional, because of a number of minor but significant variations in these verses. In each of the former examples, the transposition is so important that it requires a more complete discussion.

In the Alexandrian version, chap. x., ver. 5 follows ver. 9, which, vers. 6, 7, 8 being omitted from the Greek, comes immediately after ver. 4. Ver. 9 has really no legitimate connection with ver. 8, but is grammatically connected with ver. 4, being manifestly the continuation from this latter verse of the detailed description of an idol, begun in ver. 3 and completed in ver. 5. A close comparison of the two texts shows that, in this passage, the construction of the Greek is much more natural than that of the Hebrew, which seems to have been considerably glossed, vers. 6, 7, 8 being probably interpolations. A careful study of the section also shows that the description in vers. 3, 4 is violently interrupted by the insertion of the interpolated verses; that ver. 9 should stand directly after ver. 4, and that ver. 5 should follow ver. 9, because it forms a logical conclusion to the whole account.

Its position in the Septuagint is not simply the preferable one, it is the only proper one. The transposition of this verse, if not actually due to textual divergency, was likely due either to interpolation or to displacement in the Massoretic text.

In chap. xxiii. again, vers. 7, 8 stand in the Septuagint at the very end of it, immediately after ver. 40. These verses are a substantial repetition of chap. xvi. 14, 15; and it will be observed that in this latter place in each text they follow words of threatening or warning, just as they follow such words in the present place in Greek. It was customary with the prophet, in delivering his solemn messages, to mingle encouragement with reproof, as may be seen by referring to chaps. iv. 27; v. 10, 18; xxvii. 22. For this reason, their later position here in Greek is perfectly appropriate. Their earlier position here in Hebrew may have been due to their arbitrary insertion by some one in order to connect the promise of a national restoration with that of a national deliverer, and thereby to foster Messianic hopes and expectations. Either these verses were removed from the end of the chapter, and inserted after ver. 6, as suggested, or the difference of arrangement was recensional. In any case, as Graf and Hitzig both admit, because of the peculiar connection between ver. 6 and ver. 9 in Greek, their changed position was not due to

the translator. He did not find them where they now appear in Hebrew in his manuscript.

The transposition of words, on the other hand, of which there are examples scattered throughout the entire book, evidently indicates a twofold text-recension. Transpositions of this kind occur in nearly every chapter, from one to four and five examples in a single chapter being sometimes found. Their nature, as well as their number, shows that they belonged to the translator's text. The most, if not the whole, of them must have been recensional. They cannot have been either accidental or intentional. In some cases, the frequency, in other cases, the nature, of the transpositions is a proof of their recensional character. Such instances are, "saith the Lord," chaps. i. 19; iii. 16; v. 11; xiii. 14; xix. 12; xxxi. 37; xlvi. 38; "from the Lord," chaps. xi. 1; xviii. 1; xxi. 1; xxxii. 1; xl. 1; "the priest" and "the prophet," chaps. vi. 13; xiv. 18; xxiii. 11, 33; "sword," chaps. xiv. 16; xxi. 7; xxiv. 10; "the priests," chaps. xxvii. 16; xxviii. 5; "evil," chaps. vi. 19; xix. 3; "behold," chaps. vii. 11; xxiii. 30; "the beasts of the earth," chaps. xv. 3; xvi. 4; "gladness" and "mirth," chaps. xvi. 9; xxv. 10; "the Lord," chap. li. 12, 56; "to a stock," chap. ii. 27; "I have purposed it," chap. iv. 28; "murder,"

“commit adultery” and “steal,” chap. vii. 9; “the herbs,” chap. xii. 4; “I will cause them to know,” chap. xvi. 21; “far” and “near,” chap. xxv. 26.

There are many cases in which it is impossible to tell which order of the words transposed is the earlier or the more original. The one is practically as good as the other, and the one is just as likely as the other to be correct: as, for instance, “back-sliding” and “wickedness,” chap. ii. 19; “seed,” chap. ii. 21; “saying,” chap. ii. 27; “if,” chap. ii. 28; “no more,” chap. ii. 31; “bride” and “maid,” chap. ii. 32; “stocks” and “stones,” chap. iii. 9; “the prophets,” chap. iv. 9; “not at all,” chap. vi. 15; “bride” and “bridegroom,” chap. vii. 34; “they shall be,” chap. viii. 2; “summer” and “harvest,” chap. viii. 20; “hammers,” chap. x. 4; “any more,” chap. x. 20; “day,” chap. xiv. 17; “O Lord,” chap. xiv. 22; “this people,” chap. xv. 1; “brazen,” chap. xv. 20; “out of the womb,” chap. xx. 18; “unto them,” chap. xxi. 3; “great,” chap. xxii. 8; “well with *thee*,” chap. xxii. 15; “the smiths,” chap. xxix. 2; “peace,” chap. xxix. 7; “words,” chap. xxix. 23; “that maketh himself a prophet” and “is mad,” chap. xxix. 26; “the Lord,” chap. xxxi. 3; “flock,” chap. xxxi. 12; “to Babylon,” chap. xxxii. 5; “that is in Anathoth,” chap.

xxxii. 8 ; “fields,” chap. xxxii. 15 ; “way” and “heart,” chap. xxxii. 39 ; “honey,” chap. xli. 8 ; “unto Jeremiah the prophet,” chap. xlvi. 2 ; “to deliver” and “to save,” chap. xlvi. 11 ; “there,” chap. xlvi. 15 ; “an astonishment and a curse,” chap. xlvi. 12 ; “daughter,” chap. xlvi. 18 ; “the snare,” chap. xlvi. 43 ; “a fear,” chap. xlvi. 5 ; “evil tidings,” chap. xlvi. 23 ; “in the land,” chap. l. 22 ; “and thou art also taken,” chap. l. 24 ; “habitation,” chap. l. 45 ; “the trumpet,” chap. li. 27 ; “and all the land,” chap. li. 28 ; “Nebuchadnezzar the king of Babylon,” chap. li. 34 ; “Babylon,” chap. li. 41 ; “five cubits,” chap. lii. 22 ; “continually,” chap. lii. 33.

It is unreasonable to suppose that all these transpositions of words, amounting to nearly ninety cases, were arbitrarily made by the translator. They were most likely textual peculiarities. This likelihood amounts to a certainty where several examples of the same sort occur. The one order of words belonged to the original of the Greek, the other to the original of the Hebrew. An occasional example may, of course, in each text have been accidental. The position, though, of “saith the Lord,” chap. i. 19, in the Septuagint is the proper one, and is the same as that in the Hebrew, chap. xv. 20, and also as that in both the Hebrew and the Greek, chap. i. 8. The order of the transposed

words in the Greek, chaps. ii. 27 ; xii. 4, is more poetical than the order in the Hebrew. While the words “priest” and “prophet” are transposed in several passages, the order “prophet” and “priest” occurs in Greek, chap. xxiii. 34. The parallelism is improved by the transposition in the Septuagint, chaps. iv. 28 ; xvi. 21.

The Greek order, it will be seen, of “murder,” “commit adultery,” and “steal,” chap. vii. 9, corresponds with the order of the commandments in the Decalogue, Exod. xx. 13, 14, 15 ; Deut. v. 17, 18, 19. The Greek position of “the priests,” chaps. xxvii. 16 ; xxviii. 5, is evidently recensional, as the two passages are so similar and stand so near to each other. The Greek order of “the beasts of the earth,” chaps. xv. 3 ; xvi. 4, is shown to be recensional, partly for the same reason, and partly for the reason that the Greek and the Hebrew order of these words, chap. vii. 33, is just the same. The Greek order of the transposed words, chap. xxv. 26, is exactly like the Hebrew order, chap. xlvi. 24. The frequent occurrence of “from the Lord,” always in a superscription, and also of “the priest” and “the prophet,” always in a similar construction, proves these transpositions to have been recensional. Certain verbal combinations, though common, are not uniform in either text, as has been shown by

the discussion of the group of words, “sword, famine, and pestilence.”

The transpositions of letters are also worthy of consideration. Some of them are significant, as possibly indicating recensional divergences; others of them are important, as probably representing superior readings in the Septuagint; all of them are interesting, as plainly showing the origin of a considerable number of variations. While this species of transposition cannot be employed to prove the present hypothesis, it is not at all improbable that some examples were due to different text-recensions, although, of course, it is impossible to point out instances with certainty. Some of these divergences apparently arose from transcription, others of them from dictation. As the transposition may as easily and as likely have taken place in copying or dictating the original of the Hebrew as in copying or dictating the original of the Greek, it cannot be determined now in which recension the variation first occurred, except in so far as the context proves the reading in the one case or the other to be right.

In certain cases, it ought to be observed, the transposition does not seriously affect the sense, the rendering in each text being equally admissible; in many cases, the reading in the Hebrew is superior; in other cases, the reading in the Greek

is not simply preferable but correct. Such examples in the Septuagint are “destroyed” for “burned up,” chap. ii. 15, which better suits the context; “burned” for “broken down,” chap. iv. 26, which corresponds with chaps. xlix. 2; li. 58; “be consumed” for “shall die,” chaps. xi. 22; xlii. 17, 22, which corresponds with chaps. xiv. 15; xliv. 12; “in his forest” for “in his cities,” chap. l. 32, which agrees with chap. xxi. 14, and which, as Hitzig says, is required by the sense.

As their number is considerable, it is unnecessary to examine each of them in detail. Scholars can make the examination for themselves. Their chief significance consists, partly in showing how many divergences arose, and partly in showing how the Septuagint translation may be used for purposes of text-criticism. The following examples occur:—

—גַּתְצָו ; iii. 3 ; לִמְוֹקֶשׁ—מֶלֶךְ שׁ ii. 15 ; גַּתְצָו—גַּתְצָה
—גַּתְצָה—הַגְּדָה ; vi. 2 ; גַּתְצָה—נוֹאָלֶג ; iv. 26 ; גַּתְצָה
—צְוִירָת—צְרוֹת ; vi. 29 ; מְשֻׁחָתִים—מְשֻׁחָיתִם
—יָבוֹא ; ix. 9 ; גַּתְצָו—גַּתְצָה ; i. 1 ; אֲחִרּוֹן—אֲחִים
אֲרָחֹתִינוּ—אֲחִרִיתִינוּ ; xi. 22 ; יִתְמַגֵּי—יִמְתַּג ; x. 9 ; יְבוֹא
xii. 4 ; עַמְּלָק—עַקְבָּ ; xv. 16 ; מְפָאָצִי—גַּמְצָאָג ; xvii. 9 ;
יְכַפְּלָג—יְכַפְּלָג ; xx. 11 ; וְהַרְחָם—וְרַחֲמָה ; xx. 17 ;
עַשְׁלָקָר—עַשְׁוָק ; xxii. 3 ; עַשְׁלָקָר—עַשְׁלָק ; xxiii. 14 ; הָיוּ
—נְאַנְחָת—נְחַנְתָּ

(?) יָאַכְלֹג—יִלְכֹּו; xxx. 7; נְשָׁאָתִי—אֲנוֹלֶט; הָהָדָה, xxx. 12; (?) יְרַחְלָן—וְיְחַלְּרוּ; יְרַמְּאֹג—יִמְדָּג; xxx. 16; (?) יְסָפְדוּ—יִשְׁרָפְיוּ; xxxiv. 5; יְהָאָרֶץ—הָאָזָר; xxxviii. 11; תְּתַמְּנוּ—תְּמֻוְתָנוּ; xlii. 17; יְתַמְּמוּ—יִמְוִיתָנוּ; xlii. 22; לְהָרָעָה—לְרָעָה; xliv. 27; עִירָה—עָרֵידָה; קְוִילָד—קְלוֹנָה; xlviii. 15; חַטְפָתִי; (?) נְשָׁאָם—נְאָשָׁם; xlviii. 32; בְּצִירִיד—בְּצִירָה; xlix. 9; (?) סְחַבְתִּי or שְׁחַפְתִּי; l. 7; חָיו—הָיו; בְּיִצְרָוֹ—בְּעִצְרָיו; מְעָרָה—עָרְמִים; l. 26; בְּעִבָּר—בְּעִרְבּוֹת; lii. 2; בְּעִבָּר—בְּעִרְבּוֹת; lii. 8.

CHAPTER V.

THE VARIATIONS—ALTERATIONS.

THE nature of the Alterations, which are very numerous, is of the greatest possible importance. The evidence they furnish is really sufficient of itself to establish the present hypothesis. No other kind of evidence can be more significant for proving the existence of special text - recensions. This class of variation cannot have been due either to accident or to design. It is more reasonable to suppose that the translator arbitrarily abridged his text by leaving out unnecessary and unimportant matter, although this latter supposition is foundationless, than to suppose that he arbitrarily altered the grammatical forms he found before him, and that to an extent which, more or less, in multitudes of cases, affects the understanding of the text. A certain license of translation he undoubtedly possessed. When the construction of the Greek required, or properly permitted, a slight change of form that would not affect the meaning of a passage, then a change, of course, would be quite

justifiable; but when the genius of the language in no way called for such a change, then it would be altogether unjustifiable.

In nearly every case, however, the alterations that occur are entirely unnecessary on linguistic grounds. The translator could just as easily have reproduced the form in Hebrew as he could give the form in Greek. Besides, the rendering in the Greek in general is good, and represents an excellent Hebrew text. This would not have been the case had the translator been dishonest or incompetent. The supposed arbitrary character of this class of variation has not even the amount of plausibility that so many scholars seem to think belongs to the divergences that have already been discussed. For most of the alterations, which appear in all parts of the book, there was not the least necessity on any ground; and, consequently, for making them there was not the slightest excuse. The charge of arbitrariness respecting them, therefore, is as unreasonable as the practice of it would have been inexcusable.

Incredible as the supposition seems, it is remarkable, notwithstanding, that Graf attributes the alterations to the same unworthy cause as that to which he ascribes the omissions, the additions, and the transpositions. He deliberately asserts, "Of the arbitrariness of the translator, nearly every

verse bears witness; it is sufficient, therefore, to cite only some of the most striking examples of the different ways in which it manifests itself. Without regard to the grammatical forms of the text, and often quite contrary to sense and connection, person or number is changed.”¹ He then indicates a number of illustrations, as he believes, of the translator’s arbitrariness in each of these respects. Before presenting a complete classification of the different species of alteration that occur, it will be interesting to examine some of his examples.

Beginning with the instances he gives of change of person, it should be observed that the third person instead of the first in the second member of chap. ii. 25 does not at all affect the meaning of the verse. The Greek expresses the sense as accurately as the Hebrew expresses it; and, if both readings are not equally good, both, at least, are equally admissible. The second person instead of the third in the second sentence of ver. 30 of this same chapter is really required by the sense, inasmuch as the smiting of the children was designed, in the opinion of the prophet, to teach the parents

¹ “Von der Willkür des Uebersetzers legt fast jeder Vers Zeugniss ab, es genügt daher von den verschiedenen Weisen, in welchen sich dieselbe zeigt, nur einige der schlagendsten Beispiele anzuführen. Ohne Rücksicht auf die grammatischen Formen des Textes und oft ganz gegen Sinn und Zusammenhang wird Person oder Numerus geändert.” Einleitung, p. lii.

wisdom. The second person of the pronouns in the succeeding sentence harmonizes with the second person of the verb in this sentence. A translation of it shows that the whole verse, as it stands in Greek, is admirable. The latter reads, “In vain have I smitten your children ; *ye* have not received instruction : the sword hath devoured your prophets, like a destroying lion, *and ye have feared not.*” The added sentence, the change of person, and the omission of “your” before “sword,” all afford convincing proof that the translator had another and a special text before him.

The second person instead of the first in the opening sentence of chap. viii. 6 is perfectly consistent with the context, as will appear from a literal translation of the first half of the verse in Greek. It should be rendered, “Hearken ye, now, and hear ; not thus do (will) they speak, there is not a man repenting him of his wickedness, saying, What have I done ?” The meaning given here is good, and the addition of the word “now,” as well as the change of person and number, proves that the original of the Greek in this verse, too, was different from the original of the Hebrew. The second person instead of the first in the first member of chap. xxii. 14 is perfectly in harmony with the context in the Septuagint. In the latter, the words, “that saith,” are wanting ; and the verse

commences with a direct reference to Jehoiakim, the subject of the passage, “*Thou hast built for thyself a wide (symmetrical) house,*” etc. The second person, moreover, as in Greek, agrees exactly with the beginning of the next verse in both Greek and Hebrew, which reads, “*Shalt thou reign?*” etc. The whole section, vers. 13–23, presents a number of divergences that point clearly to a special text-recension. The third person instead of the first in the last member of chap. xvi. 13 is not contrary to the meaning of the verse as it stands in Greek, the latter half of which may be correctly rendered, “*and there shall ye serve other gods, which shall show you no favour.*” The adverbial clause, “*day and night,*” is wanting in the Septuagint, but the sense expressed in Greek is excellent. This difference of reading is undoubtedly recensional.

Besides these alleged examples of wilful change of person, Graf gives some illustrations of what he believes to be a special kind of arbitrary alteration of person. In the Massoretic text, Jeremiah sometimes represents himself as suffering with the people concerning whom he prophesies, or as mourning in the person of that people. In the Alexandrian text, these personal lamentations, as a rule, do not appear. An examination of a number of such passages will prove that they did not appear in the translator’s manuscript. The second

person instead of the first in both members of chap. x. 19 is shown to be a recensional divergence by the omission of "me" from this verse, by the continuation of the second person through the first member of ver. 20, by the addition of "it is destroyed" to the same member, and by the resumption of the first person in the second member of this latter verse. The similar changes of person in chaps. xiii. 17; xiv. 17; xlvi. 31, are all evidences of the same fact. In each of these three examples the rendering in the Septuagint suits the context. In the second example, the formula with which the verse begins properly introduces a divine address, and not a human lamentation, as is well illustrated by chap. xiii. 12. The Greek is thus superior to the Hebrew. That the two texts in chaps. xiv. 17; xlvi. 31, were originally different is further shown by the additions and omissions that occur in each of these two passages.

Graf's charges of wilful change of number on the part of the translator are no more reasonable than are those of wilful change of person. When his examples are subjected to a critical investigation, they illustrate the existence of another text in nearly every case. The plural for the singular in the second half of chap. iii. 6 is neither incorrect nor contrary to the sense. Although "Israel" is spoken of in the singular in the first member of

this verse, the collective plural is perfectly admissible in speaking of the conduct of the people individually. The word for “she” here is wanting in the Septuagint, and the word “backsliding,” having been derived from another Hebrew root, is rendered “colony.” In the Greek the verse reads, “Hast thou seen what the *colony* of Israel hath done *to me?* *they are* gone up upon every high mountain and under every green tree, and there *have played* the harlot.” The sense expressed in Greek is quite as good as that expressed in Hebrew, but the original texts were slightly different. It is incredible that the translator should have added the words “*to me,*” and have omitted the pronoun “she,” and have changed the number of two principal verbs in a single member of one verse.

Neither is the singular for the plural in the first half of chap. xxii. 7 incorrect or contrary to the sense. The construction of the Greek is just as allowable as that of the Hebrew. The reading, “I will bring against thee *a destroying man* and his *weapon,*” harmonizes perfectly with the context. The substitution of “bring” for “prepare,” as well as the change of number, proves the existence of another text. The singular for the plural in the middle of ver. 26 of this same chapter is not merely not improper, but is even superior to the form in Hebrew. The verse in Greek reads, “And I will

cast thee out, and thy mother that bare thee, into a country, where *thou wast* not born, and there shall ye (thou and thy mother) die." The meaning expressed is preferable in the Septuagint, and the translator, doubtless, reproduced the text he had before him. He would not gratuitously have changed the number of a principal verb, and have omitted the word "another," which is possibly, as Hitzig thinks, a gloss, and which, at all events, is quite unnecessary.

The plural for the singular in the first half of chap. xxvi. 19 is quite as correct, and quite as consistent with the context, as the form in the Hebrew is. Indeed, the plural might most naturally be expected in this place. The reference is not confined to "Hezekiah" alone, but to the "king of Judah and all Judah," as the rendering of the Septuagint shows. The latter reads, "Did Hezekiah king of Judah and all Judah put him at all to death? did *they* not fear the Lord?" etc. The singular for the plural in the first half of chap. xxxii. 36 is perfectly appropriate. The reference in the Septuagint here is to the prophet, and the form, "whereof *thou sayest*," is just the same as that in the corresponding part of ver. 43 in Greek. A further evidence that these divergences are recensional is furnished by the fact that, in a similar account, chap. xxxiii. 10, the plural form,

“whereof ye say,” is found in both the Hebrew and the Greek.

The singular for the plural in the first half of chap. l. 42 is another illustration of recensional divergency. Instead of the verb “hold” here, the Septuagint has the participle “having ;” and the reference in the sentences criticized by Graf is very properly to “nation” in the preceding verse. Consistently with this explanation, vers. 41, 42 in Greek read, “Behold, a people cometh from the north ; and a great nation and many kings shall be stirred up from the uttermost parts of the earth, *having* bow and spear : *it is* cruel, and *has* no mercy.” Not only is the text of the Septuagint different from that of the Hebrew, but also it makes excellent sense. The singular for the plural in the first half of chap. li. 28 is altogether the preferable reading. Indeed, it seems to be the only reading that harmonizes with the context. The plural “kings” in Hebrew is probably incorrect, as indicated by the singular pronoun “his” in the last sentence of the verse.

Thus a fair consideration of Graf’s principal examples shows that there is not a particle of evidence of arbitrary alteration on the part of the translator. The charge, therefore, of wilful change of person and number is not only not sustained, but also shown to be foundationless. In none of

the foregoing examples is either the sense or the connection injured by the alteration, as Graf asserts. In some passages, the reading in the Hebrew is preferable to the reading in the Greek ; but from this it does not follow that the translator was in any way to blame for the inferiority of the Alexandrian rendering. He was not responsible for the nature or condition of the ancient manuscript he used. It may have been, and, doubtless, was quite frequently imperfect. The Hebrew, too, in many places may have been, and, doubtless, was improved by later hands. Moreover, the original of the Hebrew was probably, in some instances, superior to that of the Greek, just as the original of the Greek was certainly, in other instances, superior to that of the Hebrew. There was not the least occasion for the translator to make the alterations that occur, and there is not the slightest reason to suppose that he did make them.

In his brief and partial discussion of the alterations, which occur almost as frequently as he asserts, but which do not testify as he alleges, Graf neither pretends to treat them thoroughly, nor attempts to classify them systematically. He simply gives a few examples of the two kinds just considered. They comprise, though, changes of species or conjugation (voice and mood), tense, gender, person, number, and case. Of certain

kinds of alteration, there are numerous examples ; of others, there are not so many ; of some, there is only one or two. As they all appear together in the Conspectus of the variations elsewhere, a few examples of each kind will be sufficient for the purposes of systematic classification. In some instances, the form in Hebrew is superior ; in other instances, the form in Greek is preferable. The comparative merit of each reading will be left to the judicial consideration of each critic. Some of these alterations, it will be observed, were due to difference of punctuation ; but none of them were due to arbitrariness on the part of the translator.

Except in cases where the letters were originally the same, the alterations indicate a special text-recension in nearly every instance. An exception, of course, must be made in the case of divergences which were required by the genius of the language in which the work of translation was done. An active for a passive, or a singular for a plural, and *vice versa*, are examples of this kind. Even then, as is frequently the case, where the form in Greek represents an excellent form in Hebrew, the original texts were probably different.

The instances of change of number, it should be observed, are very numerous. The plural for the singular in a great many passages, while, doubtless, sometimes due to different punctuation,

at other times to textual divergency, may have been due in general to the well-known fact that the plural is often used in Greek where the singular is used in Hebrew. The singular for the plural, on the other hand, seems almost always to indicate a textual difference. As both the singular and the plural occur occasionally in a single verse, it is possible that these forms were not so definitely fixed at one time as they are to-day, and as they have been since the Massoretic system became established.

The following classification furnishes illustrations of the chief kinds of alteration that occur :—

SPECIES OR CONJUGATION.

Kal for Niphal. — יִאָמְרֻוּ—יִאָמֵר (“it shall be said”—“they shall say”), chaps. iv. 11; vii. 32; xvi. 14; בְּחַرְיוֹ—נִבְחַר (“it shall be chosen”—“they shall choose”), chap. viii. 3.

Kal for Piel. — לְשִׁנּוֹת—לְשִׁנּוֹת (“to change”—“to repeat”), chap. ii. 36.

Kal for Hiphil. — רְאִיתִי—הָרְאִיתַנִּי (“thou shewedst me”—“I saw”), chap. xi. 18; —תְּבִיאָהִי (“cause it to come”—“it may or shall come”), chap. xiii. 1; תְּשִׁמְעָה—אַשְׁמִיעָה (“I will cause thee to hear”—“thou shalt hear”), chap.

xviii. 2 ; **רִיכְשָׁלִים**—**רִיכְשָׁלָו** (“they have caused them to stumble”—“they shall stumble”), chap. xviii. 15; **רִישְׁמָעוּ**—**רִישְׁמָעֵו** (“they had caused to hear”—“they had heard”), chap. xxiii. 22.

Kal for Hophal.—**רַקְחֵי**—**רַקְחָה** (“shall be taken up”—“they shall take up”), chap. xxix. 22.

Niphal for Kal.—**רַשְׁבֵר**—**רַשְׁבָּר** (“breaketh”—“is broken”), chap. xix. 11; **לֹאֲגָדָת**—**לֹאֲגָדָךְ** (“they have called thee”—“thou hast been called”), chap. xxx. 17; **תִּשְׂרַף**—**תִּשְׂרַףְתָּ** (“thou shalt burn”—“shall be burned”), chap. xxxviii. 23.

Niphal for Hiphil.—**מִשְׁמַעַ**—**מִשְׁמַעְיָה** (“publisheth”—“is heard”), chap. iv. 15; **מִשְׁמַעַ**—**מִשְׁמַעְיָה** (“publish ye”—“let it be published”), chaps. iv. 5; v. 20.

Hiphil for Kal.—**יַעֲבֹרְוִי**—**יַעֲבֹרְגִּי** (“is passed away”—“have taken away”), chap. xi. 15.

Hiphil for Hophal.—**הַקִּימָה**—**הַקִּימָם** (“is performed”—“have performed”), chap. xxxv. 14.

Hophal for Kal.—**יַוְצֵב**—**יַוְצֵבְךָ** (“inhabiting”—“being inhabited”), chap. ix. 10.

Hophal for Hiphil.—**מְשֻׁחְתִּים**—**מְשֻׁחְתִּים** (“they deal corruptly”—“they are corrupted”), chap. vi. 28; **הַדִּיחָם**—**הַדִּיחָהִי** (“he had driven them”—“they had been driven”), chap. xvi. 15.

TENSE.

Perfect for Imperfect. — **הִיּוּ—יִהְיוּ** (“shall become”—“were”), chap. v. 13; **הִיהָ—יִהְיֶה** (“shall be”—“was”), chap. xxxv. 9.

Imperfect for Perfect. — **תִּשְׁמַעְנוּ—שִׁמְעָנָג** (“we have heard”—“ye shall hear”), chap. xxx. 5.

Perfect for Infinitive. — **עֲשֹׂתָה—עֲשֵׂתָה** (“to do”—“has done”), chap. xi. 15; **לְהַכְרִית—וְאַכְרִית** (“to cut off”—“I will cut off”), chap. xlvi. 4.

Infinitive for Perfect. — **בְּבָחַנְתִּי—וּבְחַנְתָּה** (“mayest try”—“to try”), chap. vi. 27; **עֲשָׂה—עֲשָׂה** (“did do”—“to do”), chap. xxii. 15.

Imperative for Perfect. — **הִקְשַׁבְתִּי וְאַשְׁמַע** — **הִקְשִׁיבָרְנָא וְשִׁמְעָנָג** (“I hearkened and heard”—“hearken now and hear”), chap. viii. 6; **זְרֻעִ, קְצַרְתִּי וְזְרֻעָה, קְצַרָּה** — (“they have sown, they have reaped”—“sow, reap”), chap. xii. 13.

Imperative for Imperfect. — **עַזְלָלָג—יַעַזְלָלָג** (“they shall glean”—“glean”), chap. vi. 9.

Imperfect for Infinitive. — **הַגְּנַבְתִּי רָצַחְתִּי וְנָאַפְתַּחְתִּי** — **וְתִרְאַחְתִּי וְתִגְנַבְתִּי וְתִרְאַפְתַּחְתִּי** (“to steal, to murder, and to commit adultery, and to swear,” etc.—“ye murder, and commit adultery, and steal, and swear,” etc.), chap. vii. 9; **וַיִּסְכַּדְתִּי** — **חַטָּאָה** (“to pour out”—“they pour out”), chap. vii. 18.

Perfect for Participle. — נָתַתִּי—נִתְּן (“giving”—“I have given”), chap. v. 14; יָלַד—יָלֵד (“travailing”—“hath travailed”), chap. xxx. 6.

Participle for Infinitive. — לִאמֶר—אָמַרְתִּים (“to say”—“saying”), chaps. vi. 14; vii. 4; xi. 21; דִּבֶּר—לִדְבֶּר (“to speak”—“speaking”), chap. xxxviii. 4.

Imperfect for Participle. — הַלְּךָ—יָלַךְ (“walking”—“shall walk”), chap. x. 23.

GENDER.

Masculine for Feminine. — נְפָשֹׁו—נְפָשָׂה (“himself”—“himself”), chap. iii. 11.

Feminine for Masculine. — הַשׁׁוֹב—הַיְשֹׁב אֲלִיכָּה—הַשׁׁׁוֹב אֲלֵיכָו (“shall he return unto her?”—“shall she verily return unto him?”), chap. iii. 1.

PERSON.

First for Second. — נְפָשִׁי—נְפָשָׂה (“thy life”—“my life”), chap. xi. 21; עֲשֵׂיתִי—עֲשִׂיתָ (“thou shalt make”—“I will make”), chap. xxviii. 13.

First for Third. — נָתַתִּי—נִתְּן יְהֹהָה— (“the Lord hath given”—“I have given”), chap. xxv. 5.

Second for First. — שִׁבְרָתִי, נִתְקַרְתִּי—שִׁבְרָתִי, נִתְקַרְתִּי (“I have broken, I have burst”—“thou hast

broken, thou hast burst"), chap. ii. 20 ; לְבָכֶם—לְבַי ("my heart" — "your heart"), chap. viii. 18 ; ("for us, our eyes"— עֲלֵיכֶם, עִינֵיכֶם—עַלְיָנוּ, עִינֵינוּ—"for you, your eyes"), chap. ix. 17 ; שְׁבָרִי, מִפְתַּחְיִ ("my hurt, my wound"— "thy hurt, thy wound"), chap. x. 19 ; נְפָשָׁכֶם, עִינֵיכֶם—גִּפְשֵׁרִי, עִינֵי ("my soul, my eye"— "your soul, your eyes"), chap. xiii. 17.

Second for Third. — לְקֹחֶתֶם—לְקֹחָה ("they received"— "ye received"), chap. ii. 30 ; מְרִית—מְרִתָה ("she hath been rebellious"— "thou hast been rebellious"), chap. iv. 17 ; בְּרַחֲבָתֶיךָ—בְּרַחֲבָתֶיךָ ("in her streets"— "in thy streets"), chap. xlix. 26.

Third for First. — עַל־פָנֵיךָ—עַל־פָנֵי ("before me"— "before her"), chap. vi. 7 ; מְרֻעִיתֶם—מְרֻעִיתִי ("my pasture"— "their pasture"), chap. xxiii. 1 ; הִדְרִיכָם—הִדְרִיכִים ("I had driven them"— "he had driven them"), chap. xxiii. 8 ; רִצְתָם—רִצְתָמִי ("I will set"— "he shall set"), chap. xlvi. 10 ; הִצְאָתִי—הִצְאָתִ ("I will kindle"— "he shall kindle"), chap. xlvi. 12.

Third for Second. — אֲבוֹתֵיכֶם—אֲבוֹתֵיכִים ("your fathers"— "their fathers"), chaps. iii. 18 ; vii. 25 ; xliv. 10 ; בָּגְדָתֶם—בָּגְדָתָה ("ye have dealt treacherously"— "she has dealt treacherously"), chap.

iii. 20; צְאַרְךָ — צְאָרִים (“thy neck” — “their neck”), chap. xxx. 8; שָׁמְעָתֶם — שָׁמְעָוִי (“ye have obeyed”—“they have obeyed”), chap. xxxv. 18; אֲוֹתֶם — אֲתֶכֶם (“you”—“them”), chap. xxxviii. 5; קְגֻּו — קְגַּה (“thy nest” — “his nest”), chap. xlvi. 16.

NUMBER.

Singular for Plural (Noun).—מְשֻׁפְחָת—מְשֻׁפְחוֹת (“families”—“family”), chap. ii. 4; הַבָּעֵלִים — הַבָּעֵל (“Baalim”—“Baal”), chap. ii. 23; בְּמַבְטֵחִיךְ — הַבָּעֵל (“thy confidences, in them”—“thy confidence, in it”), chap. ii. 37; כְּעַנְנִים — כְּעַנְןָ (“as clouds”—“as a cloud”), chap. iv. 13; מְרֹחֶק — מְרֹחֶקים (“distances”—“distance”), chap. viii. 19.

Singular for Plural (Verb).—שְׁמִיעָת — שְׁמִיעָתֶם (“ye have obeyed”—“thou hast obeyed”), chap. iii. 13; בָּגְדָּךְ — בָּגְדָּךְ (“have dealt treacherously”—“has dealt treacherously”), chap. v. 11; וַיִּשְׁמַע — וַיִּשְׁמַע (“they may hear”—“he may hear”), chap. vi. 10; דְּבָרָת — דְּבָרָתֶם (“speak ye”—“speak thou”), chap. xi. 2; עֲשִׂית — עֲשִׂיתֶגֶת (“they have done”—“thou hast done”), chap. xxxviii. 9.

Singular for Plural (Adjective).—גָּלְחָמִים —

גָּלַחַם (“fighting”—“fighting”), chap. xxxiv. 7 ;
הַגְּשָׁאָר—**הַגְּשָׁאָרִים** (“left”—“left”), chap. xl. 6 ;
מְבֻקֵּשׁ — מְבֻקֵּשי (“seeking”—“seeking”), chap. xliv. 30.

Singular for Plural (Pronoun). — **כָּוֹלוֹ—כָּוֹלָם** (“their voice”—“his voice”), chap. vi. 23 ;
שְׁבּוֹתָו — שְׁבּוֹתֶם (“their captivity”—“his captivity”), chap. xxxi. 23 ; **וְנִתְתָּנוּ — וְנִתְתָּנוּתֶם** (“put them”—“put it”), chap. xxxii. 14 ;
אַתֶּם אָמָרִים (*“ye are saying”*—“thou art saying”), chap. xxxii. 36, 43 ; **עֲלֵיכֶם — עֲלֵיכֶם** (“upon them”—“upon him”), chap. xxxvi. 31 ; **עֲלֵיכֶה — עֲלֵיכֶם** (“to them”—“to it”), chap. xxxvi. 32.

Plural for Singular (Noun). — **נְהָרוֹת — נְהָרָה** (“river”—“rivers”), chap. ii. 18 ; **דְּרַכִּיךְ — דְּרַכְךָ** (“thy way”—“thy ways”), chaps. ii. 33 ; iv. 18 ;
גּוֹיִם — גּוֹיָה (“nation”—“nations”), chaps. ii. 11 ; vi. 22 ; **רָעַתִּיךְ — רָעַתְּךָ** (“thy wickedness”—“thy wickednesses”), chap. iii. 2 ; **דְּבָרִי — דְּבָרָךְ** (“word”—“words”), chap. xxxi. 10.

Plural for Singular (Verb). — **הָחִימָרּוּ — הָחִימָרָה** (“hath changed”—“have changed”), chap. ii. 11 ;
הָלַכְוּ — הָלַכְתָּה (“she has gone”—“they have gone”), chap. iii. 6 ; **יַפְקִדְיוּ — יַפְקִדְתָּה** (“he shall set”—“they shall set”), chap. xiii. 21 ; **עָטָה — עָטָתָה** (“it does”—

“they do”), chap. xviii. 10; גַעֲרָתָם—גַעֲרָת (“thou hast rebuked”—“ye have rebuked”), chap. xxix. 27; וְהִיּוּ—חִיּוּתָה (“it shall become”—“they shall become”), chap. xlvi. 2.

Plural for Singular (Adjective). — הַיּוֹצָא — הַיּוֹצָאים (“going out”—“going out”), chap. v. 6; צְדָקָות—צְדָקָה (“righteous”—“righteous”), chap. xi. 20.

Plural for Singular (Pronoun). — לְעֹשָׂתוֹ — לְעֹשָׂתָם (“to perform it”—“to perform them”), chap. i. 12; לְחַמֵּיכֶם, לְחַמֵּיהָ קָצִירָה (“thy harvest, thy bread”—“your harvest, your bread”), chap. v. 17; פָּמָעָם—פָּמָעוֹ (“its fame”—“their fame”), chap. vi. 24; לְבָכֶם—לְבָבוֹ (“his heart”—“your heart”), chap. xvi. 12; אַתָּם—אַתֶּה (“it”—“them”), chap. xxv. 12; קוֹלָם—קוֹלָה (“her sound”—“their sound”), chap. xlvi. 22.

Plural for Dual. — הַאֲבָנִים—הַאֲבָנִים (“the two stones”—“the stones”), chap. xviii. 3.

CASE.

Nominative for Objective. — הַטָּה אֶת-אָזְנוֹם — הַקְשִׁיבָה אָזְנוֹם (“they inclined their ear”—“their ear hearkened”), chap. vii. 24, 26; תִּרְצַנָּה עִינֵּי — הַוְרִידֵוּ עַל-עִינֵּיכֶם דְמָעוֹת—דְמָעה (“let mine eyes

run down with tears"—“let tears run down from your eyes”), chap. xiv. 17.

Objective for Nominative.—**הִשְׁבֵּת אֲלֹהֶיךָ עוֹד**—**הַשׁׂוֹב תִּשְׁבֵּת אֲלֹיו עוֹד** (“shall he return unto her again ?”—“shall she *verily* return unto him again ?”), chap. iii. 1.

CHAPTER VI.

THE VARIATIONS—SUBSTITUTIONS.

THE Substitutions also are very numerous and noteworthy. They present, moreover, a great variety of species. Taken together with the other kinds of variation, they greatly increase the evidence for the existence of special text-recensions. While they are all equally interesting, they are not all equally important in support of this hypothesis, for the reason that some of them were due to difference of punctuation. Many of them, however, bear the clearest witness to the existence of recensional divergences.

Not only is their number great, but also their nature is significant. They are, indeed, of such a character that they could not possibly have been due to wilful change on the part of the translator or transcriber. As the same general arguments, in answer to Graf's charge of arbitrariness, that were applied to the preceding class are also applicable to the present class of variations, it is superfluous to repeat them here. It is scarcely more than neces-

sary to indicate their nature and significance. Before proceeding to classify them for this purpose, though, it will be proper to examine some of the examples of supposed arbitrariness that he adduces, by way of once more showing his unfairness and unreasonableness.

Graf refers particularly to but one species of substitution, namely, that of pronouns for substantives. Of this species, he gives only a few examples; but each one helps to establish the hypothesis to which he is so bitterly and so uncompromisingly opposed. The substitution of “toward them” for “toward this people” in the first member of chap. xv. 1 exhibits an admirable reading. In the Septuagint, the latter words, “this people,” appear in the second member of the verse, and the words “of my sight” are absent altogether. The verse in Greek reads, “Then said Jehovah unto me, Though Moses and Samuel stood before me, yet my mind could not be *toward them*: cast *this people* out, and let them go forth.” The variations in this verse afford an interesting illustration of recensional divergences. The original of the Alexandrian was evidently different from that of the Massoretic text.

The substitution of “you” for “this people,” and of “to you” for “to my people,” in the middle of chap. xxix. 32, together with the other variations

in this verse, also affords a beautiful illustration of textual differences. A translation of the verse in Greek will fully demonstrate this statement, as well as advantageously exhibit the divergences. It reads, “Therefore, thus saith Jehovah, Behold, I will punish Shemaiah and his seed; *and they* shall not have a man among *you* to behold the good that I will do unto *you*; *they shall not see it.*” Here is conclusive evidence of a special text-recension. The verse in Greek has a peculiarly rhetorical Hebrew ending. The supposition that in one verse the translator arbitrarily made two substitutions, changed an indicative into an infinitive and a singular into a plural, added a conjunction and a sentence, and omitted an adjective and two sentences, is really too absurd to merit any further discussion. It is merely worth remarking, in this connection, that the simple assemblage of words, “because he hath spoken rebellion against the Lord,” which occurs twice in the Hebrew text, here and in ver. 16 of the preceding chapter, does not occur at all in the Septuagint translation of this book. Hitzig supposes properly that in each of these two passages it is a gloss.

The substitution of “them” for “Elam,” in the first member of chap. xlix. 37, is another excellent illustration of recensional divergency. The one word was as easy to reproduce in the translation as

the other was. No conceivable reason can be suggested for the substitution, unless it be that the pronoun was the more natural reading. The reference here is to "the outcasts of Elam," in the concluding sentence of the preceding verse. Instead of repeating the proper name, it is really preferable to supply a plural pronoun, as in the Septuagint. Not only is the Greek construction more natural, but also more in harmony with the other plural pronouns that occur throughout the verse. The Greek reads, "And I will cause *them* (the outcasts) to be dismayed before their enemies that seek their life: and I will bring upon them *according* to the heat of my anger; and I will send *my* sword after them *to their destruction*." One has only to compare the two texts to perceive that several other variations (one of them, "to their destruction," being idiomatic) prove a different original to have been the certain cause of such divergences.

As Graf has given only these few illustrations of this kind of substitution, it is unnecessary to examine any others in detail. His charge of arbitrariness is just as unsuccessful respecting this class of variations as respecting the preceding class. In every instance it is shown to be without foundation. Each one of his examples not only proves his allegation to be false, but also proves the hypothesis

of a special text-recension to be true. A multitude of other instances might be indicated that furnish evidence just as conclusive as those considered furnish. Their general nature and importance will appear in classifying and illustrating their several species. The different kinds may be arranged in five distinctive groups,—parts of speech, rhetorical expressions, syntactical forms, proper names, and letters.

Before exemplifying each class, it should be stated that, in the case of synonyms, where an article occurs for a noun, as “the princes” for “the princes of Judah,” chap. xxiv. 1; or a noun for a pronoun, as “after the Holy One of Israel” for “after me,” chap. ii. 2; or one proper noun for another, as “Jehovah the God of Israel” for “Jehovah,” chap. xxxii. 28; or one common noun for another, as “inhabitants” for “men,” chap. xi. 23; “land” for “men,” chap. xxxvi. 31; “the city” for “the people,” chap. xxxvii. 4; “in the land” for “in the cities,” chap. xl. 5, etc., there is no reason whatever to suspect the translator of having made the changes. The character of his translation proves the suspicion to be groundless. He had no need to make such alterations, and without necessity he certainly would not have made them.

While, in the great majority of cases, the synonymous words and expressions are practically

equivalent, as well for the subject-matter as for the sense, there are places where the Greek presents the more difficult, and, for this reason, the preferable reading ; for example, “the inhabitants of Chaldea” for “the land of the Chaldeans,” chap. l. 45, to which Scholz has directed attention. “In the Greek text,” as he rightly says, “according to Hebrew custom, the name of the people is placed as the name of the country ; and the words must be translated ‘the inhabitants of Chaldea.’ It is absolutely inconceivable that the translator, if his Hebrew text had had ‘land,’ should have abandoned this perfectly proper and corresponding designation, and should have made the useless difficulty for his Greek readers.”¹

PARTS OF SPEECH.

Substitutions belonging to this class, it will be seen at once, were often due to punctuation, or rather to the utter absence of punctuation. In cases where the consonants were alike, the varia-

¹ “Im griechischen Texte ist der Völkernname nach hebräischer Weise als Ländername gesetzt ; und die Worte müssen übersetzt werden : ‘Bewohner Chaldäa’s.’ Es ist geradezu undenkbar, dass der Uebersetzer, wenn sein hebräischer Text ‘terra’ gehabt hätte, diese ganz richtige und entsprechende Bezeichnung verlassen, und seinen griechischen Lesern die unnütze Schwierigkeit sollte gemacht haben.” *Der masoreth. Text und die LXX-Uebersetzung, etc.*, pp. 107, 108.

tion naturally explains itself; but in cases where the consonants were not alike, the original manuscripts were evidently different. Such cases certainly indicate recensional divergences, and possibly indicate archaic readings in the ancient Hebrew texts. The following examples of the principal species may be given:—

Noun for Adjective. — אָנָשׁ — אָנָשׁ (“sick”—“man”), chap. xvii. 9; אָנָשׁ — אָנָשׁ (“woeful”—“man”), chap. xvii. 16; פֶּסֶח — פֶּסֶח (“lame”—“passover”), chap. xxxi. 8.

Adjective for Noun. — נָס — נָס (“standard”—“fleeing”), chap. iv. 21; רְעוּה (רְעִים) — רְעוּה (“knowledge”—“feeding”), chap. iii. 15.

Noun for Article. — דְּבָר יְהֹוָה — הַדְּבָר (“the word”—“word of Jehovah”), chap. v. 13.

Article for Noun. — הַשָּׂרִים — שָׂרֵי יְהוּדָה (“the princes of Judah”—“the princes”), chap. xxiv. 1.

Noun for Adverb. — שָׁם — שָׁם (“there”—name”), chap. xlvi. 17.

Adverb for Noun. — אֲמָת — אֲמָת (“measure”—“truly”), chap. li. 13.

Noun for Preposition. — אֶל — אֶל (“against”—“God”), chap. l. 29.

Preposition for Noun. — עִם — עִם (“people”—“with”), chap. xxxi. 2.

אַחֲרֵי קָדוֹשׁ יְהוָה—אַחֲרֵי־אֱלֹהִים—*Noun for Pronoun.*—“after me”—“after the Holy One of Israel”), chap. ii. 2; **אַלְהָאַלְהָ—אַלְהָאַלְהָ** (“these”—“oak”), chap. ii. 34; **אֶלְהָעָם הַזֶּה—אֶלְיָהָם** (“upon them”—“upon this people”), chap. xi. 11; **מֶלֶךְ יְהוָה—מֶלֶכְיָה** (“her kings”—“kings of Judah”), chap. xxv. 18; **בַּיּוֹם יְהוָה—בַּיּוֹם הַהוּא** (“at that day”—“at the day of Jehovah”), chap. xxv. 33; **עָרִי יְהוָה—עָרִיךְ** (“her cities”—“the cities of Judah”), chap. xxxiv. 1.

חֹמֶטֶת יְהוָה—חֹמֶטֶת יְהוָה—*Pronoun for Noun.*—(“the fury of the Lord”—“my fury”), chap. vi. 11; **לְךָ—לְיהוָה** (“to Jehovah”—“to him”), chaps. viii. 14; xl. 3; **לְמַעַן שֶׁמֶךְ—לְמַעַן שֶׁמֶךְ** (“for thy name’s sake”—“for thine own sake”), chap. xiv. 7; **לְךָ—לְרַגְלֵי** (“for my feet”—“for me”), chap. xviii. 22; **אַלְהָאַלְהָ—אַלְהָאַלְהָ** (“swearing”—“these”), chap. xxiii. 10; **נָתַתִּי—נָתַתִּי יְהוָה** (“the Lord hath given”—“I have given”), chap. xxv. 5; **אָתָּה-אָתָּה עַד-גְּבַלְתָּהוּ אָתָּה, אָתָּה** (“Uriah, his dead body”—“him, him”), chap. xxvi. 23; **עִינֵּי—עִינֵּי מֶלֶךְ בָּבֶל** (“the eyes of the king of Babylon”—“his eyes”), chap. xxxiv. 3; **אָתָּה-יְרֵמִיחָג** (“Jeremiah”—“him”), chap. xxxviii. 6, 13.

דִּבֶּר—דִּבֶּר—*Noun for Verb.*—(“hath spoken”—

“word”), chaps. ix. 11; xxiii. 17; חַפְצִי—חַפְצָתִי (“I delight”—“my delight”), chap. ix. 23; חַרְב—חַרְבָּה (“slay”—“sword”), chap. l. 21; פְּקֻדָּתָךְ—פְּקֻדָּתֶךָ (“I will visit thee”—“thy visitation”), chap. l. 31.

Verb for Noun.—בְּשֹׁת—יִבּוֹשׁ (“confusion”—“may be confused”), chap. vii. 19; עֲתָרָה—רַעֲשִׁיתָה (“abundance”—“I will execute”), chap. xxxiii. 6; וָרָם—וָרָם (“haughtiness”—“is lifted up”), chap. xlvi. 29; כְּהַפּוֹד—כְּמַהְפּבָּת (“as the overthrowing”—“as he overthrew”), chap. l. 40; נָסְכָו—נָסְכָו (“his molten image”—“they melt”), chap. li. 17.

Verb for Adjective.—שָׂזֵד—שָׂזֵד (“laying waste”—“hath laid waste”), chap. xxv. 36; יָלֵד—יָלֵד (“travailing”—“hath travailed”), chap. xxx. 6; בָּא רַצָּא—בָּא רַצָּא (“coming in and going out”—“came in and went out”), chap. xxxvii. 4; אָמַר אָמַר (“saying”—“to say”), chap. xliv. 26; גָּאָה גָּאָה (“proud”—“has exalted”), chap. xlvi. 29.

Adjective for Verb.—גַּטְהָ—גַּטְהָ (“turneth aside”—“turning aside”), chap. xiv. 8; עַמְּדָ—עַמְּדָ (“stood”—“standing”), chap. lii. 12.

Verb for Adverb.—מַלְאָג—מַלְאָג (“aloud”—“were collected”), chap. xii. 6; יְחִידָוִי—יְחִידָרוֹ (“together”—“shall be glad”), chap. xxxi. 13.

Adverb for Verb.—**שָׁמֶה**— (“make it”—“there”), chap. xiii. 16; **מֹאכֶה**—**מֹאכֶה** (“refuseth”—“whence”), chap. xv. 18; **שְׁבַע**—**שְׁבַע** (“sit down”—“again”), chap. xxxvi. 15.

Verb for Interjection.—**הִי**—**הִי** (“alas!”—“is”), chap. xxx. 7.

Interjection for Verb.—**הִי**—**הִי** (“shall be”—“alas!”), chap. li. 2.

Verb for Pronoun.—**כָלֵה**—**כָלֵה** (“every one”—“ceased”), chaps. viii. 6; xv. 10; xx. 7.

Pronoun with Preposition for Verb.—**בָה**—**בָא** (“it is come”—“upon her”), chap. xlvi. 20.

Pronoun for Article.—**נֶפֶשׁ**—**הַנֶּפֶשׁ** (“the soul”—“their soul”), chap. iv. 10; **דָרְבֵי**—**הַדָּרְבָן** (“the way”—“my ways”), chap. vii. 23; **עַם**—**הָעָם** (“the people”—“my people”), chap. viii. 5; **עַמּוֹ**—**הָעָם** (“the people”—“his people”), chaps. xxvi. 23; xl. 6; **מִלְחָמָה**—**הַמִּלְחָמָה** (“the war”—“thy war”), chap. xlix. 26.

Article for Pronoun.—**הָאָרֶץ**, **הַעֲרִים**—**אֶרְצָךְ**, **עָרֵיךְ** (“thy land, thy cities”—“the land, the cities”), chap. iv. 7; **הַעֲרִים**—**עָרֵיו** (“its cities”—“the cities”), chap. iv. 26; **הַשְׂכָנִים**—**שָׂכְנֵי** (“my neighbours”—“the neighbours”), chap. xii. 14; **רִחָם**—**הַרְחָם** (“her womb”—“the womb”), chap. xx. 17.

Conjunction for Article.—**כַּפְרִים**—**הַשָּׁמֶן** (“the heaven”—“as heaven”), chap. li. 53.

Conjunction for Pronoun.—**כְּלֹשֶׁת**—**כְּלֹשֶׁת** (“their bow”—“as a bow”), chap. ix. 2; **כִּי**—**אֲשֶׁר** (“which”—“because”), chap. xi. 17; **כְּאֶשֶּׁר**—**אֲשֶׁר** (“what”—“as”), chap. xxxii. 24.

Conjunction for Preposition.—**כְּהַר**—**לְהַר** (“to a mountain”—“as a mountain”), chap. li. 25; **כְּנָשִׁים**—**לְנָשִׁים** (“to women”—“as women”), chap. li. 30.

Conjunction for Interjection.—**כְּרָאֵם**—**הָגֵה** (“behold”—“but if”), chap. vii. 8.

Interjection for Pronoun.—**הָגֵה**—**הָקָה** (“these”—“behold”), chap. v. 5.

Adverb for Pronoun with Preposition.—**בָּהּ**—**בָּהּ** (“in it”—“there”), chap. xlix. 18, 33.

Pronoun with Preposition for Adverb.—**בָּהּ**—**בָּהּ** (**בָּהּ**) (“there”—“in it”), chap. xxxv. 7.

Adverb for Noun with Preposition.—**בְּיְרוּשָׁלָם**—**בָּהּ** (“at Jerusalem”—“there”), chap. xxxv. 11.

RHETORICAL EXPRESSIONS.

This species of substitution is very frequent. It occurs in nearly every chapter of the book. In some instances, the variations probably arose from

similarity between the forms of the words; in other instances, they certainly arose from textual differences in the ancient manuscripts. In by far the greater number of instances, this latter will be found on close examination to be the case. They are all exceedingly interesting, but the following examples of the more important of them will suffice to show their nature and significance:—

Similar Text.—**בְּחִדְשַׁתָּה**—**בְּחִדְשָׁתָה** (“in her month”—“in her humiliation”), chap. ii. 24; **רֹעִים**—**רֹעִים** (“lovers”—“shepherds”), chap. iii. 2; —**כָּעָרְבִּי**—**כָּעָרְבִּי** (“as an Arabian”—“as a raven”), chap. iii. 2; **צָרִים**—**צָרִים** (“watchers”—“companions”), chap. iv. 16; **כְּאֵץ**—**כְּאֵץ** (“as a man”—“as fire”), chap. vi. 23; **גְּלִים**—**גְּלִים** (“heaps”—“captivity”), chap. ix. 10; **הַמּוֹלֶה**—**הַמּוֹלֶה** (“tumult”—“her circumcision”), chap. xi. 16; **מִצְפָּן**—**מִצְפָּן** (“from the north”—“overlaid”), chap. xv. 12; **וְהַשְׁבּוֹתִים**—**וְהַשְׁבּוֹתִים**—**מִגּוֹר**—**מִגּוֹר** (“I will bring them again”—“I will cause them to dwell”), chap. xvi. 15; **חִנּוּ**—**חִנּוּ** (“a terror”—“a settlement”), chap. xx. 4; **חַם**—**חַם** (“grace”—“heat”), chap. xxxi. 2; **פֶּסֶח**—**פֶּסֶח** (“lame”—“passover”), chap. xxxi. 8; —**הַיּוֹנָה**—**הַיּוֹנָה** (**הַיּוֹנִית**) (“oppressing”—“Grecian”), chaps. xlvi. 16; l. 16; **מִקְרָה**—**מִקְרָה** (“the hope”—“the

collector"), chap. l. 7; פְּרִיה—פְּרִיה ("her bullocks"—“her fruit”), chap. l. 27; רַיְבָשׁו—רַיְבָשׁו (“they shall be dried up”—“they shall be ashamed”), chap. l. 38; מֵהֶרְבָּ (מֵאָרֶץ)—מֵהֶרְבָּ (מֵאָרֶץ) (“from the sword”—“from the land”), chap. li. 50.

Different Text.—הָאָרֶץ—הָאָרֶץ (“the land”—“the woman”), chap. iii. 1; מֹעֲצֹת—שְׁרָרוֹת (“stubbornness”—“devices”), chap. iii. 17; שְׁבָרִיכֶם—מַשְׁוֹבְתִיכֶם (“your backslidings”—“your wounds”), chap. iii. 22; קְמֹן—קְנֻה הַטּוֹב; (קְמֹן—קְנֻה הַטּוֹב (“sweet cane”—“cinnamon”), chap. vi. 20; דְּבָקָרְבָּם—דְּרָשָׂוּם (“whom they have sought”—“to whom they have cleaved”), chap. viii. 2; מִתְּאֻוָת—שְׁרָרוֹת (“stubbornness”—“desire”), chaps. ix. 13; xvi. 12; xviii. 12; וַתְּעַנְּנֵה—וַתְּבֹא אֶנְהָ (“they may come”—“they may speak”), chap. ix. 16; אֹור—רוֹחָ (“wind”—“light”), chaps. x. 13; li. 16; יְעִינִים—תְּגִינִים (“jackals”—“ostriches”), chap. x. 22; אָנָשִׁי—יְוֹשְׁבִּי (“men”—“inhabitants”), chap. xi. 23; יְלָדֶו—יְלָכֶנֶה (“they grow”—“they bring forth”), chap. xii. 2; אַרְחַתִּינוּ—אַחֲרִיתִינוּ (“our latter end”—“our ways”), chap. xii. 4; מַעֲרָה—עֵיט (“bird of prey”—“cave”), chap. xii. 9; נִשְׁבַּר—נִשְׁבַּה (“is taken captive”—“is destroyed”), chap. xiii. 17; הַגִּרְסָם—הַאֲגִרְסָם (“give them over”—“collect them”), chap.

xviii. 21 ; תִּשְׁמַע—תָּعַטֹּו ("ye will hear"—“ye will do”), chap. xxii. 5 ; הַדָּר כְּבָדוֹ—דְּבָרֵי קָדוֹשׁוֹ (“his holy words”—“his glorious majesty”), chap. xxiii. 9 ; שְׂנִאה—שְׂנִינה (“a taunt”—“a hatred”), chap. xxiv. 9 ; רִיחַ מָוֶר—קֹול רִיחַים (“the sound of the millstones”—“the perfume of myrrh”), chap. xxv. 10; הַאָרֶץ—הַעִיר (“the city”—“the country”), chap. xxix. 7 ; כְּעֵץ פָּרִי—כְּגַן רֹחֶה (“a watered garden”—“a fruitful tree”), chap. xxxi. 12 ; רַעֲבָה—דָּאָבָה (“sorrowful”—“hungry”), chap. xxxi. 25 ; אָרֶץ—אַיִשׁ (“men”—“land”), chap. xxxvi. 31 ; הַעִיר—הַעַם (“the people”—“the city”), chap. xxxvii. 4 ; בְּבֹור—בְּתַחְלִים (“with cords”—“into the pit”), chap. xxxviii. 6 ; יֹם עַת (“the day”—“the time”), chap. xxxviii. 28 ; בָּאָרֶץ—בָּעָרֵי (“in the cities”—“in the land”), chap. xl. 5 ; בָּיִתְּרוֹ—בָּעָרְיוֹ (“in his cities”—“in his forest”), chap. l. 32.

SYNTACTICAL FORMS.

This class of substitution, of which there are many examples, possesses a remarkable significance. Its number, too, is nearly as important as its nature. Comprising idiomatic expressions, which are peculiar to the Hebrew language, the cases

prove conclusively recensional divergences. The only variety necessary to note in this connection is that kind of Hebraism which consists in the joining of an infinite absolute to the finite form of a verb to give emphasis or intensity to the idea expressed. The following are illustrations of such hebraisms:—

Emphatic for Unemphatic Form.—**רָשׁוֹב**—**רָשׁוֹב** (“return”—“verily return”), chap. iii. 1; **הִיוֹן** **יְהִיָּה**—**יְהִיָּה** (“were”—“really were”), chap. xxii. 24; **נָתַן** **אֶתֶּן**—**נָתַתִּי** (“I will put”—“verily I will put”), chap. xxxi. 33; **וְנִסְבֵּן**—**וְנִסְבֵּן** (“shall turn about”—“shall verily turn about”), chap. xxxi. 39; **הִפְתַּח** **תְּפַתְּחֵנִי** **נְתַתִּי** (“behold, I will give”—“verily it shall be given”), chaps. xxxii. 28; xxxiv. 2; **רָשַׂכֵּר** **וְשָׂכֵר**—**רָשַׂכְרָתִי** (“I will make drunk”—“I will verily make drunk”), chap. li. 57.

Unemphatic for Emphatic Form.—**וְאָדַבֵּר**—**וְאָדַבֵּר** **אֲלֵיכֶם**—**אֲלֵיכֶם** **הַצְּבָאָם** **הַדְּבָר** (“I spake unto you, rising up early and speaking”—“I spake unto you”), chap. vii. 13.

PROPER NAMES.

Of this class of substitution there are several varieties, such as one proper noun for another, a

proper noun for a common noun, and *vice versa*. In some cases, the original texts were just the same; in other cases, they were different. The following examples of each variety may be given by way of illustration:—

יהָה אֱלֹהִינוּ), chap. xxii. 24, 28; יהָה—יהָה (“Lord”—“Lord our God”), chap. xxiii. 38; בָא—פָרָס—פָדֵי (‘Buz”—“Roz”), chap. xxv. 23; רָא—(“Medes”—“Persians”), chap. xxv. 25; יהָה—יהָה אֱלֹהִי יִשְׂרָאֵל (“Lord”—“Lord God of Israel”), chap. xxxii. 28; יַבְנֵה—יַאֲזִינֵה (‘Jaazaniah”—“Jeconiah”), chap. xxxv. 3; אַשּׁוֹר—אֶרְם (“Syrians”—“Assyrians”), chap. xxxv. 11; יִשְׂרָאֵל יְרוּשָׁלָם—(“Israel”—“Jerusalem”), chap. xxxvi. 2; שְׁלֹמְיהוּ יְהוֹנָתָן—שְׁמַעְיָהוּ וְאֶלְנָתָן (“Shemaiah and Elnathan”—“Shelemiah and Jonathan”), chap. xxxvi. 12; בָרְקָה—יַרְמִיחָה (‘Baruch”—“Baruch”), chap. xxxvi. 32; יַרְאֵיה—שְׁרִיחָה (‘Irijah”—“Seraiah”), chap. xxxvii. 13, 14; אַלְיָשָׁע—אַלְיָשָׁמָע (‘Elishama”—“Elisha”), chap. xli. 1; יְזָנֵה עֲזָרָה בֶן־מַעֲשֵׂה—בֶן־הוֹשָׁעִיה (‘Jezaniah the son of Hosaiah”—“Azariah the son of Maaseiah”), chap. xlvi. 1; יהָה אֱלֹהִים—יהָה (“Lord”—“Lord God”), chaps. xlvi. 4; li. 62; יהָה אֱלֹהִיך—(“Lord thy God”—“Lord”), chap. xlvi. 5; יהָה—יהָה אֱלֹהִינוּ (‘Lord our God”—“Lord”), chap. xlvi. 20; מַעֲשֵׂה הֹשָׁעִיה—הֹשָׁעִיה (‘Hoshaiah”—“Maaseiah”), chap. xlvi. 2; אֲדֹנֵי יהָה צְבָאות—יהָה (‘Lord, the Lord of hosts”—“Lord our

God"), chap. xlvi. 10; אֵיתָם—אֶלְעָלָה ("Elealeh"—“Etham”), chap. xlviii. 34; נִמְרִים — נִמְרִים (“Nimrim”—“Nivrim”), chap. xlviii. 34; יְהֹוָה — יְהֹוָה (‘Lord’—“Lord of hosts”), chap. xlix. 18; יְהוֹיָכִין — יְהוֹיָקִים (‘Jehoiachin’—“Jehoiakim”), chap. lii. 31.

Proper Noun for Common Noun. — צָור — צָרָר (“rock”—“Zor”), chap. xxi. 13; אַחֲרֹן — אַחֲרֹן (“cedar”—“Ahaz”), chap. xxii. 15; צִיּוֹן — צִיּוֹן (“waymarks”—“Zion”), chap. xxxi. 21; הַמְּטֻמָּב — חַמְתָּה (“the citadel”—“Hamath”), chap. xlviii. 1; צָעָרָה — צָעָרָה (“her little ones”—“Zoar”), chap. xlviii. 4; מֶלֶךְם (ל) — מֶלֶךְם (ל) (“their king”—“Milcom”), chap. xlix. 1, 3.

Proper Noun for Adjective. — הַשְׁלִיחִיל — הַשְׁלִיחִי — אֵיתָן (“third”—“Salathiel”), chap. xxxviii. 14; אֵיתָם (“strong”—“Etham”), chap. xlix. 19; גַּיא אֵיתָן — אֵיתָן (“strong”—“Gaithan”), chap. l. 44.

Proper Noun for Verb. — הַשְׁבִּי (ת) — הַשְׁבִּיר — חַתָּה (“pass by”—“Hishbi”), chap. xlvi. 17; חַתָּה — חַתָּה (בָּת) (“broken down”—“Hagath”), chap. xlviii. 1.

Common Noun for Proper Noun. — עַדְיָהָץ —

עַרְיָהֶם (“unto Jahaz”—“their cities”), chap. xlvi. 34.

Common Noun for Common Noun.—אֹור—רָוחַת (“wind”—“light”), chaps. x. 13; li. 16;—אִישׁ—אָרֶץ (“men”—“land”), xxxvi. 31.

Verb for Proper Noun.—עָשָׂו—עָשָׂו(ה) (“Esau”—“have done”), chap. xlix. 8; פְּקֻדָּה (Pekod”—“punish”), chap. l. 21.

Adverb for Proper Noun.—מֵרְתָּהִים (“Merathaim”—“sharply”), chap. l. 21.

LETTERS.

The number of substitutions of letters is very large. Some of them were, doubtless, due to imperfection or corruption in the ancient manuscripts; others of them evidently arose from similarity of consonants in the early Hebrew and Aramaic alphabets. The resemblance between many of the letters in the earlier alphabets was much greater than it is now in our Hebrew Bibles. A comparison of the old Semitic characters will show at once how easy it must have been to be misled in transcribing them, especially if they happened to be written indistinctly. In the transitional stages from the primitive cursive form to the present

rectangular form of writing, it is quite natural that such substitutions should have often taken place. It is not always possible in retranslating to determine with certainty the nature of each substitution. For this reason, while most of the examples collected should be regarded as tolerably probable, a few of them must be regarded as purely conjectural but reasonably possible.

In some passages, it will be readily observed, the Hebrew, in other passages, the Greek exhibits the primitive as well as the superior form of text. Both their number and their nature are so interesting that the whole list of substitutions of letters is here appended for the critical examination and consideration of Hebrew scholars, each of whom may compare the merits of each reading for himself. For this reason, it is not necessary to direct attention in this connection to examples of superior reading in either text. Owing to the possible confusion of so many letters in the ancient alphabets, because of the irregularity and indistinctness of the characters, it has been thought advisable to submit the complete collection for the inspection especially of those particularly interested and skilled in Semitic palæography. The more doubtful instances of supposed substitution, it will be seen, are indicated by an interrogation point. The following is the list :—

—הַבְּאֵלֶּה (?) ב = בָּא —בָּא 25; הַלְּכָה —אַלְכָה (xxxii. 8). —ת = תְּדִקְחָה, xlvi. 20; בְּנָה —מְפָא, xlvi. 25; אַלְילָג —אַלְילָג (xlvi. 31; הַזְּרִידָם —אַזְרִידָם —אַזְקָק —נוֹחָלָג —נוֹאָלָג (?), v. 4; ח = חַטָּאת —שְׁאָפָה (?) —פְּרִיה (li. 12). —ע = פְּרִעה —פְּרִיה (ii. 24; לְדָבָה —לְדָבָה, xxxi. 16; וְתִבְעָנָה —וְתִבְעָנָה, xxxi. 25; רְצָבָה —רְצָבָה, xlix. 38). —ת = תִּצְחָת —נְצָא תִּצְחָת —תִּצְחָת (xxi. 12; עַת —אַד, xlvi. 16).

ג = ז (בְּצַעֲקָה—רִגְעָה (?), xlvi. 3).

xx. בְּרִיךְ—מַדֵּךְ, viii. 14; רִנְמָה, הַדְמָנוֹ, v. 13.
 —אֶחָד—מַדֵּי, xx. 8; נִרְקָם—גִּנְחִים, xiv. 9; נִרְקָט—מַדֵּי, 25;
 דָּאָבָה, לְרִעָבָה—לְדָאָבָה, xxiv. 2; הָאָהָרָן, xxxi. 12; רִעָבָה—
 בִּיד, xxxi. 25; אַחֲר—אֶחָד (bis), xxxii. 39; בָּוּרָה—
 רִדְמָיִם, xli. 9; גִּנְמָתָה—גִּנְמָתָה, xlvi. 5; בָּוּרָה—
 עִיר—עַל, xlvi. 6; יְעֻדָּה, xlvi. 7; וּלְמִיָּה, xlvi. 32; יְדָאָה—יְדָאָה, xlvi. 34; עִירָהָם—עִירָהָם, xlix. 22; הַדָּר—הַדָּר, xlix. 26; l. 30; יְרָמִיָּה—יְרָמִיָּה, xlix. 27; תְּרָמָה—תְּרָמָה, xlix. 38; יְהֻעָבָרְתִּי—יְהֻאָבָרְתִּי, li. 6; הַיְד—הַיְד, li. 14; בְּרָאָשׁ—בְּרָאָשׁ, li. 58).
 = עַת—אִיד, xi. 14; בְּעֵת—בְּעֵת (תְּ), xlvi. 16).

ה = אֲרִפָּא—הַרְפָּא, xi. 5; אֲקִים—דְּקִים, xv. 18;
 וְאַשִּׁיב—וְהַשִּׁיב, xxxii. 25; וְאַזִּיד—וְהַזִּיד, xlvi. 12;
 בְּעַרְבָּה—בְּכַרְבָּה (=?), ii. 23; בִּים—הַיִם, xxv. 11; בְּגּוּרִים—הַגּוּרִים, xxxi. 35; וּבְגַלְעָד—וְהַגְּלָעָד; בְּפְרָמֵל—הַפְּרָמֵל, l. 19). = ד = הַעֲוָה—הַעֲוָה (=?), ix. 4;
 וְאַזְמָה—וְאַזְמָה, xiv. 9). = כ = נִרְקָם—גִּנְחִים, xvi. 7;
 לְחָם—לְחָם (=?), xxxi. 7). = טְמִיחָה—טְמִיחָה, xvi. 7;
 אַתָּם—אַתָּה (=?), xxii. 17). = אַתָּה, v. 17; הַמְּרַצֵּח—הַמְּרַצֵּח, xxix. 7;
 בְּעָדָם—בְּעָדָם, xiii. 18; וּלְגִבְעִירִים—וּלְגִבְעִירִים, xlvi. 22). = ס = וּרְמִים—וּרְמִים, iv. 29).
 = עֲדָם—אֲדָם (=?), xlvi. 2). = עֲצָלָת—תִּתְּלָת (=?), vi. 18; הַחֲמָר—הַחֲמָר, xiii. 17; גַּשְׁבָּה—גַּשְׁבָּה, xxv. 15). = ת = אַתָּה—אַתָּה (=?), i. 6; xiv. 13; xxxii. 17; גַּרְהָה—גַּרְהָה (?), xvii. 16; הַגְּסִירִי—הַגְּסִירִי, xxxiii. 12).

ר = צִידָם—צִידָם (=?), iii. 15). = ב = בְּצַחַל—וְהַצַּחַל (?), xxx. 17). = תְּרִיבָה—תְּרִיבָה (=?), ii. 12; גַּבְּרָה—גַּבְּרָה, xxx. 17).

וְרֹא = הַ (בִּתְרָבֶת—בִּתְרָבוֹת), xii. 13). אַמְצֵץ—אַבְזֹן, i. 2; xxv. 3).

וְ = רַ (אָנָּא—אָנָּא, xi. 15). = צָ (צִדְקָה—אֲצִידָה (?), xx. 8).
 = צָ (עֲרֵץ—אֲצֵלָה) רַ or וְ (בָּרוֹן—בָּרוֹן) or
 שְׁ (בָּרוֹן, l. 37). = שָׁ (אֲזֶה—אֲזֶה (?), xx. 8).

ח = חָרְבָה—חָרְבָנוּ (?) vi. 26). — ה = יִתְזַעֵד—יִתְזַעֵד (?)
 נִתְרָה or נִתְרָה—נִתְרָה—בְּצִדְקָה—בְּצִדְקָה 12; ii. 24;
 viii. 16; בְּקָרָל—בְּמַחְוֹל, xxxi. 4, 13; וִתְלַלֵּא—וִתְלַלֵּא
 xxxi. 5). — כ = נִכְמִסָּא—נִחְמִיכָה (?) xiii. 22; וִתְלַלְיכָם—
 יִשְׁלִיךְ—יִשְׁלִיחַ (?) xvii. 8). — ל = נִסְמָךְ—גְּדֻלָה—וְלִשְׁגָה (?) xlvi.
 15). — ר = מִיקָדָה—מִיחָד (?) ii. 25). — ע = לְכָחָב (?) xv. 3).

טו = נ-^טפְנִיה or צְפִרִיה, xxxviii. 1).

רְאַכְלָה—יְאַכְלָה (ר = ב) xviii. 17). — אַבְדָם—אִידָם (ב = וְרַכְבָה—יְרַכְבָה; v. 17; תְזַלֵלָה—עֲזַלְלָה—עַזְלָלָה; יְטַלֵלָה; v. 9; וְמַקִים; רְצָאָנִי—יְצָאָנִי; ix. 10; (?)(לְגַלּוֹת—לְגַלִים; vi. 23; —תְמַעַטְנוּ—תְמַעַטְנוּ; יְסַרְנָה—יְסַרְנָה; x. 20; מִקּוּם—x. 24; שְׁבִירָה—טְמִירָה; טְלִמּוֹן—טְלִמּוֹן; x. 10;

רִמְתָּא—יְמַתָּא—לְצַדְקָה; רִמְתָּא—**לְצַדְקָה**; xx. 11; xxii. 6;
לְזַבְדָּה—עֲבֹדָה; xxvii. 6; טְדֻמָּה—**טְדֻמָּה**; xxxi. 2;
בָּזָר—בָּזָר; xxxi. 3; הַטְּעֵן—הַטְּעֵן; xxxi. 5; לְזַבְדָּה—**לְזַבְדָּה**
xli. 9; בְּתוּלָה—בְּתוּלָה; xlvi. 9; הַרְכָּבָה—הַרְכָּבָה; xlvi. 22).
= מִרְעִיתָה—מִרְעִיתָה; ix. 15; כְּלֹתָם—כְּלֹתָם; סֶלָוָתִי (ס =
יְרָאֵתָה) ט = xxiii. 1; בְּשָׁרָם—בְּשָׁרָם; xxx. 16). =
וְרַעַתָּם—וְרַעַתָּם (ת = vi. 29; טְרִיבָה, xxxvii. 13, 14). =
קְבָרָתָה—קְבָרָתָה; xxvi. 23).

רַי = עַת—יּוֹם (=?), xxxviii. 28).

רַי = יְמִינָה, בְּיְמִינָה—מִינִיבִים) ל = יְמִינָה

רַי = רַי, לְטַחַתָּה—לְטַחַתָּה (א = רַי

ב = כ, טְבָור—טְבָור; בְּאַטָּר—פָּאַטָּר) ב = כ
יְלָדָה—יְלָדָה) ד = בְּחַלְקָה—בְּחַלְקָה; קְלָקָה—קְלָקָה
—פְּהַמָּה) מ = כְּלִיל—כְּלִיל) ר = כְּלִיל (=?), xx. 9). =
אוֹלִינָם—אוֹלִינָם) ג = מִיהִמָּה
xxxvi. 32). = אֹלִינָם, xxxi. 9).
= בְּקָר—בְּקָרָה) ק = בְּעָרָב—בְּקָרָה) ע =
תְּמַשְּׁרָקָת—תְּמַשְּׁרָקָת; כְּרִיגָה, xviii. 20).

ל = לִיל—יְלָה (ל = עַמְּקָה) ר = עַמְּקָה (ל = xxxi. 7). =
עַנְקִים—עַמְּקָה) יְמִינָה (ס = יְמִינָה, יּוֹם—יְמִינָה (ס =
xlix. 4). = אַז—אַז (ז or אַז, xxxvi. 17).

לְכָל = בְּכָלָם—לְכָלָם; בְּכָלָם—לְכָלָם (ב = ל
בְּגַבְאִים—לְגַבְאִים; xxix. 22; xix. 13; בְּכָלָם—
לְיִשְׂרָאֵל; xlvi. 11; בְּבּוֹא—לְבּוֹא; xlvi. 13; בְּקָה—לְקָה—
אַבְהָרָן = אַבְהָה—אַבְהָה) ד = אַבְהָה (אַבְהָה—
xlii. 11; עד—עַל; xxxi. 39). = אַחֲמֹוד—אַחֲמֹוד; xiii. 14;
רַצְמָה—יְצִלָּח) מ = רַאֲכִירָה—לְהַבְּרִית (ר =
xxii. 30; לְטַמְּאָם—לְטַמְּאָם; xlix. 32). = מִרְמָה—גַּרְגָּל (ז =

xxix. 3). — בְּקָרִים — בְּקָרִים — רַאֲגָרֶץ — רַאֲגָרֶץ (ר — xv. 17; ת — xxv. 34). — אַלְיָם — אַלְיָם — תְּמִימָה (ת — ii. 19).

xx. בָּרְחָם—מִרְחָם x. בָּצְיָן—מַבְצֵיָן (ב-מ-
בְּשֶׁלֶת—מַטְלֵת — מִרְשֶׁלֶת xx. בְּעִטְיוֹת—מִעִטְיוֹת
xxv. 3; בִּיקְבָּץ—מִיקְבָּץ xlvi. 25; בְּנֵה—מַפְאָה
33; כְּבִיר—סָמֵר xlviii. 34; גְּבָרִים—גִּמְרִים li. 27;
גִּגְבָּעוֹת (ה-מִבְּבָל בָּאָרֶץ—מַאֲרֶץ; בָּבֶל—מִבְּבָל
ט-כְּמֹהָה—כְּמוּהָם iii. 23; הַקְּבָצָה—
מִכְסָם—מַמְפָן (?) ii. 33). כ-לְלִטְמָא—לְמִדְתָּן
לְמִלְפָל—מִלְפָס xlviii. 32). לְמִבְכֵי xlix.
1). נְקִים—עֲמִקָּם xxxviii. 1; נְחָן or נְחָן—מַנְחָן (כ-
xlvii. 5; נְקִים—עֲמִקָּה xlix. 4). צ-דְּקִימָה (צ-
בְּקָהָל—בָּמָחוֹל) ק-דְּקִימָה (ק-
רְמָר—מַנְרָה) ר-תְּנָאָר—מַנְרָה (ת-
25; יְמָם עַת—יְמָם xxxviii. 28).

וְגִיר—גָּזֶם (יר = עַטְיוֹנָה—עַטְיוֹנִים) גָּזֶם (xxvi. 19). — תְּגִלָּה—תְּגִלִּים (?) (תְּגִלָּה—תְּגִלִּים) תְּגִלָּה (xxxvii. 4).

ג = גָּנָה (תְּנַךְ), v. 1). — **ד** = גָּדִירָה—גָּדִירָה (?) , viii.
16). — **כ** = כְּנֵהֶר (תְּנַךְ), xiv. 21). — **ח** = חַבְלָה—תְּנַיבָּל (תְּנַיבָּל)
—נֵהֶר (?), vi. 29). — **מ** = מְרַקֵּן—גְּרַגֵּל (תְּנַיבָּל) מְקֻדָּשׁ (?), xxxix. 3; נְקֻדָּשׁ
מְקֻדָּשׁ, xlvi. 14; וּבְמְתִירָה—וּבְנְצִירָה (תְּנַיבָּל—תְּנַבְּנִית), xlix. 2). — **ר** = רְחֹבֶת—
הַחֹבֶת—הַחֹבֶת (תְּנַיבָּל), xxxvii. 16).

נוּר אֶנְסָמִן—אַרְצָנֶפֶת (iv. 8; מִלְּפָמָר—בְּמִלְּפָמָר) ס = ס
אַרְצָם—אַרְצָנֶפֶת (xxxv. 15; xlix. 19).

נִ – נֵּ (נָאֵן – נָאֵן ?), vi. 14). – סַ (סְ – סָם, xxxi. 2).

ס = (?)**כְּבִיר**—**סָמֵר**) כ = (?)**לְטַלְתָּא**—**לְחַתְּבָה** (ט = li. 27). ט = **לְמַר**—**לִי סָמֵרִי** (מ = —**הַסִּירָה**)

— בְּסִירָעֵר xviii. 14; יְקַדֵּם — פֶּצֶר (?) xx. 9; קָדִים —
 — פֶּצֶר־עֵיר; יְסֻבֵּד — יְשַׁרְפֵּה xxxi. 8; בְּמֹזֵד
 — עֲבָרָתָו; יְדִיקָה — יְרִיכָה xlvi. 6; בְּעָרָה, xlviii. 12;
 — עֲבָרָתָו; קִרְחָדָשׁ — קִרְחָרֶשׁ xlvi. 30; עֲבָרָתָו xlviii. 31, 36;
 גַּטְאָרִי; דָק — רִיק li. 2; זִידִים וְזִידָה — זִידִים וְזִידָה
 — דְבָלָתָה — רְבָלָתָה li. 35; lii. 9, 10, 26).
 — בָּאוֹ — בָּאָרֶץ xxxi. 19; יָם — יְהָה (ר =
 — אִיבָּתוֹ — אִרְבָּבוֹ (ר = or אִיבָּתוֹ — אִרְבָּבוֹ) ח =
 כ = כְּבִיטָה (?) — קְבִירָה (?) יְבָן = הָאִבָּה
 (כְּלָתָה — מְרַעָה) ל = לְזִפּוֹת — לְזִרוֹת (iv. 11).
 xvii. 16; הַמְזֻלָּתָה — הַמְזֻרְקוֹת (ג = גְּבוּרָה־אֶצְרָה) —
 אַנְזָן — אַנְרָה (ר = גְּבוּרָה־אֶצְרָה) xv. 11).
 — סְמִינָה — סְמִינָה (ת = תְּמִינָה) xxxix. 3).

ט = **רָאשֶׁבֶעַ** — **סְחִיקָת** — **טְחִיבָת** — **טְאֵנָה**) ט =
שִׁיחָה — **טְנוֹחָה** — **טְבִיעָה** — **טְבֻצָת** ש. 24; ii. 24;
נְטוֹא — **נְטָא** — **נְטָלָה** — **יְכַלֵּג** xviii. 20, 22; x. 11;
נְטָאָה — **אֲנָלָט** xxiii. 39; **לְטִינָה** — **לְטִינָה** xxiv. 9; xlii. 12; **נְטִיר** — **טְמִיטָה** — **טְמִיטָה** xxxvii. 9; xlii. 9.

ט = מְשֻׁרָּקָת—מְשֻׁרָּכָת (טַהֲרָה ?), vii. 23; אֶתְנָאֵל—הַתְּנָאֵל, ii. 16; xi. 14; רַצְמָה—רַצְמָה, xiii. 16; שְׂדִים—שְׂדִים, xviii. 14; קִירְחָרֶט—קִירְחָרֶט, xxxi. 2; טְזִנְיָה—טְזִנְיָה, xlvi. 31, 36). עַז = עַזְבָּמָה—עַזְבָּמָה, xlvi. 32).

ת = א – רְגָלֶםֶד – רִצְלָמִיחַ (ד, לְטִימָא – לְמִיחָנֵי). ii. 33). – ת – יְנִחְתָּשׁ (ט – יְרֻלְּדָה, xxxi. 8). – ח – יְרֻלְּדָת (ח – יְרֻלְּדָה; יְנִיר – חַנּוֹד) i. 1; iv. 1; יְנִיטָשׁ, xxii. 22; יְתִבְוָנָה – תְּתִבְוָנָה (רְעִים, x. 22; xlvi. 33). – נ – יְעִזִּים, מְעִנָּה – בְּעִתָּה (נ – iii. 4).

CHAPTER VII.

THE ORIGIN OF THE VARIATIONS.

HAVING accounted in general for the variations, it next becomes expedient fully to explain them in detail. Important as it is to know their nature, to understand their origin is still more important. Had they all a similar origin? Were they all due to the same cause? If they were due to different causes, why and how was this the case? So far as practicable, it is particularly desirable to obtain a definite answer to these questions, not only for the sake of solving the problem of their origin, but also for the sake of understanding how to deal with the divergences in comparing the Hebrew with the Greek. When the variations have received an adequate explanation, then we shall be in position to see what conclusions the deviations of the version warrant respecting the contemporary Hebrew of the Bible. Not till this has been accomplished shall we be able rightly to estimate the valuable help the Septuagint is adapted to afford, as well in reconstructing as in correcting the present Massoretic text.

Several causes of divergency have been already indicated. In order to ascertain them all, it will be necessary to analyze somewhat more closely the enormous mass of simple and complex variations that occur. In this way only can one properly expect to discover the fundamental principles that underlie them. The method here adopted of translating the Greek back into the Hebrew enables one to deduce these primary principles to the best possible advantage. Before a deviation has been retranslated, it often seems arbitrary and capricious. It is partly, if not wholly, because of this fact that the charge of arbitrariness against the Greek translator has been received with favour in such unexpected quarters and by such divergent schools. By the method of literal retranslation, which is purely philological and not by any means mechanical, a large number of remarkable divergences, which otherwise would appear inexplicable, can be readily and reasonably explained. By this method, moreover, the underlying principles can be traced with almost mathematical precision and with almost scientific certainty. The process of accounting for the variations thus becomes a matter, not of theory but of principle, not of hypothesis but of proof.

Such a scientific explanation has a further purpose. A complete account of the causes of textual

variation will help us to determine the laws of textual transmission. By showing how the divergences arose in this prophetic book, we may also show how they arose in the other prophetic books. Indeed, the principles of explanation which apply to the variations in Jeremiah apply, to a greater or a lesser extent, to those in all the Jewish Scriptures. An illustration of some one or other of them appears in every Hebrew writing of the Bible. It may not be, perhaps, too much to say that in most, if not all, of the books of the Old Testament, illustrations, on a larger or a smaller scale, of every principle deducible from this investigation may be somewhere found. The question of the origin of the variations, therefore, is of paramount importance, and demands a thorough and impartial consideration.

The origin of the variations cannot, of course, in every case, be certainly explained. Each text has had its own particular history. Each, too, has shared a very different fate. The fortunes and misfortunes of ancient manuscripts, like those of nations and of individuals, are very varied and very difficult to determine. Much of their history always has been, and ever will be, wrapped in complete obscurity. In the nature of things, without miraculous intervention such as the Scripture writings neither claim nor warrant, it could

not possibly be otherwise. This fact is too well known to need discussion, as well as too irrelevant to the present subject to call for further treatment here. Although it is impossible to account for every single variation with absolute certainty, yet the most of them may be explained with tolerable probability.

Before attempting to explain the origin of the variations, and to point out the principles to be applied in systematically accounting for them, it will be proper to observe that the question is a complicated one. The divergences had not a common origin. Some were due to one cause, some to another cause, and some to a combination of causes. The principles deduced and demonstrated in the subsequent discussion, though, will show that there was a worthy reason for the deviation of the version in almost every instance, as well as indicate a possible explanation of the variation in nearly every case. They will also prove that the translator of the Septuagint, as unworthily insinuated, was not a dishonest and ignorant pretender, who arbitrarily tampered with the sacred text; but an honest and efficient scholar, who faithfully reproduced the original Hebrew, so far as the imperfect and corrupt condition of his manuscript allowed.

The first cause of variation was *text-recension*.

This was the fundamental ground of the deviations. In the foregoing investigation, it has been shown that a prodigious number of them was due directly to recensional divergences in the ancient Hebrew manuscripts. The originals, however, of the Greek and Hebrew texts respectively were not entirely unlike. Though different, they were not altogether different. At one time, too, they were a great deal more alike than they are now. Their agreement at the present time, moreover, is much more complete than has been commonly supposed. That is, the divergences in the ancient text-recensions were not so frequent as the deviations in the Alexandrian version seem to indicate. In many places, where the divergences appear considerable, when scientifically analyzed, they point to a very similar original. In many other places, where the divergences appear remarkable, when literally retranslated, they exhibit an identical Hebrew text. In addition to the examples given in the preceding chapters of this work, others will be given in illustration of other principles of deviation still to be discussed.

A second cause of variation was *interpolation*. This was a very fruitful source of deviation. As has been pointed out repeatedly in discussing the omissions, there is abundant evidence, admitted, not merely by Movers and Hitzig, but even by

Graf himself, that the Massoretic text has been materially amplified by glosses. The hand of an interpolator is often manifest, especially in certain portions of the book. The number of probable interpolations is very large. A considerable proportion of the omissions appear to owe their origin exclusively to this cause. Such glosses may have been due, partly to the introduction of kindred matter from other books of Scripture, and partly to the transference of explanatory matter from the margin to the body of the text. Many examples of interpolation have been already indicated. Hence, it is unnecessary to repeat them or to multiply them here.

A third cause of variation was *revision*. This was, perhaps, a more prolific source of deviation than that of simple interpolation, inasmuch as it seems to have been systematically practised by editors or redactors appointed for the purpose. Graf finds it convenient, for the most part, to pass over this manifest peculiarity of the Hebrew. Other scholars, though, like Movers, Hitzig, Bleek, and Kühl, have justly indicated its significance. Scholz, too, has collected and discussed a number of important passages which furnish striking illustrations of revisional divergences. One of the most remarkable is chap. x. 2-16. As some features of the variations in this section have

already been described, it is sufficient here to add that the absent verses in this section were easy both to translate and to interpret; and that, therefore, there is, not only the less reason to believe that they were intentionally omitted, but also the more reason to believe that they were arbitrarily inserted. Other interesting passages, particularly pointed out by Scholz, are chaps. xxvii. 16–22; xxix. 11; xxxi. 17; xl. 4. He supposes very plausibly that at first and for a time the apparent insertions in these passages possessed the form of marginal observations or remarks. “By degrees,” he says, “these observations, here and there, swelled to such a multitude that it became necessary to put order into these additions which had been arranged amongst themselves in rows; that is, these passages underwent a revision. This was evidently not performed by one who was unacquainted with the sacred Scripture, but by a teacher, and certainly, too, by one of the most illustrious of teachers.”¹

A fourth cause of variation was *transcription*. It is probable that a number of divergences were

¹ “Nach und nach schwollen diese Bemerkungen stellenweise zu solcher Menge an, dass es nothwendig wurde, Ordnung in diese an einander gereihten Zusätze zu bringen, d. h. diese Stellen erfuhren eine Ueberarbeitung. Diese ist selbstverständlich nicht von einem der heiligen Schrift Unkundigen ausgegangen, sondern von einem Lehrer und auch unter diesen gewiss von einem der angesehensten.” *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 104.

due to this cause. Errors on the part of copyists occur, to a greater or a lesser extent, in nearly every ancient manuscript. It is also probable that mistakes of this kind in some degree belong to both the texts. A few examples of variation which seem to have been owing to so-called Homœoteleuton, or like-ending clauses, are, perhaps, most easily and naturally explained in this way. Graf and Hitzig both endeavour to account for some of the omissions on this ground. The latter, for example, needlessly suggests that the sentence, "the man and the beast that are upon the face of the earth," chap. xxvii. 5, has fallen out of the Septuagint, as indicated, through oversight. He also unnecessarily supposes that the omissions from the middle of ver. 12 to the end of ver. 14 of the same chapter, were due to a similar cause; but the supposition has very little probability. The eye of a transcriber would hardly overlook so many words at once; and besides, as Hitzig himself admits, ver. 13 interrupts the connection between admonition and dissuasion in this passage, and was most likely wanting in the original of the Greek. It seems probable that additions rather than omissions arose from Homœoteleuton, and that, when the one or the other was due to this cause, only a few words at most would be added or omitted at a time. In transcribing letters and words of like form, or

letters and words of similar sound, a copyist might easily make a mistake. Indeed, an occasional error of this sort was almost inevitable. For this reason, therefore, some of the additions, omissions, transpositions, alterations, and substitutions of letters may have been, and, doubtless, were due to this cause. As sometimes the one and sometimes the other exhibits the better reading, it is often impossible to tell in which recension the error of transcription arose. This can only be conjecturally determined by the sense required by the context in each case.

A fifth cause of variation was *corruption*. Many deviations unquestionably arose because of an imperfect text. There is conclusive evidence that the originals, both of the Hebrew and the Greek, were more or less corrupt. Old writings cannot be transmitted free from imperfection. From various causes, and in many ways, they suffer from corruption, owing to the wear and tear of time. This corruption may be due partly to great age, partly to careless penmanship, and partly to imperfect preservation. Besides, illegible, indistinct, or mutilated parchment rolls have been occasionally rendered more imperfect, it is supposed, by efforts to restore them. Thus difficulties of translation are materially increased by the uncertainty often experienced in deciphering obscurely written,

badly worn, or poorly preserved manuscripts. Where a variation was most likely due to corruption arising from transmission, it is often difficult to decide with certainty which recension was the more imperfect. In some places, the imperfection was manifestly in the Massoretic recension, as, for instance, chaps. iv. 1; xi. 15; xxxi. 2; xl. 5. In other places, the fault was clearly in the Alexandrian recension, as, for instance, chaps. xxvii. 18-22; xxxi. 22. In a few places, there may have been corruptions in each text, as, for example, chaps. ii. 23, 24, 31; iii. 3, where the two texts seem originally to have been substantially the same.

A sixth cause of variation was *abbreviation*. Although there are not many examples of divergent readings that have arisen from this cause, yet there appear to be a few. It has often been conjectured that discrepancies of numbers in different parts of the Old Testament may be explained by assuming the existence at one time of a system of symbolical notation. But, inasmuch as no such symbols of notation occur in the present text of the Hebrew Bible, this conjecture has been regarded as ingenious but improbable. The modern Jews, though, made frequent use of abbreviations, and the numerical employment of letters was once common alike to the Hebrews and the Greeks. Hence, it is highly probable that similar signs of number,

and similar symbols of abbreviation, may have been employed either by the original authors of Scripture, or by the later copyists and scribes. In several cases of difference of dates in this book, abbreviation seems to be the most natural as well as the most probable explanation, and it may possibly explain numerical divergences in other books. The “eighth” instead of the “fifth” year of Jehoia-kim, chap. xxxvi. 9, is an example of this kind. The symbol for the number 5=ה might be easily mistaken for that of the number 8=ח, a species of substitution that very frequently occurs, as the list of resembling letters in the preceding chapter indicates. Movers and Hitzig suppose אֵיךְ, chap. iii. 19, is an abbreviation for כִּי יְהוָה אָמַן. The example is interesting, and the explanation is possible. Again, according to Movers, שָׁנָה, chap. v. 1, which is wanting in the Septuagint, has come into the Hebrew text, partly through abbreviation, and partly through repetition of the similar consonants שִׁים. Whether probable or not, the suggestion is worthy of consideration. “My fury,” for “the fury of the Lord,” chap. vi. 11, may have possibly arisen from the translator regarding י, the abbreviation for יְהוָה, as a suffix of the first person singular. “My anger,” for “the anger of the Lord,” chap. xxv. 37, Hitzig and Movers think,

arose from his reading this letter again as a pronominal suffix. An example of an exactly opposite kind occurs in Jonah i. 9, where the letter was read as an abbreviation for יְהוָה. “An Hebrew” (עָבֵד) in the Massoretic text, is rendered “a servant of Jehovah” in the Alexandrian version. Here, besides the abbreviation, the letter ר was also read by the Greek translator for the letter ד. In this way the variation is easily and naturally explained. Moreover, “the *four* and twentieth day” for “the *five* and twentieth day,” in chap. lii. 31, may most likely have arisen from the confusion of ר with ה, the numerical signs for four and five respectively, as Hitzig also has suggested.

A seventh cause of variation was *punctuation*. The number of deviations due directly to this cause is very great. In this book alone it amounts to a few hundred. Examples, moreover, occur in every book of the Old Testament. The reason, of course, suggests itself at once. In its original form the Hebrew, as is well known, had no vowel-points, the consonants only having been written in the ancient manuscripts. Thus the mode of writing greatly increased the difficulties of translation. As the language had long ceased to be a living one, and as the version was made from an unpointed or unpunctuated text, it was inevitable that variations should occasionally occur. Without the help of

punctuation, it was impossible to decide with certainty the meaning of a word in every case. Ambiguity would necessarily arise, not only from the double signification of individual words, but also from their doubtful relation to each other. As the context often admitted of more than one rendering, the translator, without a definite notation of vowel-points, was perfectly excusable for making many divergences. The Massoretic system of punctuation, which is additional to the letters, and auxiliary both to the proper pronunciation and to the true interpretation of the language, almost wholly obviates the ancient difficulties of translation, by removing the cause of ambiguity. But even the Massorites, with all their trained acquaintance with the language, and with all their practised skill in punctuation, did not entirely avoid mistakes. A careful examination of the appended list will prove the correctness of this statement. Sometimes the one, sometimes the other, reading is superior; sometimes each one is alike good, as scholars will observe from the following examples:—

אַחֲרִי—אַחֲרֵי ; דָּבָרִי—דְּבָרֵי ; גָּלוֹת—גָּלוֹת
 —נִתְקַהֵי ; שְׁבָרַתִּי—שְׁבָרָתִי ; יְכַלֵּג—יְכַלֵּג ;
 —אֶת־הָרָעֹות ; קָלָה—קָלָה ; נִתְקַהֵי
 —אֱלֹהִים ; בְּמִחְתְּרָת—בְּמִחְתְּרָת ; אֶת־הָרָעֹות
 —אֱלֹהִים ; תְּזַלִּי, לְשָׁנוֹת—תְּזַלִּי, לְשָׁנוֹת ; אֱלֹהִים ;

—וְתִכְסֹנוּ ; iii. 1 ; iii. 9, מַקֵּל—מַקֵּל ; iii. 1, רָעִים—רָעִים
 נָס—נָס ; iii. 25 ; iv. 4, עֲרֻלוֹת—עֲרֻלוֹת ; iii. 25, וְתִכְסֹנוּ
 iv. 21 ; רְבּוּ—רְבּוּ ; iv. 31 ; v. 6 ;
 v. 7, בְּשֶׁרוֹתֶיךָ—בְּשֶׁרוֹתֶיךָ ; v. 7, נְאָשָׁבָע—נְאָשָׁבָע
 —הָעוֹז ; v. 24 ; v. 19, שְׁבָעָת—שְׁבָעָת ; v. 19, בְּאָרֶץ—בְּאָרֶץ
 vi. 1, עַזְّה—עַזְּה ; vi. 6, בְּעַמִּי—בְּעַמִּי ; vi. 27, הָעוֹז
 —כֶּלֶה ; vii. 7, בְּאָרֶץ—בְּאָרֶץ ; vi. 30, קְרָאוּ—קְרָאוּ
 אָסִיפָם — אָסִיפָם ; viii. 6 ; xv. 10 ; xx. 7 ;
 viii. 13 ; לְגָלִים — לְגָלִים ; ix. 7 ;
 ix. 10, שְׂחוֹת — שְׂחוֹת ; ix. 11, דָבָר—דָבָר ;
 x. 15, נְבָלָת — נְבָלָת ; ix. 21, יְעַבְּרוּ—יְעַבְּרוּ
 xi. 16, הַמּוֹלֶה — הַמּוֹלֶה ; יִפְהָה — יִפְהָה
 ; חִית — חִית ; xi. 18, וְלֹא — וְלֹא ; xi. 21, הַדִּיעָנִי
 —שְׁמָה ; שְׁמָה — שְׁמָה ; xii. 9, לְאַכְלָה — לְאַכְלָה
 שְׁמַעְיוֹ ; xii. 11, לְאַצְרוּ—לְאַצְרוּ ; זָרָעִי ; זָרָעִי ; שְׁמָה
 ; כֶּלֶה—כֶּלֶה ; xiii. 11, יְשָׁמָה—יְשָׁמָה ;
 xiii. 16, הַרְעָע — הַרְעָע ; xiii. 19, הַגְּלָת — הַגְּלָת ;
 xiii. 23, אַחֲרִי ; xiii. 27, נְטָה — נְטָה ; xiv. 8, אַחֲרִי
 , מִצְפָּן — מִצְפָּן ; xiv. 12, מִאָנָה — מִאָנָה ; xiv. 16, וַיְהִי — וַיְהִי
 xv. 12, xv. 16, xv. 18 ; xv. 18, וַיְהִי — וַיְהִי ; xvi. 12, xvi. 12, xvi. 15
 —בְּשֶׁר ; xvi. 18, בְּגַבְלָת — בְּגַבְלָת ; xvi. 15, וְהַשְׁבּוֹתִים
 רְאִנְשׁ — וְאִנְשׁ ; xvii. 5, xvii. 8, יִרְאָא — יִרְאָא ; xvii. 5, בְּשֶׁר
 xvii. 9, אֲנֹשׁ — אֲנֹשׁ ; xvii. 16, אֲנֹשׁ — אֲנֹשׁ ; xviii. 3, אֲרָאִם — אֲרָאִם ;
 xviii. 6, בְּרִדי — בְּרִדי ; xviii. 6, בְּרִדי — בְּרִדי

xviii. 17 ; בְּלֹטָן — בְּלֹטָן xviii. 18 ;
 xix. 1 ; בְּמַצֵּר וּבְמַצּוֹק ; מִפְתָּח — מִפְתָּח xix. 8 ;
 לְמִגּוֹר ; בְּמַצֵּר וּבְמַצּוֹק xix. 11 ; יְשַׁבֵּר — יְשַׁבֵּר xix. 9 ;
 יְגִיעָה ; רְחַם — רְחַם xx. 4 ; וְהַגְּלָם — וְהַגְּלָם ; לְמִגּוֹר —
 רִיבִּי — רִיבִּי xx. 12 ; לְעֵג — לְעֵג xx. 5 ; יְגִיעָה —
 צָרָ — צָרָ xx. 15 ; רְחַם — רְחַם xx. 7 ; טְמִתָּה — טְמִתָּה
 בְּמַלְוָם — בְּמַלְוָם xx. 13 ; וּכְלִיוֹ — וּכְלִיוֹ (?) xx. 7 ;
 רְחַשְׁלֵד — רְחַשְׁלֵד xxii. 12 ; עֲשָׂה — עֲשָׂה xxii. 15 ;
 לְמִנְאָצֵי דָבָר ; אֱלֹהָה — אֱלֹהָה xxii. 19 ;
 וּבְפְתֻחוֹתֶם — וּבְפְתֻחוֹתֶם xxii. 17 ; לְמִנְאָצֵי דָבָר
 שְׁדֵד — שְׁדֵד xxii. 32 ; לְאַיִשׁ — לְאַיִשׁ xxii. 36 ;
 xxv. 36 ; הַמְתָהוֹ — בְּתֹרְתִי xxvi. 4 ; בְּתֹרְתִי — בְּתֹרְתִי
 רְעַבְדוֹ = רְעַבְדוֹ xxvi. 19 ; וְעַבְדָה — וְעַבְדָה xxvii. 11 ;
 גַּטְעֵי — גַּטְעֵי xxx. 6 ; עַם — עַם xxxi. 2 ; יִלְד — יִלְד
 xxxi. 5 ; יְחִידָה — יְחִידָה xxxi. 8 ; פֶּסֶח — פֶּסֶח xxxi. 13 ;
 xxxi. 20 ; תֹּרְתִי — תֹּרְתִי xxxi. 33 ; דָבָר — דָבָר
 וְגַבּוֹא ; עַטְה — עַטְה xxxii. 32 ; רְעַת — רְעַת
 רְצָא — רְצָא xxxv. 11 ; שְׁבָב — שְׁבָב xxxvi. 15 ; וְגַבּוֹא —
 תְּשִׁאוֹ — תְּשִׁאוֹ xxxvii. 4 ; וְיִעַלְגִי — וְיִעַלְגִי xxxvii. 5 ;
 עִינִי — עִינִי xxxvii. 9 ; תְּשִׁרְף — תְּשִׁרְף xxxviii. 23 ;
 לְעַבְרָה ; נְשַׁבֵּר — נְשַׁבֵּר xl. 4 ; מִשְׁאָת — מִשְׁאָת xl. 5 ;
 xli. 10 ; גְּבָרִים — גְּבָרִים xli. 16 ; xlii. 6 ;
 xliv. 20 ; אָמֵר — אָמֵר xliv. 17 ; יְצָא — יְצָא xliv. 26 ;
 xlvi. 9 ; הַיּוֹנָה — הַיּוֹנָה xlvi. 16 ; l. 16 ;

לְמַשְׁפֵט — לְמַשְׁפָט — קָרָא גַם — xlvi. 17 ; קָרָא גַם — xlvi. 28 ; מִהְרָה — מִהְרָה — xlvi. 9 ; מִאֵין — xlvi. 16 ; רַשְׁבָנוּ — עַזְבוּ ; xlvi. 28 ; (בְּדִיו — בְּדִיו) xlvi. 29 ; וְרָם — וְרָם ; xlvi. 30 ; מַלְכָם — מַלְכָם ; עַטְוֹ — עַטְוֹ ; xlxi. 3 ; xlxi. 8 ; — הַדִּיחָו ; מְלֻנָה — מְלֻנָה ; בָּאָרָה — בָּאָרָה ; xlxi. 22 ; l. 7 ; בָּאָרָה — בָּאָרָה ; l. 17 ; חֶרְבָ — חֶרְבָ ; l. 21 ; l. 26 ; — אַלְקֹדֶשׁ ; (?) פְּלִיטָה — פְּלִיטָה ; l. 27 ; פְּרִיה — פְּרִיה ; יְתַהֲלָלָו — יְתַהֲלָלָו ; יְבָשָׂו — יְבָשָׂו ; אֵל , אֵל קָדוֹשׁ ; l. 29 ; l. 38 ; נָסְבוּ — נָסְבוּ ; li. 13 ; li. 17 ; — מְחַרְבָ — גַעֲרוֹ — גַעֲרוֹ ; li. 34 ; li. 38 ; מְעַדְנִי — מְעַדְנִי ; li. 50 ; נָתַן — נָתַן ; li. 55 ; מְחַרְבָ ; li. 58 ; עַמְדָה — עַמְדָה ; lii. 12 .

An eighth cause of variation was *dictation*. A considerable number of divergences appears to have arisen from this cause. That dictation was anciently practised in making or in transcribing manuscripts is well known. Indeed, the prophet Jeremiah practised it himself. In the beginning of chap. xxxvi., he is described as dictating his prophecies to his secretary, Baruch, who wrote them upon “a roll of a book.” In like manner, it is probable that, in multiplying copies of the Scriptures, one person dictated, while another, perhaps, while several others, transcribed the

language after him. In consequence of imperfect hearing, or of indistinct pronunciation, or possibly of both, divergences would naturally occur. In the articulation of gutturals and sibilants and liquids mistakes might easily arise. Moreover, as Jeremiah's prophecies were delivered to a number of different communities, and attracted much attention at the time, many of them may have been learned by heart and afterwards orally transmitted. Recensional differences, not only of words, but also of phrases, may have arisen in this latter way. Certain classical and idiomatic expressions seem to point to oral transmission as their probable cause; for instance, such divergences as "Holy One of Israel" for "Lord," "Lord God of Hosts" for "Lord God," etc. The number of verbal variations that may be explained by dictation or by oral transmission is pretty large. In some cases, dictation seems to be the possible, in other cases, the probable, in other cases again, the unquestionable, explanation of the deviations in the version. The following examples are submitted for careful consideration:—

—**נִצְתָּה**—**אַל**—**עַל**, i. 7, etc.; **הַרְבָּה**—**חַרְבוֹ**; ii. 12; —**אַל**—**מִשְׁרָכֶת**—**מִשְׁרָכֶת**, ii. 15; ix. 9; ii. 23; —**עַל**, ii. 27, etc.; **מֵאַין** **תְּקִלְמִי**—**מֵאַנְתִּים** **הַכְּלִים**, iii. 3; —**נִצְתָּה**—**נִצְתָּזֶג**—**הַתְּקִלְקָלֶג**, iv. 24; iv. 26;

הַשְׁאִירִי or הַוְתִירִי — הַסִּירִי ; v. 4 ; v. 7, נָחָלוֹ — נָאָלֶג
 v. 10 ; נָתָכָה — נָתָקָה ; vi. 19 ; vi. 29 ; מִחְשְׁבָתָם — מִחְשְׁבָתָם ;
 vi. 10 ; נָאָצַלְנוּ — נָאָצַלְנוּ ; v. 5 ; שָׁב : הַדָּשָׁבָתָה — בְּעֵת — בְּעֵד ; xi. 5 ; אֲקִים — הַקִּים
 — תַּעַלְזִי ; xi. 14 ; xi. 15 ; xi. 19 ; נָשִׂיחַתָּה — נָשִׂיחַתָּה ; (?) תַּלְזִי
 — נָשְׁבָה ; xii. 15 ; xvi. 15 ; — וְהַשְׁבָתִים — נָשְׁבָתִים ;
 — גְּדָהָם ; xiii. 17 ; (?) גְּמָסָו — גְּחָמָסָו ; xiii. 22 ; גְּשָׁבָר
 — xiv. 9 ; xv. 18 ; מְאֻנָה אַרְפָא — מְאֻנָה הַרְפָא ; גְּרָדָם
 , מְשֻׁבּוֹתִינוּ — מְחַשְׁבּוֹתִינוּ ; xvii. 8 ; xviii. 12 ; יְשָׁלָח — יְשָׁלָח
 קְרָאוּ — בְּרוּ ; xviii. 14 ; יְגַטְשָׁו — יְגַטְשָׁו ; xviii. 20 ; וְבְקָתִי
 — xviii. 21 ; יְהָאָגָרָם — יְהָגָרָם ; — וְהָגָרָם — xviii. 21 ;
 אַטְחָק or אַצְחָק — אַזְעָק ; xx. 8 ; וְבְקָעָתִי
 — xx. 13 ; xxii. 15 ; בְּאָחֹז — בְּאָרֶז ; הַבְּנָה — הַוִּזְבָּנָה
 — וְלִחְרָבּוֹת ; xxiii. 31 ; רִינְגָמָז נָום — וִינְגָמָז גָּאָם
 — וְאַרְמָז ; xxv. 15 ; הַחְמָר — הַחְמָה ; xxv. 9 ; וְלִחְרָפָת
 — שְׁמוּעָן ; xxx. 18 ; וְהַלְלָיו — הַחְלָלָיו ; xxxi. 5 ; וְהַהְמָזָן
 וְנָסָעָן ; xxxi. 18 ; סְפָדָתִי — סְפָלָתִי ; xxxi. 19 ; שְׁמוּעָה
 — xxxi. 24 ; בְּחִלְתִי — בְּעִלְתִי ; xxxi. 32 ; וְגַשְׁאָגָו —
 xxxi. 38 ; וְאַט — וְאַת ; xxxvi. 22 ; חַנְמָאָל — חַנְגָּאָל
 וְיִשְׁלָבָם — וְיִשְׁלָחָם ; xxxvi. 24 ; פְּקָדוֹ — פְּחָדוֹ
 אלִינוּ — אַלְהִינוּ ; xl. 12 ; וְאַטְיִב — הַחְטִיב ; xl. 11 ;
 xl. 2 ; רַעֲדָה — רַעֲטָה ; xl. 10 ; וְגַטְלָה — וְגַטָּה ;
 — תַּהְלָת ; xl. 12 ; בָּה — בָּא ; xlvi. 20 ; יְעַדָה — יְעַטָה
 — בְּמִיעַשְׁיךָ ; xlviii. 2 ; מְלָאָה — מְעַלָה ; xlviii. 5 ; תַּעַלְתָה

וּבְנִתְיָהּ, בְּמַעֲזִים, xlviii. 7 ; אֵית — אֵיד — עֵית, xlviii. 16 ; וּבְמַתִּיחָה — נֶפֶע — נֶשֶׁא or נֶשֶׁא, xlix. 2 ; וּבְמַתִּיחָה — מִזְרָקֹות, l. 11 ; הָיוֹ — תְּפַזּוֹ, li. 2 ; — מִזְלָגוֹת, lii. 19.

A ninth cause of variation was *derivation*. Numerous striking divergences are readily explained in this way. The combination of consonants often permitted or rendered possible a twofold etymology of a word. The Massorites derived it from one root; the translator derived it from another. Without the vowel-points, the proper root could not be known with certainty, except in so far as the context determined the sense required to be expressed. The connection, though, sometimes left room for ambiguity. Hence deviations would naturally arise for which the Greek translator was not justly responsible. Whether he was well or ill acquainted with the classic Hebrew, there is reason to believe that he was well acquainted with the kindred Aramaic. With this latter he may have been almost as familiar as with his mother tongue. That the derivation of Hebrew words at the time of the translation of the Septuagint was more doubtful than during the days of the Massorites is questionable; that it was more difficult before the punctuation was fixed by the insertion of the diacritic

points than afterwards is unquestionable. This latter fact should be borne in mind, not so much to palliate the translator's errors, as to extenuate the faults of his translation, by showing that he was neither culpably nor carelessly to blame for them. Not only was his derivation in every case permissible, but also it was in several cases preferable. From the following list it will be seen that, in a few instances, a variation arose from a substitution of letters in connection with a different derivation of a word :—

נְפָח—פֶתַח, i. 14; יִכְלָל—כּוֹל, ii. 13; אֲשֵׁשׁ—יִאֲשׁ, ii. 25; xviii. 12; זְלָל—אַזְלָל, ii. 36; יִשְׁבָ—שְׁבַב, iii. 6; viii. 12; נְסָס—נְסָס, iii. 9; קְלָל—קּוֹל, iv. 6, 21; עָז—עָת, iv. 16; זָן or יִזְן, v. 8; צְרָר—נְצָר, vi. 1; סְפָה, vi. 11; אַצְלָל—נַצְלָל, vii. 10; or כְּלָה—כּוֹל, vii. 21; דְמָה—דְמָן, viii. 2; ix. 21; xvi. 4; אַסְפָ—יִסְפָ, viii. 4; כְּלָה—כְּלָל, viii. 6; xv. 10; xx. 7; גְּחָלָה—חָלָה, ix. 10; מְולָה—הַמְלָה, xi. 16; גְּלָה—גְּלָל, xii. 13; יִשְׁבָ—שְׁבַב, xii. 15; xvi. 15; xxiii. 3; פְּרִץ—נְפִץ, xiii. 14; li. 20 seq.; אַנְהָה—מְאַנְהָה, xv. 18; טְרִיחָה—שְׁחוֹת, xvii. 17; חֹסָה—חָסָה, xviii. 20, 22; נְחַתָּה, xx. 10; גְּדָד or יִצְאָה, xxi. 12; גְּדָד—גְּנָד, xxii. 22; רְעוּה—רְעֻעָה, xxii. 22; שְׁבוּב—יִשְׁבָ, xxiii. 8; נְטָא—נְטָה, xxiii. 31; נְסָס—נְסָס, xxiii. 39; חְדָה—חְדָה, xxx. 13; עָזָד—יְעָד, xxx. 20; רְיעָלָה—עַלְהָה, xxxi. 13; נְחָם—נְחָם, xxxi. 15; xl. 10; רְאָה—יְרָא,

xxxii. 21 ; שׁוֹב—שְׁבָה, נֶטֶא—נֶטֶא, xxxvii. 9; עֹור—נֵעֶר, בָּרְשַׁן—דָּמָם, xlvi. 2; יִבְשׁ—דָּמָן, li. 38; מְנַחָּה—נְחָה, li. 59.

A tenth cause of variation was *word-division*. The illustrations of this kind of deviation are exceedingly interesting. Here again the discrepancy was partly due to absence of punctuation. It was also partly due to the ancient custom of writing Hebrew words without any divisions between them, either in the form of spaces or of points. Had the consonants been punctuated, or had the words been separated, variations of this sort might have been avoided; but, as the letters were unpunctuated, and written close together without any marks or signs to separate between them, it is only natural that divergences should have arisen from this cause. It is no wonder, therefore, that the translator, with nothing to guide him but the connection in which they stood, should have divided some words differently from the way in which they were divided by the Massorites. Even the latter have not always hit upon the best division which the construction of a passage properly and logically required. It seems very probable that, in every endeavour to translate an ancient unpointed manuscript, some divergences would inevitably arise; so that, after the Hebrew

ceased to be a spoken language, no two renderings of an entire book would be in all respects alike. Some of the variations due to word-division in this book afford excellent sense. In certain instances, as the following list will show, the reading in the Greek is better than the reading in the Hebrew:—

—הַדָּוֶר אַתֶּם = אַחֲצָעָה — אַתְּ צָעָה
 —רַבִּים ; לֹא־כֵן — לֹכֶן ; ii. 31 ; וְלֹא יְרַא אַתֶּם
 iii. 3 ; מֵאַין תְּכַלֵּמִי — מֵאַנְתָּה הַכְּלָם ; רְعִים רַבִּים
 (?) מְבָלִירְגָּהָה — מְבָלִיגִיתִי ; v. 6 ; עַד־בֵּית — עַרְבּוֹת
 viii. 18 ; מְחֻרֹּן אַתְּ — שְׁבַתָּה תְּ — שְׁבַתָּה : תְּךָ
 xi. 13 ; xvii. 11 ; עַשְׂרֹה לֹא — עַשְׂרֵה וְלֹא ; מְחֻרָּף
 הבָּנָה — הָרֵי בָּנָה ; xx. 2 ; (?) בְּנֵי מְמָנָה — בְּנֵימָן
 האָלָהִי מְקָרֵב ; מְעַבְּרִים — מְעַבְּרִים ; xxii. 20 ; xxii. 13
 אַתֶּם הַמְּטָא — אַתְּ מְהַמְּטָא ; אֲלֹהִים קָרְבָּ —
 xxiii. 23 ; xxiii. 33 ; בָּסָם עִיר ; וְלֹא הָרְגו — לְהָרְגִּיעַ ; xxxi. 2 ;
 xli. 9 ; בְּגָדָל הָוָא (הָיָה) — גָּדְלִיהָו ; בְּמוֹעֵד
 עִירִי מִיעָזָר — עַד יִם יְעָזָר ; xlvi. 15 ; נְסַחְתָּ — נְסַחְתָּ
 xlviii. 32 ; xlviii. 34 ; בְּדִירְאַשׁ — עִירִיחָם — עַדְיִיחָץ ; li. 58.

An eleventh cause of variation was *word-composition*. A surprising number of deviations may be explained by difference of spelling. The vowel-letters י and ו, which, before the Massoretic system of notation was invented, to some extent supplied

the place of the vowels *i* and *e*, *o* and *u*, were not employed so frequently in ancient as in modern times. The truth of this statement is illustrated by the marked tendency to their more frequent employment, which is manifest in the later books of the Old Testament. Even in the earlier books, the usage is by no means uniform. The writing of some words was almost invariable; the writing of others was very variable. In the same book, too, the usage fluctuates. Had these letters been always written in the translator's manuscript where they are now written in the Hebrew text, many significant deviations could not have occurred. The absence of the one or the other of these letters, and sometimes of both of them, as in chaps. xlix. 20 ; l. 13, explains such variations perfectly. An examination of each list of illustrations given will show that the Greek again, in many places, presents the preferable reading.

The following passages are submitted as examples of cases where *Waw* was wanting in the ancient manuscripts :—

וַיְכֹלֹ—יָכֹלֹג, i. 18 ; גִּלְחָמָת—גִּילְחָמָת = וְלִחְמֹת ר. בְּמִחְתְּרָת, ii. 13 ; קְוֵלָה = קְלָה—קְלָה = בְּמִחְתְּרָת —עֲרָלָת = עֲרָלוֹת, ii. 34 ; בְּמִחְתְּרוֹת = בְּמִחְתְּרָת —חֶקְתָּה = חֶקְוֹת, iv. 4 ; נָסָוִי = נָסָוִי—נָסָוִי, iv. 6 ; עֲרָלָת = בְּמִתָּה —בְּמִתָּה = בְּמִתָּה, v. 24 ; בְּמִתָּה = בְּמִתָּה, vii. 31 ;

— חֲמֹת ; li. 38 ; גַּעֲרוֹ = גַּעֲרֹו ; גַּעֲרֹו = גַּעֲרֹו ;
— חָמָת ; li. 58 ; מְנֻחָה = מְנֻחָה ; חָמָת = חָמָת ; li. 59.

The following are examples of cases where *Yod* was absent from the ancient manuscripts :—

שְׁפָם — שְׁפָם = שְׁפָם ; iii. 2 ; כְּעֵרֶב — כְּעֵרֶב = כְּעֵרֶב ;
— וְאַז — וְאַז = וְאַז ; iii. 21 ; vii. 29 ; וְאַז = וְאַז ; (שְׁפָתִים)
— כְּאֶש = כְּאֶש ; vi. 15 ; בְּנֶפְלָם — בְּנֶפְלָם = בְּנֶפְלָם ;
מְשִׁיחָתִים — מְשִׁיחָתִים = מְשִׁיחָתִים ; vi. 23 ; l. 42 ; כְּאֶש
רְבִיבִים ; vi. 28 ; מְזֻעָה — מְזֻעָה = מְזֻעָה ; viii. 7 ;
x. אַיִד = אַד — אַד ; x. 22 ; xiv. 22 ; רְבִיבִים — רְבִיבִים =
מְכַשְּׁלָם = מְכַשְּׁלָם ; xviii. 14 ; גַּרְמָן — גַּרְמָן = גַּרְמָן ;
xx. 5 ; יְגִיעָה — יְגִיעָה = יְגִיעָה ; xviii. 23 ; xxviii. 23 ;
דְּבָרָה — דְּבָרָה = דְּבָרָה ; xx. 12 ; צָדָק — צָדָק = צָדָק
xxx. 21 ; אַדִּירְיו = אַדִּירְיו — אַדִּירְיו ; xxviii. 6 ;
וְבִידּו — וְבִידּו ; xxxii. 19 ; כְּדָרְכּו — כְּדָרְכּו = כְּדָרְכּו ;
xxxv. 3 ; אַד (זְךָ) — אַד ; xxxvi. 17 ;
— אַיְבוֹ = אַיְבוֹ ; xliv. 7 ; הַוְתֵר — הַוְתֵר = הַוְתֵר
xliv. 30 ; אַיְבוֹ ; xliv. 16 ;
— יְתִמְךָ = יְתִמְךָ ; xlvi. 44 ; אֱלֹה — אֱלֹה = אֱלֹה
; וְמִחְשְׁבָתָו — וְמִחְשְׁבָתָו = וְמִחְשְׁבָתָו ; xlvi. 11 ;
— שְׂזָבָם = שְׂזָבָם ; xlvi. 20 ; יִשְׁם — יִשְׁם = יִשְׁם
l. 6 ; l. 13 ;
— כְּפָעַלְה — כְּפָעַלְה ; l. 17 ; עַצְמָיו = עַצְמָיו — עַצְמָיו

פְּלָגַתְהָ — קְלָדַתְהָ — בְּפָעַלְיָהָ — l. 29 ;
 (or פְּלָגַתְהָ), l. 31 ; מִפְצֵץ — מִפְרִץ — l. 20.

A twelfth cause of variation was *word-signification*. There are many passages that furnish apparent evidence of this kind. Several words or expressions, whose ordinary meaning the translator must have known, seem once to have possessed a signification that has disappeared ; or, at least, that has not been retained in translating the Massoretic text. It is not unreasonable to suppose that many words had meanings formerly which do not appear in modern Hebrew lexicons. It is also not improbable that the translators of the Septuagint may have been acquainted with ancient significations with which the Massorites were unacquainted. Some indications also occur of Aramaic influence. As Knobel¹ has discussed the Chaldaisms or Aramaisms in the Massoretic text, it is unnecessary to refer to them in this discussion. It should be observed, however, that a still greater Aramaic colouring is apparent in the Alexandrian text. In chap. xv. 18, for instance, where the verb נִצְחָה is rendered “overcome” in Greek, the meaning expressed is rather Aramaic than Hebrew. In chap. l. 42, where the verb חִזְקָה is translated “having” in the Septuagint, either the texts were

¹ *Jeremias Chaldaizans*, MDCCCXXXI.

different, or this verb was then given its ordinary Aramaic meaning of having or possessing. A few other instances naturally suggest either Aramaic meanings, or meanings of words in earlier times that in later times were either overlooked or lost. The following may be given as examples of possible Aramaic significations :—

(יְרָא) יְמִחָאֵג — יְרָאֵג, iii. 1; (הַז) אֶם — הַז, v. 31; (אֹור) אֹור — רְוִיחָה, vii. 29; (עֲבָדָתָה) עֲבָדָה — עֲבָדָתָה, x. 13; li. 16; (עֲבָד) עֲבָד — עֲבָד, xiv. 4; — אֱלֹהָה (אֱלֹהִים), xxxi. 21; (תּוֹב) שָׁב — שָׁב, xxxvi. 15.

A thirteenth cause of variation was *Greek-transmission*. Some deviations were undoubtedly due to errors in copying the Greek manuscripts. Examples of such mistakes in copying the ancient Hebrew manuscripts have been already noted. Although this is a similar cause of variation, the principle has a particular application, and, therefore, claims a separate consideration. In order to determine accurately how much the manuscripts of the Septuagint have suffered by transmission in this way, in addition to examining them carefully, it is necessary to compare the ancient and modern characters in which they have been written. Such an undertaking involves a special investigation of itself, and does not belong directly to the present

discussion. In the work of retranslation, though, a number of instances have been met that prove that many variations may be adequately explained by applying this principle, as well to the Greek as to the Hebrew manuscripts. An application of the principle to all the books of the Old Testament would be interesting; and, if not fruitful, the results, at least, would be important. A few of the more probable examples occurring in this book, some of which were long ago suggested by Schleusner in his *Thesaurus*, may be given here. The following possible cases will be sufficient for the present purpose:—

ἀναστροφῆς for ἀποστροφῆς, vi. 19; κατευθηνόντων for κατευθυνόντων, xv. 11; μαννά for μάννα, xvii. 26; μήτηρ for μήτρη, xx. 17; ναός for λαός, xxx. 18; ἐπὶ μεροῦ for ἐφ' ἡμέρας, xxxi. 19; οἵμους for ὕμους, xxxi. 21; ω̄ ἀδών for ἔως ἄδου, xxxiv. 5; χεινέθ for χερέθ, xxxvii. 16; γῆς for τῆς, xlvi. 27; ἡ πτοητός for ἡ ἀπτόητος, l. 2; ἐν σοὶ for ἐκ σοῦ, li. 20; σκεῦος for σκότος, li. 34.

CHAPTER VIII.

THE CHARACTER OF THE TRANSLATION.

IT has been frequently asserted, and is at present commonly believed, that the Alexandrian version of the Old Testament has been very unequally translated. The translation of the Pentateuch and of the historic books has been considered tolerably accurate and trustworthy, but the translation of the poetic and prophetic books has been considered utterly inaccurate and untrustworthy. Owing to the number and the nature of the deviations, in these latter books particularly, the translators of them are believed to have allowed themselves to take all sorts of liberties with their text. They are supposed, as has been shown, to have abridged it, amplified it, modified it, and, in many ways and places, falsified it. In short, by implication, they have been accredited with having done everything but honest work, and with having been anything but honourable men.

Because of its alleged inaccuracy and incorrectness, a poor opinion of the Septuagint has hitherto prevailed. It still prevails, too, as a deeply-rooted

prejudice. This prejudice is chiefly, if not wholly, due to the acceptance of a false hypothesis respecting the character and the causes of the manifold divergences. It has been almost universally believed that both the Greek and Hebrew must and could be traced back to the same original manuscripts. This fact affords the reason why so many and such inconsistent theories have been suggested for the purpose of accounting for the enormous number of deviations in this book. On no other supposition, could the charge of arbitrariness have been received with so much favour in such numerous and unexpected quarters. Had the true nature and origin of the variations been adequately understood, the unworthy views, so widely prevalent, would long ago have been rejected. Indeed, they would never have been seriously entertained.

The general character of the translation of this particular book has been already noticed in dealing with the various classes of divergency that everywhere abound. Some of its chief features also have been briefly indicated. These, however, need to be more thoroughly discussed. It is particularly necessary to ascertain, as accurately as possible, the exact character of the translation, for the sake of showing its real importance for purposes of text-criticism. We have nothing to do at present with

the condition of the Alexandrian text itself. That is a separate subject of investigation. Apart from the condition of this text, the critical value of the Septuagint depends essentially upon two things—the nature of the Greek translation, and the nature of the Hebrew manuscript from which it has been made. If the translation bears indications of fidelity and care, and if the manuscript shows evidences of purity and age, the testimony of the version is entitled to the greatest possible regard.

The first important feature of the translation is its *literalness*. This feature applies in general to the whole work. The narrative portions, though, it will be found, have been more accurately rendered than have the poetic portions, of the book. The difference, which is very perceptible, is significant. It admits, however, of a rational explanation. While partly due to imperfection or corruption in the ancient manuscripts, it was largely, if not chiefly, due to the greater perplexity that was experienced in translating poetry than was experienced in translating prose, from an unpointed text. The absence of punctuation would naturally render the work of reproducing the striking figures peculiar to the Hebrew particularly difficult. Competent critics will readily appreciate this statement. Unprejudiced observers, too, on carefully examining the

Hebrew text itself, will find that the same difficulty was also experienced by the Massorites.

Whatever may be thought or shown by scholars to be the case with reference to the other prophetic books, this book has been translated with the utmost carefulness. As a rule, wherever the originals of the two texts were the same, the Greek exactly reproduces the present Hebrew text; and wherever the original of the one was different from that of the other, the Greek accurately represents a classic Hebrew text. The whole book indicates that this text originally was very carefully translated. So far as the condition of the ancient manuscript admitted, the work was unquestionably well done. Not merely is the translation literal, but the literalness extends to the order of the words, often of the smallest particles, in the sentences. Of page after page, and chapter after chapter, this is true. The most peculiar constructions, moreover, are scrupulously reproduced. No modern English or German version of the book, it is not too much to say, is nearly so literal in all respects as is the Alexandrian version.

Indeed, so slavishly literal is the translation, and so accurately does it represent the Hebrew idiom, that the Greek, when retranslated into the original, takes at once the Hebrew form. Even the legitimate license of translation has been most sparingly em-

ploied. The translator very often did not use it when the genius of his language warranted its use. In short, the work is Hebraized, the Greek style having been sacrificed to the Hebrew style. Were it necessary, innumerable examples might be given. One needs, however, only to examine the translation to observe that it frequently adheres too closely to the original to be tolerable Greek. The almost exact correspondence of the Greek to the Hebrew form may be proved by practical experiment. The greater portion of the version can be literally translated back into classic Hebrew, with scarcely any change whatever in the present order of the words. From these considerations, one may say with Scholz, "A translation which follows the original from word to word, even where the language in which it is translated is opposed, must be regarded as a translation in the strictest sense of the term."¹

The second feature of the translation is its *faithfulness*. This characteristic is specially illustrated in the case of Hebraisms, a few examples of which have been given in another place. An instance now and then occurs in which an idiom of this kind

¹ "Eine Uebersetzung, die von Wort zu Wort, selbst wo die Sprache, in welche übersetzt wird, widerstrebt, dem Originale nachgeht, muss als eine Uebersetzung im strengsten Sinne des Wortes angesehen werden." *Der misoreth. Text und die LXX-Uebersetzung*, etc., p. 22.

is wanting in the Septuagint. Whenever this is the case, then either the original manuscript did not contain it, or it has accidentally disappeared in the process of transmission. The translator was in no respect responsible for the omission,—firstly, because of the simplicity of the construction; secondly, because of the fact that such idioms are frequently translated by him; and, thirdly, because of the still more significant fact, that such idioms are sometimes present in the Alexandrian, where they are absent from the Massoretic, text. For these reasons it is evident, not only that he understood such peculiarly idiomatic Hebrew forms, but also that he faithfully reproduced them whenever he found them.

In his acute but incomplete discussion of the relation between the Greek and Hebrew of this book, Movers long since directed attention to this feature of the translation. Although he has made some observations upon its significance, he has pointed out but one passage where a Hebraism of this kind occurs only in the Septuagint. As has been shown, however, it occurs in several passages. A single instance, perhaps, would not be thought sufficient to establish with certainty the character of such a variation. Were there not more than one example, it might with reason be suggested that the idiom had accidentally disappeared from the

Massoretic text. The number, though, renders the suggestion worthless. In nearly every case, moreover, the examples occur along with other deviations which indicate their nature past all peradventure. They can be nothing other than recensional divergences. It is inconceivable that the translator invented them, or that he at any time introduced expressions foreign to the Greek language, where his original gave him no occasion for it. These Hebraisms in themselves furnish incontrovertible proof of a special text-recension. In no other way is it possible adequately to account for them. In addition to the direct testimony they bear in support of this hypothesis, they also prove conclusively the great fidelity with which the translator did his work.

Besides the repeated occurrence of this special kind of idiom in the Alexandrian, where it is wanting in the Massoretic, text, other idiomatic expressions peculiar to the Hebrew also frequently occur. One of the most remarkable idioms of the Jewish language is the employment of a Waw Conversive or Consecutive to modify the meaning of a primary tense. Notwithstanding the apparently arbitrary character of this idiom, which was not only foreign to the Greek, but also incapable of being adequately transferred to that or to any other language, it, nevertheless, was reproduced with almost painful

accuracy. So faithfully was the work performed, that this idiom appears in many places only in the Septuagint. The version often has it where the Hebrew has it not. But one explanation can be given of this fact. The idiom belonged to the translator's manuscript, and was conscientiously retained. On this point, again, Scholz's observation is pertinent and important. After showing fully how the Greek sentences generally bear unmistakably the type of the Hebrew language, he says, "To this it may be added, that a number of short words which stand only in the Greek text are Hebraisms. On Greek ground these cannot have come into the text. On the contrary, a translator, whose only aim was to make his readers acquainted with the contents of the book, would have had every reason to omit, for instance, the γ as sign of the apodosis or consequent clause. That he does not do it, is to us a further proof of the scrupulous exactness of his work."¹

The third feature of the translation is its *purity*. This feature refers to the original of the Greek.

¹ "Hiezu kommt noch, dass eine Anzahl der im griechischen Texte mehr stehenden Wörtchen Hebraismen sind. Auf hellenistischem Boden können diese nicht in den Text gekommen sein. Im Gegentheil hätte ein Uebersetzer, dem es nur darum zu thun war, seine Leser mit dem Inhalte des Buches bekannt zu machen, allen Grund gehabt, z. B. γ als Zeichen des Nachsatzes wegzulassen. Dass er es nicht thut, ist uns ein weiterer Beweis der scrupulösen Genauigkeit seines Werkes." *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 109.

As elsewhere indicated, there are frequent traces in the Massoretic text of a systematic revision of this book. In certain parts, the indications are not simply striking but decisive, the original text seeming to have been extensively enlarged or amplified. As illustrations of this influence have been given in another place, it is superfluous either to repeat them or to multiply them. Bleek's judgment on this point, though, is so important and so just, that it deserves to be quoted here in full. "When we impartially consider the individual variations of both texts," he says, "it can be determined from internal grounds, in many cases, with the greatest degree of probability, that, in these cases, the Alexandrian recension gives us still the original text, the Massoretic recension one somewhat revised. This is primarily the case respecting rather longer passages which the Massoretic text has, but which the Septuagint has not, where, throughout, it is much more likely that the same are later additions, than that, belonging originally to the text, they should have been omitted by later transcribers or compilers."¹

¹ "Wenn wir die einzelnen Abweichungen beider Texte unbefangen betrachten, so lässt sich nach inneren Gründen in vielen Fällen mit dem grössten Grade von Wahrscheinlichkeit urtheilen, dass hier die Alexandrinische Recension uns noch den ursprünglichen Text liefert, die masorethische einen etwas überarbeiteten. Dies gilt zuvörderst in Bezug auf etwas grössere Stellen, welche der masorethische Text hat, nicht aber die Sept., wo überall viel wahrscheinlicher ist, dass

As the custom of text-revision was long and widely practised, this book may have been repeatedly revised. For such a custom there is ample authority, and for such a probability there is abundant evidence. The habit of re-editing and recasting Scripture, which may have begun, perhaps, with Ezra or Nehemiah, appears to have survived till tolerably modern times. Referring to this practice of revising ancient Hebrew writings, which, whenever it commenced, prevailed for many centuries amongst Jewish scholars or literati, Dr. Edersheim observes, "There are scarcely any ancient Rabbinical documents which have not been interpolated by later writers, or, as we might euphemistically call it, been recast and re-edited."¹ The activity and influence of these later Scripture revisers are becoming more universally acknowledged every year. Even Ryssel, in his recent able but conservative work on the text of Micah, admits the remarkable progress of this opinion amongst impartial critics, particularly since the time of Hitzig.² Moreover, he quotes, with apparent approbation, the words of Cheyne in his valuable commentary

dieselben spätere Zusätze sind, als dass sie, dem Text ursprünglich angehörend, sollten durch spätere Abschreiber oder Sammler ausgelassen sein." *Einleitung in das Alte Testament*, p. 321.

¹ *Sketches of Jewish Social Life*, p. 131. (Quoted from Cheyne on Isaiah.)

² *Untersuchungen über die Textgestalt und die Echtheit des Buches Micha*, p. 223.

on the book of Isaiah, where the latter of the Massoretic text significantly asserts, "It is becoming more and more certain that the present form, especially of the prophetic Scriptures, is due to a literary class (the so-called Soferim, 'scribes' or 'scripturists'), whose principal function was collecting and supplementing the scattered records of prophetic revelation."¹

The fourth feature of the translation is its *priority*. This feature, like the preceding one, applies particularly to the manuscript from which the version was translated. By the priority of the translation, therefore, is meant the priority of the text from which it was made, as compared with the present Massoretic text. In general, the Greek presents the earlier and the more original form of the book. Paragraph after paragraph might be indicated in support of this assertion. The priority of many passages is admitted by Hitzig; the originality of a few is admitted even by Graf himself. While it is not advisable to multiply examples, there is one group of chapters, namely, xxvii.-xxix., which claims, in this connection, some consideration. The differences between the two texts in these chapters are remarkable, as well as manifold. Graf evidently either did not see, or did not want to see, that, in these chapters, the devia-

¹ *The Prophecies of Isaiah*, vol. ii., third edition, p. 228.

tions are, in some respects, more striking than they are in any other portion of the book. The peculiarities appear, not only in the frequency, but also in the form of the divergences. Movers, Bleek, and Hitzig have so thoroughly discussed them, that it is scarcely more than necessary here to indicate some of the more singular of them. The style is manifestly more than usually diffuse, even for Jeremiah, and differs very considerably from the prophet's ordinary mode of speech.

On examination, it will be observed that the title, "the prophet," occurs continually in connection with the name of the person of that office mentioned, and is in nearly every place superfluous. The spelling also, as well as the language, is peculiar. This is the case especially with proper names, compounded with Jehovah, which have both a longer and a shorter ending. As a rule, throughout this book the longer form prevails; in this group of chapters, though, the shorter form generally occurs. With only four exceptions, chaps. xxviii. 12; xxix. 27, 29, 30, the name of "Jeremiah" here has the shorter ending, whereas it elsewhere always has the longer ending. The same exceptional ending also here appears in other proper names; as, for instance, "Zedekiah," chaps. xxvii. 12; xxviii. 1; xxix. 3; "Jeconiah," chaps.

xxvii. 20; xxviii. 4; xxix. 2; “Hananiah,” chap. xxviii. 1, 5, 10, 11, 12, 13, 15, 17. A striking difference, too, appears in the spelling of the name of “Nebuchadnezzar.” In the book of Jeremiah, it is generally written with the letter *r*; but, in these three chapters, it is frequently written with the letter *n*. Such peculiar features, taken together with the numerous unnecessary additions to the Hebrew, consisting of words, phrases, half-verses, whole verses, and an entire paragraph, naturally point to only one conclusion — a conclusion which Kühl has the candour to admit. His admission is the more significant, inasmuch as he, in general, has adopted and defended Graf’s hypothesis. After pointing out the chief peculiarities here, which clearly indicate a later redaction or revision, he observes, “The text of the Septuagint, in these chapters, is, if not exactly like the original text, yet much more nearly like it than the Massoretic text is.”¹

The fifth feature of the translation is its *superiority*. This feature again applies, of course, to the original of the version. The Septuagint presents not only a purer and an earlier, but also a superior, form of the book. The Greek generally

¹ “Der Text der LXX. steht also dem ursprünglichen Texte in diesen Kapiteln, wenn auch nicht ganz gleich, so doch bedeutend näher als der massoretische Text.” *Das Verhältniss der Massora zur Septuaginta*, etc., p. 63.

exhibits a shorter and, in many respects, a better text than the Hebrew exhibits. The original of the version was tolerably, if not entirely, free from glosses. Hitzig believes that it was a text, as yet, not amplified or glossed at all. Whether, as he supposes, the process of interpolation had not commenced at the time of the translation has not been definitely determined. One thing, at least, is certain, the interpolations in the Hebrew are vastly greater than they are in the Greek. The Massoretic text, moreover, as has been frequently and fully evinced, abounds in superfluities, redundancies, and useless or unnecessary repetitions of various kinds. The text which the Septuagint represents, on the other hand, is concise and admirable. In contrast to the former, which is remarkably verbose and pleonastic, the latter is exceedingly brief and terse. These differences were unquestionably recensional. While it is improper to suppose, with some, that all that the Massoretic text has more than the Alexandrian is pure interpolation, it is proper to suppose that much of it is. The characteristic brevity and conciseness of the Septuagint are so manifestly textual, and so clearly indicative of age and originality, that their significance in these respects can scarcely be overestimated. "The translator," as another has said, "has had before him a more

concise and excellent text, and, therefore, in all difficult critical questions of dispute, one must take the final verdict of the Septuagint.”¹ Should this last statement seem too strong, it is safe, at least, to say that the Greek should everywhere be consulted in translating the Hebrew of this prophetic book.

Besides these excellences of the Septuagint in respect to style, its superiority of text in many passages has been admitted by several distinguished critics. Even Graf sometimes makes such an admission. Movers, Michaelis, and de Wette, though, give a decided preference to the Alexandrian version. Hitzig also frequently acknowledges the originality or superiority of the reading in the Septuagint. In some cases, the Greek exhibits a more complete, in some cases, a more classic, in some cases, a more suitable reading than the Hebrew. In other cases, the form in Greek is preferable to the form in Hebrew, because it is the more natural. In other cases, again, the superiority of the former to the latter is proved by parallel passages. By a critical comparison, the reason for the preference in each case, it is thought, will be at once apparent. A

¹ “Der Uebersetzer habe einen kürzern, vortrefflicheren Text vor sich gehabt, und man müsse demnach in allen schwierigen kritischen Streitsfragen den letzten Entscheid von der Septuaginta holen.” (Quoted from Kühl’s Monograph.)

few interesting and striking examples of superior text, which all impartial scholars must admit, may now be pointed out. These are taken simply from the first few chapters. As the complete list with references and parallel passages appears in the Conspectus at the end of the book, the following only need be given here:—"The word of Jehovah which was to Jeremiah" for "The words of Jeremiah," chap. i. 1; "fear not before them and be not dismayed at them, for I am with thee to deliver thee, declares Jehovah," for "be not dismayed at them, lest I dismay thee before them," chap. i. 17; "thou hast broken thy yoke, and burst thy bands," for "I have broken thy yoke, and burst thy bands," chap. ii. 20; "wherefore do ye speak to me?" for "wherefore will ye plead with me?" chap. ii. 29; "thou hast not obeyed" for "ye have not obeyed," chap. iii. 13; "the ark of the covenant of the Holy One of Israel" for "the ark of the covenant of the Lord," chap. iii. 16; "from the north country and from all the countries" for "from the land of the north," chap. iii. 18; "if he will put away his abominations from his mouth" for "if thou wilt put away thine abominations out of my sight," chap. iv. 1; "in him shall they praise God at Jerusalem" for "in him shall they glory," chap. iv. 2; "behold, they are coming" for "behold," chap. iv. 16; "the

cities were burned with fire" for "the cities thereof were broken down," chap. iv. 26; "leave under her foundations, because they are Jehovah's" for "take away her branches, for they are not the Lord's," chap. v. 10, etc.

Thus, in these five respects, the translation is shown to possess the highest possible merit. Each feature indicated is favourable to the Septuagint, or rather to the Alexandrian recension from which it was translated. A further proof of its excellence is furnished by the evidence of other translations of the book, namely, the Latin, the Syriac, and the Aramaic versions. This evidence is so important that it must not be neglected, although it is not expedient to discuss it fully, because the subject does not belong to this investigation. In a considerable number of passages, both the Latin and the Syriac versions, or the Vulgate and the Peshitto, as they are called respectively, agree with the Septuagint against the Massoretic text. As Scholz has pointed out these passages, it is unnecessary to indicate them here. The testimony of the Vulgate is most significant, because, as it is supposed, with the exception of the book of Psalms, it was translated independently of the Septuagint from a Hebrew text. The testimony of the Peshitto is very interesting, because, as it is believed, it was translated partly from the Hebrew

and partly from the Greek. Whenever the Syriac agrees with the Greek and Latin against the Hebrew, the translator must have thought the reading of these versions better than the reading of the Hebrew text.

The superiority of the Septuagint is still further shown by the evidence afforded by the Aramaic version. Although this version is a Targum, or a free interpretation, and not a literal translation, yet its testimony indicates how very many divergent passages were understood at the time that it was made. As in the case of the other versions, a full consideration of the evidence does not belong to this discussion. In comparing the Greek and Hebrew, though, it has been thought important also to compare both of them with the Aramaic; and, as the results are very valuable, to indicate them in the Conspectus of the variations at the end of the work. On examining the results of the comparison, the examples will show that, in some passages, by the words given, in other passages, by the sense expressed, the Aramaic agrees with the Greek against the Hebrew. By comparing these results, moreover, with those of Scholz, or by comparing the individual texts themselves, it will be seen that sometimes one, sometimes two, and sometimes three of these ancient versions agree with the Greek, and disagree with the Hebrew.

This fact speaks for itself. Where the Latin, the Greek, the Syriac, and the Aramaic correspond, their combined testimony becomes practically indisputable, and furnishes an overwhelming argument in favour of the Septuagint.

CHAPTER IX.

THE RESULTS OF THE INVESTIGATION.

AFTER having discussed the nature and origin of the variations, and after having considered the character of the Greek translation, it is necessary now to indicate the practical results of the investigation. These are not only of the greatest interest, but also of the highest value. In addition to their grammatical and lexical significance, they will be found important, some for the history, some for the interpretation, some for the correction, and some for the reconstruction of the present Massoretic text. Before indicating them, it will be proper to point out a further inconsistency which characterizes the arguments of a conservative critic, such as Graf, in dealing with the Alexandrian version.

In his extraordinary allegation, as was shown in the early part of this discussion, Graf attributes to the Septuagint nothing but caprice and imperfection. The foregoing investigation proves the charges that he brings against the translator to be unjust, and the arguments that he adduces in support of them to be untrue. His opinion of the

version is biassed and one-sided, and his treatment of the divergences is based upon a false hypothesis. It is no wonder, therefore, that some of his conclusions should be strangely inconsistent. Proceeding on a wrong assumption, he utterly misrepresents the character of the translation, and practically contradicts himself in discussing its nature and importance.

Graf first asserts, for instance, that the work (he refuses to call it a translation) possesses no critical authority whatever, and afterwards admits that his sweeping assertion is not strictly true. "When we, therefore, deny to the Alexandrian version any critical value," he says, "it must not by this be understood that in it the traces of a better reading than that of the Massoretic text may not here and there have been retained."¹ In making this admission he partially corrects himself, as well as wholly negatives his former statement. If the Greek preserves some readings that are better than the corresponding readings in the Hebrew, it must be taken into account in every case of textual comparison; and, if any superiority should be conceded to the Septuagint, it must, at least, possess some critical authority. That it is an authority

¹ "Wenn wir sonach der alexandrinischen Uebersetzung jeden kritischēn Werth absprechen, so soll damit nicht gesagt sein, dass sich nicht darin hie und da die Spuren einer bessern Lesart als der masorethischen erhalten haben können." Einleitung, p. lvii.

of the first rank can be proved by rational and convincing evidence. Had Graf devoted more attention to ascertaining the true nature of the variations, he must inevitably have modified, as well his later as his earlier judgment.

Firstly, the results are important for the history of the Old Testament text. This investigation proves conclusively that the Septuagint was translated from a special manuscript. This manuscript, though differing widely from the original of the existing Hebrew manuscripts, was not, as has been shown, entirely different. In certain parts, the manuscripts were identical; in other parts, they were substantially alike; in other parts again, they were exceedingly unlike, though not so much unlike, for the reasons already indicated, as would at first appear. The narrative and historic portions, as a rule, are very similar; yet even here the differences, though often slight, are manifestly textual. The poetic and prophetic portions, though, are so divergent that, after the fullest allowance has been made for glosses and for imperfections, nothing but the hypothesis of a special manuscript can explain the differences. After all the other probable causes of variation are pointed out, there still remains the fundamental cause of different text-recensions.

Owing to the absence of definite information on

the subject, it is difficult to treat the history of the text of the Old Testament thoroughly or scientifically. For the present purpose, however, it may be roughly but conveniently divided into three general periods. For the history of the Hebrew text alone four periods might appropriately be made, but for the history of the Greek and Hebrew texts combined three only appear to be sufficient. The interval between the official composition and the official collection of the books of ancient Scripture may constitute the first period; the interval between the formation of the canon and the translation of the Septuagint may constitute the second period; the interval between the time of the translation and the present time may constitute the third period. The practical advantage of this division, it is thought, will be promptly admitted and appreciated.

Of the first period, extending to the time of Ezra and Nehemiah, very little now is known with certainty. The nature and condition of the ancient text are wrapt in much obscurity. So far as has been ascertained, various durable materials appear to have been used for manuscripts, and archaic Hebrew characters, akin to the old Phœnician alphabet, appear to have been employed in writing. In the well-known Siloam inscription the words are separated by dots; but this custom was rather

exceptional, perhaps, than universal. Commonly, it is supposed, the characters were written close together, without any marks of division between the words, and without any vowel signs to indicate their true pronunciation or interpretation. Hence errors in translating, as well as in transcribing, Hebrew manuscripts would easily arise, partly because of the irregularity of the characters, and partly because of the practice of writing them. From one or other of these causes, too, divergences would naturally creep into the Scripture text.

Of the second period, extending to the time of the Septuagint translation, somewhat more is known. During this period the different recensions, or families of manuscripts, may possibly have arisen. But, perhaps, the most important information furnished respecting the history of the text throughout this period concerns the Hebrew alphabet. Apparently, there was a gradual change from the archaic to the cursive, and from the cursive to the Aramaic or rectangular form of writing. This investigation, it is believed, will throw some light upon the kind of characters from which the Greek translation of this book was made. The frequent and unexpected substitution of letters, quite similar in the earlier, but quite dissimilar in the later, alphabets, seems to indicate that the Alexandrian recension was written in the Aramaic-

Egyptian or Palmyrian characters. In many places, where the ancient manuscripts were evidently alike, the variations may be most reasonably explained by reference to the one or the other of these irregular alphabets. This investigation also shows that the translation of this book was made from a totally unpointed text ; that is, a text in which there were neither signs of separation nor points of punctuation. The nature of the divergences proves conclusively that this must have been the case. Owing to the similarity of letters, to the absence of word-signs, and to the non-existence of vowel-points, more or less confusion was inevitable. Had the characters been distinct, or the words divided, or the vowels indicated, such deviations as frequently appear could not possibly have occurred.

Of the third period, extending to the present time, the information respecting the Old Testament text is tolerably full and definite. We are now concerned, however, only with such data as belong alike to both the Hebrew and the Greek. Since the time of the translation, each text has had its own distinctive history. While the manuscripts of each have suffered somewhat by transmission, the text of the Greek may have remained substantially the same. With the Hebrew, on the other hand, the reverse of this has been the case. Whether or not the process of Scripture interpolation began

before the time of the Septuagint, it seems afterwards, as has been shown, to have been practised extensively in the Hebrew manuscripts until the days of the Massorites. The relation of the two texts practically establishes beyond a doubt that, during this period, the Palestinian recension suffered considerably by revision and interpolation, liberties having been taken, not only with the language, but also with the subject-matter, of the text. The extraordinary care of the Jews for the protection of their Scriptures from corruption can be traced back only for a certain distance in the past. It merely extends to the time when the Massoretic system was invented or completed, in the early centuries of the Christian era. While this system, therefore, guarantees the purity of the Hebrew since the time that it was adopted, it affords no guarantee whatever for its uncorrupted preservation at a period previous to that date. "The popular notion as to the absolutely sacred guardianship of the Hebrew text by the Jews is only partially founded on fact. It is true as regards the post-Massoretic, not the pre-Massoretic, text."¹ The truth of this observation is undeniable. It is also significant as showing that the process of fixing the Hebrew text was gradual, and may have extended over many centuries. In all probability,

¹ *Edinburgh Review*, October, 1885, p. 457.

it was fixed at first for public and official purposes. Afterwards, fixedness would be required both for safety and for uniformity.

The preceding paragraph assumes with students of the Septuagint generally that, apart from occasional imperfections and corruptions arising from transmission, the Greek text actually reproduces the Hebrew original employed by the Alexandrian translator. Cornill, for instance, in the exhaustive Prolegomena to his new and scholarly discussion of Ezekiel, asserts emphatically that, "in the Septuagint, we have reason to welcome a perfectly trustworthy witness to the Hebrew text of Ezekiel, as used at Alexandria in the third century before Christ."¹ This position may appear, perhaps, extreme, if not untenable. It may be held by some that the version, as it now exists, simply represents the form in which it circulated amongst the Jews previous to the days of Origen, or the shape it had assumed in the centuries intervening between the time of the translation and the date of the earliest Greek manuscripts. This question must, of course, be settled before the absolute critical value of the version can be definitely determined. It will, undoubtedly, be admitted by all scholars that, in the Septuagint, we have an authoritative version of a Hebrew

¹ *Das Buch des Propheten Ezechiel*, p. 102.

manuscript belonging to the third century before Christ, only when there are good grounds for believing that the oldest and best Greek manuscript that we possess substantially preserves the original translation.

Secondly, the results are important for the interpretation of the Old Testament text. A number of examples might be given where the Greek either helps to explain a difficult passage, or serves to show how a doubtful or disputed expression should be understood. For instance, in the Revised Version, the word *ράνι*, in the latter half of chap. ii. 31, is rendered “We are broken loose ;” whereas, in the Authorized Version, it is rendered “We are lords.” The Septuagint translation proves that the latter rendering is correct. The figure is not that of an animal having broken loose, but of a person having become master, or of one having obtained power to carry out one’s own will. In the last part of ver. 34 also, the former version puts in the text, “I have not found it at the place of breaking in,” and in the margin, “thou didst not find them,” etc. ; while the latter version translates, “I have not found it by secret search.” The Septuagint indicates that the sentence should be rendered, “I did not find them breaking in (at house - breaking).” The words translated “breaking in” mean literally digging through or

under, for the purpose of entering or undermining a house; and the same forms occur in Exod. xxii. 2, in both the Hebrew and the Greek.

Again, in the Revised Version, the first half of chap. v. 12 is rendered, “They have denied the Lord, and said, It is not he ;” and, in the Authorized Version, it is rendered, “They have belied the Lord, and said,” etc. The words in the original translated “It is not he” are commonly interpreted, It is not God who speaks, as if the prophet were proclaiming his own inventions ; or, God is not, as if the people were speaking after the analogy of the impious man described in Ps. xiv. 1. But the Hebrew words נִזְנָתֶן־אֵלֶיךָ are translated in the Septuagint by the phrase *Oὐκ ἔστι ταῦτα*, which in classic Greek often has the meaning, “it is not so,” or, “these things are not true.” Demosthenes repeatedly uses the expression in this sense. The parallelism of the verse-members, as well as the nature of the context, proves that the Alexandrian rendering is right. The people rejected the prophet’s message of warning, and refused to believe that his prophecy was true. Hence the Hebrew should be translated, “They have denied the Lord, and said, *that is not so.*” In this way, the Septuagint shows how the verse was understood at the time of the translation, and also how it should be understood to-day. Hitherto, in modern times,

this passage has been mistranslated, and its meaning has been misconceived.

For the interpretation or explanation of certain expressions peculiar to this book, the Septuagint is particularly important. One unusual expression refers to Messianic prophecy. In the Hebrew, there are two passages whose prophetic character has always possessed a special interest, namely, chaps. xxiii. 6 ; xxxiii. 16. In the Greek, the latter verse, together with the whole latter half of the chapter, is entirely wanting ; while the former verse, with the exception of one word, is literally reproduced. Instead of קָדְשֵׁנוּ ("our righteousness"), the Greek has Ιαχοῦς ("Jah or Jehovah is righteous"), the term being a proper name, which occurs in both texts, Hag. i. 1 ; Ezra iii. 2, and elsewhere. As the corresponding words in Hebrew may also be regarded as a proper name, and as the order of the words in each text is identical, the Septuagint shows, not only how the verse was once interpreted, but also how it should be now translated. In the Authorized Version, the second member of the verse is rendered, "and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS ;" in the Revised Version, on the other hand, the latter words are rendered, "The Lord is our righteousness." In the one version, the Messianic testimony is emphasized by typ-

graphical expedients; in the other version, the passage properly appears in ordinary type. In neither version, though, is the rendering quite correct. The word translated "shall be called" is not a passive but an active verb, which is followed by a pronominal suffix in the objective case. In the translation, this pronoun is improperly omitted. The Hebrew, therefore, may be literally translated, "and this is his name which *one* shall call *him*, The Lord is our righteousness;" or, regarding the latter words in the original as a proper name, after the analogy of "Jehovah-Jireh," Gen. xxii. 14; "Jehovah - Nissi," Exod. xvii. 15; "Jehovah-Shammah," Ezek. xlvi. 35, it may be better translated, "and this is his name which *one* shall call *him*, Jehovah-Tsidkenu."

The Septuagint shows that this latter rendering is preferable. It shows more. It also indicates the proper subject of the verb "shall call." In the Alexandrian version, the passage reads, "and this is his name which *Jehovah* shall call *him*, Jehozadak." The order of the words in both texts is exactly alike, the only difference in the readings being צִדְקָנוּ ("Tsidkenu"), in the one text, for צֵדָקָה (Jehozadak), in the other text. As "Jehovah" is the subject of the verb in Greek, so also it may be in Hebrew. Indeed, the construction of the Hebrew implies as much. Gram-

matically, "Jehovah" may be taken as the subject of the verb, instead of being taken as in apposition with its object; and the passage may be naturally and properly translated, "and this is his name which *Jehovah* shall call *him*, Tsidkenu." But for the Messianic reference, it would probably have been so translated by scholars from the first. Even the Massoretic accentuation seems to show clearly that "Jehovah" belongs to the word preceding and not to the word succeeding it, and, therefore, should be construed, as just indicated.

As the word for Jehovah occurs twice in this passage in Greek, once as the subject of the verb and once as a portion of the proper name, it is evident that the verse was understood, as thus explained, at the time of the translation. It is also evident that at that time there was no thought in the minds of the readers of the Alexandrian recension of characterizing the person mentioned in this passage as other than a human being. Interpreters of prophecy have commonly endeavoured to find here a belief, on the part of the ancient Jews, in the divinity of the promised Messiah; or, at least, an expectation, on the part of the Hebrew prophet, that the coming king whom he foretold should be a divine individual. The Septuagint translation of this book plainly indicates that no such notion was entertained by the translator, and

that he never for a moment supposed that the future ruler he both promised and described was to be a Divine Being.

Moreover, the omission from the Septuagint of the parallel passage, chap. xxxiii. 16, where the term “Jehovah-Tsidkenu” appears in the Hebrew as the name of the restored Jerusalem, is also very significant. The absence of the passage there, as well as the form of the passage here, in the Greek, is exceedingly important for the subject of Messianic prophecy, the character of which differs in different prophetic books. In Jeremiah, as compared with Isa. ix. 2-7, for instance, where the idea first appears, it is supposed by W. Robertson Smith,¹ there is a perceptibly diminished emphasis on the advent of a personal Messiah. The expectation of a national deliverer, who should introduce a reign of peace, is simply but emphatically expressed. This deliverer, however, is spoken of as a temporal prince. Nothing in the book, when studied in connection with the Septuagint, or when interpreted by the help of that translation, points to an eternal “Prince of Peace.” Thus the Alexandrian version sheds some light upon the gradual growth and modification of the Messianic idea in the Church, and upon the historic development of the Messianic doctrine in the Scripture. The idea of the expected

¹ *The Prophets of Israel*, p. 277.

Messiah grew and changed in each successive century; and in no other age, it is believed, was its expression so minute and circumstantial, as in the period extending from the close of the Old to the opening of the New Testament.

Another unusual expression, peculiar to the Massoretic text, has reference to the term, "the servant of Jehovah," which is frequently found and variously applied in Scripture. Properly speaking, a servant of Jehovah was one who voluntarily gave himself to the service of God, and earnestly endeavoured to do his divine will. Spontaneity and fidelity are two essential elements in the idea of the term. With this signification, "the servant of Jehovah" was a distinguished title of honour under the old covenant. In this sense, it is applied to Moses, in Deut. xxxiv. 5; to Joshua, in Judg. ii. 8; to David, in Ps. xviii. 1. In the Hebrew, chaps. xxv. 9; xxvii. 6; xlvi. 10, the words "my servant" are applied to Nebuchadnezzar. In each of these three chapters, though, the expression is significantly wanting in the Septuagint. This fact renders the character of the words in Hebrew suspicious, and their application questionable. Elsewhere throughout the whole Old Testament, they are applied only to a person or to a people of righteous purpose. In this sense, they are used of Abraham, in Gen. xxvi. 24; of Israel, as Jehovah's

people, in Isa. xli. 8 ; of Jacob, as a synonym for Israel, in Isa. xliv. 1, 2 ; xlvi. 4 ; also in this book, chaps. xxx. 10 ; xlvi. 27 of the Hebrew, and in the latter chapter only of the Greek.

From these considerations, the words “my servant,” in the Hebrew, can scarcely have originated from Jeremiah. He would hardly have applied them to a person like Nebuchadnezzar. The king of Babylon was not a servant of Jehovah in the ordinary acceptation of the term, nor can it be appropriately used of him. After the Babylonian captivity, however, some one, who regarded him as a predetermined instrument of Jehovah for executing the divine purposes respecting his covenant people, may have inserted the words where they appear in the Massoretic text. This suggestion seems the more probable, inasmuch as in Ezek. xxix. 20, Nebuchadnezzar is said to have received Egypt as the wages for himself and his army in serving against Tyre, “because they wrought for me, saith the Lord God.” It is also worthy of note in this connection, that the distinguished Jewish commentator, Rashi, in his annotations on chap. xxv. 9, says nothing whatever about the phrase “my servant,” as though he did not find it in his text; whereas, in chap. xxvii. 6, he explains the words to mean that Nebuchadnezzar was a servant of Jehovah only in the sense of being a scourge.

His comment on the expression reads, “he should do my pleasure to recompense my enemies.”¹

There is still another unusual species of expression, peculiar to the Hebrew text of Jeremiah, on the nature of which the Septuagint also gives some information. In the Hebrew, chaps. xxv. 26 ; li. 41, the term “Sheshach” occurs as a synonym, it is supposed, either for Babylon or for Babylonia, according to a secret or cabalistic system of writing, technically called Atbash, which was practised amongst the ancient Jews, and which consisted in substituting the last letter of the Hebrew alphabet for the first, the last but one for the second, and so on through the whole series. On this principle of transposition, as the consonants only were formerly written in Hebrew, the letters Sh Sh Ch which compose the word *Sheshach* would correspond to the letters B B L of which the word *Babel* (Babylon) is composed. This term is wanting altogether in the Septuagint, being found there in neither passage ; but its mystic meaning seems to be confirmed by the latter passage, chap. li. 41, where Sheshach and Babylon occur in the parallel members of the Hebrew verse. In chap. li. 1, however, where another instance of this kind of cabalistic writing occurs, the Septuagint shows how the mystical name should be translated. The expres-

¹ שׁעַשָּׂה רְצֹנִי לִפְרָע מִשְׁנָא.

sion “Leb-kamai,” which stands in the text of the Revised Version, and is rendered in the margin, “The heart of them that rise up against me,” becomes, when transmuted according to the figure of Atbash, Ca S D I M, which is equivalent to Chaldea or the Chaldeans. As this is the actual rendering of the Greek in this verse, the singular term is proved to be a Jewish cipher, and its significance is made very plain. Properly, therefore, the word Chaldea or Chaldeans should take the place of “Leb-kamai” in the text.

Although a love for fancifully playing upon words, and a liking for artificially dealing with letters, were always characteristic of the Hebrew writers, it has been doubted whether this peculiar practice of writing words by substituting consonants according to their position in the alphabet is as old as Jeremiah. Let that be as it may, the system dates from an unknown antiquity, and may be older than the prophet’s time. The important question is, Did Jeremiah himself invent or authorize such ciphers? Most probably he did not. They seem to have belonged only to the Palestinian recension, having possibly been adopted by the Jews during the period of the Babylonian captivity. During the exile, there may have been a purpose in their adopting such mystical names to designate Babylonia or Chaldea, because of their

captive condition in that country. For the Jews of Jeremiah's day, however, both in Palestine and in Egypt, there was no need whatever either to adopt or to employ such terms. For this reason, as well as for the reason that the word "Sheshach," chap. li. 41, and the sentence, "and the king of Sheshach shall drink after them," chap. xxv. 26, are wanting in the Septuagint, they seem not to have belonged to the Alexandrian recension.

Thirdly, the results are important for the correction of the Old Testament text. The number of places where the Greek corrects the Hebrew is somewhat large. It is not necessary, however, to furnish a complete list of such passages. A few of the more interesting or more important will suffice. In chap. i. 17, for instance, God is represented in the Hebrew as sending the prophet on his mission of remonstrance to the people, with the menacing words, "be not dismayed at them, lest I dismay thee before them." The reading is apparently incorrect, and may have arisen from some imperfection in the ancient manuscript. Such a menace seems entirely out of place, as well as altogether out of harmony with the character of God. The context here leads one to expect words of encouragement not threatening, of comfort not intimidation. On account of his youth, the prophet would naturally be timid in undertaking the duties of the

prophetic office, under the peculiar circumstances of his time, and surely a degree of fear that was inevitable would not cause him to forfeit his rightful claim to God's protecting care. The Septuagint renders the latter half of this verse, "Fear not before them, and be not dismayed at them; because I am with thee to deliver thee, declares Jehovah." The reading, which here corrects the Hebrew, is a classic one, occurring several times in this book, as well as many times in the other books of the Old Testament. The addition also improves the parallelism of the verse, closely corresponds with the idea in vers. 8, 19, and admirably harmonizes with the context.

Again, the latter part of chap. ii. 34 in the Hebrew reads, "upon all these." In the margin of the Revised Version, though, it is stated that some ancient authorities have "every oak." This is the rendering of the Septuagint, with which, moreover, the Syriac closely corresponds. The words, as they are found in Hebrew, are exceedingly obscure and difficult to explain. The variant reading in the version was due merely to a slight difference of punctuation, the consonants having been exactly alike; but the pointing of the Septuagint appears to be correct. There is a contrast here expressed between slaying a person who was caught in the act of breaking into a house, which was permitted

by the ancient Mosaic law, and slaying a person who was caught, not in committing but in exposing and denouncing crime, which was both cruel and detestable. According to this passage, the victims whom Israel slew were not criminals but innocents, not persons guilty of house-breaking, but persons guilty only of reproving her for her idolatry. She had shed innocent blood under the trees, or in the groves, where she had practised her idolatrous worship, and where for which her victims had reproved her. Thus the construction in the Greek is clear, and shows how the Hebrew should be read. The whole latter half of this verse may be rightly rendered, “I did not find them breaking in (at house-breaking), but upon every oak.”

In chap. vi. 6, for the word “trees,” which stands in the text, the Revised Version has in the margin “her trees.” This is the rendering, not only of the Greek, but also of the Latin and the Syriac versions. The difference of reading, again, was due to the insertion of a single dot or point. The last letter of the word translated “trees” should contain a small dot (Mappik), as in Deut. xx. 19, and should be construed as a suffix of the third person singular. Although, in besieging a city, the Jews were commanded to spare, so far as possible, the fruit-trees, partly because of their innocence and partly because of their usefulness,

yet they were permitted to use the wood of other trees for the purpose of carrying on a siege. The foreign army mentioned in this passage would probably cut down trees, both for building their bulwarks against the city and for clearing away all obstacles to their approach. Another example of a similar kind, where the variation was due to the insertion of the same point, occurs also in chap. xii. 9. Instead of the reading, “to devour,” the Greek has “to devour her.” This latter seems to be the better reading of the two, and to represent the proper punctuation.

In chap. xii. 2, the word translated “they grow” means literally in Hebrew they go or proceed. In the Septuagint, the word used means they bear or produce; and, apparently, may be just as properly applied to trees as to men. The latter reading is required by the parallelism of the verse, this clause of which, according to the Greek, being translated, “they produce, yea, they bring forth fruit.” The variation arose from the substitution of a single letter, the Massorites having read תַּל, and the Greek translator τάλ. As the former verb in Hebrew does not mean “to grow,” and is nowhere else used in this sense, it is evidently incorrect. Even Hitzig gives no reason why the latter verb may not be used, as indicated. In chaps. xi. 23; xxiii. 12, for “even the year of their visitation,” one

should read “in the year,” etc., as suggested in the margin of the Revised Version. In each verse, this is the rendering of the Greek, and the Hebrew should be rendered accordingly. The reference is to a period of calamity during which the judgment here foretold should be fulfilled.

Another place in which the Greek corrects the Hebrew occurs in chap. xv. 14, where the latter is rendered in the text of the Revised Version, “I will make them to pass with thine enemies,” etc., and in the margin, “I will make thine enemies to pass,” etc. According to some ancient authorities, the Revisers further state, the clause is rendered, “I will make (cause) thee to serve thine enemies,” etc. These authorities are specially the Alexandrian, Syriac, and Aramaic versions. Other manuscripts also exhibit the same reading, which is unquestionably the correct one, as even Graf, along with many other critics, honestly admits. This rendering, moreover, agrees exactly with the parallel passage in chap. xvii. 4, where the same form is found in Hebrew, that is found here in Greek. The variation between the two verbs in this sentence arose from the simple substitution of a γ for a δ in the ancient texts.

In chap. xxiii. 17, instead of the rendering, “that despise me, the Lord hath said,” the Revisers place in the margin, “that despise the word of the

Lord." This is the reading, not only of the Greek, but also of the Syriac, version. The variation was due again to punctuation, which in the versions is evidently right. An utterance of Jehovah in the broken form in which it here appears in Hebrew nowhere else occurs, as Graf has pointed out. In ver. 33 of this same chapter, instead of the exclamatory question, "What burden!" the Septuagint and Vulgate have, as the Revisers indicate, "Ye are the burden." This latter reading, which arose simply from a different division of the words in the Hebrew, gives a vastly better meaning, and undoubtedly expresses what the prophet meant to say. The case affords a beautiful example of a superior word-division on the part of the Greek translator. In ver. 39 also, instead of "I will utterly forget you" the Latin, Greek, and Syriac versions have, "I will lift you up." This reading is required by the parallelism of the verse, which, as it stands in Hebrew, makes no appropriate sense. The figure is one of lifting up a burden, and of casting it away. Punctuation here again explains the variation.

Fourthly, the results are important for the reconstruction of the Old Testament text. The instances of correction just discussed furnish interesting illustrations. In every case, apparently, the Greek reading should take the place of the Hebrew

reading. In every case, too, notwithstanding the great difficulty of translating an unpointed and unpunctuated text, the superiority of the Septuagint was due to the translator having either divided or punctuated the consonants more correctly than did the Massorites. Such examples not only bear witness to the fidelity with which, under the most disadvantageous circumstances, the Alexandrian version was made, but also to its importance for purposes of text-criticism. Some other examples of superior readings, whose value for reconstructing the present Massoretic text will be readily acknowledged by scholars, it is believed, may now be given. These may be arranged in several classes, as the passages are numerous.

The first class comprises whole verses. In certain places, the Hebrew is so imperfect that it is practically impossible to render it intelligibly. Chap. xi. 15, for instance, is so obscure that, as it stands, no clear or consistent meaning can be obtained from it. The ancient manuscript was evidently corrupt or indistinct. On the other hand, the reading in the Greek is good, and makes excellent and appropriate sense. The people, having by their idolatry forsaken Jehovah, and having by their hypocrisy forfeited all claims upon him or his house, are here rebuked for their deceitful service by the prophet, who asks if they suppose that

prayers and sacrifices can rescue them or atone for them. The entire verse is rendered in the Septuagint, “Why has the beloved wrought abomination in my house? Shall vows and holy flesh remove from thee thy wickednesses, or by these shalt thou escape?”

Another verse of doubtful rendering in the Hebrew occurs in chap. xvii. 11. In the Authorized Version, the partridge is represented as sitting on eggs and hatching them not. Both verbs are here translated incorrectly. The Revised Version gives a more adequate rendering of them, as well as of the remaining portions of the verse; but, by its marginal readings, it leaves the reader still in doubt about the true translation of the verse, which, in the Greek is very plain, and may be rendered, “As the partridge *calleth* (and) gathereth *what* she hath not brought forth, so is he that getteth *his* riches not by right; in the midst of his days they shall leave him, and in his end (latter time) he shall be a fool.” The Greek shows that the subject of the verb “shall leave” is the noun “riches,” and not the pronoun “he.” The idea is not that the rich man should suddenly die and leave his wealth, but that his wealth should speedily leave him, ere he had lived out half his days; so that, during the rest of his life, he should be regarded as an example of wicked folly. The point of the prophet’s illus-

tration thus appears to be that, as the partridge was popularly supposed to call together the young of other birds which would forsake her when they heard the cry of their true parent, so ill-gotten gains would prove but a short-lived possession to the dishonest man. The Septuagint also shows that originally the two texts in this verse, though very similar, were not identical. As they now appear respectively, one variation between them was due to a different division of the Hebrew consonants; the other variations between them were due to different readings in the ancient manuscripts.

Still another imperfect verse in Hebrew occurs in chap. xxxi. 25, the construction of the words of which is very simple, but the form of one of which, at least, is very questionable. The verse in Greek, on the contrary, is admirably rendered, and reproduces a superior text. It reads, "For I have satiated *every* thirsty soul, and every hungry soul have I replenished." This rendering is much more symmetrical than that in our English Bibles, and presents a perfect contrast between the thirsty and the hungry souls of whom the prophet speaks. That the original of each text was slightly different, is demonstrated by the presence of the additional pronoun "*every*," as well as suggested by the form of the words in Hebrew, respectively translated

“weary” and “sorrowful.” Literally, the former word means weak or faint, the latter languishing or pining. If the words in each original were alike, the one must have meant faint with thirst, the other pining with hunger; so that both should be translated as they are in the Septuagint, the rendering of which is corroborated by the connection of thought in this with that in the preceding verse. While it is barely possible that the former word was written differently in each ancient manuscript, it is very probable that the latter was. Instead of קָאַבְהָ, the translator apparently read, with Schleusner, רִיעַבְהָ. In ver. 12 of this chapter also, where the same root occurs, and where a similar idea is expressed in the Greek, the rendering of the Alexandrian version is superior to that of the English translation. The Septuagint renders the last member of this verse, “and their soul shall be as a *fruitful tree*, and they shall not *hunger* any more.”

The second class comprises verse-members. A number of examples might be given, but a few will be sufficient. For the sake of conciseness, the words in Greek, which show how the Hebrew may be reconstructed, will be indicated by italics. In the second member of chap. ii. 19, the reading of the Septuagint, “and *I have not been pleased with thee*,” gives a superior rendering of this portion of

the verse, and seems to show that the construction in the Hebrew is not simply peculiar but imperfect. In the first member of ver. 34 of this same chapter, too, the Septuagint reading, "Also in thy *hands* is found the *blood* (plu.) of the souls of the innocents," is preferable in each case. The word "hands" instead of "skirts" is much more appropriate in this place, and was evidently the original reading in the early manuscripts. The variation possibly arose from the Massorites having mistaken the meaning of the Hebrew word for wing or skirt, which may have been written anciently without the letter *ו*, and may have had the same form as the word for hand. It is significant that the Syriac version also agrees here with the Alexandrian version.

In the middle of chap. xi. 19, the Greek rendering, "*come* and let us *put* wood into his food (bread)," which is supported by the Aramaic version, shows how the passage may be intelligibly translated. As the sentence stands in English, it does not accurately represent the original Hebrew. The word translated "fruit" means literally bread or food. It is nowhere in the Old Testament used of vegetable fruit, and to give it such a peculiar meaning here is to violate the usage of the language. Neither can the word be properly applied to Jeremiah. His fruit could not reasonably mean

either his activity, or his posterity, or his words of prophecy, all of which have been suggested by way of exposition. Neither can the whole expression be appropriately applied to the prophet with the force of a proverb, because of the reasons just indicated. The Septuagint shows how the sentence should be rationally translated, as well as how it was unquestionably understood at the time of the translation. It is significant that Jerome seems to cite the rendering of the Septuagint with approval. It is still more significant that the Aramaic translator also uses a verb meaning to put or to place, and, instead of the word "wood," renders "deadly poison." The idea intended to be expressed was that of destroying the prophet by poisoning him; that is, by putting pulverized poisonous wood into his food. The superior rendering of the version was recensional, and was due to the presence of the verb "come," and to the absence of the letter *מ*, in the original Hebrew manuscript. This latter variation, it should be observed, may have arisen from dictation.

In the second member of chap. xiii. 18, the Greek reading, "for the crown of your glory (your glorious crown) has been taken down *from your head*," again shows how the sentence should be rendered. The Hebrew word, translated "principalities," in the Authorized Version, and "head-

tires," in the Revised Version, is not a noun in apposition with crown, as indicated by the Massoretic punctuation, but a noun and preposition, as shown by the Septuagint translation. The singular verb in Hebrew, as well as the general construction of the sentence, shows that the rendering of the Alexandrian version is correct. On account of their changed circumstances, the youthful monarch and his royal mother were to sit in humiliation, not because their head-dresses were come down, but because their regal glory was gone.

Again, the first part of chap. xv. 16 is rendered in the Septuagint, "*from those despising thy words; destroy them.*" This reading, which arose from a slightly different combination of letters in the original, seems to suit the context better than the reading in the Hebrew, which is certainly peculiar, and, in the present connection, apparently inappropriate. The feeble figure of eating words is scarcely analogous to the bold figure of eating a parchment roll in Ezek. iii. 1-3. In ver. 15 of each text, the prophet asks Jehovah to avenge him of his persecutors; in ver. 16 of the Greek, he prays for their destruction. Thus the parallelism in the Greek is more complete than in the Hebrew. The superiority of the Septuagint in this passage will appear more clearly by translating, together with the variant reading, the immediately preceding and

the immediately succeeding sentence. The passage reads, “Know that for thy sake I have suffered reproach from those despising thy words; destroy them, and let thy word be unto me for the joy and rejoicing of my heart.”

Once more, the first part of chap. xvi. 7 is rendered in the Septuagint, “neither shall *bread* be broken at (in) *their* mourning,” etc. This reading shows how the Hebrew should be reconstructed. The variation was due to the simple substitution or alteration of a single letter, and is supported by other ancient manuscripts. In the Revised Version, the words “for them” should be translated “bread,” and the word “*bread*,” which is printed in italics, should be expunged. The verb “break” here in the Hebrew does not of itself necessarily mean to break bread. It only has this signification when the word for bread, as in Isa. lviii. 7, is expressed as its object. Moreover, the words “for them” are further shown to have arisen erroneously from the word “bread,” because, as Graf admits, they do not harmonize with the singular Hebrew suffix after the verb “to comfort,” which is improperly translated as a plural pronoun in the English Bible.

Further, the second member of chap. xviii. 14 should be reconstructed by the help of the Septuagint. While the general sense of the Hebrew

words is clear, the combination of adjectives is peculiar, and difficult to understand. The Revised Version does not give an adequate translation of them either in the margin or in the text. The reading in the Greek, which arose from a text similar to that of the Hebrew, but more complete than the latter is, gives an excellent rendering of the sentence. Before translating the Septuagint here, it should be observed that the form of the first member in Hebrew is somewhat unusual ; and that its form in Greek, which represents a very similar text, is so interesting as to be worthy of careful consideration. A translation, therefore, of the whole Greek verse, because of its possible correctness, if not probable superiority, may advantageously be given. It reads, “Shall *protuberances* depart from rocks, or the snow from Lebanon ? or, shall waters *borne violently by the wind* turn aside ?”

Lastly, in the middle of chap. xli. 9, the Septuagint reading, “*the same is the great pit,*” appears undoubtedly to be the true one. In the Authorized Version, the rendering, “because of Gedaliah,” is absolutely false, as Graf affirms ; and, in the Revised Version, the rendering, “by the side of Gedaliah,” is essentially wrong, as he also asserts. The words in the original do not properly admit of either rendering, and cannot, as they stand, be grammati-

cally construed. The Hebrew reading here is utterly indefensible, and was evidently due to textual imperfection, or to erroneous transcription, or, perhaps, to both. The originals of the present Greek and Hebrew texts are very similar; and the one, as scholars know, was easily derivable from the other by a slight confusion of the letters. The excellence of the construction in the Greek is worth indicating by a translation of the context. The whole verse reads, “Now the pit wherein Ishmael cast all those whom he had slain (*the same is the great pit* which Asa the king had made for fear of Baasha, king of Israel), this Ishmael filled with them that were slain.”

The third class comprises single words. A very large number of places might be pointed out where a suffix, or a verbal form, or a particle of some kind represents a manifestly superior reading in the Septuagint. As many such instances have been already noticed by Movers and Hitzig, as well as by Graf himself, and as many others will be at once observed by those who take the trouble critically to compare the Hebrew with the Greek throughout, brevity forbids the multiplying of examples. For reasons that will plainly appear to scholars, a small number of such places in the Hebrew, which should be reconstructed by the Greek, may here be briefly indicated. These are,

"shall blaze forth" for "shall break forth," chap. i. 14; "wall" for "walls," chap. i. 18; "destroyed" for "burned up," chap. ii. 15; "stained" for "marked," chap. ii. 22; "burned" for "broken down," chap. iv. 26; "a refiner" for "refining," chap. vi. 29; "shall be consumed" for "shall die," chaps. xi. 22; xlvi. 17, 22; "drought" for "droughts," chap. xiv. 1; "tamarisk" for "heath," chap. xvii. 6; "deep" for "deceitful," chap. xvii. 9; "shall be inhabited" for "shall remain," chap. xvii. 25; "moulded" for "potter," chap. xix. 1; "Ahaz" for "cedar," chap. xxii. 15; "these" for "swearing," chap. xxiii. 10; "reproach" for "desolations," chap. xxv. 9; "multitude" for "mounts," chap. xxxii. 24; "earth" for "Jehovah," chap. xxxiii. 2; "your princes" for "his wives," chap. xliv. 9; "voice" for "shame," chap. xlvi. 12; "the name" for "there," chap. xlvi. 17; "upon her" for "it is come," chap. xlvi. 20; "wild ass" for "heath," chap. xlviii. 6; "altars" for "daughters," chap. xlix. 2; "in her forest" for "in his cities," chap. l. 32; "around" for "hollow," chap. lii. 21.

The fourth class comprises proper names. In chap. xxxviii. 1, where the name "Shephatiah" appears in Hebrew, the Septuagint has "Zephaniah." The former word, as Graf remarks, nowhere else occurs. For this reason, as the latter word occurs

in chaps. xxix. 25 ; xxxvii. 3, of both the Hebrew and the Greek, it may be correct. In chap. xlvi. 1, instead of “Jezaniah the son of Hoshaiah,” the Greek reads, “Azariah the son of Maaseiah.” As the name Azariah occurs in chap. xlvi. 2 of both texts, and as the name Maaseiah also occurs with it in this latter chapter, the reading of the Septuagint seems to be the proper one. In other places again, such as “Gihon” for “Shihor,” chap. ii. 18; “Assyrians” for “Syrians,” chap. xxxv. 11; “On” for “land of Egypt,” chap. xlvi. 13; “Gilead” for “Gad,” chap. xlix. 1, the version preserves not only the more correct, but also the more primitive reading, as Hitzig acknowledges respecting the first three of these examples. In each case, the name in Greek gives a more definite designation of the place described.

In chap. xli. 5, “Salem” for “Shiloh” affords another preferable reading. The former is supposed to have been situated nearer to Shechem than the latter was ; and, for this reason, Hitzig again admits that the narrative in Greek furnishes the more natural order of the neighbouring cities mentioned in this passage. From the account given in Gen. xxxiii. 18, where the word is rightly rendered as a proper name in the Authorized Version, Salem was evidently a city in the land of Canaan, and is probably identical with the present *Sâlim*, a little

village lying somewhat east of *Nâblus*, the modern name of the ancient Shechem.¹ The latter seems formerly to have been the designation of a town, as well as of a tract of country. The occurrence of Salem here in the Greek version of Jeremiah corroborates the testimony of the Septuagint reading in Gen. xxxiii. 18, according to which the word is in apposition with the expression, "city of Shechem," which immediately follows. The Hebrew word סְלָמָה seems not to be an adjective, as commonly assumed by modern scholars, but a proper name, occurring elsewhere only in Gen. xiv. 18. Having the same form in each verse, it should be translated and spelled each time in the same way, and not in a different way, as in the English version.

The Septuagint seems, moreover, to present an older and a superior form of the personal name in chap. xlix. 27. Instead of "Ben-hadad," the Greek here has *viov Ἀδερ*, as in 1 Kings xv. 18, 20; xx. 1; 2 Kings xiii. 3, 24; Amos i. 4. The latter for the former term occurs so frequently and so uniformly in the version that the recensional character of the reading is unquestionable. The regularity of the spelling indicates that the original of the Greek expression was either בֶן־הָדָר, or more probably, perhaps, בֶן־אֲדָר. This latter name or title denotes "the son of Adar," which was apparently the

¹ Smith's *Dictionary of the Bible*, vol. iii., p. 1222.

designation of an ancient Syrian divinity, akin if not equivalent to the old Assyrian deity, an appellation of which appears in the word Adrammelech, as found in 2 Kings xvii. 31 ; xix. 37. The method of spelling the word “Nebuchadnezzar,” in the Septuagint, also indicates a more primitive pronunciation of the name, and one in all probability more like the Assyrian original, which, Schrader says, is written *Na-bi-uv-ku-du-ur-ri-u-su(ur)* in the cuneiform inscriptions, but was pronounced *Nabû-kudur-ri-usur* by the native Babylonians.¹ Throughout this book, the word in Greek is almost regularly written *Ναβούχοδονόσορ*, corresponding to נָבֻחָדְנוֹצָר in Hebrew. It is significant and noteworthy that the Vulgate adopts the spelling of the Septuagint, and writes the word “Nabuchodonosor,” which is an exact transliteration of the Greek.

There are also a few places where the Septuagint shows a proper name in the Hebrew to be either wrongly formed or wrongly punctuated. In chap. xxxix. 3, for instance, the name “Samgar-Nebo” is apparently incorrect. Such a form does not elsewhere occur in the Bible, and Schrader says that it has not yet been found in the cuneiform inscriptions.² According to all analogy, in the Scripture spelling of Assyrian proper nouns compounded with

¹ *Die Keilinschriften und das Alte Testament*, Zweite Auflage, p. 361.

² *Ibid.* p. 416.

“Nebo,” the latter term should begin the name, as in Nebuchadnezzar, Nebuzaradan, and Nebushazban. The fact that the corresponding word in Greek is Σαμαγώθ, and that the two succeeding words, each of which begins with “Nebo,” are Ναβουσάχαρ and Ναβουσαρεῖς, seems to confirm this supposition. In chap. xlix. 1, 3, again, the Revised Version has in the text “Malcam,” and in the margin “their king.” The word in Hebrew is incorrectly pointed. As it stands, it should be translated as a common noun with suffix, and not as a proper noun. With its present punctuation, therefore, the rendering of the margin is alone correct. The context shows, however, that the word in each verse is a proper name, and should be punctuated according to the Septuagint “Milcom.” This was the name of the god of Ammon, and it seems never to have been properly pointed otherwise.

A careful comparison of the proper names of this book, as they occur respectively in each text, possesses a still further significance. It proves conclusively that the mode of spelling and pronouncing them, observed by the translator, was very often not the same as that adopted by the Massorites. It also seems to indicate that the ancient pronunciation of proper names differed greatly from that expressed at present in our Hebrew Bibles. In translating into Greek, the

laws of euphony, doubtless, would sometimes forbid the precise reproduction of a peculiarly Semitic sound, especially in the case of consonants. In the case of vowels, little or no difficulty would be felt. Whenever an exact equivalent of a consonant, therefore, was wanting in his language, the translator would be obliged, of course, to employ the letter or the combination of letters, which most nearly represented the Hebrew original. This course, it will be seen, he has consistently pursued. After making the fullest allowance, though, for such euphonic or linguistic peculiarities, which occur with almost systematic regularity, there still remains a number of remarkable divergences that can be explained only on the supposition that many names were once spelled and pronounced differently from the way in which they are to-day. The information furnished by the Septuagint respecting the ancient mode of spelling and pronouncing Hebrew proper names, it will be found, is of the greatest possible importance.

As the principal deviations of the version are manifest to scholars, it is not necessary to give many illustrations here. A few examples of the divergent method of expressing vowel sounds should be given, though, to show that the vowel notation of the Massorites is not the same as was that of the Alexandrian translator. When the

latter, for instance, writes an *ă* for an *i*, as *Γαλαάδ* for *גָלְעָד* (Gilead); an *ĕ* for an *i*, as *'Εμμήρ* for *אִמֶּר* (Immer); an *ō* for an *ă*, as *Γοδολίας* for *גְּדַלְיָהִי* (Gedaliah); an *ō* for an *ū*, as *'Αξώρ* for *עָזָור* (Azzur), and *Πασχώρ* for *Ψαחֹרְפָּ* (Pashhur); an *ĕ* for an *ă* and an *ē* for an *ū*, as *Σελλήμ* for *שְׁלָלִם* (Shallum), it is unreasonable to suppose that the change of vowel in each case was due to arbitrariness on his part. Every time he could as easily have given the one sound as he gave the other. In corresponding cases, it will be found, he has reproduced such vowels with scrupulous fidelity, as an *i* in *Δαυΐð* for *דָּוִיד* (David), and *ă* in *Γαμαρτός* for *גֵּמָרִיהָ* (Gemariah), an *ā* in *'Ραχάβ* for *רְכָב* (Rechab), an *ē* in *'Ραχֶל* for *רָחֵל* (Rachel), and an *ū* in *Σαμουήλ* for *לְאַמְתָּנָהָ* (Samuel). When, in other books, moreover, the Septuagint writes an *ă* and an *ō* in *Σαμψών* for *סָמְשָׁוֹן* (Samson), the rational conclusion is that the name was so pronounced at the time that the translation was made. It is not just to assume that the pronunciation, represented in the Septuagint, was simply that which prevailed amongst the Jews of Egypt, and, therefore, would naturally be less pure than that which prevailed amongst the Jews of Palestine, as some scholars have assumed. Nor is it fair to assert with some, for reasons that need not be

now discussed, that the Massoretic pronunciation of proper names is absolutely correct, or that it infallibly represents the sound of every name as it was originally pronounced. Both from its age and character, it is quite reasonable to suppose that the version generally reproduces the earlier pronunciation. It is here sufficient, further, to observe that there are good grounds for believing that changes were at some time arbitrarily made in the form of certain Hebrew proper names. "Many," as Nestle says, "seem to have first arisen after the origin of the Septuagint."¹

The investigation also furnishes some new and important suggestions for the Hebrew grammar. In chap. ii. 20, the rendering of which in Greek is excellent, by a different division of the letters, the Septuagint translates the two words צְעַדְתָּ, as though they were a verb of the Hithpael species, צְעַדְתָּ. According to the Massoretic system, this latter form is not now properly permissible, the law of euphony requiring צְעַטָּ. As the translator evidently had before him the same consonants that the Hebrew has, and as he surely must have been acquainted with all the grammatical forms of the Hebrew language, he could hardly have regarded the combination as he did, had the

¹ "Manche scheinen erst nach der Entstehung der LXX. entstanden zu sein." *Die Israelitischen Eigennamen*, etc., p. 125.

form not been legitimate. It is highly improbable that he should have made such a mistake. The case is especially interesting, because it suggests the possibility, either that the present law of euphony in such verbal forms was not then strictly observed, or that it was not fully established when his Hebrew manuscript was made. In ver. 33 of this same chapter, there occurs a group of words, **לֹא-כִּי גַם** (not only, but also), which is peculiar in Hebrew at the present time, but which at one time may possibly have existed in the language.

In chap. iv. 5, the verb **מָלַא**, which is translated “aloud” in the Revised Version, is rendered in the Septuagint by the adverb **אָלָא**, as though the latter were formerly a synonym for **מָאַד**. In chap. v. 12, the expression **לֹא-הִיא** being rendered by *Oὐκ ἔστι ταῦτα* (these things are not so), indicates that the word **הִיא**, which is now used, sometimes as a pronoun and sometimes as a verb, was then used also as an adverb. This word is supposed to have been originally a demonstrative; and, besides its frequent occurrence as a personal pronoun and as a copula, it occasionally occurs as a demonstrative adjective to indicate an object already mentioned as well known, somewhat after the manner of our remote demonstrative *that*. The present passage shows that it

was likewise once employed as a demonstrative adverb.

In chaps. iii. 21; vii. 29, the Septuagint has “lips” for “bare heights.” In each passage, the rendering in Greek is tolerably appropriate; but, in the latter passage especially, it suits the context exceedingly well. It is unlikely that the translator had before him שְׁפָתִים, the ordinary Hebrew word for lips. He evidently found in his manuscript a combination of letters similar to that in the Massoretic text; and instead of שְׁפָטִים, undoubtedly read שְׁפָם. Hence this latter word seems clearly to be an ancient dual form for the mouth or the lips, as it is rendered in both the English and Alexandrian versions of Ezek. xxiv. 17, 22.

In chap. xi. 21, the two words וְלֹא are rendered by the Septuagint εἰ δὲ μή. The translation is interesting, inasmuch as it seems to indicate that the ancient punctuation may have been וְלֹא, a form that is equivalent to וְאַסְלֹא, which occurs in 1 Sam. ii. 16, and which is substantially translated there in Greek as the words under consideration are translated here. Another interesting combination in Greek is found in chap. xiii. 27, where, for the present Hebrew expression מֵתִי עַד, the Septuagint has עַד-מֵתִי עַד.

In a large number of passages, moreover, one

preposition in the Greek stands for another preposition in the Hebrew. Sometimes each species of this sort of substitution is favourable to the Septuagint. Indeed, the form in Greek often corrects the form in Hebrew, as in chap. iii. 20, for instance, where the preposition מ (from) is rendered in the Septuagint ב (to). The variation evidently arose from the similarity of these two letters in the ancient alphabet, but the Greek preserves the proper reading. In Hebrew lexicons, it is stated that the verb בָנַד rarely occurs with the preposition מ (from), and the present passage is cited as an example. Besides being the only instance, this verb appears not to have been rightly used with מ (from). The verse, therefore, should be rendered, "Surely as a wife proves faithless to her husband, so ye have proved faithless to me, O house of Israel, declares Jehovah." This case furnishes but one example out of very many that might be given of the way in which the Septuagint corrects peculiar or exceptional uses of prepositions in the present Hebrew text.

The testimony of the Septuagint is especially significant respecting the use of "in" or "into" and "on" or "upon," both of which in Hebrew are very often incorrectly used. Example after example might be given where the Greek presents, not only the preferable, but also the proper, form of one or

other of these words. In the Hebrew, the prepositions **לְ** and **בְּ**, which are rightly rendered in the version by *as* and *at* respectively, are constantly and inconsistently interchanged, as though they were substantially synonymous. Very often this is the case where the sense, as well as the grammar, requires a distinction to be made. In the Greek, on the other hand, a distinction in harmony with the most classic Hebrew usage almost uniformly occurs. The version frequently has an **לְ** for an **בְּ** and *vice versa*, where the one or the other wrongly stands in the Hebrew. The translator's use of these two prepositions is so admirable, and so agreeable to the genius of the Jewish language, that apparently, in his manuscript, the true distinction between them was more carefully observed than it is in the present Massoretic text. The difference between the texts in this respect, while probably in part recensional, may possibly have been in part transcriptional. The difference, too, is decidedly in favour of the Septuagint.

For other unusual grammatical expressions, particularly for the so-called *ἀπαξ λεγόμενα*, or words that occur but once throughout the Hebrew Bible, the Septuagint will also be found to be of the greatest value. Many such terms, in this book especially, are of very doubtful significance, and of very questionable correctness. In chap. xiv. 9, for

example, the word translated “astonied” is both obscure and inappropriate. The corresponding word in the version, on the other hand, affords an excellent sense. The first member of this verse in Greek is rendered, “Why shouldst thou be as a man *asleep*, as a *man* that cannot save?” The parallelism here is perfect, and the meaning expressed is superior to that in the Hebrew. In the former case, the divergency was due to the substitution of a γ for a ρ and of a η for a ρ; in the latter case, it was due to the absence of the letter ρ. Each of these kinds of variation occurs with frequency. In this way, the version shows not only how variations arose, but also how they may be proved and estimated. The Hebrew of Jeremiah, as is well known, is remarkable for its numerous textual peculiarities. It displays a great many words and forms which cannot have belonged to the language in its purer state, but which may be corrected or emended by the aid of the Septuagint translation.

In addition to the examples given in the preceding paragraphs of the important results obtained from this investigation for the grammar and the lexicon, it might be much more fully shown, did space permit, how the Septuagint helps to throw light upon Hebrew forms of rare or single occurrence, as well as serves to furnish valuable sug-

gestions and corrections for future grammars and lexicons. One more example may be given by way of further illustration. In the last German edition of Gesenius's Dictionary, it is stated that the verb "to send," **נָתַן**, which is naturally followed by the accusative of the person or the thing sent, is followed by the accusative of the person sent with the letter **ל** only in 2 Chron. xvii. 7. The Septuagint shows that the same construction also occurs in chap. xvi. 16 of this book. This verse is rendered in the English Bible, as though the noun following the verb "send" in each member was in the dative, because of the preposition **ל** (for) that stands with it in each case; whereas, the preposition here appears to be as certainly the sign of the accusative, as it is in the passage mentioned in Chronicles, where the nouns following it are correctly construed in the English version as accusatives. According to the Greek rendering of each passage under consideration, therefore, the present verse should be translated, "Behold, I will send many fishers, declares Jehovah, and they shall fish them; and, afterward, I will send many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

There still remains to be considered another textual peculiarity of some grammatical impor-

tance. The use of the pronoun by the Septuagint, in many passages, is exceedingly interesting, to say the least. There are a few places where its absence is significant, as "father" for "my father," chap. iii. 19; "mother" for "my mother," chap. xv. 10; "brother" for "my brother," chap. xxii. 18. The simplicity of the expression in each instance seems to indicate its antiquity. At all events, the form in Greek points to a peculiarity of the translator's text. The simpler reading is undoubtedly recensional, and it is apparently ancient.

There are also a good many places where the substitution of a pronoun for an article, or an article for a pronoun, is significant. It is barely possible that occasionally, owing to the genius of his language, the translator may have substituted an article for a pronoun, especially because a few divergences of this kind may be conjecturally explained in this way. It is hardly probable, however, that this was often if, indeed, ever the case. The recensional character of this species of substitution is well illustrated by an instance that occurs in chap. xxvii. 3, where the Greek has a pronoun, but the Massoretic text has neither a pronoun nor an article with the noun "messengers." The construction of the Hebrew, though, absolutely requires either the one or the other, as the accompanying adjective with article indicates; and, since

the noun with article would have been a natural reading, which could have been easily and legitimately reproduced, had it appeared in the original of the Alexandrian text, the presence of the pronoun here in Greek warrants the conclusion that it belonged to the translator's manuscript. The following are the chief examples that occur of the substitution of an article for a pronoun :—

הַאֲהָל—אֲהָלִי ; iv. 7 ; הַעֲרִים—עֲרִיךְ ; הַאָרֶץ—אָרֶץ
 iv. 20 ; הַמְּרֻעִית—מְרֻעִיתָם ; iv. 26 ; הַעֲרִים—עֲרִיוֹ
 —הַפְּתָחָה אֲמָרִים ; xii. 14 ; הַשְׁבָגִים—שְׁבָגִי ; x. 21 ;
 הַבְּחִזְקִים—בְּחִזְקֵיהֶם ; xiv. 15 ; הַאֲמָרִים
 הַאֲמָרִים — הֵם אֲמָרִים ; וְהַרְחָם — וְרַחֲמָה
 xxvii. 9.

The substitution of a pronoun for an article in the Septuagint is much more frequent than that of an article for a pronoun. As the Greek was an article-loving as well as a participial-loving language, the greater frequency of the pronoun in the version proves this peculiarity to be unquestionably recensional. Wherever a pronoun in the Greek stands for an article in the Hebrew, as a rule, there is reason to believe that the translator found the form before him in the text he used. The fact, moreover, of its greater frequency in the Hebrew original of the Greek translation suggests

the supposition that the pronoun was much more common in earlier times than was the article, the more frequent use of which may probably have belonged to a later development of the language. If this supposition be correct, it indicates, not only the primitive nature of the Hebrew pronoun, but also the archaic character of the Alexandrian recension. In any case, the textual peculiarity is significant, and worthy of the carefullest consideration. Of this kind of substitution the following instances occur :—

שׁ, בְּתִי — הַבַּית הַזֶּה iv. 10 ; vii. 11 ;
 וְהַנֶּשֶׁים ; וְאֲבוֹתֵיכֶם — וְהָאָבוֹת ; בְּנֵיכֶם — הַבְּנִים
 — הַדָּךְ ; vii. 20 ; שְׂדֵיכֶם — הַשְׂדָה vii. 18 ; גַּנְּעֵיכֶם
 , בְּתִרְמִיתֶם — בְּתִרְמִית ; עַמִּי — הָעָם vii. 23 ; דְּרֻכֵּי
 — הַבְּחוּרִים ; xi. 5 ; xi. 5, שְׁבֹועֵתִי — הַשְׁבֹועָה viii. 5 ;
 הַמְלָכִים ; xii. 14 ; בְּנַחַלְתִּי — בְּנַחַלָּה xi. 22 ; בְּחוּרֵיכֶם
 וְאֲבוֹתֵיכֶם — וְהָאָבוֹת וְהַבְּנִים ; xiii. 13 ; מְלָכֵיכֶם —
 בְּרַכְבָּב ; xiv. 13 ; גְּבִיאֵיכֶם — הַגְּבִיאִים ; xviii. 14 ; גְּבִינֵיכֶם
 , יוֹמִי — הַיּוֹם ; xvii. 25 ; בְּרַכְבִּיךְם וּבְסֻסִּיךְם — גְּבִיטִיסִים
 — וְהַגְּבִיאִים ; xxvi. 23 ; xl. 6 ; עַמּוֹ — הָעָם xx. 8 ;
 סְרִינּוֹתֵיכֶם — הַסְּרִינּוֹת ; xliv. 22 ; תְּעַבְתִּיכֶם — הַתְּעַבְתָּה
 xlvi. 4 ; מְלָחָמָתְךָ — הַמְלָחָמָה ; xlix. 26.

Having indicated briefly a very few of the more

important practical results obtained from the investigation, it seems advisable, before presenting the complete Conspectus of the variations, to sum up concisely the general conclusions that have been reached by the present inquiry. Partly by way of recapitulation, therefore, and partly by way of amplification, it will be seen, the following final results are now submitted for careful consideration :—

1. The book of Jeremiah, from the time of its completion and publication, or shortly afterwards, appears to have existed in a twofold form.
2. One edition of his prophecies was possibly authorized in Egypt by the prophet himself, and, therefore, may be called the Egyptian or Alexandrian recension; another edition was probably sanctioned in Babylonia or Palestine by the Jewish Synagogue, and, therefore, may be called the Babylonian or Palestinian recension.
3. The Alexandrian recension represented the shape of the book as it was circulated in Egypt, and as it may have been published by Jeremiah or by Baruch; the Palestinian recension represented the shape of the book as it was circulated in Asia, and as it may have been altered and expanded, during the centuries intervening between the date of the prophet's death and the time of the Septuagint translation, by Jewish copyists or scribes.

4. The version reproduces in substance the Alexandrian recension, and presents, as nearly as can be determined, the norm, or the original form, of the book, as it may have left the hands of the prophet or of his secretary ; the Massoretic text reproduces in modified form the Palestinian recension, and presents the shape which that recension had received by glosses and interpolations from the times of Jeremiah to the days of the Massorites.

5. The Septuagint was translated as faithfully as the condition of the ancient Hebrew manuscript would permit, and as literally as the genius of the flexible Greek language would allow, the translator or translators having in no way arbitrarily changed the original Hebrew text, and having in no instance been influenced either by personal scruple, theological bias, or religious tendency.

6. From striking evidence furnished by numerous passages, sometimes because of the different derivation of the same word, and sometimes because of the peculiar use of a similar term, the version seems to have been made by several persons, two or three, at least, apparently having taken part in the work of translation.

7. Although each text contains mistakes, as has repeatedly been shown, yet the Greek translators made mistakes more frequently than did the

Massorites, owing chiefly to the difficulty of translating a badly worn or an indistinctly written manuscript from an unpunctuated or an unpointed text.

8. While both texts have suffered somewhat from the process of transmission, the original of each having, undoubtedly, been more or less corrupt, the Hebrew text in general is in a better condition at present than is the Greek text, owing principally to careful and, perhaps, repeated redaction or revision.

9. By applying the general principles of variation deduced and demonstrated in the foregoing discussion, corruptions and imperfections in both texts may be discovered and explained, the one text helping to correct the errors or to rectify the mistakes in the other text.

10. After making due allowance for the various causes of divergence, some of which are true of all the books, and all of which are true of some of the books, of the Old Testament, the Septuagint translation will be found to be of the utmost value for the purposes of text-criticism.

CHAPTER X.

THE CONSPPECTUS OF THE VARIATIONS.

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CAPUT I.

דָּבָר־יְהוָה אֲשֶׁר הָיָה אֶל־יְרֻמִּיהָרְבָּי	1 דָּבָר יְרֻמִּיהָרְבָּי
אֲשֶׁר יָשַׁבְתִּי בְּעַנְתּוֹת	אֲשֶׁר בְּעַנְתּוֹת
כַּאֲשֶׁר (אֲשֶׁר)	2 אֲשֶׁר
אָמֵץ (אָמַרְתִּי)	3 אָמַרְתִּי
עָד	4 עָד־תָּם
עַד־גָּלוּתִי	5 עַד־גָּלוּתִי
אָלֵיר	6 אָלֵיר לְאָמַר
אָתְּתָּה (הִתְּאָתָּה) ^a	7 אָתְּתָּה
אָלְכָל	8 עַלְכָל
וְכָל	9 רֹאַת כָּל
אָתְּזִידָה אָלְרִי	10 הַיּוֹם הַזֶּה
הַיּוֹם ^b	עַל־הַגּוֹיִם וְעַל־הַפְּטָלָנוֹת וְלִהְרֹוסָה ^c
עַל־גְּרוּם וְעַל־מְלָכוֹת	11 יְרֻמִּיהָרְבָּי אָנִי רֹאַה ^d
Desunt {	12 עַל־דָּבָרִי לְעַשְׂתָּה
עַל־דָּבָרִי לְעַשְׂתָּם	13 אָלִי שְׁנִית אָנִי רֹאַה ^e
שְׁנִית אָלִי	
Deest	

^a ut Hos. 1 : 1; Joel 1 : 1; Micah 1 : 1; Zeph. 1 : 1. ^b Targ. קָבֵל. ^c ut vs. 18. ^d ut 18 : 7. ^e ut 24 : 3. ^f ut 24 : 3. ^g ut 24 : 3. ^h ut 24 : 3. ⁱ Targ. פְּתַגְמָר. ^j ut 24 : 3.

תְּקַהַת	14 תְּפִחָה
לְכָלְמַלְכוֹת הָאָרֶץ ^a מִצְפָּהּ	15 לְכָלְמַשְׁפְּחוֹת מַלְכוֹת צְפּוֹהָ
וְעַל כָּל הַחֲמוֹת סְבִיבֵיהָ	וְעַל כָּל הַחֲמוֹת סְבִיבָה
Deest	17 אֲלֵיכֶם
אַל-תַּחַת מִפְנִיהם אַל-תַּחַת ^b	אַל-תַּחַת מִפְנִיהם אַל-תַּחַת
מִפְנִיהם כִּי אָתָּה אָנָּי לְהַצִּילָּךְ	לִפְנִיהם
נָסִירָה ^c	
Deest	18 רְאִנְךָ
הַיּוֹם הַזֶּה ^d	הַיּוֹם
גָּלֻעַפָּד בְּרִזְל וְלַחֲמֹת נַחַשָּׁת וְלַחֲמֹת ^e נַחַשָּׁת בְּצֹרָה ^f לְכָלְמַלְכִי	עַל-כָּלְהָאָרֶץ לְמַלְכִי יְהוּדָה
וְיְהוּדָה	לְכָלְהָנִיחָה
Deest	19 נָסִירָה לְהַצִּילָּךְ
לְהַצִּילָּךְ אָמַר יְהוָה	

CAPUT II.

Desunt { וַיֹּאמֶר זְכָרָתִי לְכַתֵּךְ אַחֲרֵי קָדוֹשׁ יִשְׂרָאֵל אָמַר יְהֹוָה רְעוֹתָה תְּבֹא עֲלֵיכֶם ^g אָמָר יְהֹוָה וְכָל-מִשְׁפָּחָה ^h רַשְׁפָּה בָּאָרֶץ צִיה וּגְלָמִיד הַכְּרָמֶל Deest הַחִימְרוֹת גְּנוּים ⁱ אֶלְהִירָּב	1 נָיָהָר דְּבָרָיו הָהָר אֲלֵי לְאָמֵר 2 הַלְּוֹךְ וּקְרָאת בָּאָזְנִי יְרוּשָׁלָם לְאָמֵר זְכָרָתִי לְזֹה לְכַתֵּךְ אַחֲרֵי בְּפִידָּבָר בָּאָרֶץ לֹא זְרוּעָה 3 רְעוֹתָה תְּבֹא אֲלֵיכֶם נָסִירָה הָוֹה 4 וְכָל-מִשְׁפָּחָה 6 וְשִׁפְחָה בָּאָרֶץ צִיה וְצִלְמָמָת 7 אָרֶץ הַכְּרָמֶל 9 נָסִירָה הָזָה ^j 11 הַחִימְרוֹת גְּנוּיָה אֶלְהִים
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^a ut 15:4; 24:9 etc. ^b Cf. 23:4; 30:10; 46:27; Deut. 1:21 etc. ^c ut vss. 8, 19. ^d ut vs. 10.—Targ. רְוָמָא דִין. ^e Targ. גְּבָשָׁא. ^f Cf. 15: 20. ^g Targ. אָמָר יְהוָה. ^h Targ. זְרַעַת. ⁱ אָמָר. ^j Alex. עַמְּדָה. ¹ Targ. עַמְּפִיא לֹא בְּקָבֵךְ.

הַרְבָּה מְאֹד ^a	12 חַרְבִּי מְאֹד
וַיַּחֲזַבְנִי לְהַם בָּאוֹת	13 לְחַצֵּב לְהַם בָּאוֹת בָּאָרֶת
לֹא־יַכְלֶנּוּ לְהַכְילֵל הַמִּסְפֵּן ^b	לֹא־יַכְלֶנּוּ הַמִּסְפֵּן
וַיַּתְּנִנּוּ ^c	15 נָתְנִי
וְעַרְיוֹן נְתַצְּבֵל ^d	עַרְיוֹן נְצַבֵּל
וְדָשָׁךְ וְיִצְחָקִי לְקֹדֶשׁ (וְיִגְדְּפֵשׁ)	16 יְרֻשָׁךְ קָדְשָׁךְ
עַזְבֵּךְ אֶתְּחִי נְאָסְדִּיהוּת אֱלֹהִיךְ	17 עַזְבֵּךְ אֶתְּיִהוּת אֱלֹהִיךְ בִּעְתָּה מָלְכֵךְ בְּדָרְךָ
וְלֹדֶךְ מִצְרִים	18 לְדֶךְ מִצְרִים
מִרְיָהוֹן	מִרְיָהוֹן
וְלֹדֶךְ אַשּׁוֹר	לְדֶךְ אַשּׁוֹר
מִרְיָהוֹת ^e	מִרְיָהוֹת
תִּיסְרֵךְ רַעַץ מִשְׁבָּותִיךְ וַיַּעֲתֵךְ תּוֹמֶךְ	19 תִּיסְרֵךְ רַעַץ מִשְׁבָּותִיךְ תּוֹמֶךְ
כִּירְעֵךְ וְמַר עַזְבֵּךְ אֶתְּיִהוּת כִּרְעֵךְ אֶתְּיִהוּת נְאָסְדִּיהוּת	כִּירְעֵךְ וְמַר עַזְבֵּךְ אֶתְּיִהוּת אֱלֹהִיךְ
וְלֹא בְּחִרְתֵּךְ בְּךָ (אֶתְּךָ)	וְלֹא פְּחַדְתֵּךְ אֶלְיךָ
אֱלֹהִיךָ	יְהֹוָה צְבָאות
שְׁבָרָתִיךְ . . . נְתָקָתִיךְ	20 שְׁבָרָתִיךְ . . . נְתָקָתִיךְ
לֹא אַעֲבוֹד לְךָ	לֹא אַעֲבוֹד
כִּרְאֵלֶךָ עַל־כָּל	כִּרְאֵל־כָּל
כָּל־עַז עַבְתָּךְ	כָּל־עַז רַעֲנָן
שָׁם אֶתְּצָעָה (= אֶצְטָעָה) זְנָה	אֶתְּצָעָה זְנָה
(אֶצְטָעָה בְּתִזְנִיתִיךְ)	
שָׁוֹרֵךְ זָרָע (גַּפְנֵן פּוֹרִיה) כָּלָה אַמְתָה	21 שָׁוֹרֵךְ כָּלָה זָרָע אַמְתָה
לְמַר (לְמַרְדִּי?)	לְרַסִּיר
נְכִתְמָתָה בְּעַרְנוֹתִיךְ	22 נְכִתְמָת עַרְקָד
יְהֹוָה	אֱלֹהִי יְהֹוָה
הַבָּעֵל ^f	23 הַבָּעֵלִים
דָּרְכִּיךְ	דָּרְכֶךָ
גְּדֻעִי	גְּדֻעִי

^a ut Gen. 15:1; 41:49 etc. ^b ut II. Chron. 7:7.—Targ. לְקִיבָּא. ^c Targ. רַיְדָמָא. ^d Targ. רַיְבָּהָא נְכָסָה. ^e Cf. Ps. 137:1. ^f Cf. Ezek. 20:28 (Gk. & Heb.). ^g Cf. Ezek. 16:15. ^h Targ. טְעִוָּת.

בְּעָרֶב קֶלֶה מִשְׁרָקָת: דַּרְכֵיכֶם ^a	בְּכֶרֶת קֶלֶה מִשְׁרָקָת דַּרְכֵיכֶם: דַּרְכֵיכֶם ^b
פְּרֻעָה (פְּתַח—פְּתַח) לְמִימִידְבָּר	24 פְּרֻתָּה לְפָדָל מִדְבָּר
סְחַפְתָּה רוח (נִסְחַפְתָּה בָּרוֹחַ)	שְׁאַפְתָּה רוח
נִתְנָה	תְּאַנְגְּלָתָה
בְּהַדְשָׁה (בְּהַדְשָׁה)	בְּהַדְשָׁה
(מִיעָם?) מַדְרָךְ מַזְקָנָה ^c	25 מִתְחָף
וְחָאָמָר אֲתָאָוְצָשׁ (נִיאָשׁ לֵי)	וְחָאָמָרִי נְאָשׁ לֵאָ
אֲהָבָה	אֲהָבָה ^d
הַלְכָה	אַלְקָה
בְּנֵי יִשְׂרָאֵל	26 בֵּית יִשְׂרָאֵל
וְמַלְכֵיהֶם וְשְׂרֵיהֶם	מַלְכֵיהֶם שְׂרֵיהֶם
לְעֵץ אֲמָרִים כִּי אָבִי אַתָּה	27 אֲמָרִים לְעֵץ אָבִי אַתָּה
רַלְדָּתָנִי	רַלְדָּתָנִי
פָּנָן עַלְיָה	פָּנָן אַלְיָה
פָּנִים ^e	פָּנִים
אַפְּדִיקּוּמוֹ וַיּוֹרְשִׁיטּוֹ	28 יַקְוָמוֹ אַפְּדִיקּוּמוֹ וַיּוֹרְשִׁיטּוֹ
כִּי מִסְפָּר עַרְיךָ הַיּוֹד אֱלֹהִיךָ יְהוּדָה	כִּי מִסְפָּר עַרְיךָ הַיּוֹד אֱלֹהִיךָ יְהוּדָה
וּמִסְפָּר חִזּוֹת יְהִישָׁלָם קְטָרָה	יְהוּדָה
לְבָעֵל ^f	
חָדְבָרוֹ (חָדוּבָרוֹ?)	29 תְּרִיבָה
כָּלָם פְּשָׁעָתָם וְכָלָם בְּגַדְתָּם בֵּי	כָּלָם פְּשָׁעָתָם בֵּי
לְקַחְתָּם	לְקַחְתָּם
אֲכָלה חַרְבָּה	30 אֲכָלה חַרְבָּבָם
כָּאַרְיָה מִשְׁחִיתָת רְלָאָה וַיַּרְאָתָם:	כָּאַרְיָה מִשְׁחִיתָת:
שְׁמַעְיָה ^g דְּבָרִיחָהוֹה כִּי אָמַר יְהָהָה	31 הַדּוֹר אֲתָם רָאִי דְּבָרִיחָהוֹה
הָלָא רַדְנוּ וְלוֹאָנְבוֹא אַלְיךָ שָׁרֵךְ	רַדְנוּ לוֹאָנְבוֹא עַד אַלְיךָ
32 הַתְשַׁכֵּח בְּתוֹלָה עֲדִית כֶּלֶה עֲדִית בְּתוֹלָה	
קְשָׁרִית	
מַה עַד חִיטְבָּרִי דְּרַכֵּיךָ (כְּדַרְכֵיכָה ^h)	33 מַה חִיטְבָּרִי דְּרַכֵּךָ
לְכַנְּגַם אַתְּדָהָרְעוֹת לְפָדָל אַתָּה לְפָדָל אַתָּה	אַתָּה דַּרְכֵיכָה

^a Inc. vs. 24. ^b Targ. ^c Targ. ^d Cf. ^e Targ. ^f Targ. ^g Targ. ^h Targ. ⁱ Targ.

בְּכֶפֶר	34
דָּמִיָּה	
Deest	
לֹא בַמְחֻקָּתָה	
עַל־כָּל־אֱלֹהָה	
כִּי תָּזַלֵּי מַאֲדָלָתָנָת	36
כִּי גַם מַאתָּה	37
בְּמַבְטְּחָןָה	
חַצְלִיחָה לְךָ	

CAPUT III.

אָם (חָנָן)	1
הַשׁוֹבֵת שׁוֹבֵת אָלֵין שׁוֹבֵת	
הַאֲשָׁה הַהְרָאָה	
רְעִים רְבִים	
וְתִשְׁגִּיבִי (וְתִשְׁגִּיבִי)	
אַלְשָׁנִי	2
עַל־חַדְרָכִים	
כְּעָרְבִי (בְּמִדְבָּרְךָ)	
וּבְרַעֲתָךְ	
3 רַיְמַנְשָׁרְבִים וְמַלְקָשִׁים לְאַחֲרָה וַיְמַטֵּן (וַיְהִי) רְעִים רְבִים לְמַזְעָסָלָה ^a	
פָּנִיר (מַצָּח) אַשָּׁה זְוָנָה	
מַאֲנָתָה הַכְּלָם	
4 הַלְוָא מַעֲתָה קְרָאתָה לְרַאֲבֵר וְאַלְיָהָה	
אַלְוָתָה נְעוּרִי אַתָּה	
5 הַרְשָׁוֹת	
6 עַשְׂתָּה	
מַשְׁבָּח	
הַלְכָה הַרְיאָה	

^a Cf. Gen. 4: 10, 11; I. Kings 2: 5. ^b Targ. רְקַחְצִנִּיהָ. ^c Cf. Ps. 102: 7.
^d Cf. 23: 1 seq. ^e Vid. vss. 8, 12. ^f Targ. אַזְלִין אַגְּנָק.

וְתֹזֵנִיקָה־שֶׁם הַזּוֹנָתָה ^ט חַשּׁוּבִי (שִׁיבִּי)	וְתֹזְגִּירִשְׁמַט עֲשָׂתָה ^ל חַשּׁוּב
וְתֹרְאָה בַּנְּהָה בְּגֹזְדָה יְהוּדָה 8 עַל־כָּל־אֲדוֹת אֲשֶׁר נָאָפָה מִשְׁבָּה בְּאַשְׁר נָאָפָה יְשֻׁבָּת ^ט יִשְׂרָאֵל	וְתֹרְאָה בְּגֹזְדָה אֲחֹתָה יְהוּדָה 8 עַל־כָּל־אֲדוֹת אֲשֶׁר נָאָפָה מִשְׁבָּה כְּרִיתָה אֲלֵיה יִשְׂרָאֵל
וְאָתַן לְה סְפֵר כְּרִיתָה ^ט בִּידֵיה ^ט Deest	וְאָתַן אֶחָד־סְפֵר כְּרִיתָה אֲלֵיה אֲחֹתָה
וְתָהִי מִקְלִי זְנוּתָה הַאֲבָן וְאֶתְהָעֵץ וְתָנָאָת אֶתְהָעֵץ	וְתָהִי מִקְלָל זְנוּתָה וְתָחַנֵּף אֶתְהָאָרֶץ וְתָנָאָת אֶתְהָעֵץ הַאֲבָן וְאֶתְהָעֵץ
וּבְכָל־זָאת Desunt {	וְגַם־בְּכָל־זָאת אֲחֹתָה נְאָסִידְרָה
צִדְקָה נִפְשָׁׂד יִשְׂרָאֵל שׁוּבָה אַלְיִרְיָה יְשֻׁבָּת יִשְׂרָאֵל ^ט וְלֹא אָשָׁׂים פְנֵי צְלִיכֶם ^ט רוֹלָא אַטוֹר לְכֶם ^ט	צִדְקָה נִפְשָׁׂה מִשְׁבָּה יִשְׂרָאֵל שׁוּבָה מִשְׁבָּה יִשְׂרָאֵל לוֹא־אָפִיל פְנֵי בְּכֶם לֹא אָטוֹר
לְאַשְׁמָעָת אַלְצִיזָלָל רָעה (רָעִים) בְּהַשְׁכִּיל בְּאֶרְץ בִּימִים הַהְמָתָה נָאָס עַל־הָאָרֶץ נָאָס־יְהוָה בִּימִים	לְאַשְׁמָעָת צִיּוֹן דְּעָה וְהַשְׁכִּיל בְּאֶרְץ בִּימִים הַהְמָתָה נָאָס עַל־הָאָרֶץ נָאָס־יְהוָה
בְּרִית קָדוֹשׁ יִשְׂרָאֵל רוֹלָא רָעה עַל־לְבָב לֹא יִזְכֶּר וְלֹא יִפְקֹד בִּימִים הָיָם וּבָעַת הַהְרִיא ^ט וְנִקְוֹרְאַת כָּל־הָגּוֹיִם אֶלְיהָ	בְּרִית יְהֹוָה רוֹלָא רָעה עַל־לְבָב וְלֹא יִזְכֶּר בּוֹ וְלֹא יִפְקֹד בָּעַת הַהְרִיא וְנִקְוֹרְאַת כָּל־הָגּוֹיִם לְשָׁם יְהֹוָה לִוְיִזְשְׁלָם
Deest	

^a Targ. ut Lev. 19 : 29; II. Chron. 21 : 13. ^c Vid. vss. 6, 12.
^b Targ. ut Deut. 24 : 1. ^d Targ. מִדְקָרְלָא. ^e ut Deut. 24 : 1. ^f Targ. פַּטְגָּרִין. ^g Vid. vss. 6, 8. ^h ut II. Kings 8 : 11. ⁱ Cf. Nahum 1 : 2. ^k Targ. לְצִדּוֹן. ^l ut 33 : 15; 50 : 4, 20.

מִזְעָדוֹת	שְׁרָרוֹת
מַאֲרֵץ צְפּוֹן וּמֶלֶךְ הָאָרֶצֶת ^a	18 מַאֲרֵץ צְפּוֹן
אֲבוֹתֵיכֶם ^b	אֲבוֹתֵיכֶם
אָמֵן יְהֹוָה כְּיֻן ^c	19 אָמֵן
מְחַלֵּת אֱלֹהִים ^d	מְחַלֵּת צְבִי
אָבָה תְּקָרָאָדָלִי (תְּקָרָאָגָנִי)	אָבָי תְּקָרָאָדָלִי
תְּשֻׁבוֹג	תְּשֻׁבוֹג
אָשָׁא כְּמוֹ בְּגַדָּה אַשָּׁה בְּרַעַה ^e	20 אָשָׁן בְּגַדָּה אַשָּׁה מְרַעָה
בְּגַדָּה	בְּגַדָּה
מְשֻׁפְטָם	21 עַלְשַׁפְטִים
וְתָחִנּוּן ^f	תָחִנּוּן
דְּרָכֵיכֶם	דְרָכֶם
אֱלֹהִים קְדֹשָׁם ^g	אֱלֹהִים
רְאֵיפָת שְׁבָרִיכֶם ^h	22 אַרְפָּה מְשִׁיבְתִּיכֶם
עֲבָדִים (נְצָנִים) לְךָ	אָתָנִי לְךָ
הַגְּבוּחוֹת	23 מְגֻבּוֹחוֹת
וְהַמּוֹן	הַמּוֹן
רְאֵתְבָנִיהם ⁱ	24 אַדְּבָנִיהם
נְהַכְּסָנוּ	25 וְהַכְּסָנוּ

CAPUT IV.

רִשּׁוֹב . . . רִשּׁוֹב
 רְאֵסִיסִיר שְׁקוֹצִיר מְפִירִי^j
 וּמְהֻנִּי רִגְנֵר
 וּנְשַׁבֵּע
 יְהָלָלוּ אָדָאָלְהִים בִּירְזַחְלָם^k
 לְאַבְשֵׁר יְהוֹדָה גְּלִישֵׁבִי יְרֹשָׁלָם^l
 עַלְקָצִים

1 תְּשֻׁבוֹג . . . תְּשֻׁבוֹג
 וְאָמֵן תְּסִיר שְׁקוֹצִיךְ מְפִינָה
 וְלֹא תְּנַדֵּן
 2 וּנְשַׁבְּעַת
 יְרָגָהָלָלִי
 3 לְאִישׁ יְהוּדָה וְלִירוֹשָׁלָם
 אָלְקָצִים

^a ut 16: 15; 23: 8 etc. ^b Targ. אָבָדָתָהָנוּ. ^c Cf. 11: 5. ^d ut II. Sam. 20: 19; 21: 3. ^e Targ. מְפִא רְמַשְׁקָרָא אָמֵתָא בְּבָעֵלָא. ^f Targ. אָמַתָּא נְגַזֵּן. ^g Cf. Hab. 1: 12. ^h ut 6: 14; 8: 11; Zech. 11: 16; Ps. 60: 4; 147: 8. ⁱ Targ. בְּנִידָזָן. ^j Targ. בְּנָגָן לְמַלְחָנָה. ^k Cf. Zech. 9: 7. ^l ut 11: 2, 9.—

לְאֱלֹהִיכֶם	4 לְיָהוָה
עֲרֵלָת (עַרְלוֹת, קְשִׁירִים)	עֲרֵלָות
אֲנָשִׁי יְהוּדָה	אֲישׁ יְהוּדָה
וְיִשְׁמַע בְּירוּשָׁלָם	וּבִירוּשָׁלָם חִשְׁמִיעַ
אמָרוּ	וְאָמָרְךָ
תְּקֻעַו עַל־הָאָרֶץ (בָּאָרֶץ) שָׁופֵר	וְתְּקֻעַו שָׁופֵר בָּאָרֶץ
מְלָאֵל (מְאָד)	מְלָאֵל
אמָרוּ	וְאָמָרְךָ
הַגְּשָׁאֵי (?) (שָׁאוּ) רְגָשָׁא	שָׁאוּ נִסְ
נָסָע וַיֵּצֵא (וַיֵּזֶא)	נָסָע יֵצֵא
הָאָרֶץ	אַרְצָךְ
וְהַעֲרִים	עַרְקָךְ
מַאיָּן יוֹשֵׁב גְּחַנָּן	מַאיָּן יוֹשֵׁב
עַל־אַלְמָת	עַל־זָאת
וְסְפָדָר	סְפָדָר
Deest	חַדְרָן
מְכָם	מְפָטָח
וְהַכְהַנִּיב יִשְׁמֹד	וּשְׁמֹר הַכְהַנִּים
אֲתָה ^a	אֲתָה ^b
Deest	לְכָם
וְהַקְהָה ^c נְגַעַת	וְנְגַעַת
עַד־נְפָשָׁם	עַד־חַגְּפָשָׁךְ
וְאָמָרָךְ	וְאָמָר
רוֹת הַזְּעָה (סִיקָה)	רוֹת צָח שְׂפָצִים
לְרוֹא לְזִכּוֹת	לְרוֹא לְזִיהוֹת
Deest	מְאָלָה
מְשִׁפְטָךְ	מְשִׁפְטָיךְ
כְּעַנְךְ ^d	כְּעַנְךְ
מְדַנְךְ יְבוֹא	מְדַנְךְ
וְיִשְׁמַע	וּמְשִׁמְרִיךְ
מְהִירָךְ	מְהִירָךְ

* Targ. רְצַח. b ut 12:6. c ἀναλαβόντες. d Cf. 1:6; 14:13; 32:17.
 * Targ. בְּגַעַן. f Targ. סְבִּעָמָת דִּינִי. g ut Ezek. 38:9, 16. Targ. קְבָנָא.

הנה באַי (בָּאים)
בְּיְרוֹשָׁלָם
צָרִירִים (צָרִים)
מְאַרְץ מְרַחֵק¹
מְרַחֵק²
דֶּרֶכְיָץ
וְקִירוֹת לְבִי הַוָּמָה נִפְשֵׁר יְרָגֹז (יִגְעַשׁ,
יִתְגַּעַשׁ) לְבִי
שְׁמֻעה (שְׁמַעַת)³
רַשְׁדָּד שְׁבָר נִקְרָא
שְׁקָדֵד הַאֲחָל (אֲחָלִי) רַגְשָׁי (רַגְשָׁי)
יְרִיעָתִי
אֲרָא חָנָס (חָנָסִים)
שְׁלֹמֶךְ קֹול שׂוֹרְדוֹת (שׂוֹרָה)
כָּר אַיְלָי⁴ (אַיְלִי) עַמִּי
וְלֹא נְבוּנוּם
רְאִיתִי רְתָחָג רְאִיתִי עַל-הָאָרֶץ וְהַנָּה אִירְמָח
(אִין)
וְהַטָּהָרָה רְעִשִּׁים
(הַתְּחִלְתָּלוֹ) מִתְּחִלְתָּלוֹ
אַיִן אֲדָם
מְדָבָר⁵
וְכָלְחָעָרִים נְאַצֵּר בָּאַשׁ⁶
גַּמְפְּנֵי חָרוֹן אָפָר אָבָדָי (כָּלָג)
בָּחָא אָמָר
כִּידְבָּרָתִי זָמָתִי וְלֹא נְחַמְתִּי כִּידְבָּרָתִי וְלֹא
אָשָׁוב מִמְנָה
וְרַמָּה קַשְׁת בְּרַחַת כָּל-הָאָרֶץ⁷
בָּאוּ בְּעָבִים וּבְכְפִים
כָּל-עִיר עַזְוָבָה

16 הנָה
עַל-דְּרוֹשָׁלָם
לְצָרִירִים
מְאַרְץ הַמְּרַחֵק
17 מְרַתָּה
18 דִּרְכֵךְ
19 קִירוֹת לְבִי חַוָּמָה-לְבִי לְבִי
שְׁמַעַת⁸
20 שְׁבָר עַל-שְׁבָר נִקְרָא
שְׁנָדָך אֲחָלִי רַגְשָׁי יְרִיעָתִי
21 אֲרָא חָנָס
אֲשְׁשָׁמַעָה קֹול שְׁוֹמֵר
22 כָּר אַיְלָי עַמִּי
וְלֹא נְבוּנוּם הַטָּהָרָה
23 רְאִיתִי אֲתָה-הָאָרֶץ וְהַנָּה אִירְמָח
וּבָחָג
24 רְהִגָּה רְעִשִּׁים
הַתְּקָלְקָלָג
25 אַיִן הָאֲדָם
26 הַפְּדָבָר
וְכָל-עָרִיו נְתַצֵּר
מְפָנֵי חָרוֹן אָפָר
27 כִּידְכָת אָמָר
כִּידְבָּרָתִי זָמָתִי וְלֹא נְחַמְתִּי כִּידְבָּרָתִי וְלֹא
וְלֹא-אָשָׁוב מִמְנָה
28 כִּידְבָּרָתִי זָמָתִי וְלֹא נְחַמְתִּי כִּידְבָּרָתִי וְלֹא
אָשָׁוב מִמְנָה
וְרַמָּה קַשְׁת בְּרַחַת כָּל-הָאָרֶץ⁹
בָּאוּ בְּעָבִים וּבְכְפִים
כָּל-עִיר עַזְוָבָה

¹ ut 6: 20.—Targ. מְאַרְץ דְּרִקְא. ² Targ. מְדָבָר. ³ ut 24: 15. ⁴ Targ. מְדָבָר. ⁵ Targ. יְבָצְבִּים. ⁶ Targ. יְבָצְבִּים. ⁷ Targ. בָּאַשְׁר. ⁸ Targ. בָּאַשְׁר. ⁹ ut 49: 2; 51: 58.

Cf. ⁴ Targ. סְרִיבָת. ⁵ Targ. בָּאַשְׁר. ⁶ Targ. בָּאַשְׁר. ⁷ Targ. בָּאַשְׁר. ⁸ Targ. בָּאַשְׁר.

אִירְזִידּוֹשֵׁב	וְאִירְזִידּוֹשֵׁב
Deest	שָׁדֶד 30
וְתַעֲדֵי	כְּרִיחָתְעֵדֵי
לִפְנֵי	תְּהִתְרִפֵּי
עֲגַבְּרָה	עֲנָבִים
צָעַקְתָּאֵךְ	צָרָה 31
וְחַפְרֵשׁ כְּפִיהָל	הַפְּרֵשׁ כְּפִיהָל
לְהָרְגִים (עַל־הָהָרְגִיב)	לְהָרְגִים

CAPUT V.

לְרֹאֵר
אַפְּחַמְצָאָר אַפְּדִישׁ (אָרְשׁ = אַפְּדִישׁ)
זַמְבָקֵשׁ
רְאֵסָלָח לְהָם^a (אָמָר) נְאַסְדִּיהָה
Deest
לְאָלָא (לְ)שָׁקֵר
Deest
גַמְאָנו (וְיִמְאָנו) (bis)
כִי לְאַזְדְּכָלוֹ (גַלְאָא, נְתַחְלוֹ)^b
גַמְשָׁפֵט אֱלֹהִים^c
גַמְשָׁפֵט אֱלֹהִים^d וְהַגָּה
אֲרִיה מִהְיָעֵר הַזָּב עַד־בִּירָה
וּנְמָר שְׁקֵד
כָל־הַיּוֹצָאִים מִהְנָה יְטַרְכֵי
כִי רְבִי^e
בְמִשְׁבּוֹתֵיהֶם
וְאַטְבָע^f אֹתָם
צְבָבָתֵל זָנוֹת יְתַגּוּרְדוֹ (יוֹתָלָרָנוֹ)
סְוטִים זָנוֹים^g (מְזִנִים, מְזִנִים) הַיּוֹ

1 וְרָאַדְנָא
אַפְּחַמְצָאָר אַרְשׁ אַפְּדִישׁ
זַמְבָקֵשׁ
רְאֵסָלָח לְהָ
2 וְאָמָט
לְלַשְׁקֵר
3 חַלְוָא
מְאָנוֹ (bis)
4 נְלָאָלָד
מְשָׁפֵט אֱלֹהִים
5 מְשָׁפֵט אֱלֹהִים אַזְזֵל הַחַטָּה
6 אֲרִיה מִירָעֵר זָב עַרְבּוֹת
נְמָר שְׁקֵד
כָל־הַיּוֹצָאִים מִהְנָה יְמָרָף
כִי רְבִט
מִשְׁבּוֹתֵיהֶם
7 וְאַטְבָע אֹותָם
וְבִיתֵ זָוָת יְתַגּוּרְדוֹ
8 סְוטִים מְזִנִים מְשֻׁבְכִים הַיּוֹ

^a Targ. יְדָדָא. ^b Targ. בְּחַמְקָה. ^c Targ. וְאַרְתָּחָשׁ וְתַקְנָן קְלָסָרָן. ^d Cf. Ezek. 19:5. ^e Targ. לְהַזְזֵז. ^f Targ. סְכִינָת. ^g Vid. vs. 4. ^h ut Ps. 44:13.

<p>על־אשׁתָּה^a על־עַל־שְׁרוֹתִיה הַסִּירֵר נִמְרִשְׁתִּיה כִּי לֹא לִיהְוָה הַשְׁאִירֵר (הַוְתִּירֵד) יִסְׂדוֹתִיה (אֲשֶׁר־יְהֻתִּיה)^b כִּי לִיהְוָה הַמַּה בָּגֹוד בְּגֹוד בַּיִת יִשְׂרָאֵל וַיִּהְיוֹת בַּיִת בְּגֹוד בַּמְדָה בַּיִת נָאָסִיהָה בַּיִת יִשְׂרָאֵל וַיִּהְיוֹת יְהוּדָה כִּחְשָׁב בְּאַדְנֵיר נְבִיאִינִי הַיּוֹתֶר לְרוֹחָה וְדָבָר יְהֻתָּה Desunt { דְּבָרָתָם הַקָּה נִתְּנָה אַש Deest גָּדוֹ אִירְתַּן הַוָּא גָּדוֹ מִעְזָלִים הַיָּא גָּדוֹ לֹא תְּדַע לְשׁוֹנוֹ וְלֹא תְּשַׁמֵּעַ גָּדוֹ אֲשֶׁר לֹא תְּשַׁמֵּעַ (שְׁאָתוֹ) Deest וְאָכְלָה קָצִירָם וְלְחִמְיכָם וְאָכְלָה בְּנֵיכָם וּבְנוֹתִיכָם וְאָכְלָה צְנָאָכָם וּבְקָרִיבָם וְאָכְלָה (גְּפִינִיכָם) כְּרָמִיכָם וְתָאָגִיכָם רְתִיְתִיכָם וְרִישְׁשָׁאָה (יְרָשָׁה) עָרֵי מִבְצָרִיכָם אֲשֶׁר אָתָם בְּטַהִים (בְּטַחְתָּם) בְּהַנָּה בְּחַרְבָּה וְגַם בְּיִמְים הַהְמָה נָאָסִיהָה וְהִיתָּה בִּימִים הַהְמָה נָאָסִיהָה אֲלָהָיךְ לְאֲעָשָׂה אֲתֶכְם לְכָלָת^c בְּאַשְׁר עַבְדָּתָם בְּאָרֶץ אֲלֹבֵית רַעֲקָב וְרַשְׁמָע בְּבִיתֵי יְהוּדָה^d אֲשֶׁר־שָׁם (הָשָׁם) </p>	<p>אֶל־אֲשָׁתָּה 10 עַל־בְּשָׁרוֹתִיה הַסִּירֵר נִמְרִשְׁתִּיה כִּי לֹא לִיהְוָה הַשְׁאִירֵר (הַוְתִּירֵד) יִסְׂדוֹתִיה הַמַּה 11 בָּגֹוד בְּגֹוד בַּיִת יִשְׂרָאֵל וַיִּהְיוֹת בַּיִת בְּגֹוד בַּמְדָה בַּיִת נָאָסִיהָה בַּיִת יְהוּדָה נָאָסִיהָה 12 כְּחַשְׁבָּג בִּיהְוָה 13 וְהַגְּבִיאִים יְהִי לְרוֹת וְהַדְּבָר כְּתָה רַעֲשָׁה לְהָטָב 14 אֲלָהָרִי דְּבָרְכָם הַבְּנֵי נִתְּנָה לְאַש 15 גָּדוֹ אִירְתַּן הַוָּא גָּדוֹ מִעְזָלִים הַיָּא גָּדוֹ לֹא תְּדַע לְשׁוֹנוֹ וְלֹא תְּשַׁמֵּעַ גָּדוֹ מִתְּחִידְבָּר 16 אֲשֶׁר־טָהָרָה כְּקָבֵר פְּתַחְתָּה 17 וְאָכְלָה קָצִירָה וְלְחִמְיכָה יְאָכְלָה בְּנֵיהָה וּבְנֵתִיהָה יְאָכְלָה צָאָה וּבְקָרְבָּה יְאָכְלָה גְּפִנָּה וְתָאָנָה יְרִישָׁה שְׁרֵי מִבְצָרִיהָה אֲשֶׁר אָתָה בְּטַחְתָּה בְּהַנָּה בְּחַרְבָּה 18 וְגַם בְּיִמְים הַהְמָה נָאָסִיהָה וְהִיתָּה בִּימִים הַהְמָה נָאָסִיהָה לְאֲעָשָׂה אֲתֶכְם כָּלָת^e 19 כְּאַשְׁר עַזְבָּתָם אָתָי וְתַעֲבֵדָה בְּאָרֶץ 20 בְּבִית רַעֲקָב וְרַשְׁמָע בְּבִיתֵי יְהוּדָה לְאמֹר 22 אֲשֶׁר־שָׁמְתָּה </p>
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^a Targ. ut 50: 15. ^b Cf. Deut. 28: 49. ^c ut Ezek. 13: 13; II. Chron. 12: 12. ^d Targ. בְּבִית יְהוּדָה.

וַיִּתְגַּצֵּשׁ וְלֹא יוּכֶל	וַיִּתְגַּעֲשׂ וְלֹא יוּכֶל
רַיִסְגָּרְךָ	סָרְדָּה 23
חַמְצָן לְמָחָר	הַנְּזָן 24
יוֹרָה	רוֹרָה
בְּעִירָה שְׁבֻעָתָה חֲקֹות קָצִיר יִשְׁמָר בַּעַת שְׁבֻעָתָה חֲקֹות קָצִיר יִשְׁמָר	לְנָרָה
לְנָרָה	לְנָרָה
26 רַשְׁ�ָר כְּלֵשׂ יִקְרָשִׁים הַצִּיבָּר (וּמָקוֹשִׁים יַצִּיבָּר)	מִשְׁחִיחָה אֲגַשִּׁים יַלְכָּדוֹ
לְהַשְׁחִיחָה אֲגַשִּׁים יַלְכָּדוֹ	כְּכָלִיב 27
כְּפָחָ נָצָב (כְּרָשָׁת פְּרָנָשָׁת)	שְׁמָנָע עַשְׂתָּחָז גַּם עַבְדָּה דְּבִירְדָּעַ נִיעַבְדָּה דִּין 28
Deest	רַיְצָלִיהָ
אַלְמָנָה	אַבְיוֹזִים
עַלְהָאָרֶץ	בָּאָרֶץ 30
נְבָאוֹ טַקְרָבָּה	נְבָאוֹ בְּשָׁקָר 31
יִמְחָאָז יְדִיחָם (וַיַּדְדָּ בִּידִיחָם)	יַדְדָּה עַלְיָדִיחָה
אַהֲבָה	אַהֲבָה
לְאַחֲרִיאָה	לְאַחֲרִיאָה

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הַעַר	1 הַעַר
2 חָנוֹה וְהַצְעָנָה דְּמִירָי בַּתְּצִיוֹן גְּרָמָתָה (רַמְתָּה) בַּתְּצִיוֹן (וְעַבְרָה רַמְתָּה)	2 חָנוֹה וְהַצְעָנָה דְּמִירָי בַּתְּצִיוֹן גְּרָמָתָה (רַמְתָּה) בַּתְּצִיוֹן
וַתִּקְעַט	3 תִּקְעַט
וַרְעֵי (וַיַּרְעֵי) אִישׁ בִּידָר	רַעַי אִישׁ אַחֲדִיד
הַתְּקִדְשָׁר עַלְיהָ לְמַלחָמָה	4 קְדָשָׁר עַלְיהָ מַלחָמָה
וַנִּעְלָה עַלְיהָ	וַנִּעְלָה
כִּידִינָטוֹ צָלָלְרִידָוּם	כִּידִינָטוֹ צָלָלְרִידָב
וַנִּעְלָה עַלְיהָ	וַנִּעְלָה 5

^a Cf. Ezek. 16:49. ^b Targ. ^c Targ. ^d Targ. ^e Targ. ^f Targ. ^g Vid. vs. 5. ^h Vid. vs. 4.

יְמֹדֶתְּיָה (מָסְדוֹתִיה)	אַרְמָנוֹתִיה
Deest	6 צְבָאות
כָּרְתֵּז שְׁזָה וְשְׁפֵטִי עַל־יְרוֹשָׁלָם כָּרְתֵּז שְׁזָה וְשְׁפֵטִי עַל־יְרוֹשָׁלָם חִיל	כָּרְתֵּז שְׁזָה וְשְׁפֵטִי עַל־יְרוֹשָׁלָם כָּרְתֵּז שְׁזָה וְשְׁפֵטִי עַל־יְרוֹשָׁלָם חִיל
סְלִילָה תְּרֵא הַעֲיר הַפְּקֵד (חִיל) הָרִי עִיר הַשְׂקָר בְּלַעַשָּׂק	סְלִילָה תְּרֵא הַעֲיר הַפְּקֵד (חִיל) הָרִי עִיר הַשְׂקָר בְּלַעַשָּׂק
בְּקִרְבָּה	בְּקִרְבָּה
כְּהִקְרֵר בּוֹר מִים	7. בְּהִקְרֵר בּוֹר מִים יְמִינָה
עַל־פְּנִיתָה	עַל־פְּנִיתָה
בְּחָלֵי וּבְמַכָּה	חָלֵי וּמַכָּה
תוֹסֵר יְרוֹשָׁלָם	8. הַוּסֵר יְרוֹשָׁלָם
כִּי כְּה־אָמַר יְהוָה	9. כְּה־אָמַר יְהוָה צְבָאות
עַלְלָגָי שְׁוֹלָלָי	עַלְלָל יְעוֹלָלָל
הַשְׁרִיבָג	הַשְׁבָּדָג
עַל־סְלָטָלוֹ (= סְלָלוֹ)	עַל־סְלָטָלוֹת
אַלְמַי אֲדָבָרָה	10. אַלְמַי אֲדָבָרָה
וּרְשָׁמָעָה	וּרְשָׁמָעָה
חַמְתָּה יְהֹוָה מְלָאתִי רְאַתְּאָפָק וּבְלִיתִים	11. חַמְתָּה יְהֹוָה מְלָאתִי נְלָאִירָץ הַכִּיל שְׁפָךְ עַל־עַולָּל
אַשְׁפָּךְ עַל־עַולָּל	כְּרַנְפְּ-אִישׁ עַמְּאָשָׁת
כְּרַאְישׁ וְאַשָּׁה	מְלָא יְמִים
מְלָאֵי יְמִים	12. שְׁלֹdot וְנְשִׁים יְחִידָה עַל־יְשִׁבָּי הָאָרֶץ
שְׁלֹdotִיהִם וּכְלֹdotִיהִם יְחִידָה	13. כִּי מְקֻטְנָה וְעַדְגָּדָוָלָם כָּלוֹ כִּי מְקֻטְנָה וְעַדְגָּדָוָלָם כָּלוֹ בְּצָעַם מְכָהָן וְעַדְנְבִיא (נְבִיא הַשְׁקָר) כָּלָם עַמְּלִים שְׁקָרָה עַמְּלִים וְאַמְּרִים ^a
עַמְּלִים מְקֻלִּים וְאַמְּרִים ^b	14. קְהִצְעָמִי עַל־נִקְלָח לְאָמָר וְאַיִן שְׁלָום
וְאַיִה (וְאַן) שְׁלָום	15. תְּזִיעָבָת עַטָּף גְּסָדְבָּשׁ לְאַיְבָּרָשׁ גְּסָדְחָכְלִים לֹא יַדְעַו לְכָן יַפְלוּ בְּנִקְלִים בְּעַחְ-פְּקִדְתִּים יְכֹשֶׁל
כָּלָג (אָבָה)	16. לְנַתְּבוֹת עַלְמָם דָּרְךָ הַטּוֹב
וְלֹא כְּבָרְשִׁים יְבָשָׁר גְּמַכְלָמָתָם (הַכְּלָפָה) לֹא יַדְעַו לְכָן יַפְלוּ בְּנִקְלִים בְּעַחְ-פְּקִדְתִּים יְכֹשֶׁל	בְּעַחְ-פְּקִדְתִּים יְכֹשֶׁל
לְנַתְּבוֹת יְהֹוָה עַלְמָם וְרָאֵג	בְּעַחְ-פְּקִדְתִּים יְכֹשֶׁל
הַדְּרָךְ הַטּוֹב	בְּעַחְ-פְּקִדְתִּים יְכֹשֶׁל

^a ut 8: 10. ^b Targ. טַלְחוֹן עַבְדִּי שְׁקָר. ^c Targ. טַלְחוֹן עַבְדִּי שְׁקָר. ^d Vid. 7: 4.

^e Alex. בְּעַתְּ-צְבָאָתָם. Cf. Gen. 21: 33.

מְרֹגֶעַ לְנִפְשָׁתֵיכֶם	כֶּפֶר ^a לְנִפְשָׁתֵיכֶם
17 הַקְשִׁיבוּ לִקְולׁ חַטּוֹפָר	הַקְשִׁיבוּ לִקְולׁ שׁוֹפָר
18 שְׁמַעַנְתֶּם הַנְּגִימָן וְלֹעֲגִילָתָם	שְׁמַעַנְתֶּם אֶשְׁרְבָתָם
19 שְׁמַעַנְתֶּם אֶרְץ ^b	שְׁמַעַנְתֶּם אֶרְץ ^b
אֲנָכִי מִבְּרִיאָתְךָ אֶל־הָעָם הַזֶּה אֲנָכִי מִבְּרִיאָתְךָ עַל־הָעָם הַזֶּה רְעוֹת	אֲנָכִי מִבְּרִיאָתְךָ עַל־הָעָם הַזֶּה אֲנָכִי מִבְּרִיאָתְךָ מִתְּשֻׁבְתָּם ^c
20 לְבָנוֹתָה מִשְׁבָּא חַבּוֹא וְקָנָתָה חַטּוֹב לְבָנוֹתָה מִשְׁבָּא תְּבִירָא וְקָנָמָן ^d	מְאָסָר ^e לְיִמְאָסָרְבָת
21 הַנְּגִימָן נָתַן אֶל־הָעָם הַזֶּה מִכְשָׁלִים הַנְּגִימָן נָתַן עַל־הָעָם הַזֶּה מִכְשָׁלָה וְכָשָׁלָו בָּם	פְּרִי מִחְשָׁבָתָם
22 מְאָתָן צָפוֹן ^f	רָאָבֶד
וְגַנְיוֹם ^g יְעֹודָה מִקְצָה אֶרְץ וְגַנְיוֹם ^g יְעֹודָה מִקְצָה אֶרְץ	רָאָבֶד
23 וְלֹא יְהִזְמָא קָרוֹלָם בַּיָּם יְהִמְתָּה וְלֹא יְרַחַם קָרוֹלָם בַּיָּם יְהִמְתָּה עַל־רַעַל־סּוּסִים יְרַבְּבוּ עַרְקָד מִסְיסִים וְרַכְבָּבִי יְעֹרְקָד כִּיאָשׁ לְמַלְתָּמָה	רָאָבֶד
24 אַתְּ-שְׁמַעַנְתֶּם ^h	כָּאַרְשָׁלָמָה עַלְקָד
25 אַל־חַצְאָאִי ⁱ הַשְׂדָה וּבְדָקָה אַל־ אַל־חַצְאָאִי ⁱ בָּשְׂדָה (אֶל־הַשְׂדָה)	חִיל
26 אַבְלָל יְדִירָד	מְסֻבִּיב
27 נְתָהִיךְ בְּעָמֵר מְבָצָר וְתָדַעַת נְתָהִיךְ בְּעָמֵר מְבָצָר (מְבָצָר)	רָבָּל יְתִיד
28 סְרִיר	רְבָּחָנָת
29 נְתָרָמָה מִפְחָתָם עַמְרָתָן בָּחָד (בָּחָד) מִפְחָתָם תְּמָמָת	הַלְכִי רְבִיל

^a Cf. Job 33: 24. ^b ut Isa. 1: 2. ^c Targ. עַל. ^d Targ. טַבְדִּיהוֹן. ^e ut 4: 6; 6: 1; 46: 20; 50: 3, 41.—Targ. בְּאַפְנֵנָא. ^f Targ. רַעֲמַפְנֵן. ^g Targ. בְּרַתְנֵן. ^h Targ. חַבְלִין. ⁱ Targ. טַבְדִּיהוֹן.

30 יהוֹת בְּהָם בְּלָמִים יְהוֹת בְּהָם כִּי מֵאַת כִּסְתֶּה נִמְאָת קָרְאָו לְהָם כִּי מֵאַת
לְשׂוֹא צְרוֹף וּרְעִים לֹא נִתְקַבֵּג לְשׂוֹא צְרוֹף וּרְעִתָּבִי לֹא נִתְקַבֵּג

CAPUT VII.

Desunt	1 הַדָּבָר אֲשֶׁר־הִיא אֲלֵיכֶם מְאֹת יְהוָה לְאָמֵר 2 עַמְּלֵד בְּשֻׁעָר בֵּית יְהוָה וְקָרָאת שְׁם אַתְּ הַדָּבָר הַזֶּה וְאָמְרָת הַבָּאִים בְּפֶשְׁעָרִים הַאֲלָה לְהַשְׁתִּתְחֹות לִיהְוָה 3 אֲבָאוֹת 4 אֶל־תְּבַטְּחוּ לְכֶם אֶל־דְּבָרֵי הַשְׁקָר לְאָמֵר הַרְכֵל יְהוָה הַרְכֵל יְהוָה הַרְכֵל יְהוָה 5 אָסְעָשׂוּ תַּעֲשׂו 6 צָר יְתּוֹם 7 בְּאָרֶץ 8 הַגָּת לְבָלָתִי הַרְעִיל 9 הַגָּנָב רְצִחָה וְכָנָף וְהַשְׁכָּבָע לְשָׁקָר וְקִטְרֵר לְבָעֵל וְהַלְּבָב לְאַדְדָתָם 10 חָתָת בְּאַלְפִּים לְמִצְנָן עֲשׂוֹת 11 חָתָת הַבִּית הַזֶּה אֲשֶׁר נִקְרָא שְׁמִירָעָלִיר בְּעִירֵיכֶם גַּם אֲנָכִי חָנָת רַאיָּתִי
Deest	נְאַצְלָנוּ לְבָלָתִי עֲשׂוֹת פִּירָתִי אֲשֶׁר נִקְרָא שְׁמִי שְׁם לְפָנֵיכֶם וְהַנָּהָא אֲנָכִי רַאיָּתִי

^a Targ. רְכֹבֵדִין בַּיָּשָׁא. ^b Targ. קָל. ^c Vid. 6:14.—Targ. דְּאַמְרֵין.

^d Cf. Exod. 20: 13, 14, 15; Deut. 5: 17, 18, 19. ^e Inc. vs. 10. ^f ut 7: 6;
25: 7.

כִּי לְכִי	12 כִּי לְכַדֵּא
Deest	13 נָסִירֵה הַרְחֵה
וְלֹא שְׁמַעְתֶּם אֲלֵי לְבִן גַּם־אָנִי אֲעַטֶּה	הַשְׁגָּם וְדָבָר וְלֹא שְׁמַעְתֶּם וְעַשְׂרֵה
16 וְאֶל־הַשְׁגָּה בְּעֵדֶם רָגַע יִתְגַּלֵּה וְאֶל תְּתַפְּלֵל וְאֶל־חַפְגָּעָבִי בְּעֵדֶם כִּי לֹא אֲשָׁמֵעַ	14 וְעַשְׂרֵה 16 וְאֶל־הַשְׁגָּה בְּעֵדֶם רָגַע יִתְגַּלֵּה וְאֶל־חַפְגָּעָבִי בְּעֵדֶם כִּי רָאֵיתִי אַרְגָּנָר שְׁמֵעַ
18 הַבְּנִים . . . וְהַאֲבָתִים . . . וְאַבּוֹתִיהם . . . גַּעֲשִׂירֵה לְמַלְכַת הַשְׁמִינִים וְחַטָּאת נָסְכִים יִבְשָׁלֵג פְּנִיהם יְהֹהָה	18 הַבְּנִים . . . וְהַאֲבָתִים . . . וְאַבּוֹתִיהם . . . גַּעֲשִׂירֵה לְמַלְכַת הַשְׁמִינִים וְחַטָּאת נָסְכִים 19 בְּפִתְחָת פְּנִיהם 20 אַלְנִי יְהֹוָה
וְהַמְתֵּה נִתְכַת אֶל־הַמִּקְומָה הַזֹּה וְהַמְתֵּה נִתְמַתֵּה עַל־הַמִּקְומָה הַזֹּה וְעַל־הָאָדָם וְעַל־גָּלְעָץ טָרֵיהֶם Deest	וְעַל־הָאָדָם וְעַל־עַצְמַת הַשְׁדָּה 21 צְבָאָת אֱלֹהִי יִשְׁרָאֵל סָמֵךְ עַל־זְבָחִיכֶם
אַסְטָג עַמְזָבָחִיכֶם אֶל־אֲבוֹתֵיכֶם בִּירֻם הַצְּנוּחָה עַל־דְּבָרֵי עַלְוָה בְּכָל־דְּרוּכֵי וְלֹא שְׁמַעְתֶּם אֲלֵי וְלֹא הִקְשִׁיבָה אֲלֵיכֶם*	22 אֶת־אֲבוֹתֵיכֶם בִּיּוֹם הַמְּאִילָג עַל־דְּבָרֵךְ עַלְתָּה 23 בְּכָל־חַדְרָה 24 וְלֹא שְׁמַעְתֶּם וְלֹא־הַטִּיא אֶת־אֶזְנָתֶם בְּשִׁרָּהָת
Deest	25 אֲבוֹתֵיכֶם עַד תַּרְזֵם הַזֹּה הַשְׁכָּם וְשְׁלָחָה
אֲבוֹתֵיהֶם רַעַד הַיּוֹם הַזֹּה וְהַשְׁכָּם וְאַשְׁלָחָה 26 וְלֹא הַטִּיא אֶת־אֶזְנָתֶם וַיַּקְשֵׂר אֶת צְאָרָם	26 וְלֹא הַטִּיא אֶת־אֶזְנָתֶם וַיַּקְשֵׂר אֶת עַרְפָּם תְּרֵשִׁי
Desunt	27 וְדִבְרָה אֲלֵיהֶם אֶת־כָּל־הַבְּרִירִים הָאֱלֹהִי וְלֹא יִשְׁמַעְיָ אֲלֵיהֶם וְקָרָאת אֲלֵיהֶם וְלֹא יִצְנִיכָה

* Vid. 11:14. b Targ. גְּדוּלָה. c Targ. עַלְוָה. d ut Ps. 10:17.
* ut Ps. 10:17.

וְאָמְרָת אֲלֵיכֶם אַתְהִזְבֵּר הַזֹּאת
אֲשֶׁר לוֹא-שָׁבֵג
Deest
וְלֹא לְקַח
Deest
וְשָׁאֵי עַלְשָׁפֵס
אַתְהִדּוֹר אֲשֶׁר עַשְׂתָּה אֶלְתָּה
וּבְנֵו בְּמִתְּהַת הַתְּפָתָה
אֲשֶׁר לֹא צְרוּתִי אָתָּת (צְרוּתִים)
וְלֹא-יָאמְרָת עוֹד בְּמִתְּהַת הַתְּפָתָה
גַּיא הַהְרְגִּים
קוֹל שְׁשִׁים וּקוֹל שְׁמִיחִים
לְחַרְבָּה תְּהִיה כָּלָה אָרֶץ

28 וְאָמְרָת אֲלֵיכֶם
אֲשֶׁר לֹא-שָׁבֵג
אֶלְדִּיר
וְלֹא לְקַח
וְנִכְרַתָּה
29 וְשָׁאֵי עַלְשָׁפֵס
אַתְהִדּוֹר עַבְרָתוֹ
31 וּבְנֵו בְּמִתְּהַת הַתְּפָתָה
אֲשֶׁר לֹא צְרוּתִי
32 וְלֹא-יָאמְרָת עוֹד הַתְּפָתָה
גַּיא הַהְרִגָּת
34 קוֹל שְׁשִׁין וּקוֹל שְׁמִיחָה
לְחַרְבָּה תְּהִיה הָאָרֶץ

CAPUT VIII.

ירֹצִיאָר	1 רֹצִיאָר
נְבִיאִים	תְּבִיאִים
הַיּוֹשְׁבִים בִּירוּשָׁלָם	יֹשְׁבִּיְרֻשָּׁלָם
וּלְירוֹחַ וְלִכְלִחְפּוֹכְבִים	2 וּלְירֹחַ
רְאַשֵּׁר דָּבָקָ בָּם	רְאַשֵּׁר דָּרְשָׁוֹב
לֹא יִסְפְּדוּ	לֹא יִאָסְפוּ
וְהִי לְדִמְיוֹן עַל-פְנֵי הָאָדָמָה	לְלִמּוֹן עַל-פְנֵי הָאָדָמָה יְהִי
וְנִבְתַּחַר מֹות מְתִירִים לְכָל הַשְּׁאָרִית	3 וְנִבְתַּחַר מֹות מְתִירִים לְכָל הַשְּׁאָרִית
Deest	הַרְעָתָה
בְּכָל-הַעֲקָםִים	בְּכָל-הַקְמָתָה הַגָּתְאָרִים
Deest	כְּאָם יְהֹוָה צְבָאוֹת
וְאָמְרָת אֲלֵיכֶם כֵּה אָמַר יְהֹוָה	4 וְאָמְרָת אֲלֵיכֶם כֵּה אָמַר יְהֹוָה
הַיּוֹפְלִי וְלֹא יָכוֹם אָסְדִּישָׁב וְלֹא חָנוֹפֵל לֹא יָכוֹם חַשּׁוֹבָב לֹא	הַיּוֹפְלִי וְלֹא יָכוֹם אָסְדִּישָׁב וְלֹא חָנוֹפֵל לֹא יָכוֹם חַשּׁוֹבָב לֹא
ישׁוּב	יְשֻׁבוּב

^a Aram. ^b Targ. ^c Vid. vs. 32. ^d Vid. vs. 31.
^e Targ. Cf. Deut. 10:20; 30:20. ^f ut 16:4. ^g Vid. 9:21;
16:4. ^h Targ. Cf. Deut. 30:19.

עמֵי הַזָּה (זה) מְאָנוּ וְהַחֲזִיקָנוּ בְּתִרְמִיתָם (וַיִּמְאָנוּ) לְשׁוֹב הַקְשִׁיבָדֶנָא וְשָׁמַעַי כֶּלֶה נָס (טָטָה) פָּמְרוֹצָחוֹ בְּמִצְחָלָתוֹ (בְּמִצְחָלָה) גַּסְדִּיחָסִידָה בְּשָׂמִים יִדְעָה מַעֲרָה תּוֹר וָסִיס שְׁדִירָה עֲגֹור שָׁמְרוֹ אֲתָּדָעָות בָּאָנָן רַעַם הַזָּה (זה) לֹא יִדְעַ אֶת מְשֻׁפְטֵי יְהוָה כִּי חַכְמִים אָנָהָנוּ Deest לְשָׁקָר תִּיהְיָה עַט שָׁקָר לְסָרִירִים וְתָחֹר וְלַכְדוֹ כִּי תּוֹרָת יְהוָה מַאֲסָה וְחַכְמָה-דָמָה בָּהֶם^a וְשִׁדּוֹתִיהם Desunt { וְאַמְפָךְ אַמְרִים^b אַיִן עֲנָבוּם בְּגַפְן וְאַיִן תָּאֲנִים בְּפַרְטִים וְאַיִן תָּאֲנִים בְּתָאָנִים וְהַעֲלִים נָבְלִים (נָבְלָה) Deest וְאַתָּה לְהָם יַעֲבֹרְתָם וְקָרְבָתָה שְׁמָם כִּי יְהֹוָה אֱלֹהֵינוּ וְבִרְכָתָה שְׁמָם כִּי הָאֱלֹהִים הַשְׁלִיכָנוּ (הַרְמָטָה) כִּי חַטָּאנוּ לוֹ 	5 הַעַם הַזָּה יַרְדַּשְׁלָם הַחֲזִיקָנוּ בְּתִרְמִיתָם לְשׁוֹב 6 הַקְשִׁיבָה וְאַשְׁמָעָה כֶּלֶה שָׁב בְּמַרְגּוֹתָם בְּמִצְחָמָה 7 גַּס הַסִּידָה בְּשָׂמִים יִדְעָה מַוְעָדָה וְתָחֹר וְסָסָה וְעַגְרָה שָׁמְרוֹ אַדְתָה בְּאָנָה רַעַם לֹא יִדְעַ אֶת מְשֻׁפְטֵי יְהוָה 8 חַכְמִים אָמָהָנוּ אָכוּן הַגָּהָה לְשָׁקָר עַשָּׂה עַט שָׁקָר סְפָרִים 9 תָּחֹר וְלַכְדוֹ הַגָּהָה בְּדָבְרֵי-יְהוָה מַאֲסָה וְחַכְמָה-דָמָה לְהָם 10 שְׁדָותִיהם כִּי מִקְטָן וְעַדְגָּדָל כֶּלֶה בְּצָעַד בְּצָעַד מִגְבִּיאָה וְעַדְכָּהָן כֶּלֶה 11 עַשָּׂה שָׁקָר: וַיַּרְפַּג אַדְשָׁבָר בְּתַעֲבָרִי עַל-קָנָקָה לְאָמֵר שְׁלָום 12 שְׁלָום רַאַי שְׁלָום: הַבְּשָׂר כִּי תְּעִבָּה עַשָּׂה גַּס-גַּס לֹא- יִבְשָׂר וְחַכְלָם לֹא יִדְעַ לְכֹן יִפְלָג בְּגַדְלִים בְּעַת פָּקָדָתָם רַבְשָׁלָג אַדְרִי-יְהֹוָה: 13 אַסְפָּת אַסְפָּם אַיִן עֲנָבוּם בְּגַפְן וְאַיִן תָּאֲנִים בְּפַרְטִים וְאַיִן תָּאֲנִים בְּתָאָנִים וְהַעֲלִים נָבְלִים (נָבְלָה) רַאַתָּה לְהָם יַעֲבֹרְתָם 14 וְקָרְבָתָה שְׁמָם כִּי יְהֹוָה אֱלֹהֵינוּ וְבִרְכָתָה שְׁמָם כִּי הָאֱלֹהִים הַדְּמָנָה כִּי חַטָּאנוּ לַיְהֹוָה
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^a Aram. קָשָׁר. ^b Cf. Ps. 50: 11. ^c ut Amos 2: 4. ^d Cf. I. Kings 3: 28.

קִינְגָּ לְשָׁלוֹם	15 קִינְהָ לְשָׁלוֹם
וַהֲטָחָ בְּהַלָּה	וַהֲנָתָ בְּעַתָּה
מְצָהָלָת רֶכֶב סְגָרִיר (אֲגִירִיר)	16 נְחָרָת סְסִירָה מְקוֹל מְצָהָלָת קָול דְּהָרָת (נְהָרָת?) סְסִירָה מְקוֹל אֲגִירִיר
וַיְבוֹא וַיְאַכֵּל	וַיְבוֹאָגָרְיָה וַיְאַכְּלָגָרְיָה
נְחָשִׁים מִמְּרִיחִים	17 נְחָשִׁים צְעָנִים נְאָסִידִיהָה
Deest	Deest
מְאָרֶץ מַרְחָק	18 מְכָלִיגִינִיתָה עַלְיָה יְגַנְּזָה (מְגַלְּדִגְנָה?) עַלְיָה יְגַנְּזָה דָּרָי
אַסְ-מְלֻקָּה אִין בָּה מְהִיאָה תְּכֻסּוֹנִי אַסְ-מְלֻקָּה אִין שָׁם כִּי הַכֻּסּוֹנִי בְּהַבְּלִי נְכָר	19 מְאָרֶץ מַרְחָקִים אַסְ-מְלֻקָּה אִין בָּה מְהִיאָה תְּכֻסּוֹנִי אַסְ-מְלֻקָּה אִין שָׁם כִּי הַכֻּסּוֹנִי בְּהַבְּלִי נְכָר
עַבְרָ קִיזָּה כְּלָה קִיזָּה	20 עַבְרָ קִיזָּרְכָּה כְּלָה קִיזָּרְכָּה
Deest	21 הַשְּׂבָרָתִי שְׂמָתָה הַחֹזְקָתָנִי
בְּשָׁמָה הַחֹזְקָתָנִי צִירִים (חֲבָלִים)	
כִּיּוֹלְדָה	
וְהַצְּרִידָה אִין בְּגַלְעָד	22 הַצְּרִידָה אִין בְּגַלְעָד כִּי מְדוּעָה
מְדוּעָה	
לְמַעַת וְאַבְכָה אַתְּעַפְתִּי הָהָה	23 מְדִיזָּהָן רָאשָׁי מִיסָּה עַיְנִיָּה מְקוֹר לְרָאשָׁי מִים וְלַעֲנִיָּה מְקוֹר

CAPUT IX.

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| מלון אחרון (רחוק)
וירדרכו אטלשונם קשיהם שקר
ולא לאמונה גבר בארץ
אמונה גבר (גבר) על הארץ
אמר יהות
ועל-אתיחים | מלך ארחות
וידרכו אטלשונם קשיהם בקשות שקר ולא
ולא לאמונה גבר בארץ
כאסידיהוה
ועל-בל-אח
יהתלו ראתה לא ידבר למדיו יהתלו אמרת לא ידבר למדה
לשונם |
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^a Vid. 14: 19.—Targ. סְבִרַנָּא. ^b Cf. 15: 8. ^c Targ. נְקַדְּמָה. ^d Targ. אֲמַלְכָּה. ^e Cf. 49: 24. ^f Inc. cap. IX. ^g Targ. יְשֻׁנָּה. ^h Cf. II. Chron. 1: 10. ⁱ Targ. אֲמַלְכָּה. ^j כְּנַשְׁׂרָבָן.

הָעֹדֵה וְلֹא נִלְאֶרֶשׁ בָּבָב (שַׁיְבָה): תְּקֵחַ בְּתוֹךְ מְרֻמָּה בְּמְרֻמָּה אֲצֹר יְהוָה Deest	הַעֲנִיה נִלְאֶרֶשׁ: 5 שְׁבָתָק בְּתוֹךְ מְרֻמָּה בְּמְרֻמָּה כְּאַפְסִידָה 6 צְבָאֹות כִּירְאֵיךְ אָעָשָׂה מִפְנֵי רַעֲתָנוֹ בְּתִיעַמִּי 7 חַזְצֵלָה לְשׁוֹנוֹת מְרֻמָּה דִּבְרֵי בִּפְיוֹ שְׁלוֹם אַחֲ-רְעוֹתָהוּ יְדִבָּר וּבְקָרְבוֹ יְשִׁים הָאִיבָּה (יְשַׁ אִיבָּהוּ) לְאַאֲפָקְדָּה שְׁאוֹ נָהָר כִּי נִצְחָה כִּי נִתְחָה (כָּלֹי) מְבָלִי-אִישׁ לֹא שְׁמָעוֹ לְגָלִים (לְגָלִית) וְלְמַטָּן תְּנִיטָה מִרְדָּה-אִישׁ הַגְּבָ� דִּבְרֵי פְּרִיּוֹתָה אֶלְיוֹן יְגַד לְכָם (וַיְגַדְכָם) מְבָלִי עֲבָר בָּהָה וַיֹּאמֶר יְהוָה אֲלֵי Deest הַאֲוֹתָה לְכָם הַגְּלִיל Deest מְאַכְּלָם אֲדָה-הָעַם הַזֶּה לְעֵנָה מְאַכְּלָם עַנְיָה (עַקְהָה) 15 וְשְׁלַחְתִּי אֲחִירִים אֲדָה-הַחֲרֵב וְשְׁלַחְתִּי עַלְיָהָם אֲדָה-הַחֲרֵב שְׁרֵךְ עַד כְּלֹוֹתֵי אָוֹתָם 16 כִּי אָמַר יְהוָה צְבָאֹות הַתְּבָנָנִי כִּי אָמַר יְהוָה קָרָא וּקְרָא וְתִבְוֹאָנָה 17 וְתִמְהָרָנָה וְתִשְׁנָה עַלְיָנִי נָהָר וְתִשְׁאָנָה עַלְיָכָם קִינָה וְתִרְדָּנָה וְתִרְדָּנָה עַרְנִינִי דְּמָעָה עַרְנִיכָם דְּמָעָתִי וְעַפְעַפְרִיכָם יַזְלֵר וְעַפְעַפְרִינִי יַזְלֹרְמִימִט מִים כְּשִׁמְעָה בְּצִוָּן 18 נִשְׁמָע מִצְרָיִם
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^a Targ. אַזְצָעָטָבָה. ^b Cf. Ps. 55:12.—Inc. vs. 5. ^c Targ.
—Cf. Hos. 10:15. ^d Targ. בְּגִירֵד יְהִי מִתְחָרֵב. ^e Targ. גְּבָלִין. ^f Targ. בְּפַמְתָּחָן.
§ ut 5:9, 29. ^g ut 7:24. ⁱ Vid. 23:15.—Targ. עַקְהָה. ^k ut Ps. 119:171.
^h Targ. גְּבָעָן.

CAPUT X.

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| דבר יהוה אשר דבר דבר אל-זרבי הנויים | 1 הָדְבָר אֲשֶׁר דִּבֶּר יְהוָה
2 אַלְזְרָבֵן הַגּוֹיִם |
| כרייתתו המה מפניהם (לפניהם) | כרייתתו הצעים מהמתה |
| כרייתתו המה מיער כרת מעשה חרש | 3 כְּעֵץ מֵיעֵץ כְּרָתָה מֵעֵשָׂה עַצְמָה מֵעֵשָׂה עַצְמָה |
| 4 יְדִירָתָה בְּמִצְדָּה: בְּכַסְף וּבְזָהָב וּמַזְקָק (ימפקה): בְּכַסְף וּבְזָהָב
ירקחו במסמרות ובמקבות מיקרים (ירק) במקבות ובמסמרות
יהזקום: יציגום ולוא אפריקי (ומוטל) | ירקחו במסמרות ובמקבות מיקרים (ירק) במקבות ובמסמרות
יהזקום ולוא יפיק |

^aTarg. ^bTarg. ^cTarg. ^dVid. 8:2; 16:4. ^eTarg. ^fTarg. ^gTarg. ^hInc. vs. 5. ⁱCf. Isa. 41:7.

<p style="text-align: center;">Deest אל-תיראו אַוְתָּה ושׁוב אין בָּהֶם</p> <p style="text-align: center;">Desunt {</p> <p style="text-align: center;">בִּסְבֵּב מִקְשָׁת הָאָא לֹא יְהִגְּבֵּץ כִּסְף מְרֻקָּע הָאָא מִתְּרַשֵּׁש יְבוֹא זָהָב מְאוֹמֵז (מוֹפֵז)^a וַיַּד צָוְרִים מְעַשֵּׂר חָרְשִׁים כָּלָם תְּכִלָּת וְאַרְגָּמָן לְבָרוּשָׁם</p> <p style="text-align: center;">Desunt {</p> <p style="text-align: center;">הָעֲשָׂה אָרֶץ בְּכָחָר מִכְּנָה תְּבֵל יְהֹוָה הָעֲשָׂה הָאָרֶץ בְּפֶתַח הַפְּכִין בְּחַכְמָתוֹ וּבְתִבְונָתוֹ נָתָה תְּבֵל בְּחַכְמָתוֹ וּבְתִבְונָתוֹ נָטָה הַשְּׁמָמִים וְהַמּוֹן מִימָּיו מִקְשָׁת הָאָרֶץ וַיַּוְצֵא אָזְרָה</p> <p style="text-align: center;">Desunt {</p> <p style="text-align: center;">הַבִּישׁ כָּל-צְוֹרָה מִפְּסָל כִּי שָׁקָר נָסָךְ לְאָדוֹה בָּם הַבְּלִימָה הַמָּתָה מְעַשֵּׂר מִתְּעִתָּעִים (מִתְּעִתָּעִים)</p>	<p style="text-align: right;">5 כְּתַמְרֵבֶב מִקְשָׁה חַפְתָּה וְלֹא יְדִבְרֵי אַל-תיראו מֵהֶם וְגַדְּהִיטִיב אַיִן אַוְתָּה 6 מִאֵין כְּמֹזָה יְהֹוָה גָּדוֹל אַתָּה 7 וְגָדוֹל שְׁמָה בְּגַבְוִרָה: מִי לֹא יְרַא הַמְּלָךְ הַגּוֹדֵט כִּי לֹא יְאַתָּה כִּי בְּכָל-חַכְמִי הַצִּיר בְּכָל-מְלִכּוֹתָם מִאיַן כְּמֹזָה: 8 וּבְאַחַת רַבְעָה וַיְכַלְּוּ מִזְסָר הַבְּלִימָה עַצְמָה הוּא:</p> <p style="text-align: right;">9 כְּסָף מְרֻקָּע מִתְּרַשֵּׁש יְבָא רַחַב מְאוֹז מִעֵשָׂה חָרֵש וַיְדֵי צְוֹרָה תְּכִלָּת וְאַרְגָּמָן לְבָרוּשָׁס מִעֵשָׂה חָכְמִים כָּלָם</p> <p style="text-align: right;">10 יְהֹוָה אֱלֹהִים אַמְתָה הַיָּאָרֶץ אֱלֹהִים חַיִים וְמִלְּקָדָע טָלָם מִקְאָצָר גַּרְעַל הָאָרֶץ וְלֹא-דָכֵל גַּעַם זָעַם</p> <p style="text-align: right;">12 עֲשָׂה אָרֶץ בְּכָחָר מִכְּנָה תְּבֵל יְהֹוָה הָעֲשָׂה הָאָרֶץ בְּפֶתַח הַפְּכִין בְּחַכְמָתוֹ וּבְתִבְונָתוֹ נָתָה תְּבֵל בְּחַכְמָתוֹ וּבְתִבְונָתוֹ נָטָה שְׁמָמִים</p> <p style="text-align: right;">13 לְקֹל הַתְּהִלָּה המְהֻן מִים מִקְשָׁת אָרֶץ וַיַּוְצֵא רַחַת</p> <p style="text-align: right;">14 הַבִּישׁ כָּל-צְוֹרָה מִפְּסָל כִּי שָׁקָר נָסָךְ וְלֹא-דוֹה בָּם</p> <p style="text-align: right;">15 הָבֵל הַמָּתָה מִעֵשָׂה הַעֲתָעִים</p> <p style="text-align: right;">16 רַיְשָׁרְאָל שְׁבָט צְבָאות</p>
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• *Μαφάτ.* • Cf. 51: 15. • Vid. 51: 16.

17 אֲסֵף מִזְבֵּחַ כָּנָעַן יְרֹשְׁתָּהוּ ^⁹ בְּמִבְּחָר הַנְּגִי צָלָע (מִצְלִיעַ) ^⁹	אֲסֵף מִזְבֵּחַ כָּנָעַן יְרֹשְׁתָּהוּ ^⁹ בְּמִצְוָר 18 הַנְּגִי קָולָע בְּפֶצֶם
Deest בְּצָרָה לְמַעַן תְּמִצָּא מִכְתָּזֵי אוֹרֵי עַל-שְׁבָרֶק מִחְלָה מִכְתָּזֵק אַד זֶה חָלֵךְ וַיִּשְׁאַךְ אַהֲלֵךְ שְׁדֵד אָבֵד וּכְלִידְרִיעָוָתֵיךְ נִתְקַרְבָּנִי רַצְאַנִי אַרְנִים אַיִן עָרֵד מִקּוּם (נָוָה) אַהֲלֵי מִקּוּם יְרִיעָותִי כִּי הַרְעִים נְבָרְוּ	וְהַצְּרוֹתָר לְהַם לְמַעַן יִמְצָאֵי 19 אַרְדְּלֵי עַל-שְׁבָרֵי נִחְלָה מִכְתָּזֵי אַד זֶה חָלֵךְ וַאֲשָׁאֵנוּ 20 אַהֲלֵי שְׁדֵד וּכְלִידְמִיחָרֵי נִתְקַרְבָּנִי רַצְאַנִי אַרְנִים אַיִן נְטָה בְּנִי רַצְאַנִי רַאֲינִם אַיִן נְטָה עוֹד אַהֲלֵי יִמְקִים יְרִיעָותִי 21 כִּי נְבָרְוּ הַרְעִים לֹא הַשְּׁכִילָוּ וּכְלִידְמִירִיעָתָם נִפְוֹצָה 22 שְׁמָמָה מִעִזְון הַגָּיִים 23 לֹא-אֲרִישׁ הַלְּךָ וְהַכְּרִין 24 יְסָרְנִי יְהֹוָה אל-בָּאָתָּה פְּקָדָתְמַעַטְנִי 25 וְאַכְלָהָהָיָה
לֹא הַשְּׁכִילָה כָּל-הַמְּרוּעִית רַנְפּוֹצְרִי לְשְׂטָמָה ^⁹ וּמְעוֹן רַעֲנִים וּלְאֲרִישׁ יַלְּךָ וַיְכִין יְסָרְנִי יְהֹוָה וְאַל-בָּאָתָּה פְּקָדָתְמַעַטְנִי Deest	

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מִאֵת יְהֹוָה אֶל-יְרֻמִּיהוּ
וְדָבָרָתָם אֶל-אֲרִישׁ יְהוּדָה וְעַל וְדָבָרָתָם אֶל-אֲנָשָׁי יְהוּדָה וְאֶל-
הַיְשִׁבִּים בֵּירוּשָׁלָם^⁹
הַעֲלוֹתִי (אָשָׁר הַעֲלִיתִי) אָוֹתָם
וְעַשְׁיוֹתָם כָּל
אֲקִים שְׁבוּעָתִי
אֲתַדְּהַדְּבָרִים הָאֱלָה
וּמְהֹאָץ לִירוּשָׁלָם
Desunt {

1 אֶל-יְרֻמִּיהוּ מִאֵת יְהֹוָה
2 וְדָבָרָתָם אֶל-אֲרִישׁ יְהוּדָה וְעַל וְדָבָרָתָם אֶל-אֲנָשָׁי יְהוּדָה וְאֶל-
יְשִׁבְתִּי יְרוּשָׁלָם
4 הַצִּיאָרָאֹתָם
וְעַשְׁיוֹתָם אָוֹתָס בְּכָל
5 הַקִּים אֲתַדְּהַשְׁבּוּעָה
6 אֲתַדְּלָהָדְבָרִים הָאֱלָה
וּבְחִזּוֹתָם יְרוּשָׁלָם
7 כִּי הַעֲלָה הַעֲלָתִי בְּאַבּוֹתֵיכֶם
בְּיוֹם הַעֲלָתִי אָוֹתָם מִזְרָחָם

^⁹ סָגְלָנָה. ^⁹ Targ. לְאַדְתָּה. ^⁹ Targ. תָּזְבִּיחָן. Cf. Ps. 79: 7.
• Vid. vs. 9; 4: 3.

Desunt בְּאַנְשֵׁי יִהוָה וּבִשְׁבָים בִּירוּשָׁלָם ^a וְהַזֶּה הַמֶּתֶה הַלְכִים וְהַפְרוֹ (וַיִּפְרֹז) אֲשֶׁר נִתְחַלֵּל לְאָבוֹתָם הַגִּנְיוֹן מִבְּרִיאָה עַל־הָעָם הַזֶּה רְעוֹת ^b Deest רִנָּה וְאַלְתָּחַשְׁבָּם [לִמְאָה] בְּעָדָם בְּתִחְנָה וּבְתִפְלָה ^c בְּעֵת רְעוֹת ^d מִתְחַלְצֵי בְּהָבָד זִית רַעַנְןָה רַעַנְנָה בְּחָאָר לְקוֹל הַמִּזְלָה גַּדְלָה הַצִּיתָה אַשׁ עַלְיהָ עַלְיהָ וְרַעַן דְּלִוּחָתוֹ Deest כִּי עָשָׂו לְהָם בְּקִטְרָם לְבַעַל יוֹהָה הַוְדִיעָנִי רְאִיתִי (אַרְאָה) כְּכָבֵשׂ תְּמִימִים וְלֹא יַדְעַתִּי כִּרְעָלִי הַשְׁבָּר לֹא יַדְעַתִּי מִחְשָׁבָה רָעָה ^e לִאמְרָה לְכִי וְנִשְׁרִיתָה (וְנִשְׁלִיכָה ^f)	מִצְרִים עַד־הַיּוֹם הַזֶּה הַלְכָם וְהַעַד לְאָמֵר שְׁמַעַי בְּקֹולִי: 8 וְלֹא שְׁמַעַי וְלֹא־הַשְׁמַעַי אַזְדָּאַזְנָם וְזַלְכָה אֲרַשׁ בְּשִׁירִיהָת לְבָם הַרְעָה וְאַבְרָיא עַלְיָהָם אַתְּכָלֶל דָּבָרִי תְּבִרִיתְהַזָּאת אָשָׁר אֲרוֹתִי לְעַשְׂתָה 9 בְּאִישׁ יִהוָה וּבִשְׁבָי יְרוּשָׁלָם 10 וְהַמָּה הַלְכָה הַפְרוֹ אֲשֶׁר כְּרֹתְרָא אַתְּ־אָבוֹתָם 11 הַגִּנְיוֹן מִבְּרִיאָה אָלְיָהָם רְעוֹת 12 וְהַשְׁעָעָל אֲדִוּשִׁיעָר 13 מִזְבְּחֹת לְבִשְׁתָה 14 רְאֵל־תְּשֵׁא בְּעָדָם וּתְפִלָּה בְּעֵד רְעוֹתָם 15 מִתְחַלְצֵי בְּבִיתִי בְּבִיתִי עַשְׂתָה הַמִּזְמָתָה הַרְבִּים וּבְשִׁרְקָדֶשׁ יַעֲבֹרְדוּ מַעֲלִיךְ כִּי רְעַתְכִי אָז תְּעַלְזֵי 16 זִית רַעַנְןָה רַעַנְנָה פְּרִירָתָאָר לְקוֹל הַמִּזְלָה גַּדְלָה הַצִּיתָה אַשׁ עַלְיהָ עַלְיהָ וְרַעַן דְּלִוּחָתוֹ 17 צְבָאות אֲשֶׁר עָשָׂר לְהָם לְקִיטָר לְבַעַל 18 וְיַהְוָת הַוְדִיעָנִי הַרְאִיתִנִי 19 כְּכָבֵשׂ אַלְפָקָה וְלֹא יַדְעַתִּי כִּרְעָלִי הַשְׁבָּר לֹא יַדְעַתִּי מִחְשָׁבָה רָעָה ^g מִחְשָׁבָות נְשִׁיחָיתָה
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^a Vid. 7:2; 4:3. ^b Cf. 3:5. ^c צְלִיבָן. ^d Vid. 7:16. ^e Targ. ^f Targ. ^g גְּרָמִי. ^h Targ.

- יְהוָה שִׁפְט צְדֻקֹת
וַלְבָות (וַלְבָבוֹת)
הַמְבָקְשִׁים אֶחָדָנֶשֶׁי חָאָמְרִים^a
עַל־שֵׁם יְהוָה
וְלֹא (וְאַסְלָא^b) אֲמֹת בִּידֵינוּ
לְכָנָן כִּי־אָפְקָד עַלְيָהֶם בְּחוּרִיהָכָב^c.
בְּחַרְבַּי מִתְהָרָר וּבְנִיהָם וּבְנִתְיָה
בְּחַרְבַּבְנִיהָם וּבְנִתְיָהָם יְמָתָי
וְתַפְצֵז בְּרַעַב^d
- 20 וְיְהוָה צְבָאוֹת שִׁפְט צְדֻק
וְלִב
21 הַמְבָקְשִׁים אֶת־נֶפֶשׁךְ לְאמֹר
בְּשֵׁם יְהוָה
וְלֹא תִמְוֹת בִּירְנָנוּ
22 לְכָנָן כִּי־אָפְקָד יְהוָה צְבָאוֹת הָנָנִי הָנָנָה עַלְיָהֶם בְּחוּרִיהָכָב
פְּקָד עַלְיָהֶם תְּבָחוּרִים יְמָתָר
בְּחַרְבַּבְנִיהָם וּבְנִתְיָהָם יְמָתָי
בְּרַעַב
- 23 אֶל־אָנָשִׁי עַתָּות שְׂתִי פְּקָדָתָם צָלָה יְוָשָׁבִים בְּעַנְתּוֹת בְּשַׁנָּת פְּקָדָת

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- וְלִדְגָה^e
3 תְּרִיאָנִי וּבְחַנּוֹת לְבִי אֶחָד הַתְּקָם וּבְחַנּוֹת לְבִי אֶחָד הַקְדָשָׁה לְיוֹם
כַּצְאָן לְטַבְּחָה וּהַקְדָשָׁם לְיוֹם הַרְגָתָם (הַרְגָה')
הַרְגָה
- וְכָל־עַשְׂבַה הַשְׂדָה
לֹא יְרָאָה הָאֱלֹהִים אֶת־אַרְחָתָרִינוּ
5 בְּזִי אֶת־דְּرָגָלִים רְצָהָה וְלְאָרוֹד וְאַיְדָה
תְּחַצְבָּרָה
וּבָאָרֶץ שְׁלֹמָה (הַשְׁלָום)
אַיְדָה תְּעַשָּׂה
קְרָאוּ מַאֲחָרִיךְ מְלָאִי (הַחְתְּמָלָא)
נְתַנָּה עַלְיָ קְרָלה^f
הַמְּצֻעָרָה צְבּוּעָה
הַמְּצֻעָרָה טְסִבְיבָה לְהָ
כְּלָחִית הַשְׂדָה הַחִידָה לְאַכְלָה^g
11 שְׁמָה לְשְׁמָמָה אַבְלָה עַלְיָ שְׁמָה (הַוְשָׁמָה) לְשְׁמָמָה אַבְלָה
שְׁמָמָה (אַבְדָה) עַלְיָ שְׁמָמָה
- 2 רְלָכָי
4 רַעַשְׁבָ כָּל־הַשְׁלָדָה
לֹא יְרָאָה אֶת־אַחֲרִיתָנוּ
5 בְּזִי אֶת־דְּרָגָלִים רְצָהָה וְלְאָרוֹד וְאַיְדָה
וְאַיְדָה תְּחַצְבָּרָה
וּבָאָרֶץ שְׁלָום
וְאַיְדָה תְּعַשָּׂה
6 קְרָאוּ אַחֲרִיךְ מְלָאִי
8 נְתַנָּה עַלְיָ בְּקוּלוֹת
9 הַעֲלִיט צְבּוּעָה
הַעֲלִיט סְבִיב עַלְיָה
כְּלָחִית הַשְׂדָה הַחִידָה לְאַכְלָה^g
11 שְׁמָה לְשְׁמָמָה אַבְלָה עַלְיָ שְׁמָה (הַוְשָׁמָה) לְשְׁמָמָה אַבְלָה
שְׁמָמָה (אַבְדָה) עַלְיָ שְׁמָמָה

^a Targ. דָאָמְרִין. ^b Cf. I. Sam. 2: 16. ^c Targ. עַלְיָמְחֹן. ^d ut 14: 15;
44: 12. ^e Vid. 23: 12. ^f ut 7: 82; 19: 6. ^g Targ. אַחֲרִינְתָּמָה. ^h Targ.
לְמַבּוּחַ.

12 מִקְצָה אָרֶץ וַעֲדַקְצָה הָאָרֶץ	Deest	12 מִקְצָה אָרֶץ וַעֲדַקְצָה הָאָרֶץ
13 זָרַע חַטִּים וַקְצִים קָצַר מְחַלֵּתָה לֹא יַוְעַלְוּ לָהֶם בְּשׁוֹ מִתְּעִירָתָם		13 זָרַע חַטִּים וַקְצִים קָצַר מְחַלֵּתָה לֹא יַוְעַלְוּ לָהֶם בְּשׁוֹ מִתְּעִירָתָם
מִתְּרַף לְפָנֵי יְהוָה		מִתְּרַף לְפָנֵי יְהוָה
כִּי כִּי אָמַר יְהוָה		כִּי כִּי אָמַר יְהוָה
הַשְׁכִּינִים ^a		שְׁכִּינִי
הַגְּנֻיעִים בְּנַחַלְתִּי		הַגְּנֻיעִים בְּנַחַלְתִּי
וְאַתְּזִיהוּדָה		וְאַתְּזִיהוּדָה
וְהַוּשְׁבָתִים (וְהַוּשְׁבָתִים)		וְהַשְׁבָתִים
אַתְּ-קָרְךָ ^b עַמִּי		אַתְּ-קָרְךָ עַמִּי
וּנְבָנָה		וּנְבָנָה
וְאָמַם לֹא רַשְׁגָּבוּ		וְאָמַם לֹא רַשְׁגָּבוּ
Deest		נָאָמַן יְהֻזָּה

CAPUT XIII.

Deest	1 אֵלִי
רַבְמִים לֹא יַבְוָא	2 וּבְמִים לֹא תִּבְאָה
Desunt {	3 שְׁנִית
וְלֹךְ פָּרָתָה	4 אַשְׁר קְנִיתָ
כַּאֲשֶׁר צָוָה אָוֹתִי יְהוָה	5 לְךָ פָּרָתָה
לְטַמְּדָשָׂם	6 לְטַמְּנוֹשָׂם
וְאַלְךְ פָּרָתָה הַגָּהָר	7 וְאַלְךְ פָּרָתָה
וְהַנָּהָנָה נְשַׁחַת הַאֲזֹר לֹא יַצְלַח לְכָל	8 וְהַנָּהָנָה נְשַׁחַת הַאֲזֹר לֹא יַצְלַח לְכָל
וְאַתְּגָאוֹן יְרוֹשָׁלָם:	9 וְאַתְּגָאוֹן יְרוֹשָׁלָם הָרָבָּה:
הָרָבָּה הַגָּאוֹן הַזָּה	10 הַצָּטָה הַזָּה הַרְעָעָה
אֱלֹהִים אַחֲרֵי וְהַלְכִים וַיַּלְכֵי	11 הַלְכִים בְּשָׁרָחִת לְבָם וַיַּלְכֵי אַחֲרֵי אֱלֹהִים אַחֲרֵי רַיִּיחָר
עַל-מְתָנֵי אִישׁ	אַל-מְתָנֵי אִישׁ

* Targ. בְּגִירְגִּיא. b Targ. מְאַרְעָתָה ut vs. 10. c Inc. vs. 10. d Targ. יְרָהָן.

<p>ארצ'ריה יה' ישראלי</p> <p>Deest</p> <p>לעם ולשם ולתחלה ולתפארת ולתלה ולא שמעו אליו</p> <p>ואטרת אל-הרים הָזֶה</p> <p>Desunt {</p> <p>והיה כיריאם ר' אליך את-ישבי הארץ את-טַמְלִיכֵיכֶם הישבים בנים לדוד על-כסטותם</p> <p>ראת-הנביאים ראת כל-ישבי ראות- הישבים בירושלם שבר ונחיצותיהם איש לאחיו לאבוחותיהם יבנייהם יחד לאחמד א' אר יהוה (נאסיהוה)</p> <p>ראת-תגבורו ושטחה צלמותו ושתה לערפל ואם לא תשמשו תבכה נפשכם</p> <p>Deest</p> <p>השפיילו ושבו כי הורד מראשם עדך יהוה</p> <p>השפיילו אמר למלך ולגבירות (ולגבורים) השפיילו ושבו כי נשבה עדך ותרדנה עיריכם דמעות כי נשבר כליה הגלת שלומים שאי עיניך ירוצחים וראי כירופקי עליך נחשפו (נכמסו, נראג, קדמיו) עקיביד למדיים הרע (הרעות) כקש עבר מרוח למדבר</p>	<p>ארצ'ריה יה' ישראלי</p> <p>נאסיהוה לעם ולשם ולתחלה ולתפארת ולתלה ולא ולא שמעו</p> <p>ואטרת אליהם</p> <p>את-הדבר הָזֶה פה אמר יהוה אל-הו ישריאל באטרד אליך</p> <p>ארצ'ריה ישבי הארץ</p> <p>ואת-הפלכים הישבים לדוד על- כ眾</p> <p>ירושלים שברון</p> <p>ונקטים איש אל-אחיו רהבות והבניים יהכו נאכיהוה לא- אחמול</p> <p>אל-תגبورו</p> <p>ושטחה לצלמות רשות ערפל</p> <p>ואם לא תשמעה</p> <p>תבכה נפשך וזמץ זםץ ותרד עיני דמעה כי נשבה עדך ותרדנה עיריכם דמעות כי נשבר יהוה</p> <p>אמר למלך ולגבירה השפיילו שבו כי ירד מראשתיכם</p> <p>כלת הגלת שלומים שאי עיניכם וראי</p> <p>כרייפקל עליך</p> <p>נחמסו עקיביד</p> <p>למי רע</p> <p>কক্ষ উবর লোহ মদবৰ</p>
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^a ut 15:2; Exod. 12:28. ^b Cf. Ps. 122:5. ^c Targ. . . .
בְּכָלַח אֲשֶׁר ^d Targ. רְמִצֵּן. ^e παραδειγματισθῆναι.—Targ. אֲחַזֵּץ. ^f Targ. לְנִדְפְּרָא
רְכִידְרִי מִן קְדֻם רֹתְתָא לְנִדְפְּרָא.

וְמִנְתָּמֵרִיכֶם אַתֶּן
25 מִנְתָּמֵרִיכֶם מִאָתֶן
27 נִפְאַד וּמִצְחָלֹתִיךְ זִמְתָּה זְנוּחָד רַזְרַתְּ (רַגְכָּר)
עַלְגָּבָעוֹת בְּשָׂדָה
לֹא חֲטֹהָרִי אַחֲרִי מַתְּרִי עַד
זְנוּחָד עַלְגָּבָעוֹת גְּבָשָׁה
כִּי לֹא חֲטֹהָרִי אַחֲרִי עַדְמָתִי עַד

CAPUT XIV.

וַיֹּהֵר דְּבָרֵיהָה עַלְהַבָּצָרָה (הַבָּצָרָה) וּקְדֻרוֹ עַלְהַחֲרֵץ וְאֲדִירִיתָ וְלְאַמְצָאוֹ מִים ^a רַשְׁבָּר Deest וְעַבְדָּ(ת) הַאֲדָמָה חַדְל Deest 5 כִּי גַּסְ-אִילָת בָּשָׂדָה יְلָדָה וְעַזְובָּ פְּמָ-אִילָות בָּשָׂדָה יְלָדָה וְעַזְובָּ פְּרָאִים וְשָׁאָפוֹ רֹוח כֶּרֶלְאָתִיהָ עַשְׁבָּ 7 אַסְ-עַנוּנִינָר עַנְרָ בְּנֵי יְהוָה עַשָּׂה עַוְנָנוּ קָמוֹ בְּנֵי יְהוָה עַשָּׂה לְנֵי לְמַעַן שָׁמֵךְ כְּרִרְבוֹ מִשְׁׁוּבְתִּין לְמַעַן כְּרִרְבוֹ עַוְנָינוּ לְפָנֵי לְךָ חֲטָאָנוּ (לְנַגְּדָה) כִּי לְךָ חֲטָאָנוּ 8 מִקְוָה יִשְׂרָאֵל מִזְשִׁיעָו בְּעַת צָרָה מִקְוָה יִשְׂרָאֵל יְהוָה וְתוֹשִׁיעָ בְּעַת לְמַה תְּהִיָּה כָּנָגָר בְּאָרֶץ וּכְאָרֶץ נְטָה לְלֹקֵן 9 כָּאִישׁ נְדָהָם כְּגָבָר וְאַתָּה בְּקָרְבָּנוּ וְשָׁמֵךְ עַלְיָנוּ נִקְרָא אֶלְ-תְּשַׁבְּחָתָנוּ	1 אַשְׁר הִיה דְּבָרֵיהָה עַלְ-בָּרִי הַבָּצָרָה 2 קְדֻרוֹ לְאָרֶץ 3 רְאַדְיְרִיחָם לְאַמְצָאוֹ מִים שְׁבוּ בְּשִׁי וְהַכְּלָמִי וְחַמִּי רָאָשָׁם 4 בְּעַבְרָה הַאֲדָמָה חַתָּה בְּאָרֶץ 5 כִּי גַּסְ-אִילָת בָּשָׂדָה יְלָדָה וְעַזְובָּ וְפְּרָאִים שָׁאָפוֹ רֹוח כְּתָגִים כֶּרֶלְאָתִיהָ עַשְׁבָּ 7 אַסְ-עַנוּנִינָר עַנְרָ בְּנֵי יְהוָה עַשָּׂה עַוְנָנוּ קָמוֹ בְּנֵי יְהוָה עַשָּׂה לְנֵי לְמַעַן שָׁמֵךְ כְּרִרְבוֹ מִשְׁׁוּבְתִּין לְמַעַן כְּרִרְבוֹ עַוְנָינוּ לְפָנֵי לְךָ חֲטָאָנוּ (לְנַגְּדָה) כִּי לְךָ חֲטָאָנוּ 8 מִקְוָה יִשְׂרָאֵל מִזְשִׁיעָו בְּעַת צָרָה מִקְוָה יִשְׂרָאֵל יְהוָה וְתוֹשִׁיעָ בְּעַת לְמַה תְּהִיָּה כָּנָגָר בְּאָרֶץ וּכְאָרֶץ נְטָה לְלֹקֵן 9 כָּאִישׁ נְדָהָם כְּגָבָר וְאַתָּה בְּקָרְבָּנוּ וְשָׁמֵךְ עַלְיָנוּ נִקְרָא אֶלְ-תְּשַׁבְּחָתָנוּ
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^a Targ. בְּקָרְבָּנִינָר עַנְרָ. ^b ἀπαλλοτρίωσις. ^c Cf. 17: 8. ^d Targ. רְאַדְיְרִיחָם. ^e Aram. רְגַבָּד. ^f ut vs. 5.—Targ. לֹא הוֹ. ^g ut 17: 13. ^h Cf. 15: 11. ⁱ Targ. רְכַבָּא לְמִבְּרָא.

10 בָּנָן אֶחָבָר לְנִיעַ רְגִלִּיהֶם וְלֹא חַשְׁכָו הַאֲלָחוֹת לֹא יָאַשְׁרָם. ^a	Deest כִּי אֵם יַצְמַר אַלְתְּפִلְתָּם ^b אַנְכֵי אֲכַלָּה אֲוֹתָם אֲתָתְךָ יְהֻזָּה. ^c בְּבִיאֵיָהֶם מִנְבָּאֵיָם ^d רְאִמְרִים וּרְעַב לְאִיְהָה לְכָם כִּי שְׁלוֹם וּרְעַב לְאִיְהָה בְּכָם כִּי אַמְתָה וּשְׁלוֹם ^e אַמְתָה אַתָּן לְכָם בְּמִקּוֹם אַתָּן עַלְהָאָרֶץ יַבְמְקוֹם הַזָּה	וַיְהִזְהָה לֹא רְצָם וַיִּפְקַד חַטָּאתָם כִּי יַצְמַר אַלְרִגְתָּם אַנְכֵי מִכְלָה אֲוֹתָם אֲתָתְךָ אַלְכֵי יְהֻזָּה הַגְּבִירִים אֲמִרִים לְהָם וּרְעַב לְאִיְהָה לְכָם כִּי שְׁלוֹם וּרְעַב לְאִיְהָה בְּכָם כִּי אַמְתָה וּשְׁלוֹם אַמְתָה אַתָּן לְכָם בְּמִקּוֹם אַתָּן עַלְהָאָרֶץ יַבְמְקוֹם הַזָּה
14 חָזֹן שְׁקָר וְקָסָם וְאַלְוָל וְתָרְמוֹת כִּי חִזְוּנוֹת שְׁקָר וְקָסָם וְאַלְוָל וְתָדְמִית ^f לְבָם הַנְּבָאים בְּשָׁמֵי שְׁקָר הַאֲמָרִים לֹא יְהִי תְּהָאָרֶץ הַזָּאת מִמְּטוֹתְךָ תְּחַלְּאִים יְמָתוֹת ^g (בְּמֹות חָלִי) הַנְּבָאים וַיְהִי מִשְׁלְכִים מִפְנֵי הַרְעָב וַחֲרָב וְאַין מִקְבָּר מִפְנֵי הַחֲרָב וַחֲרָב ^h וְאַין מִקְבָּר לְהַחְפֵּה הַחְפֵּה נְשִׁיחָם 16 יְהִי מִשְׁלְכִים מִפְנֵי הַרְעָב וַחֲרָב וְאַין מִקְבָּר מִפְנֵי הַחֲרָב וַחֲרָב ⁱ וְאַין מִקְבָּר לְהַחְפֵּה הַחְפֵּה נְשִׁיחָם 17 רַעֲדָנָה עִינִי דָמָעָה לְיוֹתָה הַוְּרִידָה עַל־עִינֵיכֶם דָמָעָת יוֹמָם וְרוֹמָם כִּי שְׁבָר גָּדוֹל נִשְׁבָּרָה בְּתִילָת כִּי שְׁבָר נִשְׁבָּרָה בְּתִילָת בְּתִילָת מִכָּה נִחְלָה מָאָד כִּי כָּהָן גַּסְדְּנִבְרָיא אֲשֶׁר לֹא יַדְעַ יַמְצִיאוּן תְּקַע נְפַשֵּׁךְ ^j קִרְיָנְגָל לְשָׁלוֹם לְעַת מְרָפָא	15 הַנְּבָאים בְּשָׁמֵי וְהַחְפֵּה אֲמָרִים לֹא יְהִי בָּאָרֶץ הַזָּאת בְּחַרְב הַנְּבָאים הַחְפֵּה 16 יְהִי מִשְׁלְכִים מִפְנֵי הַרְעָב וַחֲרָב וְאַין מִקְבָּר לְהַחְפֵּה הַחְפֵּה נְשִׁיחָם 17 רַעֲדָנָה עִינִי דָמָעָה לְיוֹתָה הַוְּרִידָה עַל־עִינֵיכֶם דָמָעָת יוֹמָם וְרוֹמָם כִּי שְׁבָר גָּדוֹל נִשְׁבָּרָה בְּתִילָת כִּי שְׁבָר נִשְׁבָּרָה בְּתִילָת בְּתִילָת מִכָּה נִחְלָה מָאָד כִּי גַּסְדְּנִבְרָיא גַּסְדְּכָה ^k וְלֹא יַדְעַ 19 אִם־בְּצִיוֹן גַּעַלְהָ נְפַשֵּׁךְ קִרְיָנְגָל לְשָׁלוֹם גַּעַלְהָ מְרָפָא	

^a Alex. ^b Targ. ^c Vid. 1:6; 4:10; 32:17.

^d Targ. Cf. 33:6; Isa. 39:8. ^e Cf. 6:8; Ezek. 23:17. ^f Vid. 23:26. ^g ut 16:4. ^h ut 16:4. ⁱ Cf. 6:8; Ezek. 23:17. ^j Vid. 8:15.—Targ. סְפִרְגָּא.

20 יְדַעֲנוּ יְהוָה רְשֻׁעָנוּ עֵץ אֶבֶוֹתֵינוּ יְדַעֲנוּ יְהוָה רְשֻׁעָנוּ עֵונָתֵה ^a	כִּי חַטָּאָנוּ לְךָ	21 אֶל־הַנָּאָזֶן
אֶבֶוֹתֵינוּ כִּי חַטָּאָנוּ לְפָנֶיךָ ^b		אֶל־חַנְבָּל
הַרְף (אֶל־חַנְאָף?)		אֶל־חַפְּרָר בְּרִיחָךְ אָתָנוּ
אֶל־חַבְּלָל (תְּאַבְּדָה)		בְּהַבְּלִי הָגּוּם מְגַשְּׂמִים
אֶל חַפְּרָר בְּרִיחָךְ אָתָנוּ		יְתָנוּ רְבִיכִים
בְּאַלְיָלִי (בְּפָסִילִי) הָגּוּם מְגַשְּׂמִים		יְהוָה אֱלֹהֵינוּ וְנָקוֹה־הַלֵּךְ
יְתָנוּ רְבִיכִים (רַבִּים, רַוִּיתִים)		
וְנָקוֹה־הַלֵּךְ יְהוָה		

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1 אִין נְפָשֵׁי אֶל־הָעָם הַזֶּה שְׁלָחָ אֵין נְפָשֵׁי אֲלֵיכֶם שְׁלָחָ אֶת־הָעָם	מִעַל־פְּנֵי
הַזֶּה	
3 וְאֶת־הַכְּלָבִים לְסָחָב וְאֶת־עֹוף וְאֶת־הַכְּלָבִים לְטַרְגָּוּ וְאֶת־חַיִת־הָאָרֶץ	הַשְּׁמִינִים וְאֶת־בָּהָמָת־הָאָרֶץ
הַשְּׁמִינִים וְאֶת־עֹוף־הַשְּׁמִינִים	לְזֹרֻעָה (?)
4 לְזֹרֻעָה	עַל־אַשְׁר־עָשָׂה
5 כִּי מִרְיָחָמֵל עַל־יךְ יְרוֹשָׁלָם מִרְיָחָמֵל עַל־יךְ יְרוֹשָׁלָם וּמִי יִרְאֶה	וּמִי יִנְדֶּךָ
(יִסְחָד) מִפְּךָ	לְשָׁאֵל
Desunt {	עַל־יךְ
וְלֹא אָנָּחָם עוֹד	כָּלְאִירָאֵר הַפְּחַם
7 בְּשֻׁרְיוֹ הָאָרֶץ שְׁכַלְתִּי אֲבָדָתִי בְּשֻׁרְיוֹ שְׁכַלְתִּי אֲבָדָתִי אֶת־עַמִּי	אֶת־עַמִּי מִדְרְכֵיכֶם לְיָא שְׁבֵי מִפְּנֵי רַעַתְּמָם
עַצְמָרְלִי אַלְמָנוֹתָר	עַצְמָרְלִי אַלְמָנוֹתָר
הַבָּאָתִי לְהָם עַל־אֶם בְּחוֹר שְׁנָדָר בְּצָהָרִים	בְּצָהָרִים
בְּצָהָרִים	עִיר וּבְהַלּוֹת
עִיר וּבְהַלּוֹת	וְילָהָת הַשְּׁבָעָה
יְלָדָת שְׁבָעָה	בָּאהֶן שְׁמַשָּׁה בְּעֵד יוֹמָם
בָּאהֶן שְׁמַשָּׁה בְּעֵד יוֹמָם	יְשָׁאָרִיתָם
שָׁאָרִיתָם	

^a Targ. קָדְמָה. ^b Targ. ἀνάγκας. ^c Targ. אַרְמָלְהַתָּן. ^d Targ. טְלִיבִידָן.

◦ Targ. ◦ Targ. ◦ Targ.

Deest

נָאָסִידְיָהָה

- 10 אֲוֹרְלֵי אַבְּרִי כִּי רַלְדָּתִי אִישׁ רַיב אֲוֹרְלֵי אִם יַלְדָּתִי כָּאִישׁ רַיב
וַיְמִדּוֹן רַאַישׁ מַדּוֹן
- וְלֹא־נְשָׂהָבִי כָּלָה מַקְלָלוֹנוֹי
11 אָמַר יְהֹוָה אֱם־לֹא שְׁרוֹתָך אֶמְנַז אַלְנִי לְרַשְׁרִים בְּהַבָּה^a (לִמְשָׁרִים
לְכָת) (?)

בְּעֵת רַעַח רַבְעַת צְרָה אָד בְּעֵת רַעֲוָתֵיכֶם וְבְעֵת צְרָתֵם לְטוֹב
הַאִיב אַלְהָאִיב

- 12 הַיְרָע בְּחַל בְּרַצֵּל מַאֲפָנָה הַיְדָע (הַיְדָע) בְּרַצֵּל וַיְמַצְפֵּן
וְנְחַשֵּׁת:

- 13 חִילְך וְאוֹצְרָתִיך לְבָז אַתָּן לֹא חִילְך: וְאוֹצְרָתִיך^b לְבָז אַתָּן בְּמַחְיָר
בְּמַחְיָר וּבְכַלְחַטָּאתָוִתִיך בְּכַלְחַטָּאתָוִתִיך

- 14 וְהַעֲבָרָתִי אַתָּאִיבִיך בָּאָרֶץ לֹא וְהַעֲבָרָתִי^c סְבִיב לְאִיבִיך בָּאָרֶץ
אָשָׁר לֹא^d יַדְעַת

Deest

15 אַתָּה יְדָעַת

וְהַגְּקָם לִי

אַלְלָאָרֶד אָפָח תְּקַחְנֵי

שְׁאָתָרִי עַלְיָך חַרְפָּה

- 16 נִמְצָא גְּדָרִיך רַאֲכִילָם וַיְהִי מַנְאָצֵי דְבָרִיך בְּלָם וַיְהִי דְבָרִיך
לִי

יְהֹוָה אַלְהֵי צְבָאות

17 רַאֲעַלְץ

כַּרְזִים מַלְאָתָנֵי

- 18 לְמָה דָּיְה כְּאַבִּי נִצְחָה

מָאָנָה הַרְפָּא

כָּמוֹ אַכְזָב מִימָּם לֹא נָאָמָן

19 לְפָנֵי תַעֲמֵד

יְשָׁבָר הַמָּה

20 וְלַהְצִילָה נָאָסִידְיָהָה

וְהַצְלָתִיך

21 מַכְתָּעַרְיוֹצִים

Deest

גַּלְהָאָרְלֵך

מַכְתָּעַרְיוֹאִים

^a κατευναύοντων αὐτῶν. ^b Inc. vs. 13. ^c Cf. 17: 4.—Targ. ^d Targ. ^e Targ. ^f Targ. ^g Targ. ^h Targ. ⁱ Targ. ^j Targ. ^k Targ. ^l Targ. ^m Targ. ⁿ Targ. ^o Targ. ^p Targ. ^q Targ. ^r Targ. ^s Targ. ^t Targ. ^u Targ. ^v Targ. ^w Targ. ^x Targ. ^y Targ. ^z Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. ^{yy} Targ. ^{zz} Targ. ^{aa} Targ. ^{bb} Targ. ^{cc} Targ. ^{dd} Targ. ^{ee} Targ. ^{ff} Targ. ^{gg} Targ. ^{hh} Targ. ⁱⁱ Targ. ^{jj} Targ. ^{kk} Targ. ^{ll} Targ. ^{mm} Targ. ⁿⁿ Targ. ^{oo} Targ. ^{pp} Targ. ^{qq} Targ. ^{rr} Targ. ^{ss} Targ. ^{tt} Targ. ^{uu} Targ. ^{vv} Targ. ^{ww} Targ. ^{xx} Targ. 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CAPUT XVI.

		וַיֹּהֵי דְבָרִיהָה אֱלֹהִים לֵאמֹר
2	לְאַתְקַח קָה אֶשְׁתָךְ וְלֹא־יְהִי בָנָךְ	בָנִים וּבָנָות
	אֱלֹהִים יְשֻׁרָן וְלֹא־יְהִי בָנָן וּבָתָן	לְדָמְיוֹן עַל־פְנֵי האֲדָמָה
	לְדָמְיוֹן עַל־פְנֵי האֲדָמָה	וַיְבַחרְכָ בָרָעָב וּבָרָעָב יְכַלְוּ וְהִתְהַתָּה וְלֹבָהָמָת הָאָרֶץ וְלֹבָהָמָת הָאָרֶץ
	וְלֹבָהָמָת הָאָרֶץ	וְלֹבָהָמָת הָאָרֶץ
5	כִּרְכָה אָמַר יְהֹוָה	כִּרְכָה מְחֹזָה
	בִּמְחוֹצָם (הַמְּרוֹזָה)	נָאָסֵדְיָה אָתְזָה חָסֶד וְאָדָ
	Desunt {	חָרְחָמִים
	לֹא־יִסְפְּדוּ לְהַם וְלֹא יְתַגְּדַד וְלֹא	וּמְתַזְּגַלְיִם וּקְטַעַיִם בָּאָרֶץ
	יִקְרָחָי	הַזָּאת לֹא יִקְבְּרַי
	וְלֹא־יִפְרַס לְחַם בָּאָבָלָם נִנְחַם עַל־מִתְ	וְלֹא־יִסְפְּדוּ לְהַם וְלֹא יְתַגְּדַד וְלֹא יִקְרָחָ לְהַם
	וְלֹא־יְשַׁקְוּ אָוֹתוֹ	וְלֹא־יִפְרַס לְהַם עַל־אָבָל נִנְחַמוֹ וְלֹא־יְשַׁקְוּ אָוֹתָם
8	בִּית־מִשְׁתָה לְאַתְבּוֹא אָתָה	גִּבְעַת־מִשְׁתָה לְאַתְבּוֹא
	Deest	צְבָאות
	קוֹל שְׁמָה וּקוֹל שְׁשָׂוֹן	קוֹל שְׁשָׂוֹן וּקוֹל שְׁמָה
10	מָה הָאָלָה בְּלִיחְרוּתָה אֶת עַנְנָנוּ	אֶת כָּלִיהָרָעָה הַגְּדוֹלָה הַזָּאת וַיָּמָה עַנְנָנוּ
	עַל אָשְׁר־עַזְבוּ אָוֹתִי אֲבוֹתֵיכֶם	עַל אָשְׁר־עַזְבוּ אֲבוֹתֵיכֶם אָוֹתִי
12	Deest	לְעַשׂוֹת
	תְּאֹוֹת לְבַכְסַהָרֶעֶץ	שְׁרָהָוֹת לְפָרָהָרֶעֶץ
	אָלָה־הָאָרֶץ	עַל־הָאָרֶץ
13	Deest	וּוּמָם רַלְוָלה
	לְאַיְתָנוּ	לְאַאֲתָנוּ
14	אַתְבּוֹנִי יְשֻׁרָן עַד חַרְיוֹהָה אָשָׁר וְלֹא־יְאָמַר עוֹד חַרְיוֹהָה הַפְּעַלָה	וְלֹא־יְאָמַר עוֹד חַרְיוֹהָה אָשָׁר וְלֹא־יְאָמַר עוֹד חַרְיוֹהָה הַפְּעַלָה

^a Vid. 8:2; 9:21. ^b Inc. vs. 6. ^c τῶν ἀρεστῶν. ^d Targ. נָאֵרַבְלָה. ^e Targ. רְלָא רִיחָן מְבֻטָּחַ כֹּד.

<p style="text-align: center;">אָהָדְבִיָּה יִשְׂרָאֵל אֲשֶׁר הַדִּיחָת שְׁמָה זְהַשְׁבוֹתִים אֲשֶׁר הַהָּזֶה שְׁמָה וְהַשְׁבוֹתִים אֲלֵי אַדְמָתָכְךָ</p> <p style="text-align: center;">Deest וְלֹא־נִצְפְּנִי עוֹנוֹתְיהֶם^a</p> <p style="text-align: center;">וְשְׁלָמָתִי מִשְׁנָה רַעֲתִיהֶם וְחַטָּאתִיהֶם עַל־אָשֶׁר חַלְלוּ^b בְּנִבְלָת לְעוֹנוֹתְיהֶם אֲשֶׁר מַלְאָו בָּהֶם אַתָּה עָזִי וְעָזָרִי (עַצְרָתִי) בִּרְמֵי רָעָה מִקְצָה הָאָרֶץ אִזְשָׁקָר מַחְלוֹ אֲבוֹתֵינוּ הַבָּל הַנְּגִרִים מַודְיעִים בְּפָעָם הַזֹּאת הַנְּגִרִים מַודְיעִים בְּפָעָם (בְּעֵית) הַזֹּאת אוֹדִיעִים אַתִּידִי וְאַתְּגִבּוֹרָתִי</p>	<p style="text-align: center;">אָהָדְבִיָּה יִשְׂרָאֵל אֲשֶׁר הַדִּיחָת שְׁמָה זְהַשְׁבוֹתִים אֲשֶׁר הַהָּזֶה שְׁמָה וְהַשְׁבוֹתִים אֲלֵי אַדְמָתָכְךָ</p> <p style="text-align: center;">עַל־אַדְמָתָם לֹא נִסְתְּרוּ מַלְצָנִי וְלֹא־נִצְפְּנִי עוֹנוֹתְיהֶם^a</p> <p style="text-align: center;">רַאשְׁוֹתָה מִשְׁנָה עֲוֹנוֹתְהֶם וְשְׁלָמָתִיהֶם וְחַטָּאתָם עַל־חַלְלָם בְּנִבְלָת וְתוּבָותָם מַלְאָו עָזִי וְעָזָרִי בָּיוּם צְרָה מִאֲפָסִיס־אָרֶץ אִזְשָׁקָר מַחְלוֹ אֲבוֹתֵינוּ הַבָּל בְּפָעָם הַזֹּאת הַנְּגִרִים מַודְיעִים בְּפָעָם (בְּעֵית) הַזֹּאת אוֹדִיעִים אַתִּידִי וְאַתְּגִבּוֹרָתִי</p>
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CAPUT XVII.

Desunt

- 1 חַטָּאת יְהֻדָּה כְּתִיבָה בְּעֵט
בְּרַוְל בְּצָפְרָן שְׁמִיר חַרְוִישָׁה עַל־
לִוְיָת לְבָם וְלִקְרָנוֹת מִזְבְּחוֹתִיכָם:
- 2 בְּזָפָר בְּנִירָם מִזְבְּחוֹתָם וְאַשְׁרִיָּהָם
עַל־עַצְמָתָךְ עַל גְּבֻעוֹת הַגְּבָהָות:
- 3 הַרְרִי בְּשָׁדָה חִילָּךְ כְּלָאָזְרוֹתָרִיךְ
לְבַד אֲפָנ בְּמַתִּיחָה בְּחַטָּאת בְּכָל־
- 4 גְּבִילִיחָה: וְשְׁמַטְתָּה וּבְנָמְפָחָלָתָךְ
אֲשֶׁר נִתְחַזֵּר לְךָ וְחַצְבָּדָתִיךְ אֲדָר־
אַרְבִּיאָה בָּאָרֶץ אֲשֶׁר לְאַדְיָעָת
כְּרָאָש קְדִיחָתָם בְּאָקֵי עַד־עַלְם
- 5 תִּזְקַד: כִּה אָמַר יְהֻדָּה

^a Targ. לֹא נִצְפְּנִי חַוְבִּיהָן. ^b Vid. 18:23; 31:34;
36:6.—Targ. חַוְבִּיהָן וְחַטָּאתָהָן עַל הַאֲחָלָה.

אֲשֶׁר יִבְטַח בָּאָדָם וְשָׁם בָּשָׂר אֲשֶׁר מִבְטָח לֹא בָּאָדָם וְשָׁם בָּשָׂר	
זְרוּעַ עַלְיוֹן	
וְשָׁכֵן מִלְחָמִים וּבָמְדִבָּר וּבָאָרֶץ מִלְחָמָה	6
אֲשֶׁר לֹא ^a חָשַׁב	
גָּבוֹד הָגָבָר	7
כֻּמֶּן פּוֹרָת	8
יְשִׁלְיָק שָׁרֶשׁ לֹא יָרָא (— יְרָא)	
וְהִיה עַלְהֹג רָעֵנָה כְּבָשָׂת בָּצָרָת וְהִיה עַלְיָהוּ (עַלְיוֹן) עַלְהֹג רָעֵנָה בְּשָׂתָה	
בָּצָרָת לֹא יִפְחַד (יְרָא)?	
9 עַקְבַּת הַלְּבָב מִכֶּל רָאָנָשׁ הָוָא מֵעַמְקַת הַלְּבָב מִכֶּל רָאָנָשׁ הָוָא יִמְרֵא יַדְעָנוּ	
10 בָּחֵן כְּלִוּת וְלִתְתָּה לְאִישׁ כְּהַרְכָּן וּבָחֵן כְּלִוּת וְלִתְתָּה לְאִישׁ כְּדַרְכֵי	
וְכְפָרֵי מַעַלְלִיוֹן	
11 קָרָא דָגָר וְלֹא יָלֵד עֲשָׂה עַשְׂרֵה קָרָא קָרָא דָגָר (אָגָר) אֲשֶׁר לֹא יָלֵד	
עֲשָׂה עַשְׂרֵה לֹא בְּמִשְׁפָט	
12 מִרְאָשׁוֹן	
מִקּוֹם	
13 יְסִירִי בָּאָרֶץ יִכְתָּבֶן	
מִקּוֹר מִיסְתָּחִוִּים	
15 יְבוֹא נָא	
16 לְאַזְחָרִי מַרְעָה אַחֲרִיךְ וַיּוֹם לֹא גָּלְאִיתִי מִלְכָת אַחֲרִיךְ וַיּוֹסֵךְ אָנָשׁ	
מוֹצָא שְׁפָתִי נְכָח פְּנִימֵךְ	
17 אַלְתָּהִיהִהָּלִי לְמִחְקָתָה	
אַתָּה	
18 וּמְשָׁנָה שְׁבָרוֹן	
19 אַלְיִי	
בְּשָׁעַר בְּגַדְעָם	
(בָּסָר)	
20 רַשְׁבִּי	
21 הַשְׁמָרוּ בְּנִפְשׁוֹתֵיכֶם	
וְהִבָּאתֶם בְּשָׁעַרְיִי יְרוּשָׁלָם	

^a Targ. דָּלָא. ^b ut Ps. 64: 7 (Gk. & Heb.). ^c Vid. vs. 16. ^d ut Ps. 36: 10; Prov. 16: 22. ^e Targ. לֹא כְּפָרִית. ^f Vid. vs. 9. ^g εἰς ἀλλοτρίων.

קָדְשָׁגִי	22 וְקָדְשָׁתָם
וַיּוֹקְשׁוּ אֶחָד-עֲרָפָם מֵאֶבֶןִיָּהֶם לְבָלְתִי	23 לְבָלְתִי וַיּוֹקְשׁוּ אֶחָד-עֲרָפָם
שְׁמַע אֱלֹי	שְׁרֹמֶעָ
אֶסְתָּחַשְׁמַעַן	24 אֶסְתָּחַשְׁמַעַן תְּשִׁמְעוֹן
Deest	בָּהּ
וּרְכָבִים עַל־רֻכְבֵּיהֶם וּסְרוּכֵיָהֶם	25 רֻכְבִּים בָּרְכָבִים וּבְסְטוּסִים
אֲנָשִׁי יְהוּדָה וְהַיּוֹשְׁבִים בִּירוּשָׁלָם	אֲרָשׁ יְהוּדָה וַיִּשְׁבַּי יְרוּשָׁלָם
וְתִּשְׁבַּב (וְנַשְׁבַּבָּה) הַעִיר הַזֹּאת	וַיִּשְׁבַּבָּה הַעִיר הַזֹּאת
וּמְטַבֵּב יְרוּשָׁלָם	26 וּמְטַבֵּבָה יְרוּשָׁלָם
וּמְאָרֶץ הַשְּׁפָלָה	וּמְאָרֶץ הַשְּׁפָלָה
וּמְדֹאָשָׁר לְנֶגֶב	וּמְדֹאָשָׁר הַנֶּגֶב
עַלְהָ וּזְבָח וּמְנַחָּה וּלְבָנוֹת וּמְבָאִי עַלְוָתִי	עַלְהָ וּזְבָח וּמְנַחָּה וּלְבָנוֹת וּמְבָאִי
וּלְבָנוֹת מִבְּאִית יְהוָה אֲלֹבִיטָה יְהוָה	וּלְבָנוֹת בֵּית יְהוָה
וְתִּיחְיָה אַסְלָא	27 וְאַסְלָא
וְלְבָלְתִי שָׁאָת מְשָׁא יְלְבָלְתִי בָּא	וְלְבָלְתִי שָׁאָת מְשָׁא יְבָא בְּسֻעָּרִי
בְּשֻׁעָרִי יְרוּשָׁלָם	וְרֻשָּׁלָם
חִזְקָוָתִי יְרוּשָׁלָם	אַרְמָנוֹת יְרוּשָׁלָם

CAPUT XVIII.

מְאַת יְהוָה אֶל־יְרַמְּיָהוּ	1 אֶל־יְרַמְּיָהוּ מְאַת יְהוָה
תְּשִׁמְעַת אֶת־דְּבָרִי	2 אֲשֶׁר־יְצַחַק אֶת־דְּבָרִי
עַל־הָאָבָנִים	3 עַל־הָאָבָנִים
בְּרִידָיו	4 בְּחָמָר בַּיִד הַיּוֹצֵר
כַּאֲשֶׁר יְשַׁר בְּעִירֵינוּ	כַּאֲשֶׁר יְשַׁר בְּעִירֵי הַיּוֹצֵר
Deest	6 נָאָסֵד־יְהֹוָה
כְּחָמָר בַּיִד הַיּוֹצֵר כֵּן אַתֶּם בַּיִדִּי	כְּחָמָר בַּיִד הַיּוֹצֵר כֵּן אַתֶּם בַּיִדִּי
אוֹ עַל־מְמָלָכה לְנַחְתָּאָם	7 רַעַל־מְמָלָכה לְנַחְתָּאָם וּלְנַחְתָּאָם
מִכְּלִידְעֹתִיָּהֶם	8 מִרְצָחָתִו אֲשֶׁר דָּבָרְתִּי עַלְיוֹר
אֲשֶׁר חַשְׁבָּתוּ לְעָשָׂות לְהָסָ	אֲשֶׁר חַשְׁבָּתוּ לְעָשָׂות לְהָסָ

* Targ. לְבִירָת. † Targ. צְלָנוּ. ‡ אַמְפָדָא.

- 9 רְעִלָּמְלָכָה לְבָנוֹת וְלַהֲנַצְעַ
רְשָׁגִי הַרְשָׁה לְפָנֵי^a
לְעַשְׂוֹת לָהֶם
אָמָר אֱלֹהִים יְהוָה וְעַל־
יְרוּשָׁלָם
Deest
רְשֻׁבָּנָא
וְהִיטִּיבוּ מַעַלְלִיכֶם
וְאָמַרְתֶּן גַּתְאָוְשָׁנָשׁ
מִשְׁבּוֹתִינוּ
תְּאֹוֹת^b
- 10 רְעִשָּׁה הַרְשָׁה בְּעִינֵי^c
לְהִרְטִיב אָוֹתָו
11 אָבְרָהָם אֱלֹהִים יְהוָה וְאָלִיּוֹשְׁבֵי^d
יְרוּשָׁלָם
לְאָמָר כֵּה אָמָר יְהֹוָה
שְׁבוּבָנָא
וְהִיטִּיבוּ דָּרְכֵיכֶם וּמַעַלְלִיכֶם
- 12 וְאָמַרְתֶּן נְאָשָׁשׁ^e
מִחְשָׁבּוֹתִינוּ
שְׁרֹהָתָה
- 13 הַיְעֹזָב מַצּוֹר שְׁדֵי שָׁלָג (וְשָׁלָג)
אָסְרִינְתָּשָׁר מֵיְסָרִים קְרִים
נְזָלִים
וְרִיכְשָׁלָג
אַיְזָן לָהֶם דָּרָךְ לְעַבְרָה
וּשְׁרוֹקָת עַולָם
כָּל עֹבֵר עַלְיהָ יְשָׁם וַיַּנִידֵר
בְּרָאָשׁוֹן
14 אָפִיצָם לְפָנֵי אֹרִיב לְרָה וּלְאָפָנִים אָפִיצָם לְפָנֵי אֹרִיבֵיהֶם^f אָרָם יוֹם
אָרָם בַּיּוֹם אַיְדִים
מַחְשָׁבָה
וּנְכָהוּ בְּלֹשׁוֹן וְאָלְנְקָשִׁיבָה אֶל־
דְּבָרָיו
15 דָּרָךְ לֹא סְלוֹלָה
שְׁרוֹקָת עַולָם
כָּל עֹבֵר עַלְיהָ יְשָׁם וַיַּנִידֵר
בְּרָאָשׁוֹן
16 אָפִיצָם לְפָנֵי אֹרִיב לְרָה וּלְאָפָנִים אָפִיצָם לְפָנֵי אֹרִיבֵיהֶם^f אָרָם יוֹם
אָרָם בַּיּוֹם אַיְדִים
מַחְשָׁבָה
וּנְכָהוּ בְּלֹשׁוֹן וְאָלְנְקָשִׁיבָה אֶל־
דְּבָרָיו
17 כָּל־דְּבָרָיו
18 כָּל־דְּבָרָיו
19 כָּל־דְּבָרָיו
20 כָּל־דְּבָרָיו
21 כָּל־דְּבָרָיו

^a Targ. רְבָבִירְהָזָן. ^b Targ. וְלִתְהָבֵד. ^c Targ. וְלִתְהָבֵד. ^d Targ. מִכְרִיחָרְבָּן. ^e ut 20:12.—Targ. צְלַבְּנִיר.

22 תְּשַׁמֵּעּ זָקָה מִבְּתִיהם בְּרִתְבְּרִיאָה תְּבִיא עֲלֵיכֶם גָּדוֹדִים כִּי כָּרוּ שִׁיחָה לְלִכְדִּינָה טָמֵן לְרִגְלֵי 23 עֲוֹנָם וְחַטָּאתֶם וְהִי מִכְשָׁלִים לְפָנֵיךְ

CAPUT XIX.

אֹז אָמַר יְהוָה בְּנֵי־הָעָם וּמִזְקֵנֵי הָעָם וְלִקְחָתָה (וְהַבָּאָתָה) מִזְקֵנֵי הַכְהָנִים 2 בְּנֵי־הָעָם שַׁעַר הַחֲרִסָּתָה אֲתִיכְלֵל הַדְּבָרִים 3 וְאָמְרָת שָׁמֵעּ דְּבָרֵי יְהוָה וְאָמְרָת אֱלֹהִים שָׁמְעוּ דְּבָרֵי יְהוָה מַלְכֵי יְהוּדָה וַיְשַׁבֵּי מֶלֶךְ יְהוּדָה וְאֶנְשֶׁרֶי יְהוּדָה וְהַיְשְׁבִּים בֵּירֹשֶׁלֶם וְהַבָּאִים בְּשֻׁעְרִים הָאֶלְהָה⁸ יְהוָה צְבָאות הַנְּכִי מִבְּיָא רֶעוּה עַל הַמִּקְוֹם הַזֶּה רֶעוּה אֲשֶׁר לְאִירָאִי וְמַלְאָר אֲתִיחַמְקוּם הַזֶּה דְּסִים נְקִים 4 אֲשֶׁר לְאִירָאִי וְמַלְאָר אֲתִיחַמְקוּם הַזֶּה 5 אֲתִדְבָּמוֹת הַבָּעֵל עַלְתָּה לְבַעַל רַלְאָ דְּבִרְתִּי וְלֹא עַלְתָּה עַל־לְבִי וְלֹא חַטְבָּתִי בְּלִבִּי 7 וּבְקָתִי אֲתִעְצָת יְהוּדָה וְעֵצָת יְרוֹשָׁלֶם רַבִּיד מִבְקָשִׁי נְפָשָׁם וְנְתָרִי אָדָם וּבְקִידִי מִבְקָשִׁי נְפָשָׁם וְנְתָרִי אָדָם	1 כִּי אָמַר יְהוָה בְּנֵי־הָעָם וּמִזְקֵנֵי הָעָם וְלִקְחָתָה (וְהַבָּאָתָה) מִזְקֵנֵי הַכְהָנִים 2 בְּנֵי־הָעָם שַׁעַר הַחֲרִסָּתָה אֲתִיכְלֵל הַדְּבָרִים 3 וְאָמְרָת שָׁמֵעּ דְּבָרֵי יְהוָה וְאָמְרָת אֱלֹהִים שָׁמְעוּ דְּבָרֵי יְהוָה מַלְכֵי יְהוּדָה וַיְשַׁבֵּי מֶלֶךְ יְהוּדָה וְאֶנְשֶׁרֶי יְהוּדָה וְהַיְשְׁבִּים בֵּירֹשֶׁלֶם וְהַבָּאִים בְּשֻׁעְרִים הָאֶלְהָה⁸ יְהוָה צְבָאות הַנְּכִי מִבְּיָא רֶעוּה עַל הַמִּקְוֹם הַזֶּה רֶעוּה אֲשֶׁר לְאִירָאִי וְמַלְאָר אֲתִיחַמְקוּם הַזֶּה דְּסִים נְקִים 4 אֲשֶׁר לְאִירָאִי וְמַלְאָר אֲתִיחַמְקוּם הַזֶּה 5 אֲתִדְבָּמוֹת הַבָּעֵל עַלְתָּה לְבַעַל רַלְאָ דְּבִרְתִּי וְלֹא עַלְתָּה עַל־לְבִי וְלֹא חַטְבָּתִי בְּלִבִּי 7 וּבְקָתִי אֲתִעְצָת יְהוּדָה וְעֵצָת יְרוֹשָׁלֶם רַבִּיד מִבְקָשִׁי נְפָשָׁם וְנְתָרִי אָדָם וּבְקִידִי מִבְקָשִׁי נְפָשָׁם וְנְתָרִי אָדָם
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^a Targ. בְּנֵי־הָעָם וְלִקְחָתָה. ^b Targ. בְּנֵי־הָעָם וְלִקְחָתָה. ^c Vid. 16:18; 31:34; 36:3—Targ. בְּנֵי־הָעָם וְלִקְחָתָה. ^d Targ. בְּנֵי־הָעָם וְלִקְחָתָה. ^e Targ. בְּנֵי־הָעָם וְלִקְחָתָה. ^f Targ. בְּנֵי־הָעָם וְלִקְחָתָה.

^g ut 7:2; 17:20; 22:2.

נבלתם למאכל לעופות השמיים ולבַהמֶת הארץ על כל מִכְתָה ואכל ג בפְצֹר וּבְמִצּוֹק Deest ואמרה יהוה כאשר ישבך כל חַרְשׁ	נבלתם למאכל לעופות השמיים ולבַהמֶת הארץ על כל מִכְתָה ריהאכלתים במִצּוֹר וּבְמִצּוֹק ימבקשי נפשם וראמרת אליהם יהוה צבאות כאשר ישבר אדכלי היוצר יבתפשט יקבר מאיין מקום לקבור
12 קָרָא עֲשָׂה נָאֵמֵת הַזֹהַ יְהוָה וְלִירוּשָׁבֵיר וְלִתְחַת אַתְּ הַעִיר הַזֹאת כְתָפָת	12 קָרָא עֲשָׂה לְמִקּוֹם הַזֹהַ נָאֵס יְהוָה וְלִירוּשָׁבֵיר וְלִתְחַת אַתְּ הַעִיר הַזֹאת כְתָפָת
13 רְחוּר בְתֵר יְרוּשָׁלָם וּבְתֵר מֶלֶכִי יְהוּדָה יְהוָה בְמִקּוֹם הַחַפְתָה מִטְמָאָתֵיהֶם בְכָל הַבָּתִים אֲשֶׁר בְּהַבָּבָקְטרוֹ וַיְסִיטֵי (וַיְסִטֵי) נְסִיכָבָי	13 רְחוּר בְתֵר יְרוּשָׁלָם וּבְתֵר מֶלֶכִי יְהוּדָה כְמִקּוֹם הַחַפְתָה הַטְמָאִים לְכָל הַבָּתִים אֲשֶׁר קְטוּרָה רְחוּר נְסִיכָים
15 יְהוָה צְבָאֹת אֱלֹהִי יִשְׁרָאֵל אֱלֹהֵי הַעִיר הַזֹאת וְעַל־כָל עִיר וְעַל־ עִיר לְבָתֵי שְׁמוּע אֱלֹמֶצֶתִי (?)	15 יְהוָה צְבָאֹת אֱלֹהִי יִשְׁרָאֵל אֱלֹהֵי הַעִיר הַזֹאת וְעַל־כָל עִיר לְבָתֵי שְׁמוּע אֱלֹמֶצֶתִי (?)

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1 וְהִרְאָה־פְקִיד נְגִיד בְבֵית יְהוָה 2 רַיְכָה פְשָׁחָת רִמְלָה הַגְּבִירָה וַיַּשְׁלַ� אֶתְךָ לִיְתָן אֶתְךָ עַל־הַמְּהֻפְכָת אֲשֶׁר לְבֵית הַעֲלִyon (בְנִין מִמֶּה?)	1 וְהִרְאָה־פְקִיד נְגִיד בְבֵית יְהוָה 2 רַיְכָה פְשָׁחָת רִמְלָה הַגְּבִירָה וַיַּשְׁלַח אֶתְךָ לִיְתָן אֶתְךָ עַל־הַמְּהֻפְכָת אֲשֶׁר בְשֻׁר בְנִין הַעֲלִyon 3 וַיַּהַי מִפְחָרָת קרא יהוה כי אַסְמָנָר מִפְבִּיב
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* Targ. גְּרָתָא. † Targ. עַל קְרָתָא. ‡ Targ. לְסִפְתָּא.

לְכָן אָמַר
לִמְגֹר עַמְדָּלָא הַבִּיד
וְאַתְּה וְאַתְּ כָּל־יְהוּדָה אַתְּנָ בִּידֵי
מֶלֶךְ בָּבָל וְהַגָּם וְהַכְּסָמָ בְּחַרְבָּה
וְאַתְּ כָּל־זִגְעָה וְאַתְּ כָּל־אוֹצְרוֹת
מֶלֶךְ יְהוּדָה בִּידֵי אֲבוֹוּ וְהַבְּרָאָם
בְּבָלָה
וְאַתְּה וְכָל הַיְשָׁבִיכְ בְּבִיתְךָ
וְבָבָל תְּמוֹתָה
שְׂקָרִים
חוֹזְקָת וְתוֹכָל
כָּל־הַיּוֹם כֶּלֶת (ה) גָּלְעָגָן
כָּרְבָּמְרִי הַדָּבָר (בָּמְרִי דָּבָר)
אַצְחָק (אַשְׁחָק)
לְחַרְפָּה לִי
כָּל־יְוּמִי
לֹא־אַזְפָּר שְׁמָ יְהֹוָה וְלֹא־אָדָבָר עוֹד
עַל־שְׁמוֹ וְהִיָּה כָּאָש בְּעָרָת יְקָדָם
בְּעַצְמָתִי וְנַלְאִיתִי כְּלִיל (כָּל כָּל)
וְלֹא אַרְכָּל נְשָׂוָא (שְׁאָתָה)
לְאַזְפָּרָג וְלֹא־אָדָבָר עוֹד בְּשָׁמוֹ
וְהִיָּה בְּלֵבִי כָּאָש בְּעָרָת עַבְרָה
בְּעַצְמָתִי וְנַלְאִיתִי כְּלִיל וְלֹא
אַרְכָּל
10 מֶגְנָר מְסֻבִּיב הַגִּידָר וְגִידָנָר מְגִנָּר
כָּל אָנוֹשׁ שְׁלָמִי שְׁמָרִי (גָּדוֹ וְגָדָה צָלִיר?) כָּל אָנְשִׁי
(שְׁלָמָד) מְרַעְיוֹ שְׁמָרָה צָחָרָה
(מִחְשְׁבָתָן)
רַדְפָּי וְהַשְּׁכָל לֹא יְכָלָה
כִּרְלָא הַשְּׁכִילָה כְּלָמָת שְׁוּלָם לֹא
תְּשִׁכְחָה
12 יְהֹוָה צְבָאות בְּחַזְקָה רָאָה יְהֹוָה בְּחַזְקָה צְדָקָה (צְדָקָות) רָאָה
כְּלִוָּת רַלְבָּא אָרָאָה נְקָמָתָה כְּלִוָּת וְלַבְּבָות אָרָאָה נְקָמָתָה
בְּהָם
אתְרִיבִי (רִיבּוּתִי)

4 כְּרָכָה אָמַר
לִמְגֹר לְה וְלִכְלָא הַבִּיד
וְאַתְּכָל־יְהוּדָה אַתְּנָ בִּידֵי מֶלֶךְ
בְּבָל וְהַגָּם בְּבָלָה וְהַכְּסָמָ בְּחַרְבָּה
5 וְאַתְּכָל־זִגְעָה וְאַתְּכָל־זִקְרָה
וְאַתְּכָל־אוֹצְרוֹת מְלָכִי יְהוּדָה
אַפְּנָן בִּיד אִיבְּרָהָם וּבְזָזִים
וְלִקְחִים וְהַבְּרָאָם בְּבָלָה
6 וְאַתְּה פְּשָׁחָור וְכָל יִשְׁבֵּר בִּיתְךָ
וְבָבָל תְּבָוֹא רַשְּׁבָּתָה
בְּשָׁקָר
7 חִזְקָתִי וְתוֹכָל
כָּל־הַיּוֹם כֶּלֶת לְעֵג לִי
8 כְּרָמִי אַדְבָּר אַזְּקָק
לִי לְחַרְפָּה
כָּל־הַיּוֹם
9 לֹא־אַזְפָּרָג וְלֹא־אָדָבָר עוֹד בְּשָׁמוֹ
וְהִיָּה בְּלֵבִי כָּאָש בְּעָרָת עַבְרָה
בְּעַצְמָתִי וְנַלְאִיתִי כְּלִיל וְלֹא
אַרְכָּל
10 מֶגְנָר מְסֻבִּיב הַגִּידָר וְגִידָנָר מְגִנָּר
כָּל אָנוֹשׁ שְׁלָמִי שְׁמָרִי (גָּדוֹ וְגָדָה צָלִיר?) כָּל אָנְשִׁי
צָלָעָר
11 רַדְעָר יַכְשָׁלָה וְלֹא יְכָלָה
כִּרְלָא הַשְּׁכִילָה כְּלָמָת שְׁוּלָם לֹא
תְּשִׁכְחָה
12 יְהֹוָה צְבָאות בְּחַזְקָה רָאָה יְהֹוָה בְּחַזְקָה צְדָקָה (צְדָקָות) רָאָה
כְּלִוָּת רַלְבָּא אָרָאָה נְקָמָתָה כְּלִוָּת וְלַבְּבָות אָרָאָה נְקָמָתָה
מִהָּם
אתְרִיבִי

- 13 הַלְלוֹ אָתֶדְיְהוָה
 15 אָשָׁר בִּפְנֵי אֲתָדָבֵר לְאמֹר יְלֹךְ
 זֶכֶר שְׁמֶתֶחָה:
 יְהִיחָה אָרֶשׁ
 אֲשֶׁר־הַפְּקֵד יְהוָה בְּאֶתְנָא
 יְשָׁמֵעַ זָקָה
 בְּאֶחָרִים
 17 אָשָׁר לְאַמּוֹתָתָנִי מַרְחָם וַתַּהֲרַלְיָ
 רְחַמִּי קָבְרִי וְהָרְחָם הָרָת עַלְמָ
 18 לְמַה זוֹה מַרְחָם יִצְאָתִי

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- 1 אֶל־יְרֻמִּיהוּ מֵאת יְהוָה
 מְעַשְ׊יוֹ
 2 דָּרַשְׂנָא בְּעַלְנוּ אֲתָדְיְהוָה כִּי דָרְשָׁ בְּעַלְנוּ אֲתָדְיְהוָה כִּי מֶלֶךְ
 נְבִיכְלָרָאָצָר מֶלֶךְ־בָּבֶל נְלָחָם עַלְנוּ
 עַלְנוּ
 אוֹתָנָג
 3 רִיאָמָר יְרֻמִּיהוּ אֲלֵיכֶם
 אֶל־צְדִקְיָהוּ
 4 כְּהָאָמָר יְהוָה אֱלֹהִי יְשָׁרָאֵל
 אָשָׁר בְּיַדְכֶם
 אֲתָד־מֶלֶךְ בָּבֶל וְאֲתָדְהַכְשָׁדִים
 5 יְבָאָת וּבְחִמָּה וּבְקָצָב גָּדוֹל
 6 יוֹשְׁבֵי הָעִיר הַזֹּאת וְאֲתָדְהָאָדָם
 וְאֲתָדְהַבָּהָטָה בְּדָבָר גָּדוֹל
 לְמַתָּה
 7 נְאָסְדִּיהוָה
 כְּהָאָמָר יְהוָה
 רְאָתָדְהַנְשָׁאָרִים בָּעִיר הַזֹּאת מִן־הַדָּבָר
 הַדָּבָר מִן־הַחֶרֶב וּמִן־הַרְעָב וּמִן־הַחֶרֶב^c

^a Inc. vs. 16. ^b Cf. Deut. 29: 22.—Targ. פְּנֵי הָרָבָבָן וְרַבְבָּן. ^c Targ. רְאָתָדְהַנְשָׁאָרִים בָּעִיר הַזֹּאת מִן־הַדָּבָר.

^d ut I. Chron. 6: 25. ^e Targ. וְאָתָדְהַנְשָׁאָרִים בָּעִיר הַזֹּאת מִן־הַדָּבָר.

Deest	בַּיְד נִבְּוֹכָדָר אֶצֶר מֶלֶךְ־בָּבָל
בַּיְד אַיְבִּיהָם וּבַיְד מִבְקָשֵׁי נַפְשָׁם	וְהַכְסָמָם לְפִרְזָהָרְבָ לְאַיְחוֹת
וְהַכְסָמָם לְפִרְזָהָרְבָ לְאַאֲחוֹתָם עַלְיָהָם וְלֹא אַרְחָמָם ^a	עַלְיָהָם וְלֹא יִחְמַל וְלֹא יִרְחַם
אַל־הָעָם הַזֶּה	8 רַאֲלָהָעָם הַזֶּה
הַנְּגִרְיָה	הַנְּגִרְיָה נִתְן
Deest	9 וּבְדָבָר
לְנַפְלָל עַל־הַכְשָׁדִים	וּנְפָלָל עַל־הַכְשָׁדִים
חַיָּה וְהַרְוחָה נַפְשָׁל לְשָׁלָל חַיָּה	חַיָּה וְהַרְוחָה־לֹו נַפְשָׁר לְשָׁלָל
כִּרְשָׂמוֹתִי פְנֵי עַל־הָעִיר הַזָּאת	10 כִּרְשָׂמוֹתִי פְנֵי בָּעֵיר הַזָּאת
בַּיְדִי מֶלֶךְ־בָּבָל	נְאָסְדִּיהָה בַּיְד מֶלֶךְ־בָּבָל
בֵּית מֶלֶךְ יְהוּדָה	יְלֻבִּית מֶלֶךְ יְהוּדָה
פְּרַדְגָּתָה ^b כָּאַש	11 וְהַצִּילָר גְּזֹל מִיד עַשְׁק פְּקָד
Deest	12 תְּזִיאָה כָּאַש
צָוָרָה ^c הַמִּישָׁר	טְפֵנִי רַע מַעֲלָלִיהם
Deest	13 צִיר הַמִּישָׁר
וּמַי יְבוֹא בְּמַעֲנוֹגָנוֹ	נְאָסְדִּיהָה
Desunt {	וּמַי יְבוֹא בְּמַעֲנוֹתָינוֹ וְעַקְדָּתִי עַלְיכָם כְּפָרִי מַעֲלָלִיכָם נְאָסְדִּיהָה

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لְךָ וְרֹתָה^d גִּבְיוֹתֶךָ וְעַמְךָ וְהַבָּאים מִיד עַשְׁקוֹתָה^e וַיְתָומָם רַשְׁבִּים לְדוֹד עַל־כָּסָאוֹ רַכְבִּים רַשְׁבִּים עַל־ בְּרַכְבָּבָה^f מְרַכְבָּה^g וּבְסָוסִים הַוָּא רַעֲבָדָן וּרְעַבְדִּיהם וְעַפְם	1 רֹד 2 וּרְעַבְדִּיהָ וְעַמְךָ הַבָּאים 3 מִיד גַּשְׁוֹק וַיְתָומָם 4 רַשְׁבִּים לְדוֹד עַל־כָּסָאוֹ רַכְבִּים רַשְׁבִּים עַל־ בְּרַכְבָּבָה^g מְרַכְבָּה^h וּבְסָוסִים הַוָּא רַעֲבָדָן וּרְעַבְדִּיהם וְעַפְם
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^a Cf. 13:14.^b Vid. 38:2; 39:17.^c Vid. 22:3.—Targ. דְּאָגִיס לְחַתָּה.^d Targ. סָרָבָה.^e Σόρ.^f ut Exod. 19:24; 32:7.^g Vid. 21:12.—^h Targ. גְּאַגְּס לְחַתָּה.ⁱ ut vs. 2; 17:25.^j Targ. בְּרַחְבִּין.

^a Targ. לְנָבֶרֶא. ^b Targ. עַל נִצְנַת. ^c Targ. אַלְהֹן. ^d Targ. גָּבֵר. ^e Targ. קְרַמְאָח. ^f εἰς φόγον. ^g Targ. לְי.

- 19 קבורת חמור יקבר סחוב והשלך קבורה חמור יקבר סחוב והשלך
מהלאה לשער ירושלים מהלאה לשער ירושלים
- 20 עלי הלבנון וצקי ילבנון עלי אל-לבנון וצקי ראל-לבנון
תני קולד קולד
- מיעברדים (לעברדים) מיעברדים (לעברדים)
- דברתי אליך בשלוחך ואמרת דברתי אליך בשלוחך ואמרת
- לא-שימוש בשבי יצא מאכל רעהך (רעיך) נאחת (נאחיה)
חבלים כילדת אסדה היה והוא יכניר אשם אתה יגור מפניהם
- משם אתהך ובלך נביך ראה צר מלך-קבב Deest בפידי הכספיים
- ונתהך ביד מבקשי נפשך יביד אשר אתה יגור מפניהם ריביד נביך ראה צר מלך-קבב
- לא-ילדך שם ריביד הכספיים
- על הארץ אחרת אשר לא אל-ארץ אשר לא-ארץ רעל הארץ אשר לא-ארץ
- לשביל ישבו נשבב שם שטפה לא ישבו רעל הארץ אשר לא-ארץ
- בר כי הווטל והשלך אל-ארץ נבזה יכניר כפליו אין חפצ כניר אסכלו אין חפצ בו מדיין הווטל הוא זרעו והשלכי על הארץ אשר לא-ארץ ידעך אשר לא-ארץ
- ארץ הארץ כהות Deest כי לא יצמיח מזרען מושל
- 21 כי לא-שטע מאכל רעהך (רעיך) נאחת (נאחיה)
חבלים כילדת אסדה היה והוא יגור מפניהם ריביד נביך ראה צר מלך-קבב
- 22 בשבי ילכו מאכל רעהך (רעיך) נאחת (נאחיה)
חבלים כילדת אסדה היה והוא יגור מפניהם ריביד נביך ראה צר מלך-קבב
- 23 מה-נחתני חבלים חיל כילדת אסדה היה והוא יגור מפניהם ריביד נביך ראה צר מלך-קבב
- 24 כי אסדי היה כניר מאשם אתה יגור מפניהם ריביד נביך ראה צר מלך-קבב
- 25 ונתהך ביד מבקשי נפשך יביד אשר אתה יגור מפניהם ריביד נביך ראה צר מלך-קבב
- 26 על הארץ אחרת אשר לא אל-ארץ אשר לא-ארץ רעל הארץ אשר לא-ארץ ידעך אשר לא-ארץ
- 27 לשביב שם שטפה לא ישבו רעל הארץ אשר לא-ארץ
- 28 העצב נבזה נפוץ האיש הזה נבזה יכניר כפליו אין חפצ כניר אסכלו אין חפצ בו מדיין הווטל הוא זרעו והשלכי על הארץ אשר לא-ארץ ידעך אשר לא-ארץ
- 29 אל-ארץ אל-ארץ כהות Deest כי לא יצמיח מזרען מושל
- 30 זה אמר יהוה כתבי לא-יאלה בירמי לא-יאלה מזרען איש גירוש

^a Targ. ^b Targ. ^c Targ. בְּנֵגָג. וְלֹאֲרַצָּא.

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1 מְאֹבָדִים וּמְפַצִּים אֶת־צָאן הַמְּאֹבָדִים וְהַמְּפַצִּים אֶת־צָאן	מְרֻעֵיתִי נָאָסִידְיוֹהָ
מְרוּעִיתָם ^a	יְהוָה אֱלֹהֵי יִשְׂרָאֵל
יְהוָה עַל־הָרִיעִים אֶת־עַמִּי	עַל־הָרִיעִים הָרִיעִים אֶת־עַמִּי
כְּרֻעַ מְעַלְּלִיכֶם	אֶת־דָּרָעַ מְעַלְּלִיכֶם נָאָסִידְיוֹהָ
אֶת־שָׁאָרִית עַמִּי ^b	אֶת־שָׁאָרִית צָאנִי
עַל־כָּל־הָאָרֶץ	מִפְּלָל הָאָרֶץ
אֶל־נַּוְיהָן ^c	עַל־נַּוְיהָן
וְהַקְמָתִי לָהֶם רְعִים אֲשֶׁר יְרֻעָם	וְהַקְמָתִי עַל־יְהוָם רְעִים וְרָעוֹם
Deest	וְלֹא יִפְקַדְךָ
וְתוֹשֵׁעַ יְהוּדָה	חֹשֶׁעַ יְהוּדָה
יְהוֹצֶדֶק	צִדְקָנִי
אֶת־דְּבַרְתִּי יִשְׂרָאֵל	אֶת־בְּנֵי יִשְׂרָאֵל
8 אֲשֶׁר הָעָלָה וְאֲשֶׁר הָבִיא אֶת־אֲשֶׁר קָבַץ כָּל־זֶרֶע יִשְׂרָאֵל	זֶרֶע בֵּית יִשְׂרָאֵל
אֲשֶׁר הַדְּתַתִּים שֵׁם וַיֵּשֶׁב עַל־אֲדָמָתֵם סִם וַיַּשְׁיבָם אֶל־	אֲדָמָתֵם
אֲדָמָתֵם	לְנָבָאים
בְּנָבָאים	כָּאִישׁ שָׁכֹור וּכְגָבָר עֲבָרוֹ יִרְאָן
כָּאִישׁ שָׁבּוֹר וּכְגָבָר עַצְוֹר (צִירָוֹ?) יִרְאָן	וּמִפְנֵי דָּבָרִי קָדְשָׁר
וּמִפְנֵי הַדָּר כְּבָדוֹ	10 כַּרְמָפְנֵי מְלָאָה הָאָרֶץ
Deest	כְּרָמָפְנֵי אֱלֹהָה
כְּרָמָפְנֵי אֱלֹהָה	נָאוֹת מְדָבָר
נָאוֹת הַפְּדָבָר	וְגָבוֹרָתָם לְאַדְנִי
וְגָבוֹרָתָם כֵּן	11 כְּרִיגְסִינְבִּיא גִּסְכָּהָן
כִּרְכָּהָן וּנְבִיאָה	מִצְאָתִי רַעַתָּם נָאָסִידְיוֹהָ
רָאִיתִי רַעֲתִיָּהָם' (רַעַתָּם)	12 בְּחַלְקָלוֹתָה
לְחַלְקָלוֹתָה	רַדְחוֹ
וַיַּדְחֹרֶ	שְׁנָת פְּקָדָתָם נָאָסִידְיוֹהָ
בְּשַׁנָּת ^d פְּקָדָתָם	

^a Targ. בְּתַחְתָּא דְּעַמְּדָן. ^b ut 10:21. ^c Targ. גָּמָאָבָדִין זְמַבְּהַרְיוֹן. ^d Targ. מִצְאָתִי רַעַתָּם סְעַמְּעַמְּסָס. ^e Targ. גָּלְןָן קָרְפָּרִי בִּרְשָׁתָהָן. ^f Vid. 11:23; 48:44.

14 נָגָת וְהַלֵּךְ בַּשְׁקָר וְחֹזֶק מִנְאָפִים וְהַלְכִים בְּשָׁקָרִים וּמִחְזָקִים יְדֵי מִרְעִים לְבָלָתָרְשָׁבֵי אִישׁ יְדֵי רַבִּים לְבָלָתָרְשָׁבֵי אִישׁ מִרְעָתוֹ הַרְעָה	15 יְהוָה צְבָאוֹת עַל־הַגְּבָאים לְצָנָה לְכָל־הָאָרֶץ
יְהוָה עֲנֵיָה בְּכָל־הָאָרֶץ אֶל חִשְׁמָעוֹ לְדָבָרֵי הַנְּבָאִים Deest	16 אֶל חִשְׁמָעוֹ עַל־דָּבָרֵי הַנְּבָאִים הַגְּבָאים לְכֶם מַהְבָּלִים הַפְּתָחָה אֶתְכֶם חִזְׁוֹן לְבָם כִּי מַהְבָּלִים לְהָם חִזְׁוֹן מִלְבָם יְדָבָרוֹ וְלֹא מִפְּרִי יְהוָה יְדָבָרוֹ לֹא מִפְּרִי יְהוָה
אֶמְרִים אָמָרָה לְמִנְאָצֵי דָּבָר יְהוָה אֶמְרִים ^a לְמִנְאָצֵי דָּבָר יְהוָה וְכָל הַלֵּךְ בְּשָׂרָיוֹת לְבָרוֹ בְּצָעִית לְבָרוֹ לְאַתְּבָא גְּלִיכָה	17 אֶמְרִים אָמָרָה לְמִנְאָצֵי דָּבָר יְהוָה אֶמְרִים ^a לְמִנְאָצֵי דָּבָר יְהוָה וְכָל הַלֵּךְ בְּשָׂרָיוֹת לְבָרוֹ לְאַתְּבָא גְּלִיכָם
וַיַּרְא וַיְשַׁמֵּעַ אֶת־דָבָרוֹ מֵיָּהּ וַיַּרְא אֶת־דָבָרוֹ מֵי־הַקְשִׁיב הַקְשִׁיב דָּבָרָיו וַיְשַׁמֵּעַ	18 וַיַּרְא וַיְשַׁמֵּעַ אֶת־דָבָרוֹ מֵיָּהּ וַיַּרְא אֶת־דָבָרוֹ מֵי־הַקְשִׁיב הַקְשִׁיב דָּבָרָיו וַיְשַׁמֵּעַ
סָעָרָת יְהוָה חֲמָה יִצְאָה וַסָּעָר סָעָרָה מִאָתָה יְהוָה ^b וְחֲמָה מִתְחֻולָל עַל־רָאשׁ רְשָׁעִים רְחַלָּל רְבָא	19 סָעָרָת יְהוָה חֲמָה יִצְאָה וַסָּעָר סָעָרָה מִאָתָה יְהוָה ^b וְחֲמָה מִתְחֻולָל עַל־רָאשׁ רְשָׁעִים רְחַלָּל רְבָא
וְלֹא עַד יִשּׁוּב (יִשּׁוּב עוֹד) מִזְפָּתָה ^c לְבָרוֹ יִתְבּוֹנֵנוּ בָהּ וְאֶם יִשְׁמַע (וַיִּשְׁמַע) דָבָרִי וְאֶת־עַמִּי יִשְׁבּוּם מִרְעָם מַעְלָיוּם אֱלֹהִים קָרוֹב אַנְיָה ^d וְלֹא אֱלֹהִים מַרְחֹוק Deest	20 לֹא יִשּׁוּב מִזְפָּתָה לְבָרוֹ תַּבּוֹנֵנוּ בָהּ בִּינָה וַיִּשְׁמַע דָבָרִי אֶת־עַמִּי וַיִּשְׁבּוּם מִקְרָבָם הָרָע וַיַּרְא מַעְלָיוּם הָאֱלֹהִי מִקְרֹובָנִי אַנְיָה ^d וְלֹא אֱלֹהִי מַרְחֹוק 24 נְאָסֵרִיהָזָה
אֶת אֲשֶׁר אָמְרִים ^e הַנְּבָאִים אֶשְׁר־נְבָאִים חַלְמָתִי חַלּוּם ^f עַד־מַחְזִיר יִשְׁאָל (יִהִיא)	25 אֶת אֲשֶׁר אָמְרִים ^e הַנְּבָאִים הַגְּבָאים חַלְמָתִי חַלּוּם ^f 26 עַד־מַחְזִיר הִישְׁאָל (יִהִיא)

^a Targ. זְאַיִן זְאַתְּכִין בַּשְׁקָר אַמְתָּקִין . . . בְּדִיל הַלֵּא לְפִתְחָב. Vid.
^b Targ. מִחְתַּבָּת. ^c Targ. בְּן קְדָם יְהָיָה. ^d Targ. אַמְרִיךְ. ^e Targ. לְקַחַתְּמִינִי. ^f Targ. גַּת אַמְרִין. ^g Targ. אָנָא אַלְחָא בְּרִית עַלְמָא מַבְּרִיא אַשְׁרִית. ^h Targ. פְּרִגְם נְבָאָה בְּחִלְמָא אַחֲרִיא לְרִי.

יבאי הַשְׁקָר גִּנְבָּאֵר תָּרְמָת נְבָאֵר שְׁקָר בְּנְבָאֵם חֲפֵץ (תְּקֻדָּמָה^b?)
לְבָם

לְשֶׁפֶח אַדְּתֹרְתִּי

אֲשֶׁר־אָתוּ הַחֲלוֹם יִסְפֶּר חַלּוֹמָן
יִסְפֶּר דְּבָרִי

Deest

29 הַלְּרֹא כֵּה דְּבָרִי כָּאשׁ נְאָסָד כֵּה דְּבָרִי נְאָסִידָהָה הַלְּא הַגָּה
יְהָוָה

30 לְכֵן הַנְּגָר עַל־הַנְּבִיאִים נְאָסָד הַנְּגָר לְכֵן אַל־הַנְּבִיאִים נְאָסִידָר
יְהָוָה

31 הַנְּגָר עַל־הַנְּבִיאִים נְאָסִידָהָה הַנְּגָר אַל־הַנְּבִיאִים הַשְׁלָחוֹת לְשׂוֹן
הַלְּקָחוֹת לְשׂוֹן וַיִּגְאָמֵן נָאָסָם נְבִיאָה^c (נְבִיאָות לְשׂוֹן) וַיִּנְימֵר נָאָסָם

32 הַנְּגָר עַל־נְגָבָאֵר חַלְמוֹת שְׁקָר לְכֵן הַנְּגָר אַל־הַגָּבָאֵר הַמְּנִגְבָּאִים
נְאָסִידָהָה וַיִּסְפְּרוּם

Deest

וְכֵר יְשָׁאָלֵי

אַרְכָּהָן אַרְנְבִיא

אָתָּם^d הַמְּשָׁא

הַנְּבִיא וְהַכְּהָנִים

אֲשֶׁר יִאָמֶר

הַהוּא רְפָקְדָתִי עַל־הַאֲרִישׁ הַהוּא וְעַל־גְּבִירָתוֹ
בַּיְתָר

35 אִישׁ עַל־רְעָהוֹ

36 הַמְּשָׁא יִהְיֶה לְאִישׁ דְּבָרוֹ

וְהַפְּכָתָם אַזְּדִּבְרִי אֱלֹהִים חַיִּים

יְהָוָה צָבָאות אֱלֹהִינוּ:

37 כֵּה תֹּאמֶר אַל־הַנְּבִיא מִה־צְּנַעַן

יְהָוָה

וַיִּמְהַדְּבֵר יְהָוָה

38 וְאָסִידָמְשָׁא יְהָוָה תֹּאמֶר לְכֵן כֵּה
לְכֵן כֵּה אָמֶר יְהָוָה אַל־הַרְנֵת
אָמֶר יְהָוָה

Desunt {

וְעַל־מָה דְּבָר יְהָוָה אַל־הַרְנֵת
לְכֵן כֵּה אָמֶר יְהָוָה אַל־הַרְנֵת

^a דְּמִתְנְבֵן. ^b Targ. פְּתַחְעָמֵר. ^c Vid. 14:14. ^d Targ. רַמְתִּינְבֵּן.

• אָמְרִים לְכֵן מִתְנְבֵן, אַתָּם לְמִשָּׁא לְחַקְבֵּית וּכְרִתָּה: ^e Targ. גָּבָר. ^f Targ. לְתַבְּרִיאָת.

39 הָנָנוּ וְנַשְׁתִּיתִי אֶתְכֶם נְשָׂא וְנַטְשָׂתִי הָנָנוּ נְשָׂא (לְקַח) וְנַטְשָׂתִי
Deest מִלְּפָרֵךְ

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- | | |
|---|---|
| הראני יהוה שני
ואַתְּשִׁירִי יְהֹוָה וְאַתְּהַחֲרֵשׁ וְאַתְּהַחֲרִשִּׁים וְאַתְּ
המטגְרִים ^a וְאַתְּהַעֲשִׂירִים
הדוד הָאֶחָד
והדוד הָאֶחָר
אשר לאַתְּאֲכַלְנָה מְרַעֵן
אשר לאַתְּאֲכַלְנָה מְרַעֵן
רְשָׁמָתִי עִנְיָן עַלְיָהָם
אֶלְהָאָרֶץ ^b הַזֹּאת לְטוּבָה
רֹלָא אָהָרֶסֶט
לְדֹעַתְּם אֶתְרִי
8 אשר לאַתְּאֲכַלְנָה מְרַע כִּרְכָּה אשר לאַתְּאֲכַלְנָה מְרַע כִּי
יהוֹת
וְאַתְּגָדוֹלִיר ^c
בְּמִצְרִים
וְנַתְּחִים לִזְרֻעָה ^d (לִזְרָה)
וְרִיחֵי לְחַרְפָּה
לְשֹׁנָה
בְּכָלְהַמְּקֻמוֹת אֲשֶׁר־אֲדִיכָּם שָׁם
10 אַתְּ־הַחֲרֵב אַתְ־הַרְעֵב וְאַתְ־הַרְעֵב וְאַתְ־הַכְּבָר וְאַתְ
הַכְּבָר
אֲשֶׁר־נַתְּחִי לָהֶם וְלֹאֲבֹתִיהָם | 1 הראני יהוה וְהֹנֶה שני
וְאַתְּשִׁירִי יְהֹוָה וְאַתְּהַחֲרֵשׁ וְאַתְּהַחֲרִשִּׁים וְאַתְּ
וְאַתְּהַמְּסִגְרִים
2 הדוד אחד
והדוד אחד
אשר לאַתְּאֲכַלְנָה מְרַע
3 אשר לאַתְּאֲכַלְנָה מְרַע
6 וְשָׁמְתִי עִנְיָן עַלְיָהָם
עַל־הָאָרֶץ הַזֹּאת
וְלֹא אָהָרֶס
7 לְדֹעַת אֶתְרִי
8 אשר לאַתְּאֲכַלְנָה מְרַע כִּרְכָּה אשר לאַתְּאֲכַלְנָה מְרַע כִּי
אמר יהוה
וְאַתְּשִׁירִו
בְּאָרֶץ מִצְרִים
9 וְנַתְּחִים לִזְרָעָה לְרַעָת
לְחַרְפָּה
לְשֹׁנִינָה
בְּכָלְהַמְּקֻמוֹת אֲשֶׁר־אֲדִיכָּם שָׁם
אַתְּ־הַחֲרֵב אַתְ־הַרְעֵב וְאַתְ־הַרְעֵב וְאַתְ־הַכְּבָר וְאַתְ
הַכְּבָר
אֲשֶׁר־נַתְּחִי לָהֶם וְלֹאֲבֹתִיהָם |
|---|---|

^a Targ. וְיִתְאִמְנִיא וְיִתְפּוּעַ. ^b Targ. לְאָרְכָּא. ^c Targ. בְּכָרְבּוֹנָץ. ^d Vid. 34: 17. ^e ut 8:3.

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אל-ירמיהו Desunt	הרא השנה הרשות לנבייך ראצֶר מֶלֶךְ בָּבֶל	על-ירמיהו הרא השנה הרשות לנבייך ראצֶר מֶלֶךְ בָּבֶל
בשלש עשרה שנה ב-אַמֵּץ (אמוץ) שלש ועשרים שנה	אשר דבר אל-כל-עם יהודה ואל- כלי-עם יהודה ואל פְּלִישָׁבֵי יְשָׁבֵי וּרוֹשָׁלֵם	2 אשר דבר יְרַמִּיהו הַגְּבִיא עַל- רֹשָׁלֵם יְהוּדָה וְאֶל פְּלִישָׁבֵי יְשָׁבֵי וּרוֹשָׁלֵם
Deest השכימים ודבר ואשלה אליכם אֶת-עֲבָדֵי הנבאים	השכם שלחה ולא-הקְשַׁבְתָם בָּאֶזְיִיכְם שבור איש מדרך וְתַּשְׁבְּרוּ עַל-האדמה נתתי לכם אל-חַלְכָּלוּ	3 מִנְשָׁלֵש עשרה שנה ב-אַמֵּץ זה שלש ועשרים שנה היה דָּבָר יְהוָה אֱלֹהִים וּדְבָרָיו וְלֹא שְׁמַעְתָם
Desunt יהוה לא-האמנתם לדברי משקה-צפון (משקה מצפון)	Deest כל-הגרים סביב לה ולחרפת עולם קול שמחה וקול שווון רייח מוש הארץ לשמה ועבדו הנים ה-אליהו- מלך בבל	4 רְשַׁלֵּח יְהוָה אֶליכֶם אֶת-כָּל-עֲבָדֵיו הנבאים השכם ושלחה ולא-הטיריהם אֶת-אֶזְנָיכֶם לְשָׁמֶן 5 שבר-נא איש מדרך ושבו על-האדמה נתן יהוה לכם 6 רְאַל-חַלְכָּרוּ במעשה ידיכם ולא א-ארע לכם 7 נָאָס-יְהוָה כְּמַעַן הַכְּסָנוֹן במעשה ידיכם לרע לכם 8 יהוה צבאות לא-שְׁמַעְתָם אֶת-דברי
		9 אֶת-כָּל-מִשְׁפָּחוֹת צָפוֹן נָאָס-יְהוָה רְאַל-נְבִיאֵךְ רַאצֶּר מֶלֶךְ בָּבֶל עֲבָדֵי כל-הגרים ה-אליה סביב ולחרבות עולם 10 קול שווון וקול שמחה קול רתמים 11 הארץ ה-זאת להרבה לשמה ועבדו הנים ה-אליהו- מלך בבל

* Vid. 1:2.

* Cf. 35: 15.

* Cf. 23: 40.

וְהִיא כָמְلֹאות שְׁבֻעַת שָׁנָה וּכָמְלֹאות אֶפְקָד עַל-מֶלֶךְ-בָּבָל רַעַל הַגּוֹרֵת הַהוּא נְאָסִיָּה אֲתִידָעָנוּם וּעַל-אָרֶץ כַּשְׂדִים	(גְּמַלְאוֹת) שְׁבֻעַת אֶחָד-הַנְּגִיר אֶפְקָד אֶחָד-הַנְּגִיר
רְשָׁמָתֵר אֲתִי לְשָׁמְמוֹת עָרֵלֶם 13 עַל-כָל-הַגּוֹרִים	Deest { עַל-הַגְּנִים וְשָׁמָתֵר אֲתָם לְשָׁמְמָתֵר עַל-ם
כִּי עֲבָדָדְבָּס גַּסְיָהָתָה גּוֹרִים רַבִּים 14 וּמְלָכִים גָּדוֹלִים וּשְׁלֹמָטִר לָהֶם בְּפַעַלְמָן וּכְמַעֲשָׂה וְדִינָהָם	Desunt { כָּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל 15 כָּה קָח אֶת-בּוֹס הַיּוֹן הַחַמְרָה הַזָּאת מִידֵי וּהַשְׁקִיתָה אֲוֹתָן אֶת-כָל-הַגּוֹרִים 16 וְהַתְּגַעַשׂ
אֲלֵי כָּה אֶת-דְכוֹס הַיּוֹן הַחַמְרָה 17 אֲזָדְכָל-הַגּוֹרִים	אֲתִידְגָוִים 18 וְאֲזָדְמֶלֶכִיה אֲתִידְשְׁרִיה לְשָׁמָה לְשָׁרָקָה וּלְקָלָלה בַּיּוֹם הַזֶּה 19 אֲתִידְפְּרָעָה וְאֲזָדְשְׁרִיו וְאֲזָדְכָל-עַמוֹ 20 וְאֲתָה כָּל-מֶלֶכִי אָרֶץ הַעִזָּה כָּל-מֶלֶכִי אָרֶץ מְלָשִׁתִים
אֲתִידְאַדְוָם 21 וְאֲתִידְאַדְוָם וְאֲתִידְמֶלֶכִי צָר וְאֲתָה כָּל-מֶלֶכִי וְאֲתָה מֶלֶכִי צִידְוָן וְאֲתָה הַצְּלָכִים אֲשֶׁר בַּעֲבָר 22 בַּעֲבָר הַיּוֹם 23 אֲתִידְדָן וְאֲתִידְבָת	כָּל-מֶלֶכִי פְּלָשִׁתִים 24 וְאֲתָה כָּל-מֶלֶכִי עָרָב וְאֲתָה כָּל-וְאֲתָה כָּל-הָעָרָב מֶלֶכִי הָעָרָב 25 וְאֲתָה כָּל-מֶלֶכִי זָמְרִי וְאֲתָה כָּל-מֶלֶכִי מִדי
Deest וְאֲתָה כָּל-מֶלֶכִי פְּרָס	

^a Targ. שׁדָּגָה. ^b ut Ps. 75:9 (Gk. & Heb.). ^c Cf. vs. 27. ^d Inc. vs. 20. ^e Πῶς.—Cf. Judges 5:23.

26 כל-מלך הַצְפּוֹן הקרבים כל-מלך הרחকים
והרחוקים
ואת כל-הממלכות הארץ
ו-טֶלֶךְ טֶלֶךְ רָשְׁתָה אֲחִירֵיכֶם
27 כה-אמר יהוה צבאות אלהי כה-אמר יהוה צבאות תְּשַׁבְּרוּ
ישָׂרָאֵל שְׁתַּו וְשָׁכְרוּ וְקִרְוּ וְנִפְלְוּ
28 ואמורת אליהם יהוה צבאות
ואמורה יהוה
29 כי הַגָּה בָּעֵיר אֲשֶׁר-נִקְרָא שְׁמֵי עלייה
עליה אֱנֹכִי מִחְלָה לְהָרָע וְאַתֶּם הַנְּקָה
לֹא תַּنְקוּ
על-כל-הַיּוֹשְׁבִים עַל-הָאָרֶץ
Deest
30 ואותה חנבה אליהם את כל-ואהלה ואמורת יהוה ממרות
הדברים האלה ואמורת אליהם יהוה ממרות
יהוה ממרות ישאג ומפעוץ קדשו יתנו
קדשו יתנו קולו ישאג רשות קדשו
על-נוהו היד כדריכים יעננה
אל כל-יושבי הארץ:
31 בא שאון עד-קצת הארץ
בשפט הוא לכל-בשר הרשעים שפט הוא לכל-בשר והרשעים נתנו
לחרב נתנו לחרב
32 יהוה צבאות יהוה
רעיה יצאת מנוי אל-גורי וסער רעה יצאת מנוי על-גורי וסער גדור
גדור יעוז
33 והייר תללי יהוה ביום ההוא יהוה חללי יהוה ביום יהוה
מקצת הארץ
לא יספדי ולא יאכסי ולא יקברו לא יקברו
34 הייללו הרשעים והתפללשו
ו-תפוצותיכם
בקלי חמדת

^a Cf. 48:24. ^b Inc. vs. 31. ^c אֲמָרְתִּי תְּשַׁבְּרוּ. ^d Targ. נְסִפְרִי.

הצאן ויהאדירים כידשׁד יהוה	36 מַאֲדִירֵי הַצָּאן כַּרְשָׁנְדֵד יְהוָה
37 ונדרו נאות השלום מפני חرون ונדרו שאירת (ויתר) השלום מפני חרון אפי יתרו (שָׁאִירֶתֶר, ספ')	אַגְּזִירָהָה
מפני חרון היונה וטני חרון אטו מפני החרב' הגדולה	38 סָכָר

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מלך (מלך?) יהויקים Deest	1 מֶלֶךְ יְהוּקִים מֶלֶךְ יְהוּדָה
מאת יהוה	מאת יהוה לאמור
2 ודברת יהודת ודברת אל-כל-יהודים (עמ- יהודה?) ולכל-הבאים להשתחות בית- בבית יהוה	2 וְדֹבְרַת עַל-כָּלְעָדִיד יְהוּדָה וְדֹבְרַת הָבָאִים לְהַשְׁתָּחֹות בַּיִת־יְהוָה
וחדרתי מנהרעה ^a ואמרת ללכת בתורה ^b לשמע אל-דברי ^c	3 וְנִחְמַתִּי אֶל-הַרְעָה 4 רְאִמְרַת אֶלְيָהָם לְלַכְתַּבְתְּרָתִי 5 לְשָׁמֵעַ עַל-דָּבָרִי
השם ^d ואשלה ולא שמעתם אליו Deest	וְהַשְׁכַּםְתֶּן-לְחַתָּחָה וְלֹא שָׁמַעְתֶּם 6 הַאֲתָה גְּרִי הָאָרֶץ
גורי כל הארץ ונבראי הַשְׂקָר	7 וְהַגְּבִרִיאִים 8 כָּל-אֲשֶׁר-צֹות יְהוָה וְהַגְּבִרִיאִים
כל-אשר צוה יהוה אותו ונבראי הַשְׂקָר כרי כביה ^e מיושבים (מיוטב)	9 מְדוּעַ נְבִית מֵאֵין יוֹשֵׁב אֶלְיָרְמִיחֹז 10 הַדְּבָרִים הַאֲלָת בְּפִתְחָה שְׁעִירָהָה הַחֲדֵש
על-ירמיה ^f הדבר הזה בפתחה שער החדש ונבראי הַשְׂקָר	11 וְהַגְּבִרִיאִים

^a בְּבִיח. Targ. ^b Vid. 46:16; 50:16. Cf. Isa. 27:1. ^c Targ. ^d Targ. ^e Targ. ^f Targ. ^g Targ. ^h Targ. ⁱ Targ. ^j Targ. ^k Targ. ^l Targ. ^m Targ. ⁿ Targ. ^o Targ. ^p Targ. ^q Targ. ^r Targ. ^s Targ. ^t Targ. ^u Targ. ^v Targ. ^w Targ. ^x Targ. ^y Targ. ^z Targ.

Deest	לְאָמַר
כִּי נָבָא עַל־הָעִיר ^a הַזֹּאת	כִּי נָבָא אֲלֵהֶן־הָעִיר הַזֹּאת
אֱלֹהִשְׁרִים	12 אֲלֵכְלָהָשְׁרִים
עַל־הַבָּרִת הַזֹּאת וְעַל־הָעִיר הַזֹּאת	אֲלֵהֶן־הַבָּרִת הַזֹּאת וְאֲלֵהֶן־הָעִיר הַזֹּאת
Deest	13 אֲלֹהִיכֶם
וַיִּחְלֹל יְהוָה מִן־הַרְעָה ^b	וַיִּנְחַם יְהוָה אֲלֵהֶת־הַרְעָה
וְהַגְּנִיר בִּרְדִּיכֶם	14 וְאַנְיִר הַנְּגִיר בִּרְדִּיכֶם
כִּישֶׁר וְכַטּוֹב לְכֶם	כְּטוֹב וְכִישֶׁר בִּעִינֵיכֶם
דָם נָקִי	15 בְּרִידָם נָקִי
וְעַל־הָעִיר הַזֹּאת וְעַל־הַיּוֹשְׁבִים בָּה	וְאֲלֵהֶן־הָעִיר הַזֹּאת וְאֲלֵי־יּוֹשְׁבָה
שְׁלַחֲנִי יְהוָה אֲלֵיכֶם	שְׁלַחֲנִי יְהוָה עַלְיכֶם
וְאֲלֵנְבָּרִיאִי הַשְׂקָר	16 וְאֲלֵהֶן־בָּרְיאָם
Deest	17 לְאָמַר
הִיְהָ בִּימֵי חִזְקִיָּהוּ	18 הִיְהָ נָבָא בִּימֵי חִזְקִיָּהוּ
Deest	לְאָמַר
כַּה־אָמַר יְהוָה צְבָאות צִיּוֹן כִּי־אָמַר יְהוָה צִיּוֹן כַּשְׁדָה	כַּה־אָמַר יְהוָה צְבָאות צִיּוֹן כִּי־אָמַר יְהוָה צִיּוֹן כַּשְׁדָה
שְׁדָה תְּחִרְשׁ וַיּוֹרֶשׁ עִירִים	שְׁדָה תְּחִרְשׁ וַיּוֹרֶשׁ עִירִים
תְּהִירָה	תְּהִירָה
הַחֲמָת הַמְּתָהָר	19 הַחֲמָת הַמְּתָהָר
Deest	מִלְגָד־יְהִקְדָּה
הָכֵר לֹא יָרָא אֶת־יְהוָה וּכְרַלְאָחָל ^c	הָלָא יָרָא אֶת־יְהוָה וּרְיחָל
וַיִּחְלֹל יְהוָה מִן־הַרְעָה ^d	וַיִּנְחַם יְהוָה אֲלֵהֶת־הַרְעָה
וְאַנְחָנוּ עֲשֵׂינוּ	וְאַנְחָנוּ עֲשֵׂים
וְאַרְשָׁה הִיָּה	20 וְגַסְ-אִישׁ הִיָּה
עַל־הָעִיר הַזֹּאת וְעַל־הָאָרֶץ הַזֹּאת עַל־הָאָרֶץ הַזֹּאת	עַל־הָעִיר הַזֹּאת וְעַל־הָאָרֶץ הַזֹּאת עַל־הָאָרֶץ הַזֹּאת
Deest	21 רַכְלָגְבָּרוּרִיו
אֶת־צְדָרְיוֹ וַיְבַקֵּשׁ הַפְּלָקָה הַמִּיתָּר אֶת־כָּל־דְּבָרָיו וַיְבַקֵּשׁ הַמִּיתָּר	אֶת־צְדָרְיוֹ וַיְבַקֵּשׁ הַפְּלָקָה הַמִּיתָּר אֶת־כָּל־דְּבָרָיו וַיְבַקֵּשׁ הַמִּיתָּר
וַיְרַא וַיְבָרַח וַיָּבָא מִצְרָיִם ^e	וַיְרַא וַיְבָרַח וַיָּבָא מִצְרָיִם ^f
22 וַיַּשְׁלַח הַמֶּלֶךְ יְהוָקִים אֲנָשִׁים וַיַּשְׁלַח הַמֶּלֶךְ אֲנָשִׁים אֲלֵי	22 וַיַּשְׁלַח הַמֶּלֶךְ יְהוָקִים אֲנָשִׁים וַיַּשְׁלַח הַמֶּלֶךְ אֲנָשִׁים אֲלֵי
מִצְרָיִם ^g	מִצְרָיִם ^h

^a Targ. יְרַחְבֵּר מִן. ^b Targ. עַל קְרַתְּתָא. ^c Targ. רַעַל. ^d Targ. רַעַל. ^e Targ. בְּרַתְּתָא. ^f Targ. רַעַל. ^g Targ. בְּרַתְּתָא. ^h Targ. בְּרַתְּתָא. ⁱ Targ. לְמַצְרָיִם.

Desunt	אֶת־אָלֹנֶתֶן בְּעִצְבּוֹר וְאַנְתִּים אֲתָה אֶל־מִצְרִים
	23 וַיַּצֵּא רְאֵשׁ אֶל־מִצְרִים וַיַּצֵּא אֶל־הַמֶּלֶךְ יְהוָקִים וַיַּשְׁלַח אֶת־גָּבְלָתוֹ אֶל־קָבֵרִי בְּנֵי עַמּוֹ בַּיּוֹדָה עַם בְּרִידָה עַם
	נ 2 בְּרִידָה עַם

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Desunt	1 בְּרָאָשָׁית מִמְּלֹכַת יְהוָקִים בְּרָא יְאֹרְשֵׁיהָ מֶלֶךְ יְהוָה חִיה הַדָּבָר הַזֶּה אֶל־יְרֻמִּיה מֵאַת יְהוָה לְאָמֵר: 2 כֹּה־אָמַר יְהוָה אֱלֹהִים וַיְנַתֶּם עַל־צְוֹאָרֶךָ 3 בִּירְד מַלְאָכִים יְרוּשָׁלָם
	4 כֹּה־אָמַר יְהוָה שְׁבָאות 5 אֲנָכִי עֲשֵׂיתִי
Desunt	אֶת־הָאָדָם וְאֶת־הַבְּהִטָּה אֲשֶׁר עַל־פִּנֵּי הָאָרֶץ
	6 רַעַתָּה אֲנָכִי נָתָתִי אֶת־כָּל־הָאָרֶץ נְתָתִי הָאָלֶה בִּיד נְבוּכְדָנָאצֵר מֶלֶךְ מֶלֶךְ בָּבֶל לְעַבְדוֹ וְאֶת־חִיוֹת הַשְׁדָה לְעַבְדוֹ: נְתָתָתִי לוֹ לְעַבְדוֹ:
Desunt	7 רַעַבְדוֹ אֲתָה כָּל־הַגּוֹיִם וְאֶת־בְּנָוֹ וְאֶת־בְּנָנוֹ עַד בָּאַיִת אֶרְזָוֹ גַּם־הִיא רַעַבְדוֹ בְּזָוִים רַבִּים וּמְלָכִים גְּדוּלִים: 8 וְהִיא הַגּוֹי וְהַמְּלָכָה אֲשֶׁר לֹא־ וְהַגּוֹי וְהַמְּלָכָה אֲשֶׁר לֹא

* וְלֹא עַמְּקָם.

רִתְנֵי אֶת־צֹאָרָם בָּבֶל מֶלֶךְ	רַעֲבָדָג אֶת־גָּבוֹכָדָנָאָצָר מֶלֶךְ־בָּבֶל וְאֵת אָשָׁר לְאִיְתָה אֶת־צֹאָרָדוּ בַּעַל מֶלֶךְ בָּבֶל
Deest עֲלֵיהֶם עֲדִתְּפָטָסְ	גַּבְדָּבָר עַל־הַגּוֹרֵה הַהוּא עַדְתְּפָמֵי אָתָם
נְבִיאָיכֶם הַשְׂקָרְלָוְ רַאֲלִיְקְסְמִים לְכֶם וַאֲלִיְחָלְמִים לְכֶם וַאֲלִמְנָחְשִׁיכֶם。	9 נְבִיאָיכֶם וַאֲלִיְקְסְמִיכֶם וַאֲלִיְקְסְמִים וַאֲלִמְנָחְשִׁיכֶם חַלְמָתִיכֶם וַאֲלִמְנָנִיכֶם אַשְׁרָהֶם אָמְרִים אַלְיְכֶם לְאָמֵר וַהֲזִחְתֵּר אָתָכֶם וַאֲבָדְתֶם
הָאָמְרִים Deest וַעֲבָדוֹ (רַעֲבָלָה)	11 נְאָסִירְהָוָה וַעֲבָדָת 12 הַבִּיאָר אֶת־צֹאָרִיכֶם וַעֲבָדוֹ אֶת־מֶלֶךְ בָּבֶל וַעֲבָדוֹ אֶתְךָ רַעֲמָדוֹ וְחַיָּה
בָּבֶל Desunt	13 לְפָתָה תְּמֻותָה אַתָּה וְעַמְתָה בְּחַרְבָּ בְּרַעְבָּ וַבְּדָבָר כַּאֲשֶׁר דָבָר יְהֹוָה אֶל־הַגּוֹי אֲשֶׁר לֹא־יַעֲלֶל אֶחָד מֶלֶךְ בָּבֶל: וַאֲלִתְשְׁמָעֵי אֲלִיְקְסְמִי דָבָרִי הַגְּבָאִים הָאָמְרִים אַלְיְכֶם לְאָמֵר לֹא תַעֲבָדוֹ אֶת־מֶלֶךְ בָּבֶל 15 וְהֵם נְבָאים בְּשָׁמֵי עַל־שְׁקָר לְמַעַן הַדִּיחָה וְהַגְּבָרִים הַגְּבָאִים לְכֶם וַאֲלִיְהָנִים וַאֲלִיְהָעָם הַזָּה 16 אֶל־דָבָרִי נְבִיאָיכֶם עַתָּה מִהְרָה עַתָּה אֶל־תְּשְׁמָעֵי אַלְיְהֶם עַבְדוֹ אֶת־ מֶלֶךְ בָּבֶל וְתַיִוּ לְפָתָה תְּהִיא הַעִיר הַזֹּאת חַרְבָּה:
לְכֶם וַאֲלִיְכָלְהָעַט הַזָּה וַאֲלִיְהָכָהָנִים אֶל־דָבָרִי הַגְּבָרִים Deest לֹא שְׁלָחוֹתִים	17 אֶל־תְּשְׁמָעֵי אַלְיְהֶם עַבְדוֹ אֶת־ מֶלֶךְ בָּבֶל וְתַיִוּ לְפָתָה תְּהִיא הַעִיר הַזֹּאת חַרְבָּה: 18 יַפְגַּע־רְנָא בַּיְהֹוָה צְבָאות לְבָלְתָר בָּאֵי הַכְּלִים הַזּוֹתְרִים בְּבִיתָ יְהֹוָה וּבֵית מֶלֶךְ יְהִידָה וּבִירּוּשָׁלָם בָּבֶלָה:

^a ut 24:10. ^b Targ. אַשְׁקָרָא נִבְיָכֹן. ^c Cf. Gen. 44:5. ^d Cf. vs. 10.
^e ut 28:15.

- 19 כי כה אמר יהוה צבאות אל- כי כה אמר יהוה ועל יתר הutfdim רעל-הָיִם רעל- הכלים הפטנות ועל יתר הכלים העותרים בעיר הלאת:
- 20 אשר לא-לְקַחַם נִבְיכְּדָנָאָצֶר מֶלֶךְ בָּבָל בְּגָלוֹת אָתֶ-
- ycnia מירושלם
- Desunt {
- 21 כי לה-אמֵר יְהוָה צָבָאֹת אַלְמָנָה
ישׂרָאֵל עַל-הַכְּלִים הַעֲוֹתָרִים
בֵּית יְהוָה וּבֵית מֶלֶךְ יְהוָה
וַיַּרְאָשָׁלָם:
- 22 רָשְׁטָה יְהוָה עַד יוֹם פָּקָדְךָ
אתם וְהַעֲלִיתִים וְהַשְּׁבָתִים אַל-
- הַפְּקָדָם הָזֶה

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- 1 רְיֻחֵי גְּשָׁנָה הַרְאָא בְּרָאשְׁתָּה רְיֻחֵי בְּשָׁנָה הַרְבִּיעִית לְצִדְקִיה מֶלֶךְ
- מִמְלְכַת צִדְקִיה מֶלֶךְ יְהוָה
בְּשָׁנָת הַרְבִּיעִית
- הַנְּבִיא הַשְׁׁקָרְיָה מְגַבְעָן
- 2 יְהוָה צָבָאֹת אַלְמָנָה יְשָׂרָאֵל לְאמֹר יְהוָה
רְאַנִּי מְשִׁיב
אַתְּכָלִי בֵּית יְהוָה
- אַשְׁר לְקַח נִבְיכְּדָנָאָצֶר מֶלֶךְ-בָּבָל
מִן-הַפְּקָדָם הָזֶה וַיְרִיאָם
בָּבָל
- 3 אַנְיִם שְׁמִינִית
אַתְּכָלִי בֵּית יְהוָה
- 4 וְאַתְּדִּיכְמִיה בְּרִיךְיָהוּקִים מֶלֶךְ^a וְאַתְּדִּיכְנִיה וְאַתְּדִּגְלִות יְהוָה
יְהָדָה וְאַתְּכָלִגְלִות יְהוָה

^a Targ. נִבְיא שְׁקָרָא.

הַבָּאִים בְּבָלָה אֲנִי מִשְׁיב אֶל־
הַמָּקוֹם הַזֶּה נָסִירָה
Desunt {

5 וַיֹּאמֶר יְرֻמִּיהָ הַגְּבִרִיא אֶל־חֶנְנִיהָ לְעֵינִי כָּל־
הַגְּבִרִיא לְעֵינִי הַכֹּהֲנִים וְלְעֵינִי
הַשָּׁם וְלְעֵינִי הַכֹּהֲנִים
כָּל־הָעָם

וַיֹּאמֶר יְרֻמִּיהָ
יְקֻם אֶת־דְּבָרִיךְ^a
שְׁמַעְיָה דְּבָרִיחָה
בָּאֶזְנִיכֶם
וְלִפְנֵיכֶם
עַל־אָרֶץ רַבָּה
לִמְלחָמָה
וְלִמְלָאת
הַגְּבִרִיא אֲשֶׁר יָפַבָּא לְשָׁלוֹם בְּבָא הַדָּבָר
הַדָּבָר הַגְּבִרִיא יִקְדַּשׁ הַגְּבִרִיא
אֲשֶׁר־שָׁלַחְתִּי יְהוָה בָּאָמָת
9 הַגְּבִרִיא אֲשֶׁר־שָׁלַחְתִּי יְהוָה בָּאָמָת
10 וַיָּקַח חֶנְנִיהָ הַגְּבִרִיא אֶת־הַמּוֹטָה וַיָּקַח
מִעַל צֹאָר יְרֻמִּיהָ הַגְּבִרִיא
וַיָּשַׁבֵּר
וַיָּשַׁבֵּר

Desunt {
מִצְלָ צְיָאָרִי כָּל־הָנוּרִים
יְרֻמִּיהָ
11 נְבָכְדָנָאָצָר
בְּעֵד שְׁנַתִּים יָמִים
מִעַל צְיָאָר כָּל־הָנוּרִים
יְרֻמִּיהָ הַגְּבִרִיא

12 אַחֲרֵי שִׁבְור חֶנְנִיהָ הַגְּבִרִיא אֶת־
הַמּוֹטָה מִעַל צְיָאָר יְרֻמִּיהָ צְיָאָר
הַגְּבִרִיא
13 רַעֲשִׂית

14 יְהוָה צְבָאֹת אֱלֹהִי רַשְׁרָאֵל
יְהוָה
נְתַתִּי עַל־צֹאָר כָּל־הָנוּרִים הָאֱלֹהִים
לְעַבֵּד אֶת־נְבָכְדָנָאָצָר מֶלֶךְ־בָּבֶל
רַעֲבָדָהִי וְגַם אֶת־חַיִת הַשְׁלָה
נְתַתִּי לוֹ

Desunt {
15 וַיֹּאמֶר יְרֻמִּיהָ הַגְּבִרִיא אֶל־חֶנְנִיהָ
וַיֹּאמֶר יְרֻמִּיהָ אֶל־חֶנְנִיהָ
הַגְּבִרִיא

Deest	שְׁמַע־נָא חִנְנֵיה
והבטחת את-העם הזה בשנה הַזֹּאת [*] אתה מת	וְאַתָּה הַבְּטָה אֶת-הָעֵם הַזֶּה 16 הַשָּׁנָה אֲתָה מַת
Deest	כְּרָסָרָה דְּבָרָתִ אלְיָהוָה
וַיִּמְתֵּחַ חִנְנֵיה הַגְּבִרָה בְּשָׁנָה הַהִיא וַיִּמְתֵּחַ שְׁבִיעִי בְּחִדְשָׁה הַשְׁבִּיעִי	17 וַיִּמְתֵּחַ חִנְנֵיה הַגְּבִרָה בְּשָׁנָה הַהִיא וַיִּמְתֵּחַ שְׁבִיעִי בְּחִדְשָׁה הַשְׁבִּיעִי

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ירמיה אלְזָקְנִי הַגּוֹלָה רָאֵלְנָבְרִיאֵי הַשְׁקָרָה סְפִיר בְּבָלָה אֲלָ הַגּוֹלָה	1 יְרֻמִּיה הַגְּבִרָה אֲלִיְּחָרֶר זָקְנִי הַגּוֹלָה וְאֲלִיְּחָנְבִּירָאִים
Desunt { יְהוָה עַל־הַגּוֹלָה מִירוֹשָׁלָם גִּקְהָרָן שִׁים וּרְבוּ וְדַרְשָׂו לְשָׁלוּם הָאָרֶץ וְחַטְפָלָלוּ בְּעִדָּם שָׁלוּם לְכָם	אֲשֶׁר הַגּוֹלָה נִבְיָכְדָּנָאָצָר מִירוֹשָׁלָם בְּבָלָה
וְכָל־חֶרְבָּיו (חַזְוִירִים) וְהַמְּסָגָר אֲלִמְלָךְ בָּבָל יְהוָה עַל־הַגּוֹלָה מִירוֹשָׁלָם גִּקְהָרָן שִׁים	2 שְׁרֵי יְהִיָּה וַיַּרְאֵשָׁלָם וְהַחֲרֵשׁ וְכָל־חֶרְבָּיו (חַזְוִירִים) וְהַמְּסָגָר
וְתַלְדָּנָה בְּגִימָה וּבְגִנּוֹת וְרַבְּרַשְׁתָּם וְדַרְשָׂו אֲזִישָׁלָוָת הַעִיר וְחַטְפָלָלוּ בְּעִדָּה יְהִיָּה לְכָם שָׁלוּם	3 אֲלִיְּנָבְרִיאֵי אָצָר מֶלֶךְ בָּבָל 4 יְהֹוָה צְבָאֹות לְכָל־הַגּוֹלָה מִירוֹשָׁלָם בְּבָלָה
כִּי כִּי אָמַר יְהֹוָה צְבָאֹות אֱלֹהִי כִּי יְשָׁרָאֵל אֲלִיְּשִׁירָאֵל לְכָם נְבִירָאֵיכָם אֲשֶׁר בְּקָרְבָּכָם וְקָסְמִיכָם	6 קָהָר נְשִׁים וְתַלְדָּנָה בְּגִימָה וּבְגִנּוֹת וְרַבְּרַשְׁתָּם 7 וְדַרְשָׂו אֲזִישָׁלָוָת הַעִיר וְחַטְפָלָלוּ בְּעִדָּה יְהִיָּה לְכָם שָׁלוּם
כִּי שְׁקָר (שְׁקָרִים)	8 כִּי כִּת אָמַר יְהֹוָה צְבָאֹות אֱלֹהִי כִּי כִּי כִּי אָמַר יְהֹוָה צְבָאֹות אֱלֹהִי לְכָם נְבִירָאֵר תְּשַׁקְּרָה [*] אֲשֶׁר נְבִירָאֵיכָם אֲשֶׁר בְּקָרְבָּכָם וְקָסְמִיכָם
	9 כִּי בְּשַׁקְּרָה

* Targ. בְּשַׁקְּרָה. † Targ. חַדְקָרָה. ‡ Targ. חַדְקָרָה.

- 10 כִּי לֹפֶר מְלָאת
וַהֲקִמְתֵּר עֲלֵיכֶם אֶתְדָּבָרִי הַטּוֹב וַהֲקִמְתֵּר אֶתְדָּבָרִי עֲלֵיכֶם לְהַשְׁיב
עַמְּכֶם כִּי בְּמַלְאָת (לְמַלְאָת)
וְלֹא שְׁלֹחָתִים נְאָסְדִּיהָה
11 כִּי אֲנָכִי רְזִיעָתִר אֶתְהַפְּחַדְתָּבוֹת אֲשֶׁר אֲנָכִי חִשְׁבָּבְעַלְיכֶם נְאָסְדִּיהָה
וְלֹא רְעֵת לְתַת אֱלֹהָה מְחַשְּׁבָות שָׁלוֹם וְלֹא
לְרַעָה לְתַתְכֶם אָחֶרְיתוֹת קְנוֹת
12 וְקָרְאָתֶם אֶתְיִ וְהַלְכָתֶם
13 וּמְצָאָתֶם
14 וּמְמַצְאָתֶר לְכֶם
נְאָסְדִּיהָה וְשִׁבְתִּי אֶתְשְׁבִּיכֶם
וְקִבְצָתִי אֶתְכֶם מִכָּל־הַגּוֹרִים
וּמִכָּל־הַמִּקְומֹת אֲשֶׁר הַקְּתָבִי
אֶתְכֶם שְׁם נְאָסְדִּיהָה וְחַשְׁבָּתִי
אֶתְכֶם אֶל־הַפְּקוּדָא אֲשֶׁר־הַגְּלִילִי
אֶתְכֶם מִשְׁם :
- 15 כִּרְכָּה אָמַר יְהֹוָה אֶל־הַפְּלִקְעָן
הַיֹּשֵׁב אֶל־כֶּטֶא דָּרְדָּר וְאֶל־כֶּלֶל
הַעַם הַיֹּשֵׁב בָּעֵיר הַזֹּאת אֲחִיךָם
אֲשֶׁר לְאַדִּיצָא אֶתְכֶם בְּגַולָה :
- 16 פָה אָמַר יְהֹוָה שָׁבָאות הַנְּגִרִי
מִשְׁלִיחָה בְּם אֶתְהַחְרֵב אֶתְהַרְעֵב
וְאֶתְהַדְּבָר וְגַתְתָּר אֶתְכֶם פְּתַאֲגִים
הַשְׁעָרִים אֲשֶׁר לְאַתְאָכְלָנָה מֶרֶע :
- 17 וְרַדְפָּתִי אֲחִרִיכֶם בְּחַרְבָּבְרַעַב
וּבְדָבָר יִנְתַּחֲרִים לְזֹנְעָה לְכָל
מִמְּלֻכּוֹת הָאָרֶץ לְאֱלֹהָה גִּלְשָׁפָה
וְלִשְׁרָקָה גִּלְחָרָפָה בְּכָל־הַגּוֹרִים
- 18 אֲשֶׁר־הַתְּהִתְהִירִים שְׁם : תְּהִת אֲשֶׁר
לְאַשְׁמָעִי אֶל־דָּבָרִי נְאָסְדִּיהָה
אֲשֶׁר שְׁלֹחָתִי אֶלְيָהָם אֶת־עַבְדִי

* Targ. מְחַשְּׁבָה שְׁלֹמָא.

Desunt עַל־אֲחָב וְעַל־צְדִקִּיָּהוּ	הַזְּבִירִיאִים הַשְׁגָם וְשֶׁלַח וְלֹא שְׁמַעַתָּם נָאָס־יְהוָה: רְאָתָם שְׁמַעוּ דְּבָרֵיךְ הָאֱלֹהִים כָּל־הַגּוֹלָה: אָשָׁר־שְׁלֹחָתִי מִירְאָשָׁלָם בְּבָלָת: בְּבָאָות אֱלֹהִי יְשָׁרָאֵל אֶל־אֲחָב בְּדִקּוֹלִיהָ וְאֶל־צְדִקִּיָּהוּ בְּךָ מִעֲשִׂيهָ הַגְּבָאִים לְכָם בְּשָׁמֵי שְׁקָר
בְּרִיד נַבְּכִידָאָזָר מֶלֶךְ־בָּבֶל	בְּרִיד מֶלֶךְ־בָּבֶל
רַלְקָח מֵהֶם קָלָה לְכָל גָּלוֹת יְהוּדָה בָּבֶל	רַלְקָח מֵהֶם קָלָה לְכָל גָּלוֹת יְהוּדָה בָּבֶל
כִּאֲשֶׁר עָשָׂת לְצְדִיקִיָּהוּ וְכָאַחֲב אֲשֶׁר מֶלֶךְ־בָּבֶל קָلָה בָּאָשָׁר וְדָבָר דָּבָרוּ בְּשָׁמֵי וְאָנָכִי עַד	כִּאֲשֶׁר עָשָׂת לְצְדִיקִיָּהוּ וְכָאַחֲב אֲשֶׁר בָּבֶל בָּאָשָׁר וְיַדְבְּרוּ דָבָר בְּשָׁמֵי שְׁקָר
Deest מִשְׁפָנִיה הַכֹּהן אָמָר	לְאָמָר 25 כִּה־אָמָר יְהוָה צְבָאֹות אֱלֹהִי לֹא שְׁלֹחָתִי בְּשָׁמֵי וְאֶל־צְפָנִיה בְּךָ רְשָׁרָאֵל לְאָמָר יְעַזְּנָא אֲשֶׁר אַתָּה שְׁלֹחָת בְּשָׁמְכָה סְפָרִים אֶל־כָּל־ הַעַם אֲשֶׁר בִּירְאָשָׁלָם וְאֶל־ צְפָנִיה בְּךָ־מִשְׁפָנִיה הַכֹּהן וְאֶל־כָּל־הַכָּהָנים לְאָמָר:
מִתְנַבָּא וְלִכְלָאִישׁ מִשְׁגָּע וְאֶל־הַצְּעָרָה	26 לְהִיוֹת פְּקִידָה בְּבָית יְהוָה לְכָל־ אִישׁ מִשְׁגָּע וּמִתְנַבָּא וְאֶל־הַצְּעָרָה
לִמְהַגְּלָתָם	27 לִמְהַגְּלָת לֹא גָּרְתָּ
שְׁלֹחָת אֶלְיכֶם בָּבָל הָלָא עַל־כֵן שְׁלֹחָת כִּי בְּחַדְשׁ הָהָה צְפָנִיה	28 כִּי עַל־כֵן שְׁלֹחָת אֶלְינוּ בָּבָל הָלָא עַל־כֵן שְׁלֹחָת כִּי בְּחַדְשׁ הָהָה לְאָמָר
אַתְּ־הַסְּפִיר יְרַמְּיָהוּ	29 צְפָנִיה חַבְּהָן אַתְּ־הַסְּפִיר הָהָה יְרַמְּיָהוּ הַגְּבִיא
שְׁלֹחָת אֶל־הַגּוֹלָה	31 שְׁלֹחָת עַל־כָּל־הַגּוֹלָה

* Targ. ^a Targ. ^b Targ. ^c Targ. ^d Targ. ^e Targ. ^f Targ. ^g Targ. ^h Targ. ⁱ Targ. ^j Targ. ^k Targ. ^l Targ. ^m Targ. ⁿ Targ. ^o Targ. ^p Targ. ^q Targ. ^r Targ. ^s Targ. ^t Targ. ^u Targ. ^v Targ. ^w Targ. ^x Targ. ^y Targ. ^z Targ.

אֶל-שְׁמַעְיָה

עַל-שְׁמַעְיָה עַל-שְׁמַעְיָה עַל-שְׁמַעְיָה הַפְּחַלְמִי

לֹא-זְיהִיה לֹא אֲרֵש רַשֵּׁב בַּתְּרוֹךְ
חָם הָצָה וְלֹא-זִדְרָאָה בְּטוּב
אַסְרָאַנִי עַשְׂה-לְעַמִּי נָאָס
יְהֹוָה כְּרָסְרָה דִּבֶּר עַל-יְהֹוָה
לֹא-זְיהִיה לֹא אֲרֵש רַשֵּׁב בַּתְּרוֹךְ
חָם הָצָה וְלֹא-זִדְרָאָה בְּטוּב
אַסְרָאַנִי עַשְׂה-לְעַמִּי נָאָס
יְהֹוָה כְּרָסְרָה דִּבֶּר עַל-יְהֹוָה

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	כתב	2 כתבי-לה
	על-ספר	אל-ספר
	על-ישראל וישראל.	אל-ישראל וישראל.
5	כרכח אמר יהוה קול חֲדָה כה אמר יהוה קול אִמָּה תְּשֻׁמְעֵר	4 אל-ישראל וישראל.
6	שאלה נא רראו אם-ילד שאלו רראו אס-ילד זכר רעל-החוֹדָה זֶכֶר יְדָיו עַל-חַלְצֵי בַּיּוֹלְדָה וַנְהַפְכוּ וַיַּדְיוּ עַל-חַלְצֵי נַהֲפָכוּ פְנִים כְּלַפְנִים לַרְקֹן	6 שאלות נא רראו אם-ילד שאלו רראו אס-ילד זכר רעל-החוֹדָה זֶכֶר יְדָיו עַל-חַלְצֵי בַּיּוֹלְדָה וַנְהַפְכוּ וַיַּדְיוּ עַל-חַלְצֵי נַהֲפָכוּ פְנִים כְּלַפְנִים לַרְקֹן
7	כִּי הִיה גָדוֹל וְאֵין כִּמְהוּר	7 הוי כי גדול מאיין כ מהור
8	וְהִיא בַּיּוֹם הַהוּא נָאֵם יְהוָה בַּיּוֹם הַהוּא חָלַל מִעֵל צְרוֹאָרָם וּמוֹסְרוֹתָיוּם אַנְתָּךְ לְזָרִים אֲקִים לָהֶם	8 וְהִיא בַּיּוֹם הַהוּא נָאֵם יְהוָה בַּיּוֹם הַהוּא חָלַל מִעֵל צְרוֹאָרָם וּמוֹסְרוֹתָיוּם אַנְתָּךְ לְזָרִים וְלֹא-יַעֲבֹדוּ עַד זָרִים:
9	אַשְׁר אֲקִים לָהֶם	9 אַשְׁר אֲקִים לָהֶם
Desunt	{	10 רְאֵתָה אֶל-הָרָא עַבְדֵי יְעַקְּבָּה נָאָסִידְיָה וְאֶל-תְּחִתָּה רְשָׁרָאֵל כִּי הַנְּגִי מַוְשִׁיעָה מַרְחֹק וְאֶתְזְרֹעָה מִאָרֶץ שְׁבִים רְשֵׁב יְעַקְּבָּה וְשָׁקַט
11		11 רְשָׁאָנָן וְאֵין מְחִירִיד: כְּרָאֵתָה אֲכִיר נָאֵם-יְהוָה לְהַוְשִׁיעָה כִּי

^a Targ. לְקַיָּה. ^b Targ. לְקַיָּה. ^c Targ. וַיַּעֲשֵׂה אֱלֹהִים. ^d Targ. לְרִיתָה.

Desunt	<p>אָעַשָּׂה כֹּלה בְּכָל-הָגּוֹרִים אֲשֶׁר הַפִּיצּוֹתִיהָ שֶׁם אֵגֶג אָתָּה לֹא- אָעַשָּׂה כֹּלה וַיַּסְרְאַל לְמַשְׁפָט וַיֹּאמֶר לֹא אָנֹקֶה:</p> <p>12 כִּי כֵּה אָמַר יְהוָה נָשָׁא תַּשְׁבַּר 13 אִזְׁדָּן דִּינְךָ לְמִזְורָה רְפָאָת (גְּרִיפָאָת)</p> <p>תֹּועֵלָת אִין לְדָבָר לֹא יַדְרְשָׂו עַל כָּל עַמָּךְ</p>
Desunt	<p>מִה-חַזָּק עַל-שְׁבָרֶךָ אֲנִישׁ מִכְאָבֶךָ עַל רַב עֲוֹנָךְ עַצְמָךְ חַטָּאתְךָ עַשְׂרִיתְךָ אֱלֹהָה לְךָ</p> <p>כֶּלֶם בְּשָׁבֵר לִלְכֹּר</p>
	<p>14 אָוֹתֶךָ לֹא יַדְרְשָׂו עַל רַב עֲנוֹנָךְ</p>
	<p>15 כֶּלֶם בְּשָׁבֵר לִלְכֹּר</p>
	<p>16 כֶּלֶם בְּשָׁבֵר לִלְכֹּר</p>
	<p>17 כִּי אַעֲלָה אֶרְכָּתְךָ וּמִמְּפֹתִירְךָ כִּי אַעֲלָה אֶרְכָּתְךָ וּמִמְּמָה נִחְלָה אֶרְפָּאָךְ^a</p>
	<p>כִּי נִדְחָה קָרָא לְךָ צִוְּן הַרְאָת צִירְכָּם הַרְאָא כִּי דָרְשָׂא אִין לְהָ</p>
	<p>הַנִּרְשָׁב שְׁבוֹת אַהֲלִי יַעֲקֹב הַגְּנִירְשָׁב שְׁבוֹת יַעֲקֹב וְשָׁבֵרוֹ (וְשִׁבְיָתוֹ) אַרְחָם וְהַהְמוֹן (וְהַעַם)</p>
	<p>18 וְרִצְאָ מֵהֶם תְּדָת וּקוֹל וַיַּצְאָ מֵהֶם מִשְׁוּרִירִים^c (תְּזִדּוֹת) קוֹל מִשְׁחָקִים</p>
Deest	<p>וְהַכְּבִדְתִּים וְלֹא יַצְרַר וְהַרְיוּ בְּנֵiro בְּעַדְתָּו עַל כָּל-לְחֵצֵר</p>
	<p>20 וְהַיְהָ אֶלְיָהוּ וְהַיְהָ אֶלְיָהוּ וְהַיְהָ אֶלְיָהוּ</p>
	<p>21 וְהִיא אֶדְרָזָמָנוּ וּמְשֻׁלוּ מִקְרָבָו וְהִיא אֶדְרָזָר (אֶבְירָו) עַלְיָהָם וּמְשֻׁלָּר מִפְּנֵי יַצָּא וּקְבִּצְתִּים וּרְשִׁבְבָּוּ אֶלְיָה נִתְן אֶתְלָבָר לְשִׁיבָּאֶלְיָה</p>
Desunt	<p>22 וְהִיְתֶם לְרַעַם וְאֶלְכִי אֶהָיָה לְכָם לְאֶלְהִים:</p>

^a Κακίθων. ^b Cf. vs. 12. ^c Targ. מִצְלֵי תְּדָתָא. ^d Targ. גְּרִיפָאָת.

^e Targ. וְאֶקְרָבָנוּ וְרִתְגָּנָהּ.

23 הִנֵּה סְעָרָת יְהוָה יַצָּא כִּי סְעָרָת יְהוָה יַצָּא בְּחֶמֶת
סְעָר מַתְגָּר רַבְגָּר עַל־דָּאשׁ רַשְׂעִים יַצָּא סְעָר מַתְגָּר עַל־רַשְׂעִים
יְבוֹא יְהִגֵּל

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1 לְכָל מִשְׁפָּחוֹת יִשְׂרָאֵל	לְמִשְׁפָּחוֹת יִשְׂרָאֵל
2 מִצָּא חַן בָּמְדֻבָּר עִם שְׁרוּדי הָרָב מִצָּא הַם בָּמְדֻבָּר עִם־שְׁרוּדי	הַלְּךָ לְהַרְגִּיעַ יִשְׂרָאֵל
3 מַרְחֹק יְהוָה נִרְאָה לֵי רַאֲבָת יְהוָה מַרְחֹק נִרְאָה לֵי אַהֲבָת	עוֹלָם אַהֲבָתִיךְ עַל־כֵּן מַשְׁכָּתִיךְ
לְחֶסֶד	חֶסֶד
כִּי אָבְנֵךְ	עַד אָבְנֵךְ
תְּקַחְתִּי תִּפְקַד	פְּעַדְתִּי תִּפְקַד
בְּקַהְלֵי מִשְׁחָקִים	בְּמִחְוָלֵי מִשְׁחָקִים
כִּי תִּמְשַׁעַג כְּרָמִים	עַד תִּטְעַר כְּרָמִים
גַּטְעַו וְהַלְלוּ	גַּטְעַו נְטַעַים וְהַלְלוּ
6 קָרְאָג נְשָׁרִים בְּהָר אֶפְרַיִם קוֹמָר קָרְאָת נְשָׁרִים בְּהָר אֶפְרַיִם קוֹמָר	וְנִצְלָה צִוְונָא לְיְהוָה אֱלֹהֵיכֶם
וְעַלְגָּה צִוְונָא לְיְהוָה אֱלֹהֵיכֶם	7 כִּרְכָּה אָמַר יְהוָה רַפֵּג לְיעָקָב שְׁמַחְיָה
וְזַהֲלוּ (וְדָבָרוֹ)	שְׁמַחְיָה וְזַהֲלוּ
הַלְלוּ וְאָמְרוּ הַרְשָׁעָה אָדָה רְהַלְלוּ אָמְרוּ הַרְשָׁעָה יְהוָה אָדָה	עַמְקָה
עַמְקָה	8 מְאַרְץ צְפָן
מִצְפָּה	בְּמִינְיָר וְפִפְתִּחְתָּה הָרָה וַיּוֹלְךָתָה יִתְהַדֵּר
בְּמוֹעֵד (ח) פִּסְחָה וְלִלְךָה	רִישׁוּבָר הַנָּהָר
רִישׁוּבָר הַנָּהָר	9 בְּבָכִי רִבָּאָר
בְּבָכִי רִצְאָר	אָוְלִיכָם אַלְגָּחָלִי מִים
מִתְלָאָן (אוֹלִיכָם) עַל־נְחָלִי מִים	לֹא יִבְשְׁלָלְוּ בָה
וְלֹא יִתְעַטְּבָה	10 דְּבָרִידָהוֹת
דְּבָרִידָהוֹת	רָאָמְרוּ
אמְרוּ	

^a Targ. Cf. Exod. 15:20. ^b Targ. בְּסִיצָה. ^c Targ. גַּפְקָא. ^d Targ. בְּרַגְגָּז. ^e Targ. בְּמִגְלָהָן כְּדֵי הוֹצָקָה. ^f Targ. גַּלְלָה. ^g Targ. רַיְתִּי.

וַיִּקְבְּצָנוּ	יַקְבְּצָנוּ
גָּאֵלוּ מִידּ חִזְקִים ^a מִמְנוּ	11 גָּאֵלוּ מִידּ חִזְקִים ^b מִמְנוּ
וּבָאוּ וּרְנָנוּ בְּמִרְׁוֹם־צִוּן וּנְהָרוּ וּבָאוּ וּרְנָנוּ בְּהַרְּ-צִוּן וּבָאוּ	12 וּבָאוּ וּרְנָנוּ בְּמִרְׁוֹם־צִוּן וּנְהָרוּ וּבָאוּ וּרְנָנוּ בְּהַרְּ-צִוּן וּבָאוּ
אֶל־טוֹב יְהוָה עַל־דָּגָן רַעַל ^c	אל־טוֹב יְהוָה עַל־דָּגָן רַעַל
תִּירְשׁ וְעַל־בְּצָהָר רַעַל־בְּנִירְצָאן ^d	תִּירְשׁ וְעַל־בְּצָהָר רַעַל־בְּנִירְצָאן
וּבָקָר וְהִתְהַהֲ נַפְשָׁם כְּגַן רַוָּה	וּבָקָר וְהִתְהַהֲ נַפְשָׁם כְּגַן רַוָּה
וְלֹא־יָזַרְסִיפְיָה לְדָאָבָה עֹוד ^e	וְלֹא־יָזַרְסִיפְיָה לְדָאָבָה עֹוד
וְזָקְנִים יְחִידָה	וְזָקְנִים יְחִידָה
וְשְׁמַתְתִּים רַבִּיתִי (הַגָּלְתִּי) וְרוּוּתִינְפְּשָׁה הַכָּנִים בְּנֵי לְהִי ^f	וְשְׁמַתְתִּים רַבִּיתִים מִיגְנָס ^g
Deest	מְאָסִידִיהָה
בְּכִי תִּמְרוֹרִים רַחֵל מִבְכָה עַל־יְבִכִּי וְתִמְרוֹרִים רַחֵל מִבְכָה	15 בְּכִי תִּמְרוֹרִים רַחֵל מִבְכָה עַל־יְבִכִּי וְתִמְרוֹרִים רַחֵל מִבְכָה
פְּנִילָה מַאֲנָה לְחַפְּחָם עַל־בְּנִיה מַאֲנָה לְנִיחָה עַל־בְּנִיה כִּי	פְּנִילָה מַאֲנָה לְחַפְּחָם עַל־בְּנִיה מַאֲנָה לְנִיחָה עַל־בְּנִיה כִּי
אִינְם ^h	כִּי אִינְמָג
מִנְעֵר קָרְלָד מִבְכִּי וְעַיִנִיךְ מִדְמָעָה יְמַנְעֵר קָרְלָד מִבְכִּי וְעַיִנִיךְ מִדְמָעָה	16 מִנְעֵר קָרְלָד מִבְכִּי וְעַיִנִיךְ מִדְמָעָה יְמַנְעֵר קָרְלָד מִבְכִּי וְעַיִנִיךְ מִדְמָעָה
כִּירְשׁ שְׁכָר לְפָעַלְתִּיךְ מְאָסִידִיהָה כִּירְשׁ שְׁכָר לְפָעַלְתִּיךְ ⁱ	כִּירְשׁ שְׁכָר לְפָעַלְתִּיךְ מְאָסִידִיהָה כִּירְשׁ שְׁכָר לְפָעַלְתִּיךְ ⁱ
מְאָרֶץ אָרִיבִים ^j	מְאָרֶץ אָרִיבִים
וְרִישְׁתָּקוֹה לְאַחֲרִיתָךְ נְאָסִידִיהָה תָּקוֹה לְאַחֲרִיתָךְ (זְכָרָן לְבָנִיקָה)	17 וְרִישְׁתָּקוֹה לְאַחֲרִיתָךְ נְאָסִידִיהָה תָּקוֹה לְאַחֲרִיתָךְ (זְכָרָן לְבָנִיקָה)
שְׁמִיעָה שְׁמִיעָתִי	18 שְׁמוּעַ שְׁמִיעָתִי
אָנְכִי (אָנִי) כָּעֵגֶל לֹא לְפִידְתִּי ^k	כָּעֵגֶל לֹא לְפִידְתִּי
כְּרָאַחֲרִי שְׁבִירִי	19 כְּרָאַחֲרִי שְׁזִוְבִּי
סְפִּיקָתִי עַל־יְרָךְ בְּשִׁתִּי וְגַסְדָּה נְאָנִיחָתִי (סְפִּיקָתִי) עַל־יְדָם בְּשִׁתִּי	סְפִּיקָתִי עַל־יְרָךְ בְּשִׁתִּי וְגַסְדָּה נְאָנִיחָתִי (סְפִּיקָתִי) עַל־יְדָם בְּשִׁתִּי
נְכַלְמָתִי כִּי נְשָׁאתִי חַרְפָּתִי וְהַרְאִיתִי כִּי נְשָׁאתִי חַרְפָּתִי	נְכַלְמָתִי כִּי נְשָׁאתִי חַרְפָּתִי וְהַרְאִיתִי כִּי נְשָׁאתִי חַרְפָּתִי
מְנֻעָרִי ^l	מְנֻעָרִי
חַבֵּן וְקִירְרָלִי אֲפָרִים אֲסִירָלִי רַלְדִּי בְּנִירְבָּרִים בְּנִירְבָּרִים	20 חַבֵּן וְקִירְרָלִי אֲפָרִים אֲסִירָלִי רַלְדִּי בְּנִירְבָּרִים בְּנִירְבָּרִים
זְכָרָן אַזְכָּרָנוּ דְּבָרִי בְּרָאַרְבִּי בְּרָאַרְבִּי זְכָרָן	שְׁעַרְעָוִים כְּרָמָדי דְּבָרִי בְּרָאַרְבִּי בְּרָאַרְבִּי בְּרָאַרְבִּי זְכָרָן אַזְכָּרָנוּ
הַמָּה מְעֵרִי לְוִי	עַד זְכָרָנוּ אַזְכָּרָנוּ

^a Targ. Cf. Deut. 33:28. ^b Vid. vs. 25. ^c Cf. 83:18. ^d Targ. Cf. Ps. 129:1. ^e Targ. Cf. Ps. 129:1. ^f Targ. Cf. Ps. 129:1. ^g Targ. Cf. Ps. 129:1. ^h Targ. Cf. Ps. 129:1. ⁱ Targ. Cf. Ps. 129:1. ^j Targ. Cf. Ps. 129:1. ^k Targ. Cf. Ps. 129:1. ^l Targ. Cf. Ps. 129:1.

- 21 הָצִיבֵי לְךָ צִינִים שָׁמֵי לְךָ הַתִּיצְבֵי צִוֵּן שָׁמֵי תְּמֹרוֹרִיב (?)^a
תְּמֹרוֹרִים שָׁתִי לְבֵךְ לְמִסְלָה שָׁתִי לְבֵךְ לְכַתְּפָח (?)
שְׁבֵי אֶלְעָרִיךְ אֶבְלָה^b
- 22 כִּירְאָה יְהוָה תְּדַשָּׁה בָּאָרֶץ כִּרְבְּרָא יְהוָה תְּשַׁגַּעַת (יְשַׁע) לְמַטָּח
גְּקַבָּה תְּסֻבֵּב גְּבָר
- 23 כִּהְאָמַר יְהוָה צְבָאוֹת אֱלֹהִי כִּי כִּהְאָמַר יְהוָה
יְשָׁרָאֵל
- בְּשׁוּבֵי אֶת-שְׁבוֹתָם יְבָרֶכֶךְ יְהוָה בְּשׁוּבֵי אֶת-שְׁבוֹתָיו יְבָרֶךְ (בְּתַחַת) יְהוָה
נָוָה-צְדָקָה חֶרֶד הַקָּדָשׁ
- 24 וַיֵּשֶׁבּוּ בָּהּ יְהוּדָה וְכָל-עָרִיו וַיֵּשֶׁבּוּ בָּהּ יְהוּדָה וְכָל-אָרֶצָוּ
יְהֻדוּ לְסָאָרָר וְנִשְׁאָר בַּעֲדָר
- 25 כִּי הַרְזִיתִי נֶפֶשׁ עִירָה וְכָל-נֶפֶשׁ
רַעֲבָה מְלָאתִי
וְשְׂנִיטִי עִרְבָּה לִי תִּרְתָּה
לְכַן הַנָּהָרִים בָּאִים
אֶת-יִשְׂרָאֵל וְאֶת-יְהוּדָה Deest
- 26 רְשָׁנָתִי עַרְבָּה לִי
27 הַנָּהָרִים בָּאִים
אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה
- 28 וְלִנְטוֹץ וְלִחְרָס וְלִהְאָבִיד
לְאִיאָמָרֹו עַד אָבוֹת אֲכָלוּ בָּרָךְ וְשָׂנִי
וְשָׂנִי בְּנִים תְּקַהֵנָה
- 30 כָּל-הָאָדָם הָאָכֵל
32 אֲשֶׁר-הַמָּה הַצְּרוֹר אֶת-בְּרִיתִי
וְאַנְכִי בְּעַלְתִּי בָּם
- 33 כִּי זֹאת הַבְּרִית
נְתַתִּי אֶת-תְּחִוָּתִי
וְעַל-לְבָבֵם אֲכַתְּבָנָה
- 34 וְלֹא יַלְמֹד עַד
הַעֲבָדָה
נָאָסְדִּיהָה
לְעֹנוּם וְלְחַטָּאתָם
- 35 נְתַן שְׁמַשׁ לְאֹור יוֹמָם
חַקְתָּא
לְאֹור לִילָה

^a ποίησον τιμωρίαν. ^b Aram. אָלִיה. ^c (?). Cf. 14:19. ^d Vid. 16:18; 18:23; 36:3.—Targ. לְחוּבִּיחָוֹן וְחַטָּאתָיוֹן.

<p>וְרָגֵשׁ (וּרְגַּז) בִּים אֲסִירֶפוֹ (יְרָמוֹ) שְׁמִים לְמַעַלָּה אָמֵר יְהוָה וְאָמֵר יְרִיחָק (וּרְשָׁפֵל) רִסּוֹדָאָרֶץ לְמַטָּה גַּסְדָּאָרֶץ לֹא אָמָּאָס בְּזַרְעָם יִשְׂרָאֵל נָאָפְדִּיהוּת עַל-כָּל-אָשָׁר עָשָׂר</p> <p>רַמִּים בְּאִים וּנְבָנָתָה עִיר מִמְגָדָל חַנְמָאָלָה^a וַיַּצֵּא עַד קֹוָה חַפְדָּה נָגָד וַיַּצֵּא קָרְבָּן מִדְתָּאָה נָגָד עַד גַּבְעָות גַּרְבָּה וְנָסְבָּה סְבִיב גַּרְבָּה וְנָסְבָּה בְּאָבָנִים יְקָרָות (בְּאָבָנִי-חַפְץ)</p> <p style="text-align: center;">Deest</p> <p>וְכָל-הַעֲמֹק הַפְּנִירִים וְהַקְּשָׁן וְכָל-הַשְּׁרָמוֹת לְאַיִנְתָּשׁ וְלְאַיִחָרָשׁ עַד לְעוֹלָם וְלֹא עַד יִנְטַשׁ וְלֹא יִהְרַשׁ עַד-עוֹלָם</p>	<p>רַגְעַ הַיּוֹם 37 כִּי אָמַר יְהוָה אֱלֹהִים שְׁמִים מִלְמַעַלָּה וַיַּחֲקֹרֶר מִזְסִירָאָרֶץ לְמַטָּה גַּסְדָּאָרֶץ אָמָּאָס בְּכָל- זָרָע יִשְׂרָאֵל עַל-כָּל-אָשָׁר עָשָׂר נָאָפְדִּיהוּת</p> <p>38 בְּאִים וּנְבָנָתָה הָעִיר מִמְגָדָל חַנְמָאָלָה 39 וַיַּצֵּא עַד קֹוָה חַפְדָּה נָגָד וַיַּצֵּא קָרְבָּן מִדְתָּאָה נָגָד עַל גַּבְעָה גַּרְבָּה וְנָסְבָּה גַּעַתָּה 40 וְכָל-הַעֲמֹק הַפְּנִירִים וְהַקְּשָׁן וְכָל-הַשְּׁרָמוֹת לְאַיִנְתָּשׁ וְלְאַיִחָרָשׁ עַד לְעוֹלָם וְלֹא עַד יִנְטַשׁ וְלֹא יִהְרַשׁ עַד-עוֹלָם</p>
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CAPUT XXXII.

- 1 אל-ירמיהו מֵאת יְהוָה
לְצַדְקִיהוּ מֶלֶךְ יְהוּדָה
הַשָּׁנָה שְׁמַנְתָּעָשָׂרָה שָׁנָה
לְנִבְכְּדָרָאצָר מֶלֶךְ
בָּבָל
וְחַיל מֶלֶךְ בָּבָל
וַיְרַמְּיָהוּ כָּלוֹא (שְׁמַיְרָה)
אֲשֶׁר בְּבִיתָה^b-מֶלֶךְ
בָּאָשֶׁר כָּלוֹא הַפְּלָל צַדְקִיהוּ
בִּידֵי מֶלֶךְ-בָּבָל
וְצַדְקִיהוּ
בִּידֵי מֶלֶךְ-בָּבָל
וְדָבָר פִּירָאָל-פִּירָאָל
5 הַבָּל יוֹלִיךְ אֲתִ-צַדְקִיהוּ וְשְׁמַיְרָה וְיַלְלָד צַדְקִיהוּ בָּבָל (בָּבָל) וְשָׁם יָשַׁב

^a ut 32:9. ^b Vid. vs. 8; 34:6. ^c Καὶ πάντες 'Ασαρέας. ^d Targ.

* Cf. Num. 12:8. • בְּבִית

Desunt { עַד־פָּקְדִּי אֶתְּךָ נָאשֵׂר־יְהוָה כִּי חֲלֹמָד אֶחָד הַפְּשָׁלִים לֹא תִּצְלִיחָז
6 וַיֹּאמֶר יְרֵמִיהוּ הִיְהָ בְּדִבְרֵי־יְהוָה כִּי־אֵלִי־יְרֵמִיהוּ לְאֹמֶר
משֻׁפֶּט לְקַחְתָּ לְמִקְנָה בְּנֵשֶׁלֶם דָּדִי וַיֹּאמֶר קַנָּה לְהָזֵב אֲשֶׁר־בְּעִנְתוֹת אֲשֶׁר־בָּאָרֶץ בְּנִימִין כִּי־לְךָ מִשְׁפֶּט הַיּוֹרֶשׁ יְלֵךְ הַגָּאֵלָה קַנְהָה־לְךָ 9 וְאַקְנָה אֶת־הַשְׁדָה מִאֶת־הַנְּמָאָל Deest אֲשֶׁר־בְּעִנְתוֹת רַא־קָלְהָה־לְךָ שְׁבָעָה וַאֲשָׁקָלְהָה־לְךָ שְׁבָעָה שְׁקָלִים וְעַשְׂרוֹה שְׁקָלִים וְעַשְׂרוֹה הַכְּסָף 10 וְאַכְתַּב בְּסֶפֶר 11 הַפְּגָזָה וְהַחֲקִים וְאֶת־הַגָּלָי Deest 12 וְאַתְּן אֶת־הַסְּפֵר הַמִּקְנָה וְאַתְּן אֶת־הַגָּלָי לְעִנִּי הַנְּמָאָל דָּדִי וְלְעִנִּי הַעֲדִים הַעֲמִידִים וְהַכְּתָבִים לְעִנִּי כָּל־יְהוּדִים הַיּוֹשְׁבִים וְלְעִנִּי הַיְהוּדִים אֶתֶּר בְּחַצֵּר בְּחַצֵּר הַמִּטְרָה 14 יְהוָה צְבָאוֹת אֱלֹהִי יִשְׂרָאֵל 15 אֶת־הַסְּפָרִים הָאֱלֹהִים וְאֶת־הַחֲתִיטִים וְאֶת־סִפְרֵי הַגָּלוּי וְאֶת־סִפְרֵי הַקְּרוּא וְנִתְחַטֵּן בְּכָל־ חָרֵשׁ לְמַעַן יַעֲמֹד — יְהוָה בָּתִים וְשָׁדּוֹת שְׁדּוֹת וּבָתִים אַתָּה יְהֹוָה 17 אַתָּה אֱלֹהִי יְהֹוָה הַגָּה וּבָזָרְעֵד הַגְּמָרִיה לְאִידְפָּלָא מַטָּךְ (יִסְתָּרְאָ) מִמֶּךְ כָּל־דָּבָר

^a ut vs. 7. ^b Cf. 1:6; 4:10; 14:18. ^c Targ. מִרְשָׁמָא. ^d Vid.
 vs. 27. ^e Targ. לֹא יִהְגַּשׁ.

<p>עונות אבות Deest</p> <p>יְהִי אֶצְבָּאֹת שֶׁמוֹ</p> <p>19 גָּדוֹל הַעֲזָה וְרַב הַעֲלִילִיה אָשָׁר עַנִּיק פְּקַדְתָּעַל־כָּל־דָרְכִי בְּנֵי אָדָם לְתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרֵי מַעַלְלִיו</p> <p>20 וּבְאָדָם</p> <p>21 גְּבִיד חִזְקָה וּבְמַזְרָא גָּדוֹל</p> <p>22 לְתֵת לָהּם וַיַּרְשׁוּ אַתָּה וּבְתֻרּוֹתֶיךָ</p> <p>את כָּל־אֲשֶׁר צוֹרַתְּ לְהַם לְעַשׂוֹת וַיַּקְרֹא אֲתָּם אֶת כָּל־הַרְשָׁתָּה הַזֹּאת הַנֶּה הַסְּלָלוֹת באָז בַּיַּד הַכְשִׁידִים וְהַדָּבָר</p> <p>וְאַשְׁר דִּבְרָת הִירָה וְהַגָּנָה רָאָה וְאַתָּה אָמַרְתָ אֱלֹהִים אַלְנִי הַהִוָּה וְהַעֲדָעָד עֲדִים בַּיַּד הַכְשִׁידִים אַלְיִרְמִיחָג לְאָמֵר הַגָּה אֲנִי יְהוָה הַמְמַנֵּי יְפָלָא כָּל־דָבָר לְכֹן כֹּה אָמַר יְהוָה חָגָנִי נְתַן אֲתַה־הַעִיר הַזֹּאת בַּיַּד הַכְשִׁידִים וּבַיַּד נְבִיא־כִּדְרָא־אָזֶר מֶלֶךְ־בָּבֶל וְשָׁרֶפֶת וְאַת הַבְתִּים כָּר בְּנֵי־יִשְׂרָאֵל אֲזִמְכָעָסִים אֶתְרִ בְּמַעַשְׂתָּה יְדֵיכֶם נְאָסְדִּיהָה הִירָה לְרַעַת הַזֹּאת 32</p>	<p>18 עון אבות יְהִי אֶצְבָּאֹת שֶׁמוֹ</p> <p>19 גָּדוֹל הַעֲזָה וְרַב הַעֲלִילִיה אָשָׁר עַנִּיק פְּקַדְתָּעַל־כָּל־דָרְכִי בְּנֵי אָדָם לְתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרֵי מַעַלְלִיו</p> <p>20 וּבְאָדָם</p> <p>21 גְּבִיד חִזְקָה וּבְמַזְרָא גָּדוֹל</p> <p>22 לְתֵת לָהּם וַיַּרְשׁוּ אַתָּה וּבְתֻרּוֹתֶיךָ</p> <p>את כָּל־אֲשֶׁר צוֹרַתְּ לְהַם לְעַשׂוֹת וַיַּקְרֹא אֲתָּם אֶת כָּל־הַרְשָׁתָּה הַזֹּאת הַנֶּה הַסְּלָלוֹת באָז בַּיַּד הַכְשִׁידִים וְהַדָּבָר</p> <p>וְאַשְׁר דִּבְרָת הִירָה וְהַגָּנָה רָאָה וְאַתָּה אָמַרְתָ אֱלֹהִים אַלְנִי הַהִוָּה וְהַעֲדָעָד עֲדִים בַּיַּד הַכְשִׁידִים אַלְיִרְמִיחָג לְאָמֵר הַגָּה אֲנִי יְהוָה הַמְמַנֵּי יְפָלָא כָּל־דָבָר לְכֹן כֹּה אָמַר יְהוָה חָגָנִי נְתַן אֲתַה־הַעִיר הַזֹּאת בַּיַּד הַכְשִׁידִים וּבַיַּד נְבִיא־כִּדְרָא־אָזֶר מֶלֶךְ־בָּבֶל וְשָׁרֶפֶת וְאַת הַבְתִּים כָּר בְּנֵי־יִשְׂרָאֵל אֲזִמְכָעָסִים אֶתְרִ בְּמַעַשְׂתָּה יְדֵיכֶם נְאָסְדִּיהָה הִירָה לְרַעַת הַזֹּאת 32</p>
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^a Targ. ^b Targ. ^c Cf. Exod. 3:8. ^d Vid. vs. 17.

• Vid. 34:2.

רַכְנִיהָם	שְׁרִיָּהָם	פָּהָנִיהָם	וּמֶלֶכִים	וּשְׁרִיהָט	וְכְנִיהָם
וּנְבֵיאֵיהָם	וּאֲרֵשֵׁר יְהוּדָה וּוִישָׁבֵי	וְנְבֵיאֵיהָם	אֲנֵשֵׁי	יְהוּדָה	וּנְבֵיאֵיהָם
וְתִיְשְׁבִים בֵּירֹשְׁלָם	וְתִיְשְׁבִים בֵּירֹשְׁלָם	וְתִיְשְׁבִים	וְתִיְשְׁבִים	וְתִיְשְׁבִים	וְתִיְשְׁבִים
וְלֹפֶךְ אַתֶּם הַשְׁכָם וְלֹא שְׁמַעַי	וְלֹפֶךְ אַתֶּם הַשְׁכָם וְלֹפֶךְ וְאַינְסָט וְלֹפֶךְ אַתֶּם הַשְׁכָם וְלֹא שְׁמַעַי	וְלֹפֶךְ	וְלֹפֶךְ	וְלֹפֶךְ	וְלֹפֶךְ
עַד לְקַחַת מָוֶרֶךְ	עַד לְקַחַת מָוֶרֶךְ	עַד	עַד	עַד	עַד
בְּטַמְאָתֶם*	בְּטַמְאָתֶם*	בְּטַמְאָתֶם	בְּטַמְאָתֶם	בְּטַמְאָתֶם	בְּטַמְאָתֶם
לְמַלְךָ הַפְּלָךְ	לְמַלְךָ הַפְּלָךְ	לְמַלְךָ	לְמַלְךָ	לְמַלְךָ	לְמַלְךָ
וְעַתָּה כִּי אָמַר רְהֹוָה אֱלֹהִי יִשְׂרָאֵל	וְעַתָּה כִּי אָמַר רְהֹוָה אֱלֹהִי יִשְׂרָאֵל	וְעַתָּה	וְעַתָּה	וְעַתָּה	וְעַתָּה
עַלְּהָעִיר הַזֹּאת אֲשֶׁר אַתָּה	עַלְּהָעִיר הַזֹּאת אֲשֶׁר אַתָּה	עַלְּהָעִיר	עַלְּהָעִיר	עַלְּהָעִיר	עַלְּהָעִיר
אָמַרְתִּי תְּחִן בַּיָּדִי מֶלֶךְ-בָּבֶל	אָמַרְתִּי תְּחִן בַּיָּדִי מֶלֶךְ-בָּבֶל	אָמַרְתִּי	אָמַרְתִּי	אָמַרְתִּי	אָמַרְתִּי
וּבְשָׁבֵרְיָה (וּבְמַשְׁלָחָת)	וּבְשָׁבֵרְיָה (וּבְמַשְׁלָחָת)	וּבְשָׁבֵרְיָה	וּבְשָׁבֵרְיָה	וּבְשָׁבֵרְיָה	וּבְשָׁבֵרְיָה
מַכְלֵה אָרָךְ	מַכְלֵה אָרָךְ	מַכְלֵה	מַכְלֵה	מַכְלֵה	מַכְלֵה
וְהַשְׁבָתִים בְּסָתִים	וְהַשְׁבָתִים בְּסָתִים	וְהַשְׁבָתִים	וְהַשְׁבָתִים	וְהַשְׁבָתִים	וְהַשְׁבָתִים
דָּרֶךְ אַחֲר וּלְבָבָא	דָּרֶךְ אַחֲר וּלְבָבָא	דָּרֶךְ	דָּרֶךְ	דָּרֶךְ	דָּרֶךְ
גָּלוּטוֹב לְהָם	גָּלוּטוֹב לְהָם	גָּלוּטוֹב	גָּלוּטוֹב	גָּלוּטוֹב	גָּלוּטוֹב
Deest	Deest	Deest	Deest	Deest	Deest
לְבָלָתִי סְוָרָם מַעַלְיָה	לְבָלָתִי סְוָרָם מַעַלְיָה	לְבָלָתִי	לְבָלָתִי	לְבָלָתִי	לְבָלָתִי
וּפְקָדָתִי	וּפְקָדָתִי	וּפְקָדָתִי	וּפְקָדָתִי	וּפְקָדָתִי	וּפְקָדָתִי
וּבְכָלְ-לָבִי וּבְכָלְ-גַּמְפָּשָׁה	וּבְכָלְ-לָבִי וּבְכָלְ-גַּמְפָּשָׁה	וּבְכָלְ-לָבִי	וּבְכָלְ-לָבִי	וּבְכָלְ-לָבִי	וּבְכָלְ-לָבִי
כָּלְ-הָרָעָתִ הַגְּדוֹלָת הַאֲלָה	כָּלְ-הָרָעָתִ הַגְּדוֹלָת הַאֲלָה	כָּלְ-הָרָעָתִ הַגְּדוֹלָת	כָּלְ-הָרָעָתִ הַגְּדוֹלָת	כָּלְ-הָרָעָתִ הַגְּדוֹלָת	כָּלְ-הָרָעָתִ הַגְּדוֹלָת
אַתְּ-כָלְ-הַטּוּבָתָה	אַתְּ-כָלְ-הַטּוּבָתָה	אַתְּ-כָלְ-הַטּוּבָתָה	אַתְּ-כָלְ-הַטּוּבָתָה	אַתְּ-כָלְ-הַטּוּבָתָה	אַתְּ-כָלְ-הַטּוּבָתָה
וּנְקָנוּ עַד שְׁלֹdot*	וּנְקָנוּ עַד שְׁלֹdot*	וּנְקָנוּ	וּנְקָנוּ	וּנְקָנוּ	וּנְקָנוּ
אַתָּה אָמַרְתִּי*	אַתָּה אָמַרְתִּי*	אַתָּה	אַתָּה	אַתָּה	אַתָּה
וּנְחַנֵּנִי בַּיָּדִי הַכְּשָׁדִים	וּנְחַנֵּנִי בַּיָּדִי הַכְּשָׁדִים	וּנְחַנֵּנִי	וּנְחַנֵּנִי	וּנְחַנֵּנִי	וּנְחַנֵּנִי
וְיִקְנְרוּ שְׁדוֹת בְּכֻסְף וְתִכְתּוֹב בְּסֶפֶר	וְיִקְנְרוּ שְׁדוֹת בְּכֻסְף וְתִכְתּוֹב בְּסֶפֶר	וְיִקְנְרוּ	וְיִקְנְרוּ	וְיִקְנְרוּ	וְיִקְנְרוּ
וְתִחְתּוּם וְתִיעַד עֲדִים	וְתִחְתּוּם וְתִיעַד עֲדִים	וְתִחְתּוּם	וְתִחְתּוּם	וְתִחְתּוּם	וְתִחְתּוּם
וּבְסְבִיבֵי יְרוֹשָׁלָם	וּבְסְבִיבֵי יְרוֹשָׁלָם	וּבְסְבִיבֵי	וּבְסְבִיבֵי	וּבְסְבִיבֵי	וּבְסְבִיבֵי
רַבְעֵיד הַשְׁפָּלָה וְבַעֲרֵי הַנֶּגֶב*	רַבְעֵיד הַשְׁפָּלָה וְבַעֲרֵי הַנֶּגֶב*	רַבְעֵיד	רַבְעֵיד	רַבְעֵיד	רַבְעֵיד
Deest	Deest	Deest	Deest	Deest	Deest

^a Cf. Lev. 16:16. ^b Targ. נַעֲמָנָה. ^c Vid. vs. 43. ^d ἐν ἀποστολῇ. ^e Targ. נַעֲמָנָה. ^f Targ. זְרַקְתִּי בְּנֵי יִשְׂרָאֵל. ^g Vid. vs. 36. ^h ἐν πόλεσι τῆς Σεφηλᾶ καὶ ἐν πόλεσι τῆς ναγέρ.

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עֲשֵׂה אָרֶץ וַיּוֹצֵר אֹתָהּ ^a	2 עֲשֵׂה יְהוָה וַיּוֹצֵר אֹתָהּ
וּבְצִדְקוֹת אָשָׁר לֹא יִדְעָתֶם ^b (וַיְגַנְּרוּתָהּ?) ^c	3 וּבְצִדְקוֹת לֹא יִדְעָתֶם
יְהוָה	4 יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל
מֶלֶךְ יִהוּדָה	מֶלֶכְיִהוּדָה
אֲלֹהִים לְלִוּת וְחַדְקִיק	אֲלֹהִים לְלִוּת וְאֲלֹהִים חַדְקִיק
Deest	5 בָּאים וְלֹמְלָאָם
וְלֹמְלָאָת	גָּסְאָמָת
נִאָשֵׁר הַסְּתָרָתִי פְנֵי מִהְעִיר הַזֹּאת וְהַסְּתָרָתִי פְנֵי מִתְּהִטְמָה	6 וְרִפְאָתֶם וְגִלְוִיתִי לְהַטְּמָה עֲתָרָת וְרִפְאָתִיכָּה רַעֲשִׁיתִיךָ גָּסָר
שְׁלוּם גָּסְאָמָת	שְׁלוּם רְאָמָת
מִכְלָעָנוֹתִיהָם ^d	8 מִכְלָעָנוּם
וְלֹא־אָזְכֵר לְעָנוֹתִיהָם ^e	וְסִלְחָתִי לְכָל־עָנוֹתִיהם
גְּפֻשָׁעָר בֵּי	וְאָשָׁר פְּשָׁעָר בֵּרִי
וְהִתְהַלֵּל לְשָׁטוֹן	9 וְהִתְהַלֵּל לְיִלְשָׁם שְׁטוֹן
גְּנִיר הָאָרֶץ	גְּנִיר הָאָרֶץ
אָדָלָה תְּבוּבָה אֲשֶׁר אָנֹכִי עָשָׂה אֶת כָּל־הַטְּבוּבָה אֲשֶׁר אָנֹכִי	אָוֹתָם
עָשָׂה	אֲשֶׁר אָנֹכִי עָשָׂה לָהּ
אֲשֶׁר אָנֹכִי עָשָׂה לְהַם ^f	10 מַאיִן אֲדָם וְמַאיִן בַּהְמָה
מַאיִן אֲדָם וּבַהְמָה ^g	וּבְחַזְוֹת וְרוֹשָׁלָם
וּמַחְזָק יְרוֹשָׁלָם	מַאיִן אֲדָם וְמַאיִן יוֹשֵׁב וְמַאיִן מַאיִן אֲדָם וּבַהְמָה
נֹתֶת רְעִים	בַּהְמָה
יְבָרֵךְ הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב ^h	11 מִבָּאים תָּרוּךְ בֵּית יְהוָה
עַל־יְדֵי־מוֹנָה	אֲתִידְשְׁבּוֹת־הָאָרֶץ
	מַאיִיךְ־אֲדָם רַעַד־בַּהְמָה וּבְכָל־עָרִירָה
	נוֹתֶת רְעִים
	13 בָּעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב
	עַל־יְדֵי־מוֹנָה

^a Cf. Isa. 45:18. ^b Targ. רַלְאָן דְּצַהָּעָן. ^c Targ. רַלְאָן דְּצַהָּעָן.^d Targ. ut 32:43. ^e Targ. דְּאָנָא עֲבֵיד לְהֹן. ^f Targ. חַזְבִּירָהָן.^g Targ. ut 32:43. ^h Vid. 32:44.

Desunt

14 הִנֵּה יְמִים בָּאִים נָאכִידָהוֹת
 וַיהֲקִימֶתִי אֶרְדְּהַבָּר הַטּוֹב אֲשֶׁר
 דִּבְרָתִי אֶל־בָּית יִשְׂרָאֵל וְעַל־בָּית
 15 יְהוָה: בִּימִינֵיכֶם וּבִעֵת הַהִיא
 אַצְמִיחַ לְדוֹד צְמַח זָקָה וְעַשָּׂה
 16 מְשֻׁפֶּט וְצָדָקָה בָּאָרֶץ: בִּימִינֵיכֶם
 הַהִם תִּתְּשַׁע יְהוָה וִירִישָׁלָם
 תִּשְׁכַּח לְבָטֵח רַזְחָאָשְׁר־דִּקְרָא־לָת
 17 יְהוָה וְאַדְקָנָנוּ: כִּרְכָּת אָמֵר יְהוָה
 לְאַדְכָּרָת לְדוֹד אֲרָשׁ יִשְׁבֶּן עַל־
 18 כֶּתֶא בֵּית־יִשְׂרָאֵל: וְלִכְהָנִים
 הַלְוִיִּם לְאַדְכָּרָת אֲרָשׁ מִלְּפָנָי
 מַעַלָּה שָׁוֹלָה וּמִקְטִיר מִמְּחָה
 19 וְעַשָּׂה זָבֵח כָּל־הִזְמִינִים: וַיְהִי
 דִּבְרֵי־יְהוָה אֶל־יְרַמִּיהוּ לְאמֹר:
 20 כִּי אָמֵר יְהוָה אֶסְתְּפָר אֶת־
 בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלְּילָה
 גַּל־בְּלִתִי הַיּוֹתֵר מִסְדּוֹלֵלה בְּעֵתָם:
 21 גַּסְפְּבְרִיתִי תְּפָר אֶת־דוֹד עַבְדִי
 מְהִיוֹת־לוֹ בֶן־מַלְך עַל־כָּסָאוּ וְאֶת־
 22 הַלְוִיִּם הַכְּהָנִים מְשֻׁרְתָּרָתִי: אֲשֶׁר
 לְאַדְסִפְרָז צְבָא הַשְׁמִינִים וְלֹא יִפְדַּ
 חֹל הַיּוֹם כִּנְעָרָבָה אֶת־זָרָעַ דָּרוֹד
 עַבְדִי רְאַת־הַלְוִיִּם מְשֻׁרְתָּרָתִי אֶתְרִי:
 23 וַיְהִי דִּבְרֵי־יְהוָה אֶל־יְרַמִּיהוּ
 24 לְאמֹר: הַלֹּא רָאִית מִה־הָעַם
 הַזֹּהֵה דָּבָר לְאַמְרָת־שְׁנִיתִי הַפְּשָׁפְחוֹת
 אֲשֶׁר בְּחָרָה יְהוָה בָּהֶם וְיִמְאָסֵם
 וְאֶת־עַמִּי יַנְאַצֵּן מִהְיוֹת עַד־גַּדְעָן
 25 לְפָנֵיהם: כִּי אָמֵר יְהוָה אֶסְמָלָא
 בְּרִיתִי רְזָם וְלִילָה חֲקוֹת שְׁמִינִים
 26 וְאָרֶץ לְאַשְׁמָמָתִי: גַּסְדְּגָעַ רַעֲקָובָן
 וְדָרוֹד עַבְדִי אֲמָס מִקְתָּח
 מִזְרָעַ מִשְׁבָּים אֶל־גָּרָע אֶבְרָהָם

Desunt { רְשַׁחַק וַיַּעֲקֹב כִּירָאָשׁוֹב אָדָּן
שְׁבוּתָם וַיַּחֲטָאֵת:

CAPUT XXXIV.

- 1 וְכָל-מִמְלְכוֹת אֶרֶץ מִמְּשֻׁלָּת יְהוָה וְכָל-אֶרֶץ מִמְּשֻׁלָּת יְהוָה נְלַחְמוּ עַל-
וְכָל-הָצְפָנִים נְלַחְמוּ עַל- יְרוּשָׁלָם וְעַל-כָּל-עָרִי רַחֲקָה
יְרוּשָׁלָם וְעַל-כָּל-עָרִיה לְאמֹר לְאמֹר
- 2 כֹּה-אָמַר יְהוָה אֱלֹהִי יִשְׂרָאֵל כֹּה-אָמַר יְהוָה חָלֵד אֵל הָלֵד וְאָמַרְתָּ אֶל-צְדָקִיהוּ צְדָקִיהוּ
הַגִּנְיוֹן נָתַן אֶת-הַעִיר הַזֹּאת בַּיָּד הַצְּתָנָה הַזֹּאת בַּיָּדָיו מֶלֶךְ
מֶלֶךְ בָּבֶל בָּבֶל וְלִכְדָּה
- 3 כִּי תַּפְשֵׁש תַּחַפְשֵׁש וּבַיּוֹד תַּחַפְשֵׁש וּבַיּוֹד תַּחַפְשֵׁש
וְעַיִינִיךְ אֶת-עֵינִיךְ מֶלֶךְ-בָּבֶל וְעַיִינִיךְ תְּרַאֵנָה וּבָבֶל
תְּרַאֵנָה וְפִרְיוֹ אֶת-פִּירָה יְדִיבָר וּבָבֶל תְּרַאֵנָה
- 4 עַלְיָה לְאַתְּמִית בְּחִרְבָּה Deest
5 וּבִמְשֻׁרְטוֹת אֶבֶוְתִּיךְ הַמְּלָכִים וְכָאָשָׁר סָפְדוּ (וּכְמַסְפָּדוֹת) אֶת-
הַרְאָשָׁנִים אֲשֶׁר-הָיוּ לְפָנֵיךְ כֵּן אֶבֶוְתִּיךְ אֲשֶׁר-מֶלֶט לְפָנֵיךְ
רִשְׁרָפְרָא-לֶךְ וְהָוִי אֲדוֹן (ברָאשָׁנָה) רִסְפָּדוּ גַּסְדָּךְ הָוִי
אֲדוֹן וְעַד-שָׁאָול יִסְפָּדוּ רִסְפָּדוּ-לֶךְ
- 6 וַיְדַבֵּר יְרַמְּיָהוּ הַגְּבִרָה אֵל וַיְדַבֵּר יְרַמְּיָהוּ אֶל-הַמֶּלֶךְ צְדָקִיהוּ
צְדָקִיהוּ מֶלֶךְ יְהוּדָה
- 7 נְלַחְמוּ עַל-יְרוּשָׁלָם וְעַל-כָּל- נְלַחְם עַל-יְרוּשָׁלָם וְעַל-עָרִי יְהוּדָה
עָרִי יְהוּדָה הַבּוֹתָרָה אֵל רַעַלְלָכִישׁ וְעַלְעַלְעַזְקָה
לְכִישׁ וְאַלְעַזְקָה
- 8 אֶת-כָּל-הָעָם אָשָׁר בְּיְרִיחָוֹן אֶת-הָעָם לְקָרְאָה דָּרוֹר
לְקָרְאָה לְהָם דָּרוֹר
- 9 לְבָלָתִי עַבְדָּבָם בְּיְהוּדָה אֲתִיהוּ לְבָלָתִי עַבְדָּ אִישׁ מִיְהוּדָה
אִישׁ
- 10 וַיַּשְׁמַעוּ כָּל-הַשָּׁרִים וְכָל-הָעָם וַיַּשְׁבוּ כָּל-הַשָּׁרִים וְכָל-הַבָּאִים בְּבָרִיאָה

* Vid. 32:28. b Targ. c Vid. 32:1, 3. d Targ. e Targ. f Targ.

לשלח איש אֶת־עֲבָדוֹ וְאִישׁ אֶת־
שְׁפָחוֹתָיו וַיַּשְׁלַח־
חַפְשִׁים לְבָלָקִי עַבְדֵּבָם עַד־
וַיַּשְׁמַעַי וַיַּשְׁלַח־
11 וַיַּשְׁבוּ אֶחָר־כֵּן וַיַּשְׁבוּ אֶת־
הַעֲבָדִים וְאֶת־הַשְּׁפָחוֹת אֲשֶׁר־
שָׁלַח־
לעֲבָדִים ולשְׁפָחוֹת
12 מֵאַת יְהוָה
13 יְהוָה אֱלֹהִי יִשְׂרָאֵל
14 מֵקֶץ שְׁבֻעָה שְׁנִים חַשְׁלָחִי אֶרְאֵשׁ
אֶת־אַחֲרֵי
וַיַּשְׁלַח־
רְשָׁבָר מַעַפְךָ וְלֹא־
שְׁמַעַי אֶבְוֹתֵיכֶם אֱלֹי
15 וַתִּשְׁבֹּר אֶת־יְמֵינֶם וַתִּעֲשֶׂה
וַתִּכְרֹתְּ בְּרִית
16 וַתִּשְׁבֹּר אֶרְאֵשׁ אֶת־עֲבָדוֹ
וַתִּבְבְּשֹׂר אֶת־
לִקְרָא דָרוֹר אֶרְאֵשׁ לְאַחֲרֵי רְאֵשׁ
לְרַעַהוּ הַנְּגִןִּי קָרָא לְכָם דָרוֹר
נָאָבֵדְיָה
אֶל־הַדָּבָר
לְזֹעֲמָה לְכָל מִמְּלֹכוֹת הָאָרֶץ
18 אֶת־דָבָרִי הַבְּרִית
הָעֵגֶל אֲשֶׁר כְּרָתָה לְשָׁנִים וַיַּעֲבֹר
בֵּין בְּתָרְיוֹ
19 שְׁרֵי יְהוּדָה וְשְׁרֵי יְרוּשָׁלָם שְׁרֵי יְהוּדָה וְשְׁרֵי יְרוּשָׁלָם
הַקְרָבִים וְהַכְהָנִים וְלֹא־עַם
הָאָרֶץ הָעֲבָרִים בֵּין בְּתָרְיוֹ
הָעֵגֶל
20 וַנְתַחַר אֶת־עַמָּם בַּיָּד אַיִבָּהֶם וַיַּבְדֵּל וַנְתַחַר אֶת־עַמָּם לְאַיִבָּהֶם וַיהֲיָה

^a Inc. vs. 11. ^b Targ. מִזְרָחָא בְּצָבָא. ^c וְאַתָּה בְּצָבָא. ^d Vid. 24:9. ^e Targ.

נבלתם מאכל נבְקָשֵׁי נִפְשָׁם וַיהֲתָה נְבָלָתֶם
למאכל

21 רְאֵתְשְׁרִיר אַחַן בַּיְדِ אַרְבָּוֹתָם וְאֵתְשְׁרִירָם אַחַן בַּיְדِ אַיְבָּוֹת
וְחַיל מֶלֶךְ בָּבֶל לְהֻלּוֹת
מַעֲלִיהָם וְהַשְׁבָּתִים אֶל־הָאָרֶץ הַזֹּאת
וְאַחַן אַחַן (וְאַתְּנָן) טוֹמָות

22. וְהַשְׁבָּתִים אֶל־הָעִיר הַזֹּאת
אַחַן שְׁמַמָּה

CAPUT XXXV.

1 בְּיָמֵי יְהוּדִים בְּנֵרְאָשְׁיָה	בְּיָמֵי יְהוּדִים
2 הַלּוֹד אֶלְבִּית הַרְכָּבִים וְלִפְרָט הַלּוֹד אֶלְבִּית הַרְכָּבִים וְהַבָּאוֹתָם אַתְּבָנָיו אַל־בֵּית יְהוָה אַל־אַחַת חַצְרוֹת וְאַלְמִירָה (וְאַבְיאָה) אַת יְכִינֵה וְאַתְּבָנָיו אַלְבִּית יְהוָה בְּנֵי חָנָן בְּנֵי חָנָן יְהוָה בְּנֵי גָּדְלֵי יְהוָה בֵּית הַשְׁרִים לְבֵית מְשִׁיחָה שְׁמֹר הַחֶזֶר שְׁמֹר הַפְּתָח 5 לְפָנֶר בְּנֵי בֵּית־הַרְכָּבִים גַּבְעִים לְפָנֵיכֶם גַּבְעִים יְרֵן מִלְאִים יְרֵן וְאָמֵר אַלְיָהָם 7 וּבֵית לְאַתְּבָנָיו וּבֵית הַשְׁרִים וּכְרָם לְאַתְּטָעֵי וְלֹא יְהִי לְכָם וּכְרָם לֹא יְהִי לְכָם עַל־פִּנְיֵי הָאָדָמָה אֲשֶׁר אַתָּם גְּרִים עַל־פִּנְיֵי (בָּה)	

יְהוֹנְדָב
Deest
וּנְשִׁינָר יְבָנָנוּ

שָׁם
8 יְהוֹנְדָב בְּנֵרְכָּב
לְכָל אַשְׁר צִינֵי
נְשִׁינָר בְּנָנוּ

* Αρχαθεύ. Vid. vs. 3. † Targ.

<p>לְשִׁבְתֵּשֶׁם לֹא הָיָה לְנַ לְבָא וּפּוּרָא אֶלְיָהוּשָׁלֶם^a וּמִפְנֵי חַיל אֲרָם וּנְשַׁב בִּירָאָשָׁלֶם אָלֵי לְאָמֵר יְהֹוָה Deest הַקִּימָה דָּבָר בְּנֵי יְהוָנָדָב^b Desunt { הַשְׁכָּם וְلֹא שְׁמַעַתָּם אֶת־עֲבָדֵי הַנּוּבִיאִים לְאָמֵר שְׁבוֹ אֵיתָ מַדְרָכוֹ הַרְעָה וַיַּשְׁבּוּ עַל־הָאָדָמָה^c אֶת־אֶזְנֵיכֶם וְלֹא שְׁמַעַתָּם וַיַּקְרִימָה Deest לֹא שְׁצַע אָלֵי וַיְהֹוָה אֶלְיָהוּ צְבָאָת אֶלְיָהוּ רַשְׁרָאֵל יְהֹוָה אֶל־יְהוּדָה וְאֶל־כָּל־רוֹשֵׁבֵי עַל־יְהוּדָה וְעַל־זִוְשֵׁבֵי יְרוֹשָׁלָם Desunt { לְכָן כֹּה־אָמֵר יְהֹוָה יְעַן אֲשֶׁר שְׁמַעַתָּי בְּנֵי יְהוָנָדָב בְּנֵי־רַכְבָּה (עַל־) מִצּוֹת אֲבִיהֶם לְעַשׂות כַּאֲשֶׁר צָוָם אֲבִיהֶם בְּעַלְוֹת נְבוּכְדְּרָאָצָר מִלְּקָדְבָּבָל בְּעַלְהָאָרֶץ^d אֶלְהָאָרֶץ בְּאֵי וְנִבְוֹא יְרוֹשָׁלָם וּמִפְנֵי חַיל אֲרָם וּנְשַׁב בִּירָאָשָׁלֶם אֶלְיָהוּ צְבָאָת אֶלְיָהוּ רַשְׁרָאֵל 13 יְהֹוָה צְבָאָת אֶלְיָהוּ רַשְׁרָאֵל נָאָסְדִּיְהָוָה 14 הַזְּקָם אֶת־דְּבָרֵי יְהוָנָדָב עַד־הַזָּמָם הַזֹּה בַּי שְׁמַעַתָּי אַת מִצּוֹת אֲבִיהֶם הַשְׁכָּם וְלֹא שְׁמַעַתָּם אָלֵי 15 אֶת־כָּל־עֲבָדֵי הַנּוּבִיאִים הַשְּׁבָם וַיְשַׁלֵּחַ לְאָמֵר שְׁבוּנָא אִישׁ מַדְרָכוֹ הַרְעָה וְשַׁבְּרָא אֶלְהָאָדָמָה אֶת־אֶזְנֵיכֶם וְלֹא שְׁמַעַתָּם אָלֵי 16 כַּי הַקִּימָה אֲשֶׁר צָוָם לֹא שְׁמַעַתָּי אָלֵי 17 יְהֹוָה אֶלְיָהוּ צְבָאָת אֶלְיָהוּ רַשְׁרָאֵל יְהֹוָה אֶל־יְהוּדָה וְאֶל־כָּל־רוֹשֵׁבֵי עַל־יְהוּדָה וְעַל־זִוְשֵׁבֵי יְרוֹשָׁלָם בְּעַן דְּבָרָתִי אֲלֵיכֶם וְלֹא שְׁמַעַתָּי וְאָזְרָא לְהַט וְלֹא עַנְיָ וְלִבְיוֹת הַרְכָּבִים אָמֵר יְרַמְּיָהוּ כֹּה־ אָמֵר יְהֹוָה צְבָאָת אֶלְיָהוּ וַיְשַׁרְאֵל יְעַן אֲשֶׁר שְׁמַעַתָּם עַל־ מִצּוֹת יְהוָנָדָב אֲבִיכֶם וְתִשְׁמַרְגָּ אֶת־כָּל־מִצְרָיו וְתַעֲשֵׂה כָּל־ אֲשֶׁר־צְוָה אֶת־כֶּם</p>	<p>9 לְשִׁבְתֵּשֶׁם לֹא וְיִהְדָּלֵן 10 בְּעַלְוֹת נְבוּכְדְּרָאָצָר עַל־הָאָרֶץ^e 11 בְּאֵי וְנִבְוֹא יְרוֹשָׁלָם וּמִפְנֵי חַיל אֲרָם וּנְשַׁב בִּירָאָשָׁלֶם 12 אֶלְיָהוּ צְבָאָת אֶלְיָהוּ רַשְׁרָאֵל 13 יְהֹוָה צְבָאָת אֶלְיָהוּ רַשְׁרָאֵל נָאָסְדִּיְהָוָה 14 הַזְּקָם אֶת־דְּבָרֵי יְהוָנָדָב עַד־הַזָּמָם הַזֹּה בַּי שְׁמַעַתָּי אַת מִצּוֹת אֲבִיהֶם הַשְׁכָּם וְלֹא שְׁמַעַתָּם אָלֵי 15 אֶת־כָּל־עֲבָדֵי הַנּוּבִיאִים הַשְּׁבָם וַיְשַׁלֵּחַ לְאָמֵר שְׁבוּנָא אִישׁ מַדְרָכוֹ הַרְעָה וְשַׁבְּרָא אֶלְהָאָדָמָה אֶת־אֶזְנֵיכֶם וְלֹא שְׁמַעַתָּם אָלֵי 16 כַּי הַקִּימָה אֲשֶׁר צָוָם לֹא שְׁמַעַתָּי אָלֵי 17 יְהֹוָה אֶלְיָהוּ צְבָאָת אֶלְיָהוּ רַשְׁרָאֵל יְהֹוָה אֶל־יְהוּדָה וְאֶל־כָּל־רוֹשֵׁבֵי עַל־יְהוּדָה וְעַל־זִוְשֵׁבֵי יְרוֹשָׁלָם בְּעַן דְּבָרָתִי אֲלֵיכֶם וְלֹא שְׁמַעַתָּי וְאָזְרָא לְהַט וְלֹא עַנְיָ וְלִבְיוֹת הַרְכָּבִים אָמֵר יְרַמְּיָהוּ כֹּה־ אָמֵר יְהֹוָה צְבָאָת אֶלְיָהוּ וַיְשַׁרְאֵל יְעַן אֲשֶׁר שְׁמַעַתָּם עַל־ מִצּוֹת יְהוָנָדָב אֲבִיכֶם וְתִשְׁמַרְגָּ אֶת־כָּל־מִצְרָיו וְתַעֲשֵׂה כָּל־ אֲשֶׁר־צְוָה אֶת־כֶּם</p>
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^a Targ. ^b Targ. ^c Cf. vs. 16. ^d Vid. 25:5.—
Targ. ^e Targ. ^f Targ. ^g Targ.

Desunt	לְבַנָּו כִּי אָמַר יְהֹוָה צְבָאֹות אֱלֹהֵי יִשְׂרָאֵל
מִבְנֵי יְוָנָדָב	לְיוָנָדָב
כָּלִיםִי הָאָרֶץ	כָּלִיםִי

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1 וַיְהִי בַּשְׁנָה הַרְבִּיעָת הִיא הַקָּרְבָּן הַזֶּה אֶל־יְרֻמִּיהֵג הִיא יְהֹוָה אֱלֹהִי לְאמֹר וְכַתְבָת עֲלֵיהֶל עַל־יְרֻמִּיהֵג לְסָם מִימֵי יְאַשְׁירָה מֶלֶךְ יְהֹוָה אוֹלֵי יְשִׁטַּע בֵּית יְהֹוָה לְמַעַן יִשְׁׁבוּ אִישׁ מַדְרָכָם ^a הִרְעָה וּסְלָחָתִי וּסְלָחָתִי לְעוֹנוּם וּלְחַטָּאתָם ^b	2 וְכַתְבָת אֲלֵיהֶל עַל־יִשְׂרָאֵל מִרְמֵד יְאַשְׁירָה 3 אוֹלֵי יְשִׁטַּע בֵּית יְהֹוָה לְמַעַן יִשְׁׁבוּ אִישׁ מַדְרָכָם ^c הִרְעָה וּסְלָחָתִי וּסְלָחָתִי לְעוֹנוּם וּלְחַטָּאתָם ^d	4 וְיִכְתַּב בְּרִזְקָה עַל־מְגַלְתִּסְפָּר 5 אַנְי עַצָּר בֵּית יְהֹוָה 6 וְבָאַת אַתָּה וְקָרָאת בְּמִגְלָה אֲשֶׁר־כְּתָבָת מִפְּנֵי אֲתִיד־דָּבָרִי יְהֹוָה בֵּית יְהֹוָה וְגַם בְּאַזְנֵי כָּל־יְהֹוָה תְּקָרָא לָהֶם 7 וְיִשְׁׁבוּ אִישׁ מַדְרָכָם ^e הִרְעָה כִּרְגָּדוֹל גָּדוֹל הַאֲתָּה וְחַמְתָּה אֲשֶׁר־ ^f הַאֲפָחָתִמְתָּה יְהֹוָה אֲשֶׁר־דָּבָר עַל־ ^g דָּבָר יְהֹוָה אֲלֹהֵם הַזָּה 8 וְיִעַש בְּרוֹךְ בְּנֵנְרִיָּה יְרֻמִּיהֵג
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^a ut Gen. 8:22. ^b Targ. 7. ^c Vid. vs. 7. ^d Vid. 16:18; 18:23; 31:34.—Targ. ^e בְּבִית^f תָּרְגּוּגְתָּן אֶלְחַטְבָּאַזְהָן. ^g Targ. ^h בְּבִית. ⁱ Targ. ^j Vid. vs. 8. ^k Targ. ^l כָּל.

<p>בֵּית יְהוָה בְּשִׁנָּה הַחֲמִשִּׁית לְיְהוּדִים בָּן־ בְּשִׁנָּה הַשְׁמִינִית לְמֶלֶךְ יְהוּדִים</p> <p>בֵּית יְהוָה בְּבֵית גָּמְרִיהוּ בְּפֶתַח שַׁעַר וּבָאָזְנוֹ כָּלְהָעָם</p> <p>וַיַּרְדֵּ אֶל־בֵּית־הַמֶּלֶךְ אֶלְעָזֶר־בֵּית הַסְּפָר כָּל־שָׂרִים יְשִׁבְיָה בְּנֵשֶׁלֶםְיָהוּ רִיחָנוֹתָן Deest</p> <p>אֶל־בָּרוֹךְ בְּגִנְיִיה גְּבָאָו בָּרוֹךְ</p> <p>וַיַּרְדֵּ אֶל־יְהוָה שָׁב (שָׁוב)^a קָרָא וַיִּקְרָא בָּרוֹךְ הַתִּיעַצְר (נוֹעַצְר) וַיֹּאמֶר אִיךְ (אָז) כְּתָבָת Deest</p> <p>וַיֹּאמֶר בָּרוֹךְ קָרָא אַלְיָהוּ יְרִמְיָהוּ וְאָנִי כְּתָבָתְךָ בְּסָפָר וַיֹּאמֶר לְךָ וְהִסְתַּרְךָ אִישׁ אֶל־יְהוָה בֵּית אֶלְיָהוּ לְמֶלֶךְ אֶת כָּל־הָדָבָרִים הָאֶלְהָה</p> <p>וְיִקְחָה מִבֵּית אֶלְיָהוּ הַטְּפָר וַיִּקְרָא תְּמִימָה</p>	<p>בֵּית יְהוָה רַאשְׁיָהוּ מֶלֶךְ יְהוּדָה וְכָל־הָעָם הַבָּאִים מִעָרֵי יְהוּדָה וִבֵּית יְהוּדָה בִּירְשָׁתָם</p> <p>10 בֵּית יְהוָה בְּלֶשֶׁבֶת גָּמְרִיהוּ פֶּתַח שַׁעַר בָּאָזְנוֹ כָּלְהָעָם</p> <p>12 וַיַּרְדֵּ בְּיַד־הַמֶּלֶךְ עַל־לְשָׁכַת הַסְּפָר כָּל־הַשְׁרִים יוֹשְׁבִים בְּדָשְׁמַעְיוֹהוּ וְאֶלְנָתָן</p> <p>13 בְּטֶפֶר</p> <p>14 אֶל־בָּרוֹךְ רַלְקָה</p> <p>15 שָׁב נָא וַיִּקְרָא פָּתָח וַיִּקְרָא בָּרוֹךְ בְּאָזְנוֹתָם</p> <p>16 סְחָדוֹר וַיֹּאמֶר אֶל־בָּרוֹךְ</p> <p>17 הַגְּדָדָנָא לְנָא אִיךְ כְּתָבָת מְפִיר</p> <p>18 וַיֹּאמֶר לְהָם בָּרוֹךְ וַיִּקְרָא אַלְיָהוּ</p> <p>19 רְאַנִּי כְּתָבָת עַל־הַסְּפָר בְּהַיּוֹרֶד וַיֹּאמֶר הַשְׁרִים לְךָ הַסְּתָר וְאִישׁ אֶל־יְהוָה</p> <p>20 בְּלֶשֶׁבֶת אֶלְיָהוּ הַטְּפָר בְּאָזְנוֹתָם הַמֶּלֶךְ אֶת כָּל־הָדָבָרִים</p> <p>21 וְיִקְחָה מִלֶּשֶׁבֶת אֶלְיָהוּ הַטְּפָר וַיִּקְרָא תְּמִימָה</p>
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^a Targ. ^b Targ. ^c Targ. ^d ut vs. 28.—Targ. ^e Targ. ^f Targ.

<p>וְהַמֶּלֶךְ יָשַׁב בִּבְית הַחֲרֵךְ Deest</p> <p>רֹאשׁ אָשׁ (וְאָשׁ הַאָח) לְפָנֵיר אֲשֶׁר עַל־הַאָח בָּאָשׁ אֲשֶׁר עַל־הַאָח וְלֹא־פָקְדוּ (דָּרְשָׂו) רַעֲבָדְיוֹ</p> <p>וְגַם אלְנַתַּן וְדָלְיָהוּ וְגַמְרִיהָי רְאַלְנַתַּן וְמְדָלִיהָו יַעֲצֹז לְמֶלֶךְ</p> <p>Desunt {</p> <p>כָּל־הַדְּבָרִים וְסַתְבָּה כָּל־הַדְּבָרִים עַל־הַמְgalah הַמֶּלֶךְ יְhוּkִים וְאָמְרָתָה וְשַׁבָּת (וְgשְׁבָּת) לְחַרְבָּה תְּרוּם וְלִקְרָחָה הַלִּילָה Deest</p> <p>וְהַבָּאָתִיר שְׁלִירָה וְאַלְאָרֶץ יְhוּdָה וְyְrֻmְtִyְhָzֶlֶk חַmְgָlָה Aַchָrַt וַyְtַnֵּh וְyִkְchֵt bְrִyָּah Mְgָlָh Aַchָrַt Deest</p> <p>וְעַד Nוֹtָf עַלְyָhָm Dְbָrִyָּh Rַbִּyָּh Mִhְmָh</p>	<p>22 וְהַמֶּלֶךְ יָשַׁב בִּבְית הַחֲרֵךְ בְּהַדְּשׁ הַתְּשִׁיעִי</p> <p>רֹאשׁ־הַאָח לְפָנֵיר מִבְּעָרָת</p> <p>23 יִקְרַעַת בְּתַעַר הַסְּפָר וְהַשְּׁלֵךְ בְּאָשׁ אֲלַדְּהָאָשׁ אֲשֶׁר אֲלַדְּהָאָח עַל־הַאָשׁ אֲשֶׁר עַל־הַאָח</p> <p>24 וְלֹא־פָתָחָרוּ וְכָל־עֲבָדָיו</p> <p>25 וְגַם אַלְנַתַּן וְדָלְיָהוּ וְגַמְרִיהָי רְאַלְנַתַּן וְמְדָלִיהָו יַעֲצֹז הַפְּגָעָר בְּמֶלֶךְ לְבָלָתִי שְׁרָגָה וְלֹא שְׁמַע אֲלֵיכֶם</p> <p>26 רֹאשׁ־שְׁלָמִיחָה בְּrִיאָה בְּrִיאָה אַתְּ־בָּרוֹךְ הַסְּפָר וְאַתְּ yְrֻמְּtִyְhָzֶlֶk חַmְgָlָh Aַchָrַt תְּgַbְּrִiָּה וַyִּsְtְּrִtְּmָtָm יְhָhָtָm</p> <p>27 וְאַתְּ־הַדְּבָרִים</p> <p>28 וְנַחַב עַלְyָhָa כָּל־הַdְּbָrִyָּm hַrְaָshָׁnִyָּm uַlְyָhָm gַlָּh hַrְaָshָׁnָh yְhָuִkִּm mֶlֶchָh yְhָhָkִh wְuַlְyָhָoְkִm mֶlֶchָh yְhָhָkִh wְhַshְׁbָiָt</p> <p>30 lְchַrְvָbָh tְrָuּm wְlִkְrָchָh bְlִlָlָh 31 aֲchַd uּoּnִm wְhַbָaּt iְrָtְrִiְrָh wְaַlְeּaּrְt yְhָuְdָh wְyְrֻmְtִyְhָzֶlֶk hַkְhַmְgָlָh Aַchָrַt wְyַtְnֵh wְyִkְchֵt bְrִyָּah Mְgָlָh Aַchָrַt Deest</p> <p>mֶlֶchָh yְhָhָkִh bְaָsh wְuַd noּtָf uּlְyָhָm dְbָrִyָּh rַbִּyָּh cְhַmָּh</p>
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* Targ. אַתְּ-סְפָר.

CAPUT XXXVII.

וַיִּמְלֹךְ צָדִיקָהוּ	1 וַיִּמְלֹךְ צָדִיקָהוּ
יוֹהוֹקִים	כֶּנְיָה בֶּן־יוֹהוֹקִים
לְמֶלֶךְ בְּיִהוּדָה	מֶלֶךְ בְּבָבֶל בְּאֶרְצֵי יְהוּדָה
וְלֹא שָׁמַעַ	2 וְלֹא שָׁמַע
בַּרְדֵּר יְרֻמִּיהוּ	בַּרְדֵּר יְרֻמִּיהוּ הַגְּבִרָה
אֶל־יְרֻמִּיהוּ	אֶל־יְרֻמִּיהוּ הַגְּבִרָה
אֶל־יְהוָה	אֶל־יְהוָה אֱלֹהֵינוּ
בָּא וַיֵּצֵא בְּתוֹךְ הַעִיר	4 בָּא וַיֵּצֵא בְּתוֹךְ הַעַם
אֶל־בֵּיתֵי הַכֹּלֹא	בֵּית הַכְּלִילָה
Deest	5 הַאֲרוֹם עַל־זִוְּנָתָלָם
וַיַּעֲלֹו עַל־יְרוּשָׁלָם	וַיַּעֲלֹו מֵעַל יְרוּשָׁלָם
אֶל־יְרֻמִּיהוּ לְאמֹר	6 אֶל־יְרֻמִּיהוּ הַגְּבִרָה לְאמֹר
יְהוָה	7 יְהוָה אֱלֹהֵי יִשְׂרָאֵל
כִּי תֹאמֶר	כִּי תֹאמֶר
הַשְׁלָח אֶל־יְהוָה	הַשְׁלָח אֶת־חַקָּמָתְךָ אֵלֵינוּ
יַשְׁבֵּי לְאֶרְץ מִצְרָיִם	שָׁב לְאֶרְצֵנוּ מִצְרָיִם
וְשַׁבְתָּה הַמִּסְדָּרִים	8 רֹשֶׁב הַכָּשָׂדִים
אֶל־תְּאַשֵּׁר כִּי כִּי אָמַר יְהוָה אֶל־תְּשַׁאֲרֵ	9 כִּי אָמַר יְהוָה אֶל־תְּשַׁאֲרֵ נְפָשָׁתֶיךָ
(תְּשַׁאֲרֵ) בְּנֶפֶשְׁתֶּיכָם	10 כִּי אָסַד־חַכִּיתֶם
וְאָסַד־חַכִּיתֶם	וְנִשְׁאַרְדְּבָם
וְנִשְׁאַרְוּ	אִישׁ בְּאַהֲלָוּ יִקְרֹמוּ
אִישׁ בָּמָקוֹמוֹ הַמִּסְדָּר יִקְרֹמוּ	11 בְּהַעֲלוֹת חַיל הַכָּשָׂדִים
בְּעַלוֹת חַיל הַכָּשָׂדִים	12 וַיֵּצֵא יְרֻמִּיהוּ לְחַלֵּק
וַיֵּצֵא יְרֻמִּיהוּ	13 רֹשֶׁם בָּפָל פְּקָדָת יְשָׁמֹן וּשְׁמָן אֲישׁ אֲשֶׁר שָׁכַן אֲגַלֵּן (עַמּוֹ)
לְקַחַת (לְלִקְחָה?)	וַיָּרָא־יְהוָה אֶת־יְרֻמִּיהוּ הַגְּבִרָה
וַיָּרָא־יְהוָה שְׁרִיחָה (צְרִיחָה)	14 וַיֹּאמֶר יְרֻמִּיהוּ שְׁקָר אַרְגָּנָר נִפְלֵל וַיֹּאמֶר שְׁקָר לֹא אֶלְהַכָּשָׂדִים אֲנִי עַל־הַכָּשָׂדִים

^a ut vs. 18.—Targ. בְּבִית. ^b Vid. 44:7. גַּם יְרֻמִּיהוּ לְפִירְפָּר Targ.

^c ut vs. 13.—Targ. לְכַסְּדָאֵר.

שְׁרִירָה (צְרִירָה) 15 וּנְתַנוּ אֹתוֹ בֵּית הָאָסֶר בֵּית וּשְׁלֹחֵר אֹתוֹ אֲלֹבִית יְהוֹנָתֵן רְיָהוֹנָתֵן עַשְׂרֵה לְבִית כָּלָא* 16 כִּי בָּא יְרַמְּיָהוּ וְאֶלְ-הַחֲנִיוֹת וַיִּשְׁבַּ-שְׁם יְרַמְּיָהוּ וְאֶלְ-הַחֲרִתָּה וַיִּשְׁבַּ-שְׁם 17 וַיַּשְׁלַח הַפְּלַקְעָה צְדִיקָהוּ וַיִּקְרַבְעָהוּ וַיִּשְׁאַלְהָהוּ הַמֶּלֶךְ בְּמַתָּר לְאמֹר הַיְשָׁה הַדְּבָר מֵאַת יְהוָה וַיֹּאמֶר יְשׁ בְּקִדְרֵי מֶלֶךְ בָּבֶל תְּנַתֵּן 18 אֶלְ-הַמֶּלֶךְ צְדִיקָהוּ כִּי-נָתַתֶּם אֹתוֹ אֲלֹבִית הַכָּלָא רְאֵיה לְאִיבּוֹא מֶלֶךְ-בָּבֶל עַלְיכֶם וְעַלְךָ כִּי לְאִיבּוֹא מֶלֶךְ בָּבֶל עַלְהָאָרֶץ הָאָרֶץ הָזֶאת 20 שְׁמַעְנָא תְּפִלְנָא תְּחַנְתֵּר וְאֶלְ-חַשְׁבָנִי בֵּית יְהוֹנָתֵן הַסְּפָר וְלֹפֶת חַשְׁבָנִי אֲלֹבִית יְהוֹנָתֵן הַסְּפָר וְלֹא אָמוֹת שֵׁם 21 הַמֶּלֶךְ צְדִיקָהוּ וַיִּפְקֹדֵר אֶת-יְרַמְּיָהוּ בְּחִזְרָה וַיְשִׁלְוְכֵר אֶתְךָ אֲלֹבִית הַמְּטָרָה הַמְּטָרָה וְנַתֵּן לוֹ כְּפָרְלָחָם רְיִתְנֵי לוֹ לִחְם אֶחָד לַיּוֹם לַיּוֹם עַדְתֶּם כָּל-הָלָחָם מִן-הָעִיר	רְאֵירָה עַשְׂדֵה לְבִית הַכָּלָא וְאֶלְ-הַמֶּלֶךְ יְרַמְּיָהוּ וְיִשְׁאַלְהָהוּ הַמֶּלֶךְ בְּבִיתוּ בְּמַתָּר וַיִּאמֶר הַיְשָׁה דְּבָר מֵאַת יְהוָה וַיֹּאמֶר יְרַמְּיָהוּ יְשׁ לִיאָמֶר בְּחִידְמָלֵךְ בָּבֶל תְּנַתֵּן 19 רְאֵיָה הָאָרֶץ הָזֶאת תְּפִלְנָא תְּחַנְתֵּר וְלֹא אָמוֹת שֵׁם 20 שְׁמַעְנָא וְפִשְׁחוּר בְּרִמְמָתָן מִלְבָר אֲלֹכְלָהָם לְאמֹר
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CAPUT XXXVIII

צְפִנִּיה (שְׁפִנִּיה) בְּנִנְהָן
Deest
דָּבָר עַל-הָעָם לְאמֹר

שְׁפִטִּיה בְּרִמְמָתָן
וְפִשְׁחוּר בְּרִמְמָלְכִּיה
מִלְבָר אֲלֹכְלָהָם לְאמֹר

* Vid. vs. 18. b. αὐλαὶ εἰς καὶ. c. οὐκέτι εἰς καὶ. d. Targ. e. Targ. f. וְיִתְבִּין.

בְּחַרְבָּ וּבְרֹעֶב יְהִיָּה וְהִתְהַלֵּוּ נִפְשֹׁר לְשָׁלָל ^ו	2 בְּחַרְבָּ בְּרֹעֶב וּבְדָבָר יְהִיָּה וְהִתְהַלֵּוּ נִפְשֹׁר לְשָׁלָל
כִּי כִּי אָמַר יְהוָה בַּיּוֹם הַיּוֹם אֲלֵהֶם מֶלֶךְ בָּבֶל	3 כִּי אָמַר יְהוָה בַּיּוֹם הַיּוֹם אֲלֵהֶם מֶלֶךְ בָּבֶל
וַיֹּאמֶר הַשְׁנִירִים אֶל־הַמֶּלֶךְ יוֹמָת אֲתֶזְחָאִישׁ הַהְוָא כִּי הוּא מְרֻפָּא	4 וַיֹּאמֶר הַשְׁנִירִים אֶל־הַמֶּלֶךְ יוֹמָת אֲתֶזְחָאִישׁ הַהְוָא כִּי עַל־כֵּן הָרָא מְרֻפָּא
הַנְּשָׂאָרִים בְּעִיר הַבָּר אֲלֵיכֶם אַיִלְנָה נְבָא שְׁלוֹם	5 וַיֹּאמֶר הַמֶּלֶךְ צְדָקִיהוּ הַנָּהָדָה וַיֹּאמֶר הַמֶּלֶךְ בַּיּוֹם בַּיּוֹם כִּי־אֵין הַמֶּלֶךְ יַרְכֵל אַתֶּם דָּבָר
Deest אל־בָּר מַלְכִיהּ וַיַּשְׁלַח־הוּא אֹתוֹ בְּבָר וַיָּהִי בְּטִימָה	6 וַיֹּאמֶר אֶל־בָּר מַלְכִיהּ אֶל־הַבָּר מַלְכִיהּ וַיַּשְׁלַח־הַבָּר מַלְכִיהּ בְּחַבְלִים וַיַּטְבַּע יְרֻמִּיהּ בְּטִיטָה
Deest וְהַמֶּלֶךְ הִיה וַיַּצֵּא אֶלְיוֹן וַיֹּאמֶר	7 אִישׁ סְרִיס וְהַמֶּלֶךְ יוֹשֵׁב
הַרְעָתָה אֲתָא שְׁרוֹת לְהַמִּית אֲתֶזְחָאִישׁ הַזָּה מִפְנֵי הַרְעָתָה כִּי אֵין עוֹד לְחַם בְּעִיר אֲתֶעֱבָּד־מֶלֶךְ ^ו	8 וַיַּצֵּא עַבְדָּמֶלֶךְ מִבֵּית הַמֶּלֶךְ לְאָמֵר 9 אֶלְיוֹן הַמֶּלֶךְ הַרְעָתָה הָאֱלֹהָאתְךָ אֲשֶׁר עָשָׂה לִירֻמִּיהּ הַגְּבִירָאתְךָ אֲשֶׁר־הַשְׁלִיכָה אֶל־ הַבָּר וַיָּמָת הַחֲתִירָה מִפְנֵי הַרְעָתָה כִּי אֵין הַלְּחָם עוֹד בְּעִיר אֲתֶעֱבָּד־מֶלֶךְ הַכּוֹשֵׁה
קָה בַּיּוֹם וְהַעֲלִית אֶל־יְרֻמִּיהּ הַגְּבִירָאתְךָ יִמּוֹת הַבָּר בְּפֹרֶם יִמּוֹת	10 קָה בַּיּוֹם וְהַעֲלִית אֶל־יְרֻמִּיהּ הַגְּבִירָאתְךָ 11 בַּיּוֹם אֲלֵחָחָת הָאָזְרָן

^a Vid. 21:9; 39:18. ^b Targ. לְנַבְּא דְּמַלְכֵיא. ^c Targ. לְנַבְּא דְּמַלְכֵיא. ^d Targ. אֲדָגִיה.

^a Ἀσελεισῆλ. ^b Targ. בְּדִידָחָן. ^c Targ. לְמַרְמָרָא דָּרָר.

Deest	מִידָם
וְאֵת הַעֲיר הַזֹּאת תִשְׁרֹת בָּאָשׁ וְהַעֲיר הַזֹּאת תִשְׁרֹת בָּאָשׁ	24 וַיֹּאמֶר צְדָקִיהוּ אֶל־יְרֵמִיהוּ וַיֹּאמֶר אֶל־יְהוָה הַפְלֹק אִישׁ אֶל־יְדָךְ אִישׁ אֶל־יְדָךְ בְּדָבְרִים מִדְבָּרִיךְ (מִקְדָּה דָבָרִים) הַאֲלָה
הַאֲלָה	25 וְכִרְשְׁמָעוּ הַשְּׁרוּם הַגִּידָה גַּעַת לְטו מִהְדָּבָר אֶל הַגִּידָה לְנוּ מִהְדָּבָר אֶל־יְהוָה הַמֶּלֶךְ
וְמִהְדָּבָר עַלְיָד לְעִירִי הַמֶּלֶךְ	26 וְמִהְדָּבָר אֶל־יְהוָה לְפָנֵי הַמֶּלֶךְ
אֶל־בֵית יְהוָה תִּשְׁמַע לְהַמִּתְנִי שֶׁטֶן אֲשֶׁר צָוָה הַמֶּלֶךְ וַיַּחֲרַשׁ כִּי לֹא־ נִשְׁמַע דִּבְרֵי הָהָרָה עֲדָעָת	27 בֵית יְהוָה תִּשְׁמַע לְמִתְנִי שֶׁטֶן כִּי לֹא־נִשְׁמַע דִּבְרֵי הָהָרָה 28 עֲדָיוֹם וְהִיא בָּאָשֶׁר נִלְכַּדְתָּה יְרֹאָשָׁלָם
Deest	Desunt

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1 בְּשִׁנְחָה הַתְּשִׁיעִית... בְּחַדְשׁ הַעֲשָׂרִי וְיִהְיֶה בְּחַדְשׁ הַתְּשִׁיעִית אֶל־יְרוּשָׁלָם	1 בְּשִׁנְחָה הַתְּשִׁיעִית... בְּחַדְשׁ הַעֲשָׂרִי וְיִהְיֶה בְּחַדְשׁ הַתְּשִׁיעִית אֶל־יְרוּשָׁלָם
וּבְעַשְׂתִּירְעָשָׂרָה שָׁנָה	2 בְּעַשְׂתִּירְעָשָׂרָה שָׁנָה
3 נִרְגֵל שָׁרָאָצָר סְמִגְנָבָו שְׁרָכִים מִרְגְּנָאָצָר וִסְמָגָן וַיְנַבְּשָׁבָר וַיְנַבְּרָא רַבִּיטִיס נִרְגֵל שָׁרָאָצָר רַבִּיס מֶגֶן וְכָל־שָׁאָרִית שָׁרָי מֶלֶךְ בְּבָבָל	3 נִרְגֵל שָׁרָאָצָר סְמִגְנָבָו שְׁרָכִים מִרְגְּנָאָצָר וִסְמָגָן וַיְנַבְּשָׁבָר וַיְנַבְּרָא רַבִּיטִיס נִרְגֵל שָׁרָאָצָר רַבִּיס מֶגֶן וְכָל־שָׁאָרִית שָׁרָי מֶלֶךְ בְּבָבָל
Desunt { 4 וְיִהְיֶה בָּאָשֶׁר רָאָם צְדָקִיהוּ מֶלֶךְ וְיִהְיֶה רְכָל אֲנָשִׁי הַמֶּלֶךְ וְיִבְרָחוּ וַיַּצְאָו לִילָה מִקְדָּה עִיר הַרְקָעָן הַפְלֹק בְּשַׁעַר בֵּין הַתְּמִתְרִים וַיַּצְא הַרְקָעָן הַעֲרָבָה:	4 וְיִהְיֶה בָּאָשֶׁר רָאָם צְדָקִיהוּ מֶלֶךְ וְיִהְיֶה רְכָל אֲנָשִׁי הַמֶּלֶךְ וְיִבְרָחוּ וַיַּצְאָו לִילָה מִקְדָּה עִיר הַרְקָעָן הַפְלֹק בְּשַׁעַר בֵּין הַתְּמִתְרִים וַיַּצְא הַרְקָעָן הַעֲרָבָה:

* Μαργανασάρ καὶ Σαμαγὼν καὶ Ναβουσάχαρ καὶ Ναβουσαρεῖς,
Ναγαργᾶς, Νασερόρραβαμάν.

Desunt {

וַיֹּצְאָהוּ
Desunt {
כִּי־אָמַר יְהוָה

- 5 וַיַּרְדֵּפֶה חִילְ-כְּשָׂדִים אֲחֶרְיוֹת
וַיִּשְׁטַנְוּ אֶת־צְדָקִיהוּ בְּעָרְבֹות יְרֵחוֹ
וַיַּקְהַז אֲתוֹ רַיִלָּהוּ אֶל־
נַבְּכָדְנָאָצָר מֶלֶךְ-בָּבֶל רַבְלָתָה
בָּאָרֶץ חַמְתָּה וַיַּדְבֵּר אֲתוֹ
6 מְשֻׁפְטִים: וַיִּשְׁחַט מֶלֶךְ בָּבֶל
אֶת־דָבֵנִי צְדָקִיהוּ בְּרַבְלָה לְעִינֵי
וַיָּאֹתֵךְ תְּהִרְיִי יְהוּדָה שְׁחַט מֶלֶךְ
7 בָּבֶל: וַיַּאֲתֵּן־עִירִי צְדָקִיהוּ עַנְרָה
וַיַּאֲסִירֵה בְּגַחְשָׁתִים לְבֵיא אֲתוֹ
8 בָּבֶל: וַיַּאֲתֵּן־בֵית הַטְּלָה וַיַּאֲתֵּן
בֵית הַעַם שְׁרָפֵי הַכְּשָׂדִים בָּאָשׁ
9 וַיַּאֲתֵּן־חָמָת יְהוּדָם נָתָצֵי: וַיָּאֹתֵן
יִתְרֵה הַעַם הַגְּשָׁאָרִים בְּעִיר וַיַּאֲתֵּן
הַנְּפָלִים אֲשֶׁר נִפְלָה עַלְיוֹ וַיָּאֹתֵן
יִתְרֵה הַעַם הַגְּשָׁאָרִים הַגְּנָחָת
נַבְּזִירָאָדוֹן רַב־טְבָחִים בָּבֶל:
10 וַיִּמְדַּהֵּעַם הַדְּלִים אֲשֶׁר אִירָּךְ
לָהֶם מִאִמְתָּה הַשְּׁאֵר נַבְּזִירָאָדוֹן
רַב־טְבָחִים בָּאָרֶץ יְהוּדָה וַיַּטְנֵן
לָהֶם כְּרָמִים וַיִּגְבִּים בַּיּוֹם הַהוּא:
11 וַיַּצְרֵר נַבְּכָדְרָאָצָר מֶלֶךְ-בָּבֶל עַל־
רַרְמִיהוּ בַּיד נַבְּזִירָאָדוֹן רַב־
12 טְבָחִים לְאָמָר: קָחַנְךָ וַעֲנִינְךָ שָׁוִם
עַלְיוֹ וְאֶל־תַּעֲשֶׂה לוֹ מִאִמְתָּה רַע כִּי
אִם כִּאֲשֶׁר יְדַבֵּר אֶלְيָה בֶּן עַשְׂתָּה
13 עַמּוֹ: וַיִּשְׁלַח נַבְּזִירָאָדוֹן רַב־
טְבָחִים גַּנְבִּישָׁזְבָּן רַב־סְרִיס
וְנִרְגֵּל שְׁרָאָצָר רַב־מָגָן רַכְלָל רַבְּיִ
מֶלֶךְ-בָּבֶל:
14 לְהַרְצָאָהוּ אֶל־הַבִּית
15 בְּהַרְתָּן עַצְדָּר
16 לְאָמָר כִּי־אָמַר יְהוָה צְבָאָה

על-העיר הזאת Deest נא והיתה נפשך לשכל	אל-העיר הזאת ויהי לפניהם ביום יהיה נאם יהוה ולא תפנת ביד ולא אתחנה בידי האנשים והיתה נפשך לשכל
17 האנשים 18	17 האנשים 18

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^a Targ. עַל אֶתְרָא הַדִּין. ^b Vid. 21:9; 38:2. ^c Targ. עַל קְרֵתָא הַדָּא. ^d Targ. וְאָמַת לְיִחְיָה אַתְּ צָבָר. ^e Targ. גְּבוּזָתְךָ.

- 6 רַבָּא יְרֵמִיה֙ אֶל-גָּדְלִיה֙ בָּקָדְשָׁוּם וַיַּבַּא אֶל-גָּדְלִיה֙
וַיַּשְׁבַּת אֹתוֹ בַּתְּרוֹד הַצְמָחָנָה אֲחֵיכֶם
בָּאָרֶץ כָּל-שָׂרֵי הַחִיל Deest
וַיָּכֹר הַפְּקִיד אֶתְר אֶנְשָׁים וַיְנַשְּׁרֵם וַיְנַשְּׁרֵהָם
וַיַּטְבַּל וַיְמַדְלֵת הָאָרֶץ מַאֲשָׁר לֹא-אָשָׁר לְאַהֲגָלוּ בְּבָבָל
הַגָּלוּ בְּבָבָל
- 7 כָּל-שָׂרֵי הַחִילִים בָּקָדְשָׁוּם
וַיַּבְּרַא אֶחָיכֶם
וַיָּכֹר הַפְּקִיד אֶתְר אֶנְשָׁים וַיְנַשְּׁרֵם וַיְנַשְּׁרֵהָם
וַיַּטְבַּל וַיְמַדְלֵת הָאָרֶץ מַאֲשָׁר לֹא-אָשָׁר לְאַהֲגָלוּ בְּבָבָל
הַגָּלוּ בְּבָבָל
- 8 רַבָּא יְרֵמִיה֙ בָּקָדְשָׁוּם
יְשֻׁמְעָאֵל רַיּוֹנָהּ בָּקָדְשָׁוּם
9 בָּקָדְשָׁוּם בָּקָדְשָׁוּם
מַעֲבֹד הַכְּשָׁדִים
10 וְאַנְּיָהָנִי יַשְׁבֵּב בְּמִצְפָּה
אֲשֶׁר יַבָּא אֶלְיָנִי
וַיַּשְׁבַּר בָּעֲרִיכָם אֲשֶׁר-תִּפְשַׁתָּם
11 וְגַם כָּל-יְהוּדִים
וְבָאָדָם וְאֲשֶׁר בָּכָל-הָאָרֶץ
בָּקָדְשָׁוּם
- 12 וְיִשְׁבֵּי כָּל-יְהוּדִים מִקְלָה
הַטְּקִמּוֹת אֲשֶׁר נִזְחַדְשָׁם
וַיַּבָּא אֶרְצֵי-יְהוּדָה אֶל-
גָּדְלִיהָר
הַרְבָּה מַאֲדָר וְשָׁמָן^a
- 13 וְכָל-שָׂרֵי הַחִילִים אֲשֶׁר בְּשָׁדָה וְכָל-שָׂרֵי הַחִיל אֲשֶׁר בְּשָׁדָות
14 מֶלֶךְ בָּקָדְשָׁוּם שְׁלָתָה אֶרְצֵי-יְשֻׁמְעָאֵל מֶלֶךְ בָּקָדְשָׁוּם שְׁלָתָה אֶלְיָהָנִי
יְשֻׁמְעָאֵל להַכְתָּה (אֶתְדָּ) נִעְשָׁנָה
- Deest
רַיְאָמָר יוֹחָנָן
Desunt {
בָּקָדְשָׁוּם
15 וְרוֹחָק בָּקָדְשָׁוּם אָמָר
לִאמְרָה
בָּקָדְשָׁוּם

^a Targ. בָּקָדְשָׁוּם Cf. vs. 10.

למה יכה (את) נפְשַׁת	למה יכָה נִפְשֵׁת
Desunt {	בְּרֹאֲחִיקָם 18
אל-תעשה הדבר	בְּדַקְרִיתָן
אתה דבר עלי-ישראל	אל-תעש אֶת-ה-דָבָר הָזָה אתה דבר אֶל-יִשְׂרָאֵל

CAPUT XLI.

בְּרֹאֲלִישָׁע מִזְרָע הַפְּלָקָה Desunt { על-הארץ Deest ו-אֶת-כָּל-ה-כָּשָׁדים Desunt { לְה-מִיחּוֹן (לְה-כָּחֹנוֹ) אֶת-גָּדוֹלִיהָו ו-מִצְלָם שְׁמָנִים אֲנָשִׁים ו-לְבוֹנוֹה בִּרְיִיחָם ו-וַיַּצֵּא רִשְׁמָעָל לְקָרָאתָם וַיַּצֵּא לְקָרָאתָם יִשְׁמָעָל הַפְּתָח הַלְּכָה וּבְכָה וַיֹּאמֶר אֲלֵיכֶם בְּרֹאֲחִיקָם וַיִּשְׁחַטְתֶּם יִשְׁמָעָל בְּנֵ-נְתִירָה אֶל- תֹּךְ הַבּוֹר הַרָּא וְהַאֲנָשִׁים אַשְׁר-אָזְרוּ	1 בְּרֹאֲלִישָׁע מִזְרָע הַמְלֻכָּה וּרְבֵי הַפְּלָקָה בְּרֹאֲחִיקָם בְּמִצְפָּה בְּדַקְרִיתָה 2 בְּרֹאֲחִיקָם בְּרֹשְׁתָן בְּחַרְבָּה וַיִּמְתַּחַת אָתָן בָּאָרֶץ אֶת-גָּדוֹלִיהָו וְאֶת-ה-כָּשָׁדים את אֲנָשֵׁי הַמְלֹחָה הַכָּה יִשְׁמָעָל לְה-מִיחּוֹת אֶת-גָּדוֹלִיהָו מִשְׁלָךְ 5 שְׁמָנִים אַרְשָׁ וְלְבוֹנוֹה בִּידָם בְּרֹנְתִּירָה 6 לְקָרָאתָם מִן-ה-מִצְפָּה הַלְּךָ הַלְּכָה וּבְכָה וַיֹּהֵי בְּפֶגֶשׂ אֶתְתָּם וַיֹּאמֶר אֲלֵיכֶם בְּרֹאֲחִיקָם וַיִּשְׁחַטְתֶּם יִשְׁמָעָל בְּנֵ-נְתִירָה אֶל- תֹּךְ הַבּוֹר הַרָּא וְהַאֲנָשִׁים אַשְׁר-אָזְרוּ
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* Targ. פָּלָג. † Targ. בְּגִידְיוֹן.

נִמְצָא־רָשֶׁם	8 נִמְצָא־רָבָם
דַּבֵּשׂ וְשֻׁמְןָן	וְשֻׁמְןָן וְדַבֵּשׂ
Deest	9 פְּגַרְיִי הָאֲנָשִׁים
פֹּרֶד גָּדוֹלָה הוּא (חִיה)	חַיְלָדָגָרְלִירָה הוּא
Deest	בְּקָרְנַתְנִירָה
10 רִישְׁבָּה רִשְׁמָעָל אַחַ-כָּלְ-שָׁאָרִית וַיִּשְׁבַּב יִשְׁמָעָל אַחַ-כָּלְ-הָעַט	10 רִישְׁבָּה רִשְׁמָעָל אַחַ-כָּלְ-שָׁאָרִית וַיִּשְׁבַּב יִשְׁמָעָל אַחַ-כָּלְ-הָעַט הָעַט אַשְׁר בְּמִצְפָּה אַחַ-בְּנָתָה הַמֶּלֶךְ וְאַחַ-כָּלְ-הָעַט הַנְּשָׁאָרִים בְּמִצְפָּה אַשְׁר הַפְּקִיד רַבִּי טַבְחוּם
Deest	נִבְיוֹרָאָדָן רְבִ-טְבָחִים
וַיַּלְךְ לַעֲבָר בְּנֵי עַמּוֹן	וַיִּשְׁבַּבְם יִשְׁמָעָל בְּקָרְנִתְנִירָה
וּכְלָשָׁרִי הַחִיל	וַיַּלְךְ לַעֲבָר אַלְבָנֵי עַמּוֹן
Deest	11. וּכְלָשָׁרִי הַחִילִים בְּקָרְנִתְנִירָה
וַיִּקְחָה אַחַ-כָּלְ-מִחְנָהָם וַיַּלְכֵר לְהַלְחָבָב	12 וַיִּקְחָה אַחַ-כָּלְ-הָאֲנָשִׁים וַיַּלְכֵר לְהַלְחָבָב עַמּוֹן בְּקָרְנִתְנִירָה אַלְמִים רַבִּים אַשְׁר בְּגַבְעָוָן
עַלְמִים רַבִּים בְּגַבְעָוָן	13 בְּזַקְרִית כְּלָשָׁרִי הַחִילִים וַיִּשְׁמַחָה
Deest	14 וַיִּסְבַּב כָּלְ-הָעַט אַשְׁר-שָׁבָה וַיִּשְׁבַּר רִשְׁמָעָל מִזְהַטְצָפָה וַיִּשְׁבַּר וַיַּלְכֵי אַלְזָחָנָן בְּזַקְרִית
כְּלָשָׁרִי הַחִיל	15 בְּקָרְנִתְנִירָה מִפְנֵי יוֹתָךְ
Deest	16 יוֹתָחָנָן בְּזַקְרִית וּכְלָשָׁרִי הַחִילִים בְּקָרְנִתְנִירָה מִזְהַטְצָפָה אַחַר הַכָּה אַתְדָּגָלִיה בְּקָרְאָחִיקָם גְּבָרִים אֲנָשִׁי הַמִּלְחָמָה וְנָשִׁים רַטְף וּסְרִיטִים אַשְׁר הַשִּׁיבָה מִגְבָּעוֹן
Desunt {	17 בְּגָרוֹת כְּמוֹהֶם
16 יוֹתָחָנָן בְּזַקְרִית וּכְלָשָׁרִי הַחִילִים Desunt {	בְּקָרְנִתְנִירָה מִזְהַטְצָפָה אַחַר הַכָּה אַתְדָּגָלִיה בְּקָרְאָחִיקָם גְּבָרִים אֲנָשִׁי הַמִּלְחָמָה וְנָשִׁים רַטְף וּסְרִיטִים אַשְׁר הַשִּׁיבָה מִגְבָּעוֹן
בְּגָרוֹת (?) כְּמוֹהֶם	

* Targ. לְאָלָה. b Vid. 43:6. c Γαρθημαχαμά.

לְלַכֵּת מִצְרָיִם
Desunt

ללא לבוא מזרים

CAPUT XLII.

1	וַיָּגֹשׁ כָּל־שְׂרֵי הַחִילֶם וַיַּחֲנֹן בְּנֵזְקָרְתָּחַ רִיזְנִיהָ בְּנֵהוֹשְׁעִיהָ
2	וַיֹּאמֶר אֶל־יְהוָה הָנְבִיא וְהַתְּפַלֵּל בְּעִדְנָה
3	בְּעִדְנָה תְּפַלֵּל הַדָּאָת כָּאשֶׁר עִינֵיךְ רָאוּת אַתָּנִי
4	יְרָמִיָּהוּ הַגְּבִירָא הַנְּגִי מַתְּפַלֵּל אֶל־יְהוָה אֱלֹהֵיכֶם אַל־
	רְהֹהָה אֱלֹהִינִי כָּל־הַדָּבָר יְהֹוָה אֱלֹהִים לְאָמֵן מִכֶּם דָבָר
5	לְעֵד אָמָת וּנוֹאמֵן אֲשֶׁר יִשְׁלַׁחַ יְהֹוָה אֱלֹהֵיכֶם אֶלְيֻנוּ
6	אָמִיטָב וְאָמְדָע בְּקוֹל יְהֹוָה וְיִהְיֶה דְבָרֵי יְהֹוָה
7	8 בְּדָקְרָתָחַ כָּל־שְׂרֵי הַחִילֶם אֲשֶׁר אַתָּה לְמַקְטוֹן וְעַדְגָּדוֹל
9	אֱלֹהִי יִשְׁרָאֵל אֲשֶׁר שְׁלַׁחַתָּם אֶת־יְהֹוָה אַלְיוֹר לְהַפְּרִיל תְּחִזְקָתָכֶם לְפָנֵינוּ וּבְנִיתֵי אַתָּכֶם
10	כִּי מִתְמַתְּהִי אֶל־הָרְעָה אֶל־תְּרָאֵר מִפְּנֵי לְהַושְׁעֵע אַתָּכֶם וְלְהַצִּיל אַתָּכֶם מִזְדָּבָב

^a Vid. 43:2. ^b ut vs. 1. ^c Targ.

^a Targ. בְּמִצְרַיִם
^c Targ. צָלֵל עַל־נָא.

^b Cf. 14:15; 44:12.

ε ὑποχείριοι.

d ut vs. 22.

21 רְאֵגֶל לְכֶם הַיּוֹם וְלֹא שְׁמֻתֶּם וְלֹא בְּקָול יְהוָה אֲשֶׁר-
בְּקָול יְהוָה אֱלֹהֵיכֶם וְלֹכֶל שְׁלֹחַנִי אֲלֵיכֶם
אֲשֶׁר-שְׁלֹחַנִי אֲלֵיכֶם
22 וְעַתָּה חִצּוּןְךָ כִּי בַּחֲרָב בְּרָעָב וְעַתָּה בַּחֲרָב וְבְרָעָב תִּפְתַּחַר
וּבְדָבָר תִּמְזֹרֶת

CAPUT XLIII.

1	לְדָבָר אֱלֹהֵיכֶם אַתְּכָלֵדְבָּרִי לְדָבָר אֱלֹהֵיכֶם אַתְּכָלֵדְבָּרִי יְהוָה יְהוָה אֱלֹהֵיכֶם אֲשֶׁר שְׁלֹחוּ יְהוָה יְהוָה אֱלֹהֵיכֶם	2	בְּנֵהוּטְשִׁיעָה הָזָרִים
3	כִּי אָמַר אֱלֹהֵינוּ שְׁקָר אַתָּה בְּנֵי אֶלְעָזֶר אֱלֹהֵינוּ שְׁקָר לֹא- אָמַר אֱלֹהֵינוּ שְׁקָר אַתָּה מִלְּבָרֶל אֲשֶׁר שְׁלֹחַנִי יְהוָה אֱלֹהֵינוּ	4	בְּנֵי-קָרְבָּנִים וּכְלֵשְׂרִי הַחֲרִילִים
5	כִּי אָמַר אֱלֹהֵינוּ שְׁקָר אַתָּה בְּנֵי-קָרְבָּנִים וּכְלֵשְׂרִי הַחֲרִילִים מִכְּלֵהָגָן אֲשֶׁר נִתְּעָשָׂה לְגַנְּרָבָן בְּאָרֶץ יְהוּדָה	6	מִכְּלֵהָגָן אֲשֶׁר נִתְּעָשָׂה לְגַנְּרָבָן בְּאָרֶץ יְהוּדָה אַתְּה-גָּבָרִים וְאַתְּה-הַמְּתָפָּת
7	וְאַתָּה כָּל-הַגְּנָשָׁן אֲשֶׁר הַנִּיה נִבְזָרָאָן נְבִזְבָּחִים בְּנֵי-שְׁפָט	8	וְאַתָּה כָּל-הַגְּנָשָׁן אֲשֶׁר הַנִּיה נִבְזָרָאָן נְבִזְבָּחִים וְיַבָּאוּ אָרֶץ מִצְרָיִם
9	קָח בְּנֵי- רִיבָּאָרְבָּהָן קָהָלָךְ		9 קָח בְּנֵי- רִיבָּאָרְבָּהָן קָהָלָךְ

^a Cf. 14:15; 44:12. ^b Vid. 42:1. ^c Vid. 41:16. ^d Targ. 42:1.

^e Targ. סְבָעָמָה.

- וְטִמְנָתֶם בַּפְּלֵט בַּפְּלֵט אֲשֶׁר וְטִמְנָתֶם בְּאַלְפִּים^a (בְּשֻׁעַר בֵּית
פְּרֹעה בְּפִתְחָה בֵּית־פְּרֹעה
אֲשֶׁר יְהוָה אֲשֶׁר יְהוָה אֲשֶׁר יְהוָה אֲשֶׁר יְהוָה אֲשֶׁר יְהוָה אֲשֶׁר
וְאָמְרָת אֱלֹהִים 10 יְהוָה צָבָאות אֱלֹהִי יְהוָה אֱלֹהִים
וְלֹקְחָתִי אֶת־נְבוּכְדְּרָאצָר מֶלֶךְ וְהַבָּאתִי אֶת־נְבוּכְדְּרָאצָר מֶלֶךְ־בָּבָל
בָּבָל עַבְדִּי וְשֻׁמְתִּי כִּסְאוֹר וְשִׁטְמָן כִּסְאוֹר
אֲשֶׁר טִמְנָתִי וְנָתָה אֶת־שְׁפָרָוָר אֲשֶׁר טִמְנָתִי וְנָתָל (וְנָשָׁא) הַשְּׁפָק 11
וּבָאָה
12 וְהַצְטִיר אַש בְּבָתֵּי אֱלֹהִים מִצְרַיִם וְהַצִּית אַש בְּבָתֵּי אֱלֹהִים
וְעַטָּה אֶת־אֶרֶץ מִצְרַיִם כַּאֲשֶׁר וְעַדָּה^b אֶת־אֶרֶץ מִצְרַיִם כַּאֲשֶׁר
יַעֲמֵד הָרָעָה אֶת־בְּגָדוֹ וַיֵּצֵא יְהוָה^c הָרָעָה אֶת־בְּגָדוֹ וַיֵּצֵא
מִשְׁם בְּשָׁלוֹם
13 בֵּית שְׁמֵשׁ אֲשֶׁר בְּאֶרֶץ מִצְרַיִם עִיר שְׁמֵשׁ אֲשֶׁר בְּאָזְן וְאַד
וְאֶת־בָּתֵּי אֱלֹהִים־מִצְרַיִם.

CAPUT XLIV.

- | | |
|--|---|
| וְהַיְשְׁבִים בְּמִגְדָּל
Deest | 1 הַיְשְׁבִים בְּמִגְדָּל
יבְּנָת |
| יְהוָה
וְעַל כָּל־עָרִי יְהוּדָה וְהַנְּסָתְרָה תְּרֵבָה וְעַל־עָרִי יְהוּדָה וְהַנְּסָתְרָה חִנְבּוֹת מִאֵין
הַיּוֹם הָהָה וְאֵין בָּהֶם יוֹשֵׁב
Deest | 2 יְהוָה צָבָאות
יבְּנָת |
| אֲת־עֲבָדִי
רָאֲשָׁלָח
אֲלֹהָתָעָשָׂר
וְלֹא שְׁמַעוּ אַלְיָ | 3 לְעָבָד
אֲשֶׁר לֹא יָדַעֲתֶם אֲתָּה אֲבָתֵיכֶם
וְאֲבָתֵיכֶם
4 אֲת־כָּל־עֲבָדִי
רָשָׁלָח
אֲלֹנָא חָעֵשׂ |
| בְּשֻׁעַר יְהוּדָה וּבְחַצְזָתָה יְרוּשָׁלָם
— Vid. vss. 9, 17, 21. | 5 וְלֹא שְׁמַעוּ
6 בְּעָרִי יְהוּדָה וּבְחַצְזָתָה יְרוּשָׁלָם בְּשֻׁעַר יְהוּדָה וּמִתְּהָאֵן ^d |

^a Κύριον φέαρ εσταθε. ^b καὶ τόπον φέαρ.—Targ. וְיַרְזְקֵן.—^c οὐκεπίστημεν. ^d οὐκεπίστημεν.

לחרבות ולשטמה

יְהוָה צֹבָא תְּהִלָּה אֶלְהֵי יִשְׂרָאֵל

עַל־(ב') נְפָשָׁתְכֶם

לבלתי הַנְּתָר לְכֶם (מִנֶּם) אֲשֶׁר

למַעַן תִּכְרֹתְךָ

וְאֵת רְעוֹת נְשִׁיאָיכֶם (שְׁרִיכֶם)

וּמִתְּגַזֵּל יְרוּשָׁלָם

לֹא חִדְלָה

וְלֹא חִזְיוֹנוֹ (חַטָּאת) בְּמִזְוחָה

לְפָנֵי אֲבוֹתֵיכֶם

לְכֹן כֵּה־אָמָר יְהוָה הַצָּדָקָה שָׁם פְּנֵי

לְאָבֶד אֶת־כָּל־הַנְּשָׁאָרִים אֲשֶׁר

בְּמִצְרִים רָאָלוּ בְּתָרְבָּה וּבְרָעָב

וַיָּתָמוּ מַקְטֵן עַד־גָּדוֹלָה

Deest

והיו לְאֶלְחָה לְשָׁמָה וּלְקָלָלה

לְחַרְבָּה לְשָׁטָמָה

7 יְהוָה אֱלֹהֵי צֹבָא תְּהִלָּה אֶלְהֵי יִשְׂרָאֵל

אֶל־נְפָשָׁתְכֶם

לְבָלְתִּי הַזְּתִיר לְכֶם שְׁאָרִית

8 לְמַעַן הַכְּרִית לְכֶם

9 וְאֵת רְעוֹת כְּלִי רְאֵת רַעֲתִיכֶם

וּבְחַזְוֹת יְרוּשָׁלָם

10 לֹא דָכָאָר

וְלֹא יִרְאָה וְלֹא־הָלְכוּ בְּחוֹרְבִּי

לְפָנֵיכֶם וְלְפָנֵי אֲבוֹתֵיכֶם

11 לְכֹן כֵּה־אָמָר יְהוָה צֹבָא תְּהִלָּה אֶל־הָ

יִשְׂרָאֵל הַנְּכִי שְׁמֵנִי בְּכֶם לְרָעָה

וְלְהַכְּרִית אֶת־כָּל־יְהֻדָּה

12 וְלַקְהָתֵד אֶת־שְׁאָרִית יְהֻדָּה

אֲשֶׁר־שְׁמֵד פָּנֵיכֶם לְבָזָא אֶרְץ

מִצְרִים לְגַנְּרָה שֵׁם וְתִמְפֵּז כָּל

בָּאָרֶץ מִצְרִים יִפְלֹא בְּחַרְבָּה

פְּרָעָב יַתָּמוּ מַקְטֵן וּעַד־גָּדוֹלָה

בְּחַרְבָּה וּבְרָעָב יִמְתֹּה

וְהַיְהָ לְאֶלְחָה לְשָׁמָה וּלְקָלָלה

וְלְחַרְפָּה

13 וּבְהָבָרֶר

14 וְלֹא יְהִי פְּלִיט וְשְׁרִיד לְשָׁאָרִית וְלֹא

יְהֻדָּה חַבְּאִים לְגַנְּרָה שֵׁם

בָּאָרֶץ מִצְרִים וְלַשׁוּב אֶרְץ

יְהֻדָּה אֲשֶׁר־הִמְתַּה מַנְשָׁאִים

אֶת־נְפָשָׁם לְשׁוּב לְשַׁבַּת שֵׁם

כִּי לֹא־יִשְׁׁוּבָוּ

15 לְאֶלְחָים אֶתְחָרִים

הַעֲמָדָות

17 אֲשֶׁר־יָצָא מִפְּרִינָה

מַלְכִּינָה

Desunt {

אֲשֶׁר־יָצָא מִפְּרִינָה
וּמַלְכִּינָה

^a Targ. Vid. vss. 6, 17, 21. ^b Targ. פְּסָקָה. ^c Targ. לֹא פְּסָקָה. ^d פְּסָקָה. ^e פְּסָקָה. ^f פְּסָקָה. ^g פְּסָקָה. ^h פְּסָקָה. ⁱ פְּסָקָה. ^j פְּסָקָה. ^k פְּסָקָה. ^l פְּסָקָה. ^m פְּסָקָה. ⁿ פְּסָקָה. ^o פְּסָקָה. ^p פְּסָקָה. ^q פְּסָקָה. ^r פְּסָקָה. ^s פְּסָקָה. ^t פְּסָקָה. ^u פְּסָקָה. ^v פְּסָקָה. ^w פְּסָקָה. ^x פְּסָקָה. ^y פְּסָקָה. ^z פְּסָקָה. ^{aa} פְּסָקָה. ^{bb} פְּסָקָה. ^{cc} פְּסָקָה. ^{dd} פְּסָקָה. ^{ee} פְּסָקָה. ^{ff} פְּסָקָה. ^{gg} פְּסָקָה. ^{hh} פְּסָקָה. ⁱⁱ פְּסָקָה. ^{jj} פְּסָקָה. ^{kk} פְּסָקָה. ^{ll} פְּסָקָה. ^{mm} פְּסָקָה. ⁿⁿ פְּסָקָה. ^{oo} פְּסָקָה. ^{pp} פְּסָקָה. ^{qq} פְּסָקָה. ^{rr} פְּסָקָה. ^{ss} פְּסָקָה. ^{tt} פְּסָקָה. ^{uu} פְּסָקָה. ^{vv} פְּסָקָה. ^{ww} פְּסָקָה. ^{xx} פְּסָקָה. ^{yy} פְּסָקָה. ^{zz} פְּסָקָה. ^{aa} פְּסָקָה. ^{bb} פְּסָקָה. ^{cc} פְּסָקָה. ^{dd} פְּסָקָה. ^{ee} פְּסָקָה. ^{ff} פְּסָקָה. ^{gg} פְּסָקָה. ^{hh} פְּסָקָה. ⁱⁱ פְּסָקָה. ^{jj} פְּסָקָה. ^{kk} פְּסָקָה. ^{ll} פְּסָקָה. ^{mm} פְּסָקָה. ⁿⁿ פְּסָקָה. ^{oo} פְּסָקָה. ^{pp} פְּסָקָה. ^{qq} פְּסָקָה. ^{rr} פְּסָקָה. ^{ss} פְּסָקָה. ^{tt} פְּסָקָה. ^{uu} פְּסָקָה. ^{vv} פְּסָקָה. ^{ww} פְּסָקָה. ^{xx} פְּסָקָה. ^{yy} פְּסָקָה. ^{zz} פְּסָקָה. ^{aa} פְּסָקָה. ^{bb} פְּסָקָה. ^{cc} פְּסָקָה. ^{dd} פְּסָקָה. ^{ee} פְּסָקָה. ^{ff} פְּסָקָה. ^{gg} פְּסָקָה. ^{hh} פְּסָקָה. ⁱⁱ פְּסָקָה. ^{jj} פְּסָקָה. ^{kk} פְּסָקָה. ^{ll} פְּסָקָה. ^{mm} פְּסָקָה. ⁿⁿ פְּסָקָה. ^{oo} פְּסָקָה. ^{pp} פְּסָקָה. ^{qq} פְּסָקָה. ^{rr} פְּסָקָה. ^{ss} פְּסָקָה. ^{tt} פְּסָקָה. ^{uu} פְּסָקָה. ^{vv} פְּסָקָה. ^{ww} פְּסָקָה. ^{xx} פְּסָקָה. ^{yy} פְּסָקָה. ^{zz} פְּסָקָה. ^{aa} פְּסָקָה. ^{bb} פְּסָקָה. ^{cc} פְּסָקָה. ^{dd} פְּסָקָה. ^{ee} פְּסָקָה. ^{ff} פְּסָקָה. ^{gg} פְּסָקָה. ^{hh} פְּסָקָה. ⁱⁱ פְּסָקָה. ^{jj} פְּסָקָה. ^{kk} פְּסָקָה. ^{ll} פְּסָקָה. ^{mm} פְּסָקָה. ⁿⁿ פְּסָקָה. ^{oo} פְּסָקָה. ^{pp} פְּסָקָה. ^{qq} פְּסָקָה. ^{rr} פְּסָקָה. ^{ss} פְּסָקָה. ^{tt} פְּסָקָה. ^{uu} פְּסָקָה. ^{vv} פְּסָקָה. ^{ww} פְּסָקָה. ^{xx} פְּסָקָה. ^{yy} פְּסָקָה. ^{zz} פְּסָקָה. ^{aa} פְּסָקָה. ^{bb} פְּסָקָה. ^{cc} פְּסָקָה. ^{dd} פְּסָקָה. ^{ee} פְּסָקָה. ^{ff} פְּסָקָה. ^{gg} פְּסָקָה. ^{hh} פְּסָקָה. ⁱⁱ פְּסָקָה. ^{jj} פְּסָקָה. ^{kk} פְּסָקָה. ^{ll} פְּסָקָה. ^{mm} פְּסָקָה. ⁿⁿ פְּסָקָה. ^{oo} פְּסָקָה. ^{pp} פְּסָקָה. ^{qq} פְּסָקָה. ^{rr} פְּסָקָה. ^{ss} פְּסָקָה. ^{tt} פְּסָקָה. ^{uu} פְּסָקָה. ^{vv} פְּסָקָה. ^{ww} פְּסָקָה. ^{xx} פְּסָקָה. ^{yy} פְּסָקָה. ^{zz} פְּסָקָה. ^{aa} פְּסָקָה. ^{bb} פְּסָקָה. ^{cc} פְּסָקָה. ^{dd} פְּסָקָה. ^{ee} פְּסָקָה. ^{ff} פְּסָקָה. ^{gg} פְּסָקָה. ^{hh} פְּסָקָה. ⁱⁱ פְּסָקָה. ^{jj} פְּסָקָה. ^{kk} פְּסָקָה. ^{ll} פְּסָקָה. ^{mm} פְּסָקָה. ⁿⁿ פְּסָקָה. ^{oo} פְּסָקָה. ^{pp} פְּסָקָה. ^{qq} פְּסָקָה. ^{rr} פְּסָקָה. ^{ss} פְּסָקָה. ^{tt} פְּסָקָה. ^{uu} פְּסָקָה. ^{vv} פְּסָקָה. ^{ww} פְּסָקָה. ^{xx} פְּסָקָה. ^{yy} פְּסָקָה. ^{zz} פְּסָקָה. ^{aa} פְּסָקָה. ^{bb} פְּסָקָה. ^{cc} פְּסָקָה. ^{dd} פְּסָקָה. ^{ee} פְּסָקָה. ^{ff} פְּסָקָה. ^{gg} פְּסָקָה. ^{hh} פְּסָקָה. ⁱⁱ פְּסָקָה. ^{jj} פְּסָקָה. ^{kk} פְּסָקָה. ^{ll} פְּסָקָה. ^{mm} פְּסָקָה. ⁿⁿ פְּסָקָה. ^{oo} פְּסָקָה. ^{pp} פְּסָקָה. ^{qq} פְּסָקָה. ^{rr} פְּסָקָה. ^{ss} פְּסָקָה. ^{tt}

וּמְחִזֵּק יְרוֹשָׁלָם ^a	וּבְחַצּוֹת יְרוֹשָׁלָם
וּכְאָשֶׁר חָדְלָנוּ	18 גַּמְדָּאָז חָדְלָנוּ
Deest	וַהֲסִיקָּה נַסְכִּים
חַקְטוּטִי	19 מַקְטוּרִים
וּמְנַסְכִּים ^b לְהַנְסִים	וְלַחֲשָׂק לְהַנְסִים
Deest	לְהַעֲצָבָה
וּסְכַנְיָה לְהַנְסִים	וְהַעֲשָׂק לְהַנְסִים
הַעַם הַעֲנִים אֲתוֹ דְבָרִים	כָּלַחַם הַעֲנִים אֲתוֹ דְבָרִים
וּמְחִזֵּק לְיוֹרֶשֶׁלָם	21 וּבְחַצּוֹת יְרוֹשָׁלָם
וּמְלָכִיכֶם	מַלְכִיכֶם
זכָר יְהוָה	אַתֶּם זָכָר יְהוָה
וּמְחֻרְבָּתִיכֶם (וּמְדָתַעַת)	22 מִפְנֵי חַתּוּעַת
וְתָהִרְאֵתֶם לְחַרְבּוֹת ^c	וְתָהִרְאֵתֶם לְחַרְבָּה
Deest	מְאַיִן יוֹשֵׁב
וּבְחַקְתוֹרָו וּבְתַרְתוֹ (וּבְעַדּוֹתָו)	23 וּבְתַרְתוֹ וּבְחַקְתוֹרָו
וְתָקְרָאָנָה אֲתֶם הַרְעָות הָאֶלְהָה	עַל־כָּלְקָרְאַת אֲתֶם חַרְעָה הָאֶלְהָה
Deest	כַּיּוֹם הַזֶּה
אַל־הַעַם וְאַל־הַנְשִׁים	24 אַל־כָּלְעַם וְאַל כָּלְחַנְשִׁים
Deest	כָּל־יְהֹאָדָח אָשֶׁר בָּאָרֶץ מִצְרִים
כַּה־אָמַר יְהוָה אֱלֹהִי יִשְׂרָאֵל אַתָּךְ	25 כַּה־אָמַר יְהוָה־אֱלֹהָות אֱלֹהִי
הַגָּשִׁים בְּפִיכָן דְּבָרֶךָ וּבִידִיכָן	יִשְׂרָאֵל לְאָמַר אַתֶּם אֲנָשִׁים
מְלָאתָן	וְתָעֲבָרָנָה בְּמַיִם וּבִידִיכָן
וְעַשָּׂה תַּעֲשֵׂינָה אֶת־קְרִיבֵיכֶם	מְלָאתֶם
26 אָסִידְיָהָה עַד שְׁמֵי קְרָא בְּפִי כָּל־יְהוּדָה	וְעַשָּׂה תַּעֲשֵׂינָה אֶת־קְרִיבֵיכֶם
אָמָלָה חִרְיוֹתָה	27 אָמָלָה חִרְיוֹתָה אָמָר חִרָּה
הַגָּנִים שָׁקַד עֲלֵיכֶם לְרַעָה וְלֹא בַּיְמִינֵי	כָּל־אָרֶשׁ יְהוּדָה אָמָר חִרָּה
וְלֹא לְהִיטִיב וְחִמּוֹר כָּל־אָשָׁר יְהוּדָה	אָלָנִי יְהֹוָה
הַיּוֹשְׁבִים בָּאָרֶץ מִצְרִים	28 מְדָאָרֶץ מִצְרִים
Deest	

^a Vid. vss. 6, 9, 21.^b Targ. בְּסִיקָּה.^c Targ. גְּבָרִיא וְלִנְשִׁיא.^d Vid. vs. 6.

וַיַּדְעֵוּ כָּל־שָׂאָרִית יְהוּדָה הַבָּאִים וַיַּדְעֵוּ שָׁאָרִית יְהוּדָה הַלְמָדִים בְּאֶרְצָמִצְרָיִם Deest מִפְנֵי גַּםְהָם 29 חָאת לְכֶם הַאוֹת נְאָמְדִיהָזָה כִּי וְזֹאת הַאוֹת לְכֶם כִּרְפָּקָד אֲנִי עֲלֵיכֶם לְרַעָה פָּקָד אֲנִי עֲלֵיכֶם בָּמְקוֹם הַזֶּה לְמִצְן תְּדַעַּכְיָ כִּי קָוָם יְקִימָנָךְ דְּבָרַי עֲלֵיכֶם לְרַעָה	אַתְּחַפְּרֵעַ בְּרִיד אַיְבוֹן וּבְרִיד מַבְקָשִׁי נַפְשָׁוּ בְּרִיד נְבוּכְדְּרָאָצָר 30 אַתְּפְּרֵעַ הַפְּרֵעַ בְּרִיד אַיְבוֹר וּבְרִיד מַבְקָשִׁי נַפְשָׁר בְּרִיד נְבוּכְדְּרָאָצָר
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CAPUT XLV.

<p>בספר</p> <p>Deest</p> <p>כה אמר יהוה אלֵהוּ יְשָׁרִיאֵל</p> <p>אמרת אוריַנָּא לְךָ כִּרְיִסְתָּה יהוה כי (לען) אמרת אוֹר לְךָ אוֹר לְךָ כִּרְיִסְתָּה יהוה יְגַעֲתָה בְּאֶנְחָתִי יְגַעֲתָה בְּמִכָּבְדִי (?) יְגַעֲתָה בְּשִׁבְתִּי בְּאֶנְחָתִי מִנוּחָה לֹא</p> <p>מצאי</p> <p>אָמֵר אַלְיוֹן</p> <p>Deest</p> <p>כה תֹּאמֶר אַלְיוֹן וְאַתְּ בְּלִדְתָּה אָרְצָה הַיָּא וְנַתְּתִי לְךָ אַתְּ-נַפְשָׁךְ לְשָׁלֵל עַל וְנַתְּתִי אַתְּ-נַפְשָׁךְ לְשָׁלֵל בְּכָל-הַמִּקְוּם כָּל-הַעֲקָמוֹת אֲשֶׁר חַלְקָתָם</p>	<p>על-ספר</p> <p>לאמר</p> <p>2 כה אמר יהוה אלֵהוּ יְשָׁרִיאֵל</p> <p>3 אמרת אוריַנָּא לְךָ כִּרְיִסְתָּה יהוה כי (לען) אמרת אוֹר לְךָ אוֹר לְךָ כִּרְיִסְתָּה יהוה יְגַעֲתָה בְּאֶנְחָתִי יְגַעֲתָה בְּמִכָּבְדִי (?) יְגַעֲתָה בְּשִׁבְתִּי בְּאֶנְחָתִי מִנוּחָה לֹא</p> <p>4 כה תֹּאמֶר אַלְיוֹן וְאַתְּ בְּלִדְתָּה אָרְצָה הַיָּא וְנַתְּתִי לְךָ אַתְּ-נַפְשָׁךְ לְשָׁלֵל עַל וְנַתְּתִי אַתְּ-נַפְשָׁךְ לְשָׁלֵל בְּכָל-הַמִּקְוּם כָּל-הַעֲקָמוֹת אֲשֶׁר חַלְקָתָם</p>
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CAPUT XLVI.

1 אָשֶׁר הִיְהּ דָבָר־יְהוָה אֶל בֶּן־אָשֵׁת מֶלֶךְ־צָדְקַת־מֶלֶךְ־יְהוּדָה
יְרֻמְּמִיחּוּ הַגְּבִיא עַל־הַגּוֹיִם
הִיְהּ הַכָּבֵר הַזֶּה לְעִילָם
בְּכַרְמֶל^ט
נְבוּכְדָּנָאֶצֶר^ט

2 בְּכַרְמֶל
נְבוּכְדָּרָאֶצֶר

^a ἐν Χαρμεῖς. ^b Targ. גְּבַדְכָּמָר.

<p>לִיהְוּרִיקִים</p> <p>הַחֲזִיקָה (תְּאֵשׁ) מִנְן (גֶּשֶׁק) וְצַפֹּת^a</p> <p>וְאָסְדוּ הַסּוֹטִים רַעַלְוָה הַפְּרִשִׁים וְהַחִיצְבָּרָבָבָר בְּכֻבָּעִיכָּם זִרְקוֹ (הַרְיִקָּה)</p> <p>הַרְמַתִּים וְלַבְשׂוּ סְרִינִיתִיכָּם</p> <p>מִדּוֹעַ רַאֲיָתִי הַמָּה חַתִּים וְנִסּוּגִים אַחֲרֵי אַחֲרֵי גְּבוּרִיהם יִכְתּוּ וּמְנַסֵּס</p> <p>נָמָר</p> <p>עַלְצְפוֹן עַלְיִד פְּרָת כְּשָׁלוֹ וּכְנָהָרוֹת יַהֲגַעַשׂ מִים^b</p> <p>מִי מְצָרִים כִּירָאָרָה יַעֲלָה Deest</p> <p>אַעֲלָה וְאַסְתָּה־הָאָרֶץ רַאֲבִידָה וְשִׁבְרִיבָה</p> <p>עַלְעַלְהָסּוֹטִים וְהַתְּכִנְנוּ הַמְּרַכְּבָה^c</p> <p>צָאוּ גְּבוּרִים־כּוֹשִׁים^d וּלְזָבִים תְּפַשִּׁי</p> <p>מִנְן וּלְוָדִים עַלְיָה דָּרְכֵי קָשָׁת</p> <p>לְיְהֹוָה אֱלֹהִים לְהַנְּקָם מְאָרָבִיר וְאֶכְלָה חָרָב יְהֹוָה^e</p> <p>לְאַדְנִי מְאָרֶץ צְפָה בָּאָרֶץ צְפָה אַלְנָחָרְפָּת</p> <p>11 מִתּוֹלָה בְּחַדְמְצָרִים לְשֹׁוֹא הַרְבִּיחִי רְפָאָוֹתְךָ חָלָה אַיִל בְּדַ</p> <p>12 שְׁמַעַן גְּנוּים קוֹלֵךְ כְּשָׁלוֹ יְהָדָה</p> <p>13 חָדָבָר אֲשֶׁר דָּבָר יְהֹוָה אֶל־אָשֶׁר דָּבָר יְהֹוָה בְּיַד־יְרָמִים־הָרָבָא יְרָמִים־הָרָבָא מֶלֶךְ בָּבָל גְּבָרִים־רָאָרָר מֶלֶךְ בָּבָל</p> <p>14 הַגִּידָן בְּמִצְרָיִם וְהַשְּׁמִיעָן בְּנַת (בָּ)מִקְבָּה בְּמַגְדָּל וְהַשְּׁמִיטָן בְּנַת (בָּ)מִקְבָּה וְבְתַחְפּוֹת</p>	<p>לִיהְוּרִיקִים בְּרִיאָשְׁתִּיהָ</p> <p>3 עַרְכוּ מִגְנָן וְצַגָּה</p> <p>אָסְרוּ הַסּוֹטִים רַעַלְוָה הַפְּרִשִׁים מִרְקָה וְהַחִיצְבָּרָבָבָר בְּכֻבָּעִיכָּם זִרְקוֹ (הַרְיִקָּה)</p> <p>הַרְמַתִּים לְבָשָׂוּ הַסְּרִינִינוֹת</p> <p>5 מִדּוֹעַ רַאֲיָתִי הַמָּה חַתִּים וְנִסּוּגִים אַחֲרֵי אַחֲרֵי גְּבוּרִיהם יִכְתּוּ וּמְנַסֵּס</p> <p>נָמָר</p> <p>6 צְפֹנָה עַלְיִד נְהַרְפָּרָת כְּשָׁלוֹ</p> <p>7 כְּנָהָרוֹת יַהֲגַעַשׂ מִרְמִימִיר</p> <p>8 מְצָרִים כִּירָאָרָה יַעֲלָה וּכְנָהָרוֹת יַהֲגַעַשׂ מִים</p> <p>אַעֲלָה אַסְתָּה־הָאָרֶץ אַבְיִדָּה עִיר וְיִשְׁבְּרִבָּה</p> <p>9 עַלְעַלְהָסּוֹטִים וְהַתְּכִנְנוּ הַמְּרַכְּבָה רַיְצָאָרָה הַגְּבוּרִים כְּרָשׁ וְפִזְטָה תְּאֵשָׁתִי מִנְן וּלְוָדִים תְּקַשְׁרִי הַרְכִּיבִי קָשָׁת</p> <p>10 לְאַלְעִי יְהֹוָה צְבָאֹות לְהַנְּקָם מְאָרָבִיר וְאֶכְלָה חָרָב לְאַדְנִי יְהֹוָה צְבָאֹות בָּאָרֶץ צְפָה אַלְנָחָרְפָּת</p> <p>11 מִתּוֹלָה בְּחַדְמְצָרִים לְשֹׁוֹא הַרְבִּיחִי רְפָאָוֹתְךָ חָלָה אַיִל בְּדַ</p> <p>12 שְׁמַעַן גְּנוּים קוֹלֵךְ כְּשָׁלוֹ יְהָדָה</p> <p>13 חָדָבָר אֲשֶׁר דָּבָר יְהֹוָה אֶל־אָשֶׁר דָּבָר יְהֹוָה בְּיַד־יְרָמִים־הָרָבָא יְרָמִים־הָרָבָא מֶלֶךְ בָּבָל גְּבָרִים־רָאָרָר מֶלֶךְ בָּבָל</p> <p>14 הַגִּידָן בְּמִצְרָיִם וְהַשְּׁמִיעָן בְּנַת (בָּ)מִקְבָּה בְּמַגְדָּל וְהַשְּׁמִיטָן בְּנַת (בָּ)מִקְבָּה וְבְתַחְפּוֹת</p>
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^a Targ. רַחֲדַבָּא. ^b ut vs. 8. ^c Targ. רַחֲדַבָּא. ^d Targ. בְּנִפְסִיס. ^e Vid. vs. 19.—Targ.

• Cf. I. Chron. 21:12. ^f Targ. עַל. ^g Vid. vs. 19.—Targ.

- כִּירָאכְלָה חֹרֵב סַבְכִּיד
מְדוֹעַ נֶס מִפְגָּשׁ (= מִזְ) אֲטִיס עַנְל
בְּחִירִיך
16 הַרְבָּה כָּלֵל גַּדְנָפֶל אִישׁ אֶל- מִרְפִּיהָ (הַרְבָּה) כָּלֵל גַּדְנָפֶל רְאִישׁ
מִפְנֵי חֹרֵב הַיּוֹנָה (הַיּוֹנָה)
17 קָרָא שָׁם פְּרֻעָה מַלְךְ מִצְרָיִם קָרָא שָׁם פְּרֻעָה נְלָה מַלְךְ מִצְרָיִם
שָׁאוֹן הַשְּׁבֵי(ח) (ה)מוֹעֵד
כִּיאָפָּאָדְנִי יְהֹוָה
כְּרִמְמָת
וְנִקְרָא אָוֹן מַאֲיָן יוֹשֵׁב בָּה
קָרֶץ מִצְפָּן בָּא בָּה^a
כְּעַלְלִי מִרְבָּק מִנְקָלִים בְּתוּכָה
וְנִסְרָיְהָדִיר
כִּי יוֹם אֲדָם בָּא עַלְיָהָם רָעה
פְּקָדָתָם
22 קוֹלָה כְּנָחֵש יְלֵךְ כִּירְבְּחִיל יְלֵכוּ קָולָם כְּמַחְשָׁה רַלְלָל כִּירְבְּחָול יְלֵכוּ
בְּקָרְדָּמוֹת בָּאָר עַלְיָה: כְּחַטְבָּי
עַזְיִים:
כִּי לֹא יִדְמַה כִּי רַב מְאַרְבָּה
נָתָנָה בִּינֵי עַפְצָפָן
הַנְּגִר פּוֹקֵד אֶתְאָמָן בְּקָה עַלְפְּרֻעָה
וְעַל הַבְּתָחִים בָּר
- Desunt {
 משבבים
- כִּירָאכְלָה חֹרֵב סַבְכִּיד
15 מְדוֹעַ נֶס אֲבִירִיך
רְעוּהוּ וְיִאָמָר קָוָמָה
מִפְנֵי חֹרֵב הַיּוֹנָה
17 קָרָא שָׁם פְּרֻעָה מַלְךְ מִצְרָיִם שָׁאוֹן הַשְּׁבֵי(ח) (ה)מוֹעֵד
18 נִאָסְדְּחָפְלָה יְהֹוָה צְבָאות שָׁפָמָל
19 כְּרִנְתָּה
וְנִאָתָה מַאֲיָן יוֹשֵׁב
20 קָרֶץ מִצְפָּן בָּא בָּא
21 כְּעַגְלִי מִרְבָּק
נִסְרָיְהָדִיר
כִּי יוֹם אֲדָם בָּא עַלְיָהָם רָעה
פְּקָדָתָם
22 קוֹלָה כְּנָחֵש יְלֵךְ כִּירְבְּחִיל יְלֵכוּ קָולָם כְּמַחְשָׁה רַלְלָל כִּירְבְּחָול יְלֵכוּ
בְּקָרְדָּמוֹת בָּאָר עַלְיָה: כְּחַטְבָּי
עַזְיִים:
23 כִּי לֹא יִדְמַה כִּי רַב מְאַרְבָּה
24 נָתָנָה בִּינֵד לְסִצְפָּן
25 אָמָר יְהֹוָה צְבָאות אֱלֹהִי יְשָׁרָאֵל
הַנְּנִימָוֹת פּוֹקֵד אֶלְאָמְזָן מְנָא וְעַל-
פְּרֻעָה וְעַל-מִצְרָיִם וְעַל-
אֱלֹהִיהָ וְעַל-מֶלֶכִית וְעַל-
פְּרֻעָה וְעַל הַבְּתָחִים בָּר
26 גַּנְתְּחִים בִּינֵד מִבְקָשָׁר נִסְפָּשָׁט וּבִינֵד
גַּבְּרִיכְרָאָצָר מִלְּךְ-בְּכָל גִּבְינֵד
עַבְדָּיו וְאַחֲרִיכָּן תְּשִׁפְנָן כִּימָרִי
קָדָם נִאָסְדְּיָהָה:
27 מִאָרְץ שְׁבִים

^a Σαῶν Ἐσθεὶς Μωῆδ. ^b Vid. vs. 14. ^c Targ. יְהֹוָה צְלָמָת. ^d Inc.
vs. 23.

וַיְשִׁנֵּן וְאָצֵן מַחֲרִיד אֶזְתָּן אַלְחִידָרָא	וַיְשִׁנֵּן וְאָצֵן מַחֲרִיד אַלְחִידָרָא
כִּי אַחֲךְ אֲנִי כִּי אַעֲשָׂה כֹּלֶה כִּי אַחֲךְ אֲנִי הַבְּטִיחָה וְהַצְדִּיקָה (וַיְהִמְעַנְגָּה) סְגִירָה כִּי אַגְשָׂה לְעַם כֹּלֶה בְּכָלְגָנִי וַיִּסְרַחֵךְ לְמִשְׁפָט	כִּי אַחֲךְ אֲנִי כִּי אַעֲשָׂה כֹּלֶה כִּי אַחֲךְ אֲנִי הַבְּטִיחָה וְהַצְדִּיקָה בְּכָלְגָנִים וַיִּסְרַחֵךְ לְמִשְׁפָט
	28 אַתָּה אַלְחִידָרָא

CAPUT XLVII.

- 1 אֲשֶׁר חִיה דְבָרְדָהָה אַלְיְרִמְיָהוּ עַל־פְּלַשְׁתִּים
הַגְּבִיא אַלְפְּלַשְׁתִּים בְּטָרָם
יְבָח פְּרֻלָּה אַת־עָזָה
- 2 וַיַּעֲקֹר הָאָדָם וַיַּלְלֶל כָּל יוֹשֵׁבָיו וַיַּלְלֶל כָּל יוֹשֵׁבָיו
הָאָרֶץ^a
- 3 מִקְוָל שְׁעַטָּה פְּרָסָות אַבִּירִיו מִקְוָל שְׁעַטָּתוֹ (שְׁאָנוֹ) מִפְּרָסָות
מְרֻעָשׁ לְרַכְבָּיו רְגָלָיו וּמְרֻעָשׁ לְרַכְבָּיו^b
- לְאַהֲפָנוּ אֲבוֹת אַלְבָנִים מְרַפְּיוֹן לְאַהֲפָנוּ אֲבוֹת אַלְבָנִים מְרַפְּיוֹן
דְּרוֹת
- 4 עַל־הַיּוֹם הַבָּא לְפָדוֹד אַדְכָלִי בַּיּוֹם הַבָּא לְאָבֶד (לְכָלוֹת) אַדְכָלִי
פְּלַשְׁתִּים לְחַנְרִית לְצָר וּלְצִידָן^c צָר
רְצִידָן^d וְכָל הַשְׁרִיקִים עֲזָרָם
(עֲזָרָתָם) כַּרְשָׁדָד יְהוָה אֶת־
שָׁאָרִית הָאָיִם^e **דְּרוֹת**
- 5 בָּאָה קְרָחָה אַל־עָזָה נְלִמְתָּה בָּאָה קְרָחָה עַל־עָזָה נְרִמְתָּה
אַשְׁקָלוֹן שָׁאָרִית עַמְקָם עַד
מְתָרִי הַתְּגִזְדָּרִי^f: **דְּרוֹת**
- 6 הָוִי חַרְבָּ לְיְהוָה
הַרְגָּעָר וְלַטְרִי
- 7 אִיךְ חַשְׁקָטִי

^a Targ. וַיַּלְלֶל אָנָשָׁן כָּל רַחֲבֵי אַרְצָא. ^b Targ. עַל בָּנֵי אַנְשָׁא. ^c Targ. בְּגָנְעָנָה. ^d Targ. מִתְרַבְּרַבְרָה. ^e Inc. va. 6. ^f Aram. חַגְבָּנָה.

אֲלֹא שְׁקָלוֹן וְאֶלְחֹזֶק הִים שָׁם עַל־אַשְׁקָלוֹן וְעַל־חַפֵּי הִים כָּל־
יְהֻדָּה

CAPUT XLVIII.

- 1 כה־אמר ייהוה צבאות אלֵהי כה־אמר יהוה הרוי על־נבו כי
ישׂרָאֵל הרוי אלֵנבו כי שׂרָאֵל קרייתם הבישה
הברישה נלכדה קרייתם חָצָת וְנַת (וְחַנְתָּה)⁴
הbrisah הפטשׂגב וחתה
- 2 אין עוד תחלה מואב בחשבון אין עוד תעלת מואב תחלה בחשבון
חשבו עליה רעה לְפִי וּנְכִירָתָה חשב עליה רעה נכירותנה מנים
ולם תדמי מני גָּסְמָדְבָּן תדרמי
- 3 קול צעקת כרי קול צעקים
- 4 השמייט זקקה צעורייח השמייט צוּרָה
- 5 כר מעליה הלחות בבכי רעלד מלאה הלחות בבכי יעללה־בליה
בקרי כרי במוֹרֵד חורנים צרי בדרך חורנים צקת־שר
צקתה־שר שמעט שמעט
- 6 נסרו מלטו נפשכם ותהיינה נסרו ומילטו נפשותיכם ותהיינה
כערווער במדבר כערווער במדבר
- 7 במעשיך ובאוֹצְרוֹתֶיך כהניר כהניר
- 8 ויבא שיד אל־כל־עיר ועיר אשר אמר יהוה
באשר אמר יהוה
- 9 חנרכץ למוֹאָב כר נצא הָצָא חנרכץ למוֹאָב כר נצח הָצָח
רעיה לשמה תהינה מאין וככל־עריה לשמה תהינה מאין יושב בה
ירושב בהן
- Deest
- 10 רָאֵזר
11 מְגַעְרִיד
- ושקט הרוא על־כבודו (שם?)
הנדיימיר באים
- 12 הנדיימים באים
וכליו ירינו ונבליהם ינטצ'ר (יגענו)¹

⁴ Targ. Cf. 50:27.—Targ. גָּל. ⁵ Cf. Isa. 15:5.—Ζογόρα. ⁶ Cf. Job 39:5. ⁷ Targ. עַל. ⁸ Cf. 50:27, 31. ⁹ Cf. vs. 25.

טבְתָחַם בִּבְתָחַם (בִּבְתָחַ) בְּהָתָ	13 מִבְתָחַם
וְאִישׁ חֵיל לְמַלחֲמֹות	14 רְאַנְשֵׁרִי חָרֶל לְמַלחֲמָה
עִירָה (עִירֹז)	15 רְעַרְיוֹת עַלְהָ
Deest	נְאַסְדִּהְפְלָג יְהֹוָה צְבָאֹת שָׁמָר
16 קָרוֹב עַתְ-מוֹאָב לְבוֹא וּרְעַתּוֹ מִהְרָה ^a	16 מִהְרָה מָאָד
מָאָד	17 וְכֹל לְדִיעֵי שָׁמָר
כָל הַזְּדִיעָה שָׁמָר	18 יְשָׁבֵר בְּצָמָא יִשְׁבַת בְּתְדִיבּוֹן יְשָׁבֵר יִשְׁבַת דִּיבּוֹן בְּתָ(ה) ^b
מִבְצָרֶךָ	כֵּי שָׁדֵד מוֹאָב עַלְהָ בְּכֵד מִשְׁחִית
עַלְ-דָּרֶךְ עַמְדֵי וְצָפֵי יוֹשְׁבַת בְּעַרְוָעָר ^c	19 אַל-דָּרֶךְ עַמְדֵי וְצָפֵי יוֹשְׁבַת עַרְוָעָר וְנַמְלָאָה
וְשָׁאַלְרָנָס וְנַמְלָט וְאָמָרָה מַהְ	אָמָרָי מִהְנָה יִהְיָה
נְהִיָּתָה	20 הַלִּילָג וְזָקִי הַגִּידָי בָּאָרְנוֹן
הַלִּילִי וְזָקִי הַגִּידִי בָּאָרְנוֹן	21 וּמְשֻׁפְט בָּאָלָאָרֶץ הַמִּישָׁר אַל-
וּמְשֻׁפְט יָבָא אַלְאָרֶץ מִישָׁר ^d עַל-	חָלוֹן וְאַלְדִּיחָצָה רַעַלְמָמָפָעָת
חָלוֹן וְרִיאַת וּמְפַעַת	22 רַעַלְבִּית דְּבָלְתִים
וּעַלְבִּית דְּלָתִים	24 וְעַלְלָעֵרִי אַרְץ מוֹאָב
וְעַלְלָעֵרִי מוֹאָב	25 נָאָם יְהֹוָה
Deest	26 וּסְפָק מוֹאָב בְּקִיאָוּ
וּסְפָק מוֹאָב בְּכֶפֶר ^e	27 וְאָם לוֹא הַשְׁחָרָק הִיה לְךָ יִשְׂרָאֵל וְאָם לוֹא לְשָׁחָק ^f הִיה לְךָ יִשְׂרָאֵל
וְבָנְגָבְרָק נִמְצָא כֵּי נְלִחְמָת	28 אַסְדְּבָגְנָבִים נִמְצָאָה כִּרְמָקִי דְּבָרִיאָה בְּתִתְנְדָד
בוּ	29 שְׁמַעְנִי גָּאוֹן מוֹאָב גָּאָה מָאָד וְשְׁמַעְתִּי (וְאַשְׁמָעִ) גָּאוֹן-מוֹאָב גָּאָה מָאָד גָּאוֹן וְגָאוֹתָר וְרָם לְבָרִי
עַזְבָּרְעִים וְשָׁכְנָר בְּסָלְעִים יְשָׁבֵר	30 אַנְיִי יְדַעְתִּי נְאַסְדִּיְהָוָה עַבְרָתָר וְאַנְיִי יְדַעְתִּי עַבְרָתָר הַלָּא בְּדִין רְלָאַבְנָן בְּדִין לְאַבְנָן עָשָׂה
מוֹאָב הָיוּ כְּיוֹנִים תְּקִנָּה בְּסָלְעִי (בְּצָוְרִי) פְּרִמְחָת	31 עַלְכָּנָן עַלְמָוָב אַיְלָל וְלַמְוָאָב עַלְכָּנָן לְמַוָּאָב הַיְלִילָי מִסְכִּיב

^a Targ. ^b ἐκτριθήσεται. ^c Targ. עַל אֹרְדָּתָא. ^d Targ. גְּעַרְזִיכְר. ^e Meisowr. ^f καὶ ἐπικρούσει Μωάβ ἐν χειρὶ αὐτοῦ. ^g ut vs. 26. ^h Targ. טְבַנְלִין. ⁱ Targ. מִלְלִין.

- כֹּה אָזַע אֶל־אֲנָשֵׁי קִירְחָרֶשׂ^a חֲרֵשׂ יְהֻגָּה
32 מִבְּכֵי רַעַז אֶבְכָּה־לְךָ הַגְּפֵן כְּבָכְרֵי יְעֹזָר אֶבְכָּה־לְךָ הַגְּפֵן שְׁבָמָה
עַד יְם יְעֹזָר נְגַע עַל־קִרְצֵד רַעַל־עִירְיְעֹזָר (עִירְמִיעֹזָר) נְגַע עַל־קִרְצֵד
בְּצִירֵךְ שְׂנֵד נְפֵל
33 וּנְאַסְפֵת שְׁמָחוֹת וְגִיל מִפְּרָמֵל נְאַסְפֵת שְׁמָחוֹת וְגִיל מִפְּרָמֵל וַיַּוַּז
גַּמְּאָרֶץ מוֹאָב וַיַּוַּז מִיקְבִּים הַיָּה בִּקְבִּיכָה הַשְּׁכָם (הַשְּׁחָר)
לֹא דָרְכֵי וּבָעָרְבֵל לֹא עָשָׂג הַטָּהָה
(הַיְדָה) לֹא הַיְדָה
34 עַד־אַלְעָלה עַד־יְהָצֵץ נָחָנוּ קְוָלוֹם עַד־אַיִתָּם עַל־יְהָרָהָם נָחָנוּ קְוָלוֹם
עַגְלָת שְׁלָשִׁיה כִּי גַּסְמִי נְמָרִים רַעְגָלָת (?) שְׁלָשִׁיה^b כִּי גַּסְמִי נְמָרִים
לִמְשְׁרָפוֹת יְהָרוֹן לִמְשְׁרָפוֹת יְהָרוֹן
35 וְהַשְּׁבָתֵי אֶת־מוֹאָב
מַעַלְתָּה בְּמַה וּמַקְטִירָה לְאֱלֹהִיו
36 עַל־כֵּן לְבֵרִי לְמוֹאָב כְּחַלְלִים יְהָמָתָה
וְלְבֵרִי אֶל־אֲנָשֵׁי קִירְחָרֶשׂ^c כְּחַלְלִים יְהָמָתָה
כְּחַלְלִים יְהָמָתָה עַל־כֵּן יְתָרָת
עַשְׂה אָבְדוֹ
37 כִּי כָּל־רַאשׁ קְרָתָה
עַל כָּל־יְהָדִים גַּדְדָת וּעַל־כָּל־מַתְנִים
שָׁק
38 עַל כָּל־גָּנוֹת מוֹאָב וּבְרַחֲבָתִיה וְעַל כָּל־גָּנוֹת מוֹאָב רַעְלִיחְתָּבָתִיה
כְּלִשְׁבָרָתֵי נָאָמֵרְיָהוֹה כְּכָלִי אַיִּזְךְ
מוֹאָב כְּכָלִי אַיִּזְחָפֵץ בָּרוֹנָאָסְרָה
יְהָרוֹת
39 הַיְלָדָג Deest
40 כִּרְכָּה אָמַר יְהָוָה הַגָּהָה כְּנֶשֶׁר כִּרְכָּה אָמַר יְהָוָה
יְהָדָה וּפְרָשָׁה כְּנֶפֶר אֶל־
מוֹאָב

^a Targ. חָרֶשׂ=חָרֶט. ^b Targ. οὐχμάδας αειράδας. ^c Targ. בְּצִירָן. —
Vid. vs. 36. ^d Targ. אַסְרָעָמָה. ^e αἴδε. ^f αύγελία
Ναλασία. ^g Targ. עַל פָּנֵי בְּלַבְתָּן מוֹאָבָאָר בְּכָנוֹדָא חָמֵן. ^h Targ. גָּל. ⁱ Vid.
vs. 31. ^j Cf. Deut. 32:26; Hos. 9:12.

Desunt	Deest	.Desunt	<p>41 וְהִיא לֵב גָּבוֹרִי מַלְאָב בְּיוּם הַחֲיוֹא כְּلֵב אֶשְׁאָה מִזְרָחָה</p> <p>43 פְּתַח וּפְתַח רַעַח נְאָסְדִּיחָה</p> <p>44 יַלְכֵד בְּמַחְכָּבָה כְּרָאָבְרָא אֶלְיָה אַלְיָה מַרְאָב שְׂנִית פְּקָדָתָם נְאָסְדִּיחָה</p> <p>45 בְּצֶל חַשְׁבּוֹן עַמְּדוֹת מִכְּה גְּסִירִים כְּרִאָשׁ יְאָא מִחְשְׁבּוֹן וְלַחֲבָה מִבֵּין סִיחָן וְתַאֲבָל פְּאָתָה מַזְאָב וְקַדְקַד בְּנֵי שְׁאוֹן: אַוְרְלָה מַזְאָב</p> <p>46 אָבֵד עַסְכְּמוֹתָשׁ כְּרַלְקָחוֹ בְּנֵיה בְּשָׁבֵי גְּבֻנְתִּיהְ פְּשָׁבִיהְ: רַשְׁבָּתִי</p> <p>47 שְׁבוּתְ-מַזְאָב בְּאַחֲרִית הַיּוּמִים נְאָם יְהָוָה עַד-חָנָה מִשְׁפָט מַזְאָב:</p>
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^a Targ. לְקַיָּה. ^b Vid. 11:23; 23:12. ^c Μελχόλ. Vid. vs. 3. ^d Vid.
vs. 1. ^e Ἐνακείμ.—Targ. תְּקִבָּה. ^f Targ. בְּנֵי יִעֱגֶל עֲלֵי אַמְרָה בְּן.

- 5 הָנֶן מִבְּרָא עַלְיךָ פַּחַד נָאָמָּדָלְנִי הָנֶן מִבְּרָא פַּחַד עַלְיךָ נָאָמָּדָלְהָ
רְאֵין מִקְבֵּץ צְבָאות
וְאֵין מִקְבֵּץ לְפָנֶיךָ
6 וְאַחֲרִירִיכָן אָשִׁיב אַתְּ שְׁבֹות בָּנֶיךָ
עַמּוֹן נָאָמָּדָלְהָ
7 כִּי אָמַר יְהוָה צְבָאות הָאֵין כִּי אָמַר יְהוָה אָתָּךְ עַד חַכְמָה
בְּתִימָן עַד חַכְמָה בְּתִימָן
8 נָמֵי הַפָּנֵי הַעֲמָקָו לְשִׁבְתִּי גַּשְׁאֵי מִקְוָתָם (הַקָּנָה?) הַעֲמָקָו
הַדָּן כִּי אָיד עָשָׂו הַבָּאָתִי לְשִׁבְתִּי הַיְשִׁבִּים בְּדָן כִּי אָיד
עָשָׂה (עָשָׂה) הַבָּאָתִי עַלְיוֹ בָּעֵת
פְּקָדָתִיךָ
9 אָבָדְבָּרִים בָּאוּ לְךָ לֹא רְשָׁאִירָרְךָ כִּרְבָּצְרִים בָּאוּ אָשָׁר לֹא רְשָׁאִירָרְךָ
עַזְלָלוֹת אָסְמָנְבִּים בְּלִילָה
הַשְׁחִיחָתוֹ דִּימָ
10 כִּרְאַנְיָה שְׁפָתָי אַתְּ עָשָׂיו גְּלִיתָי כִּרְאַנְיָה סְחַבָּתָי אַתְּ עָשָׂיו
אַתְּ מִסְתְּרָיו וּמְחַבָּה לֹא יוּכָל
שְׁדָד זְרַעַל רְאַתָּיו וְשְׁכָנָיו
11 עַזְבָּה יְתָצֵּיד אָנֵי אַחִיה
12 הַגָּהָה
שְׁתָלָל יְשָׁגַּע וְאַתָּה הָאֵת שְׁתָגָה נְקָה לֹא תְנַקָּה
תְּצִקָּה לֹא תְנַקָּה כִּי שְׁתָגָה
תְּשִׁקְתָּה
13 כִּרְלַשְׁמָה לְחַרְפָּה לְחַרְבָּה וּלְקָלָלה כִּרְלַשְׁמָה וּלְחַרְפָּה וּלְקָלָלה תְּהִירָה
תְּהִירָה בְּצָרָה וּכְלָעָרִיה בְּתוּכָה (בְּקָרְבָּה) וּכְלָעָרִיה
תְּהִירָה לְחַרְבָּות עָולֶם
14 רְצִיר בְּגָנוֹרִים שְׁלֹחָה הַתְּקִבָּצָר וּבָאוּ רְצִירִים בְּגָנוֹרִים שְׁלֹחָה הַתְּקִבָּצָר וּבָאוּ
אַלְיָה קְוֹמוֹ לְמַלחָמָה
15 כִּרְהַפָּה
16 זְדָךְ לְבָד שְׁכִנִּי בְּחַגְוִי הַסְּלָעָם קְלֹזָן לְבָד שְׁכִנִּי חַגְוִי הַסְּלָעָם
תְּפַשְּׁׂרִי מְרוּם גְּבֻעָה כִּרְתִּגְבִּיה
כְּנֶשֶׁר קְגַנָּה מִשְׁמָ אָרְיִידָךְ
קְטָלָם אָרְיִידָךְ
נָאָמָּדָלְהָ

^a Cf. Exod. 23:1. ^b Targ. (לְגַלְלָם) לְגַלְלָם.

17 כָל עַבְרׁ עַלְיָה יִשְׁמַךְ עַלְיָה יִשְׁרָק כָלְמִכּוֹתָה	18 כְמִהְפְּכָת סְדָם רֻעֲמָרָה וְשִׁנְיָה כְאָשֶׁר נִהְפְּכָה סְדָם רֻעֲמָרָה וְשִׁנְיָה אמֵר יְהוָה צְבָאֹת
19 מִגְאֹן הַיְרָדֵן אֶלְנוֹה אֵיתָן אֲרִצָּפוֹ מַעַלְיָה וּמִבָּחָור אֲלֵיה אֲרִיצָם מַעַלְיָה וּבָחוּרִים עַלְיָה ^a	וְלֹאִידְנָר בְּהַבְּנָה אֶלְאָדָם פְּקָדוֹ (חַפְקָדוֹ) אַפְקָד
20 אֲשֶׁר יְעַזֵּב אֶלְאָדָם וּמִחְשְׁבָותָיו אֲשֶׁר יְעַזֵּב עַלְאָדָם וּמִחְשְׁבָתוֹ ^b	וּמִי יְעַמֵּד גַּגְדִּיר (יְעַדְדִּיר) וְעַדְדִּיר
21 מִקְרָל נִפְלָם רַעֲשָׂה הָאָרֶץ צְעָקָה כִּי מִקְרָל נִפְלָם רַעֲשָׂה הָאָרֶץ וִקְרָל בִּיסְטִיף נִשְׁמָע קָולָה (וְצְעָקָת) הִים לֹא נִשְׁמַע	אֲשֶׁר חַשֵּׁב אֶלְיָשָׁבֵר תִּימְןָן בְּיִסְטִיף נִשְׁמָע קָולָה
22 הַנָּה בְּנָשָׁר יְעַלָּה וִידָּאָה וַיַּפְרַשׁ הַנָּה בְּנָשָׁר יְרָאָה וַיַּפְרַשׁ כְּנָפִיס כְּנָפִיר עַלְבָּצָרָה עַלְמָבָצָרָה (בְּצָרָה?)	כְּנָפִיר עַלְבָּצָרָה כְּנָפִיר עַלְבָּצָרָה
23 כִּי־שְׁמָעוּ רַעֲה שְׁמָעוּ נִמְגָר בְּיַם כִּי־שְׁמָעוּ שְׁמָעוּ רַעֲה נִמְגָר דָּאָנִי הַשְׁקָט לֹא יַרְכְּלָה	דָּאָנִי הַשְׁקָט לֹא יוּכָל וּרְטָט הַחַזִּיקָה
24 צָרָה וְחַבְלִים אֲחַזְתָּה בַּיּוֹלְדָה Deest	צָרָה וְחַבְלִים אֲחַזְתָּה בַּיּוֹלְדָה
25 אִיךְ לְאַעֲזַבְתָּה עִיר תְּהִלָּה קְרִוָּת אִיךְ לְאַעֲזַב עִירִי קְרִוָּת מִשּׁוּשָׁם מִשּׁוּשָׁי	אִיךְ לְאַעֲזַבְתָּה עִיר תְּהִלָּה קְרִוָּת אִיךְ לְאַעֲזַב עִירִי קְרִוָּת מִשּׁוּשָׁם מִשּׁוּשָׁי
26 לְכָן יַפְלוּ בְּחַוּרִית בְּרַחֲבָתִיךְ לְכָן יַפְלוּ בְּחַוּרִים בְּרַחֲבָתִיךְ וְכָל־ וְכָל־אֲנָשִׁי הַמְּלָחֶמֶת יַדְטוֹ אֲנָשִׁי מִלְחָמָת יַפְלוּ (יַרְמוֹ) בַּיּוֹם הַהְיָא נָם יְהוָה נָם יְהוָה	לְכָן יַפְלוּ בְּחַוּרִית בְּרַחֲבָתִיךְ וְכָל־אֲנָשִׁי הַמְּלָחֶמֶת יַדְטוֹ אֲנָשִׁי מִלְחָמָת יַפְלוּ (יַרְמוֹ) בַּיּוֹם הַהְיָא נָם יְהוָה נָם יְהוָה
27 וְאַכְלָה אַרְמָנוֹתָן בְּנְהָדר לְמִלְכִית חַזְרָה	27 וְאַכְלָה אַרְמָנוֹתָן בְּנְהָדר
28 קְרָמוֹ רַעַלְוֹ עַלְקָדָר וְקְרָאוֹ עַלְיָהָם כְּלָהָן (מְנֻרָה?) מִסְבִּיב נְסָר רִשְׁבִּים בְּחַזְרָה	28 גְּלַמְּלָכָת חַזְרָה קְרָמוֹ עַלְוֹ אַלְקָדָר וְקְרָאוֹ עַלְיָהָם מְנֻרָה מִסְבִּיב נְסָר רִשְׁבִּים בְּחַזְרָה
	צְבָאֹת

^a Vid. vs. 38; 50:40. ^b Targ. עַלְיָה. ^c Targ. עַלְיָה. ^d Targ. עַלְיָה. ^e Targ. עַלְיָה. ^f Targ. עַלְיָה. ^g Targ. עַלְיָה. ^h אַמְּחַתְּבָתִיחָה. ⁱ Targ. עַלְיָה. ^j Vid. vs. 33.

		כִּי־עֵץ עַל־יכֶם נִבְכַּר אֲצֹר מֶלֶךְ כִּי־עֵץ עַל־יכֶם מֶלֶךְ־בָּבֶל עַזָּה וְחַשְׁבָה בָּבֶל עַזָּה וְחַשְׁבָה עַלְיכֶם מְחַשְׁבָה
31	קָוָמָר עַלְוָא אַלְגָנוּי שָׁלִוָי נְאַבְדִּיהָה לְאַדְלָתִים וּלְאַבְרִיחָה לֹא	מְחַשְׁבָה
32	לְשָׁלָל גְּמַכְלִיעָבְרִיו	
33	וְהִתְהַחֲזֹר לְמַעַן תְּמִימָם שְׁמָמָה וְהִתְהַחֲזֹר תְּצִיר מַעַן יְעֻנִים וְשְׁמָמָה עַד־עַלְמָם	
34	וְלֹא־צָנַר בָּה בְּנָאָדָם אֲשֶׁר הִיה דִּבְרִיהָה אֲלִיְרָמִיהָ הַפְּגִירָה אַל־עַילָם בְּרָאָשִׁירָה מִלְכִית צְדִקְיָהוּ מִלְאָזִינָה לְאָמָר	
35	כֵּה אָמַר יְהוָה צְבָאוֹת הַנָּגִי כֵּה אָמַר יְהוָה נָשָׁבָר קַשְׁת שָׁבָר אַתְּ־קַשְׁת עַילָם	
36	וְהַבָּאתִי אַל־עַילָם חוֹרְתִים לְכָל הַרְחֹות הָאֱלֹה וְלֹא יְהִי הַנָּגִי	
37	וְהַחֲתָנִי אַתְּ־עַילָם וְלֹא־פְּנִי	
38	וְהַבָּאתִי עַלְיכֶם רַעַת אַתְּ־חֲרוֹן וְהַבָּאתִי עַלְיכֶם פְּחַרְוֹן אֲפִי וְשְׁלַחְתִּי אֲפִי נְאַמְרִיהָה רְשַׁלְחָתִי אַחֲרֵיכֶם תְּרַבֵּי עַד גָּלְתִּם אַחֲרֵיכֶם	
39	וְהַאֲבָדָתִי מַשְׁם מֶלֶךְ וְשָׁרִים וְהַעֲבָרָתִי מַשְׁם מֶלֶךְ וְשָׁרִים נְאַמְרִיהָה אַשְׁׁוֹב אַתְּ־שְׁבוֹת עַילָם	

^a Targ. וְאֵס אַס אַס אַס. ^b עַל עַמָּא. ^c Vid. נְאַמְרִיהָה. ^d Vid. vs. 30. ^e Vid. vs. 18; 50:40. ^f Targ. עַל. ^g Targ. עַם. ^h וְלֹא עַיְלָה עַם.

CAPUT L.

1. **הָדָבָר אֲשֶׁר דִּבֶּר יְהוָה אֲלֵי־בָּבָל הַבְּרִיתָה אֲשֶׁר דִּבֶּר עַל־בָּבָל**
אֲלֹאָרֶץ כְּשָׂדִים בַּיָּד יְרֻמִּיהָג
חַגְבְּרִיא
2. **וְשָׁאִי־נִס הַשְּׁמִיעָה אֲלֹתְכָהָדוּ רְאַלְתְכָהָדוּ**
חַתְמָרְדָך הַבִּישָׁי עַצְבִּיהָתְחַת בְּלִירְחָת (חַבְטָחָת) וְהַפְּעָנָה
(וְחַצְדִּינָה) סְגָרָה מְרָדָך
גְּלִילִיהָת
3. **מְדָג הַלְּכִי**
4. **נְאָסְדִּיהָחוּת**
- Desunt {
יְחַקְרֹר הַלְּחָז וּבְכּוֹ יְלִכּוּ רְאַת יְהוָה הַוּלְכִים וּבּוֹכִים יְלִכּוּ אֲתִידָה אֲתִידָה
יְהוָה אֱלֹהִים יְבָקְשָׁי
5. **צִיּוֹן יְשָׁאָלוּ דָרָךְ הַנָּהָפָנִים פְּנֵיכֶם עַד־צִיּוֹן יְשָׁאָלוּ הַדָּרָךְ הַנָּהָפָנִים**
בָּאָגָן וּנְלֹורָה אֲלִיהָחוּת בְּרִית יְהָנוּ (יְשִׁימָן) וְיְבָאָגָן וּנְלֹורָה אֲלָלָם
עַולְם לֹא חַשְׁכָת
6. **צָאן אֲבָדוֹת הַלְּהָ עַמִּי רְעִיָּהָם צָאן אֲבָדוֹת הַיְהָ עַמִּי רְעִיָּהָם**
הַתְּעוּם הַרְיָם שְׁוּבָבִים מְהָרָה חַתְעָם עַל־הַרְיָם שְׁוּבָבָם מְהָרָה
אֲלַגְבָּעָה הַלְּכוּ
7. **וְצְרִיחָם אָמְרוּ לֹא נְאָשָׁם**
וּמְקוֹה אֲבוֹתָהָם יְהָנוּה
8. **וּמְאָרֶץ כְּשָׂדִים יְצָאוּ וְהִיו וּמְאָרֶץ כְּשָׂדִים וְצָאוּ וְהִיו כְּנָחָשִׁים**
כְּעַתְּבָדִים לְפָנֵיךְ צָאן (כְּתָגְרִינִים) לְפָנֵיךְ צָאן
9. **כִּי הַנָּהָפָנִים אֲנָכִי מְעִיר וּמְעָלָה עַל־כִּי הַנָּהָפָנִים אֲנָכִי מְעִיר עַל־בָּבָל קְהַלּוֹת**
גְּנוּים בָּבָל קְהַלְגָנִים גְּלָלִים
10. **חַצְיר כְּגָבָר מְשִׁכְיָל**
- Deest
כִּיחַץ גְּבָורָה מְשִׁכְיָל
11. **כִּי תְּשִׁמְחֵה כִּי תְּעַלְזֵה (וְתְּחַלְלֵה)**
כִּי חַמְתֵּה כְּעַגְלָה דָּשָׁא וְתְּצַחַלֵּה כְּעַגְלָה בְּדָשָׁא וְתְּחַנְגֵּחַ
כְּאָבָרִים
12. **חַפְרָה יְוָלְדָתְכֶם לְטוּבָה**

* Targ. * Targ. * Targ. * Targ. * Targ.
 אָבָרִים כְּעַגְלָה כְּעַגְלָה כְּעַגְלָה כְּעַגְלָה כְּעַגְלָה

הַנָּה אֶתְרוֹת גִּים מְדֻבֵּר
וְעַרְבָּה

13 וְהִתְהַשֵּׁמֶה כֹּלה כָּל עַבְרָה וְכָל עַבְרָה בְּבָבָל
עַל-בָּבָל יִשְׁמָן וַיְשַׁרְקֵךְ עַל-כָּלָיָה
מִגְּתָה מִכְּתִיהָ

14 יְדוֹ אֱלֹהָה אֶל-תְּחִמְלָה אֶל-יְחִזָּע יְדוֹ עַלְרָה אֶל-תְּחִמְלָה עַל-
חַצְירָם כִּי לִיהְיוֹה חַטָּאת

15 הַרְיעֵי עַלְיָה סְבִיב נָתְנָה יְדָה נָהֲרָסָה חַוְמָתָה
נָקְמָת יְדָה הַרְיאָה הַקְמָת בָּה

16 כְּרָתוֹ זָרָעַ מְבָבָל וַתְּפַשֵּׁת מְגָל
מִפְנֵי חַרְבַּה הַיּוֹנָה וְאַרְשָׁה לְאַרְצָה יְנוּסָה

17 אֲרִיות הַדִּיחָה צָאָמוֹ נְבוּכְדְּרָאָצָר מֶלֶךְ בְּבָבָל
18 יְהֹוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַנְּנִי פְּקָד אֶל-מֶלֶךְ בְּבָבָל וְעַלְיָה אֶרְצָר
כַּאֲשֶׁר פְּקָדָתִי אֶל-מֶלֶךְ אֲשֶׁר

19 וְרָשָׁה הַכְּרָמָל וְהַבְּשָׁנָן וּבְהָרָ וְרָעָה בְּכֶרֶמֶל וּבְגַלְעָד וּבְהָר אֲפָרִים
אֲפָרִים וּבְגַלְעָד תְּשַׁבַּע נְפָשָׁר רְחוּשָׁבָע נְפָשָׁר

20 נְאָסִיְהָה יְבַקֵּשׁ אֶת-עָזָן יִשְׂרָאֵל יְבַקֵּשׁ אֶת-עָזָן יִשְׂרָאֵל
כִּי אַסְלָח לְאַשְׁר אֲשֶׁר כִּי אַסְלָח לְגַשְׁאָרִים

21 עַל-הָאָרֶץ מְרַתִּים עַלְהָה עַלְהָה עַלְהָה עַלְהָה עַלְהָה
וְעַלְיָה-יּוֹשְׁבִים עַלְיָה פְּקוֹד חַרְבָּוְהָרָם
וְהַתְּרָם אַחֲרֵיכֶם

22 קֹול מִלְחָמָה בָּאָרֶץ וְשָׁבֵר גָּדוֹל בָּאָרֶץ כְּשָׁהִים
24 יְקַשְׁתִּי לְךָ וְגַמְנַלְכָת בְּבָבָל וְאַתָּה בָּאֵי (עַלְהָ) עַלְיָד וְלֹא יְדֻעָת בְּבָבָל
לֹא יְדֻעָת

25 כִּי-מְלָאָכָה הָיָה לְאָדָני יְהֹוָה כִּרְמָלָאָכָה לְאָדָני יְהֹוָה
צְבָאוֹת

26 בְּאַרְכָּה מִקְצָה כִּי בָּאָרְכָּה קָצִיה (עַתְּהָתִיה)

^a Targ. Cf. vs. 43; 6:24. ^b Vid. 46:16. ^c Targ. ^d Targ. ^e Targ. ^f Targ. ^g Targ. ^h Targ. ⁱ Targ. ^j Targ. ^k Targ. ^l Targ. ^m Targ. ⁿ Targ. ^o Targ. ^p Targ. ^q Targ. ^r Targ. ^s Targ. ^t Targ. ^u Targ. ^v Targ. ^w Targ. ^x Targ. ^y Targ. ^z Targ.

סָלוֹה כִּמְרַעֲנִים	תְּרוֹה (חֶקְרוֹה) כִּמְרַעֲנָה (מְעִירִים?)	27 חַרְבוֹ כָּלֵפְרִיה יָרְדוּ לְטַבַּח הָרִי חַרְבוֹ כָּלֵפְרִיה וַיָּרְדוּ לְטַבַּח הָרִי אֲלֵיכֶם*
עַלְיוֹת	וְעַת פְּקָדָתָם	עַת פְּקָדָתָם
28 נִקְמַת הַיְכָלָן	Deest	28 נִקְמַת הַיְכָלָן
דָּרְכֵי קַשְׁת	קַשְׁת	29 הַשְׁמִיעוּ אָלָבָבָל רַבִּים כָּלֵ-הַשְׁמִיעוּ עַלְעַלְבָּל רַבִּים כָּלֵדְרָךְ
אַל-רוּהִירְעָן פְּלִוָּתָה	שְׁלָמְרָלָה אַלְיָהִרְפִּילִיטָה (אַלְיָהִרְלָה פְּלִיטָה)	אַל-רוּהִירְעָן פְּלִוָּתָה
כְּפֻלָּה	שְׁלָמְרָלָה כְּפֻלָּה	כְּפֻלָּה
אַלְקָדוֹשׁ יִשְׂרָאֵל	אַל קְדוּשָׁ יִשְׂרָאֵל	30 יְדַמְּרוּ בַּיּוֹם הַהְוָא נָאָמְרִיהָוָה
צְבָאותָת	יִרְמֹרְנוּ נָאָמְרִיהָוָה	31 הַנְּנִי אַלְיךָ זְדוֹן נָאָס-אַלְךָ יְהָוָה הַגְּדוֹן נָאָס-
עַת פְּקָדָתִיךְ	יְהָוָה הַגְּדוֹן עַלְיךָ	32 וּכְשָׁלָזְדוֹן וּכְשָׁלָזְדוֹן (הַגְּדוֹן) וּכְשָׁלָזְדוֹן וּכְשָׁלָזְדוֹן וְאַין לוֹ מַקִּים וְהַצְתֵּרָא שְׁבָעָרְדוֹן*
רִיחָוָה צְבָאותָת	יְהָוָה	33 יְהָוָה צְבָאותָת יְהָדוֹ וּכְלָשְׁבִּיהם
וְהַצְתֵּרָא שְׁבָעָרְדוֹן*	יְהָדוֹ כְּלָשְׁבִּיהם	34 גָּאלָם
מְאָנוֹ שְׁלָחָם	כְּרִ מְאָנוֹ שְׁלָחָם	35 נָאָסְרִיהָוָה
רִיבָּרִיבָּא תְּדִרְבָּבָם	וְגָאָלָם (גָּמְגָאָלָם)	רִיבָּרִיבָּא תְּדִרְבָּבָם
רָאָלִישָׁבָי בָּבָל וְעַלְעַלְשָׁרִיה וְעַלְעַלְשָׁרִיה	רִיבָּרִיבָּא לִירִיבָּיו (לִמְרִיבָּיו)	36 חַרְבָּבָא לִתְבִּידָים רַלְאָלָג
חַכְמִיה	Deest	חַרְבָּבָא לִתְבִּידָים רַלְאָלָג חַרְבָּבָא אַלְגָּבָורִיה וְחַתּוֹ:
חַרְבָּבָא אַלְגָּבָורִיה וְחַתּוֹ:	חַרְבָּבָא עַלְעַלְגָּבָורִיה וְחַתּוֹ:	37 חַרְבָּבָא אַלְסָוָסָיו וְאַלְרַכְבָּזָו וְאַלְ
חַכְמִיה	סְוִסְיוֹתָם וְעַלְעַלְסְיוֹתָם:	כָּלְהָעָרָב אֲשֶׁר בְּתוֹכָה וְהָרִוּ לְנַשְּׁרָם חַרְבָּבָא אַלְאַרְצָרְתִּיהָ
וְבָזָר	עַלְעַלְגָּבָורִיה וְעַלְעַלְגָּבָורִיה בְּתוֹכָה וְהָרִוּ כְּנַשְּׁרָם חַרְבָּבָא עַלְעַלְגָּבָורִיה הָאַרְצָרְתִּיהָ וְבָזָר (וְבָזָר)	וְבָזָר

^a Cf. 48:1. ^b Targ. בָּל. ^c Targ. עַל־כֵּן. ^d Cf. 21:14. ^e Targ. רַכְלָה.

^f Targ. יְלֹא. ^g Inc. vs. 37. ^h Targ. רַחֲצִיכָדָן. ⁱ Targ. עַל סְפִינְתָּהָן וְעַל. ^j Targ. בְּנֵי-יִשְׂרָאֵל. ^k Vid. 51:30.—Targ. בְּנֵי-יִשְׂרָאֵל.

38 הָרַב אֶל-מִימִיה וַיְבָשֵׁ
וּבְאַיִם [אֲשֶׁר] יְתַהֲלֵל
39 לֹכֶן יְשַׁבּוּ צִיִּים אֶת-אַיִם וַיְשַׁבּוּ
וַיְשַׁבּוּ בָהּ בְּנוֹת יִנְשׁוֹגָּֽה (?) לֹא-
חַשֵּׁב עוֹד לְנֶצֶח
כְּחַפּוֹךְ אֱלֹהִים
וְלֹא-יָגַר שָׁם^{בָּן-}אָדָם
42 קַשְׁת וְכִידֵן תְּזַיִקּוּ אֲכֹזְרִי חַמְתָה
יְרַחְם
עַל-סְוִסִים יְרַכְבּוּ עַרְוֵךְ כְּאֵשׁ
לְמַלחְמָה עַלְיָךְ בָּתְ-בָבָל
44 רַעַלָה מִגְאֹן הַיְרָדֵן אֶל-גִּינָה אַיִתָן
וּמַיְבָחָר עַלְיָה^{אַפְקָד}
וּמַיְעַמְלֵד נְגָדֵי (יְעַמְגֵר)
אֲשֶׁר יְעַצֵּעַ עַל-בָבָל
עַל-יוֹשְׁבָלִי כְּשָׂדִים
אֶסְדָּלָא יְסַחְבּוּ מַעֲלֵיהֶם
אֶסְדָּלָא יְשִׁים עַלְיָהֶם נֹוח
46 מַקְרֵל נַחֲטָה בָבָל נַרְעָשָׁה כִּי מַקְוָל הַפִּישָׁת בָבָל הַרְעָשָׁה הָרָץ
הָרָץ וּזְעָקָה בְּנָוִים נַשְּׁמַע

38 חָרַב אֶל-מִימִיה וַיְבָשֵׁ
וּבְאַיִם יְתַהֲלֵל
39 לֹכֶן יְשַׁבּוּ צִיִּים אֶת-אַיִם וַיְשַׁבּוּ
בָהּ בְּנוֹת יִנְשׁוֹגָּֽה (?) לֹא-
לְנֶצֶח וְלֹא תְשִׁפְנֵן עַד-זָׂהָר וְלֹר
40 כְּמַה-פְּנַת אֱלֹהִים
וְלֹא-יָגַר בָּת בָּן-אָדָם
42 קַשְׁת וְכִידֵן תְּזַיִקּוּ אֲכֹזְרִי חַמְתָה
וְלֹא יְרַחְם
עַל-סְוִסִים יְרַכְבּוּ עַרְוֵךְ כְּאֵשׁ
לְמַלחְמָה עַלְיָךְ בָּתְ-בָבָל
44 רַעַלָה מִגְאֹן הַיְרָדֵן אֶל-גִּינָה אַיִתָן
וּמַיְבָחָר עַלְיָה^{אַפְקָד}
וּמַיְעַמְלֵד נְגָדֵי (יְעַמְגֵר)
45 אֲשֶׁר יְעַצֵּעַ עַל-בָבָל
אֶל-אָרֶץ כְּשָׂדִים
אֶסְדָּלָא יְסַחְבּוּ מַעֲלֵיהֶם
אֶסְדָּלָא יְשִׁים עַלְיָהֶם נֹוח
46 מַקְרֵל נַחֲטָה בָבָל נַרְעָשָׁה כִּי מַקְוָל הַפִּישָׁת בָבָל הַרְעָשָׁה הָרָץ
הָרָץ וּזְעָקָה בְּנָוִים נַשְּׁמַע

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1 רֹאֶלְיְשָׁבֵי לְבָבָקְמִי רֹזֶחֶם שְׁחִיתָה וְצְלִיזְבֵּי כְּשָׁדִיבָּא^א רֹוח בְּבָרְמַשְׁחִיתָל^ב
2 זְרִים וּזְרוֹת^ב
כְּרִיחָיו עַלְיָה מִסְבֵּב בַּיּוֹם רְעוֹה הָוֵי עַל-בָּבָל מִסְבֵּב בַּיּוֹם רְעָתָה
3 אֶל-יְדָרֶךְ יְדָרֶךְ הַדָּרֶךְ קַשְׁתָוּ וְאֶל- יְדָרֶךְ הַדָּרֶךְ קַשְׁתָו (יְעַטָּה) יְתַעַלְתָה
יְתַעַל בְּסְרִינוּ וְאֶל-חַמְלָר עַלְיָבָחָרִיה
בְּחַרִיה הַחַרִימָר כְּלִצְבָּאָה

^a Targ. 49:18, 33. ^b Vid. 49:18, 33. ^c Targ. 6:23. ^d Targ. 6:23. ^e Targ. 6:23. ^f Targ. 6:23. ^g Targ. 6:23. ^h Targ. 6:23. ⁱ Cf. Isa. 4:4. ^j Targ. 6:23. ^k Targ. 6:23. ^l Targ. 6:23.

מַאֲלִיהֵיכֶם ^a	5 מַאֲלָהָיו
מִקְדּוֹשֵׁי יִשְׂרָאֵל	מִקְדּוֹשֵׁי יִשְׂרָאֵל
וּמְדֻקְרִים בְּתוֹךְ לְהָאֵל	וּמְדֻקְרִים בְּתוֹצֹחָתָה
וְאֶל-תְּתַרְמוּ	6 אֶל-תְּתַרְמוּ
עַת נִקְמָה הִיא לִיהוָה גַּמַּול הַרוֹא	עַת נִקְמָה הִיא לִיהוָה גַּמַּול הַרוֹא
יִגְמְלוּ לְהָ	מִשְׁלָלִים לְהָ
עַל-כֵּן יִתְנַדְּרוּ (יִתְחַלְּחוּ)	7 עַל-כֵּן יִתְהַלְּלוּ גְּנוּים
וּפְתָאָם	8 פְּתָאָם
לְשָׁבָרָה ^b (לְמִפְתָּחָה)	לְמִכְאֹבָה
גַּעֲזָבָה	9 עֲזָבָה
כַּרְכָּבָב ^c	כַּרְכָּבָב
נְשָׂא עֲד-כּוֹכְבִים	וּנְשָׂא עֲד-שְׁחָקִים
אֲתָּד-מִשְׁפָּטוֹ	10 אֲתָּד-צְדָקָתִינוּ
אֲזָדְמַעְשֵׁי יְהוָה	אֲזָדְמַעְשָׁה יְהוָה
הַכִּינוּ הַחְזִים מְלֹאוֹ הָאָשָׁפֹות	11 הַבָּרוּ הַחְזִים מְלֹאוֹ הָשְׁלָטִים
מְלֹאָה מִדי כְּרִאָלְבָבָל זָעָמוֹ (חָמָר)	מְלֹאָה מִדי כְּרִאָלְבָבָל מִזְמָתוֹ
כְּרִינְקָמָת עַפְרָה הִיא	כְּרִינְקָמָת הַיְכָלוֹ
עַל-דְּחוּמָת בָּבָל	12 אַל-דְּחוּמָת בָּבָל
הַחְזִיקִי הַמְּשֻׁמָּר הַקִּימָר שְׁמָרִים	הַחְזִיקִי הַמְּשֻׁמָּר הַקִּימָר שְׁמָרִים
שְׁמָרִים הַכִּינוּ הַחְרָבִים (וְתִ) כִּי	הַכִּינוּ הַאֲרָבִים כִּי גְּסָחִים
זָמָט גַּמְעָשָׁה יְהוָה	יְהוָה גַּסְעָשָׁה
עַל-יִשְׁבֵּי בָבָל	אַל-יִשְׁבֵּי בָבָל
שְׁכִינִים (שְׁכִינִי)	13 שְׁכִינָה
וְעַל-רַב אוֹצְרָתָה ^d	רַבָּת אוֹצְרָת
אַמְתָה אַל-מִעְיד	אַמְתָה בְּצָעֵד
כַּרְנְשָׁבָע יְהוָה בְּזָרוּעִים ^e	14 נִשְׁבָע יְהוָה צְבָאֹות בְּנִמְשָׁרָה
אַנְשִׁים	אַדְםָ
רַעֲנָן עַל-יךְ הַיְרָד (חַיְרִים)	רַעֲנָן עַל-יךְ הַיְדָד
יְהָוָה עַמָּה אַרְץ ^f	15 עַמָּה אַרְץ
פְּתָבוֹנָתוֹ	וּבְתָבוֹנוֹתָה
לְקוֹל נִתְּן	16 לְקוֹל תָּהָוָה
מִקְצָה הָאָרֶץ	מִקְצָה-אָרֶץ

^a Targ. אָרֵי. ^b Targ. לְחַבְּרִיאָת. ^c Targ. מַאֲלָהָזָן. ^d Targ. עַל-עַל-פְּנֵי. ^e Targ. בִּרְתָּא גִּנְחָתָא. ^f Cf. Isa. 62:8. ^g Vid. 10:12.

וַיֹּצֵא אָרֶךְ	וַיֹּצֵא רְחִזָּה
17 מִפְּסָל כִּי שָׁקָר נִסְכּוֹ וְלֹא־רְיוֹתָבָט מִפְּסָלֵיו כִּי שָׁקָר נִסְכּוֹ לְאַדוֹת בָּם	17 חֲבֵל הַמָּה מִעֵשָׂה תְּעִתָּעִים חֲבֵלִים הַמָּה מִעֵשָׂי תְּעִתָּעִים
18 וְשָׁבַט נְחַלְתָּו יְהוָה צְבָאֹת שָׁמָר מִפְּרִיךְ אַתָּה לִי	19 וְשָׁבַט נְחַלְתָּו יְהוָה צְבָאֹת שָׁמָר מִפְּרִיךְ אַתָּה לִי
20 מִפְּצָצָתְךָ לִי	20 מִפְּצָצָתְךָ לִי
וְנִפְצָצָת בְּךָ גּוֹיִם וְהַשְׁחָתִי מִפְּךָ	וְנִפְצָצָת בְּךָ גּוֹיִם וְהַשְׁחָתִי מִפְּךָ
מִמְּלֹכֹת (בְּךָ) מַלְכִים	מִמְּלֹכֹת (בְּךָ) מַלְכִים
21 וְנִפְצָצָת בְּךָ סּוֹס וּרְכָבָו וְנִפְצָצָת וְהַפְּצָצָת בְּךָ סּוֹס וּרְכָבָו: וְנִפְצָצָת	21 וְנִפְצָצָת בְּךָ סּוֹס וּרְכָבָו וְנִפְצָצָת וְהַפְּצָצָת בְּךָ סּוֹס וּרְכָבָו: וְנִפְצָצָת
בָּהּ מְרוּכָבוֹת וּרְכִיבֵּיהםּ	בָּהּ מְרוּכָבוֹת וּרְכִיבֵּיהםּ
22 וְנִפְצָצָת בְּךָ אִישׁ וָאֱשָׁה וְנִפְצָצָת וְהַפְּצָצָת בְּךָ אִישׁ וָאֱשָׁה בְּחֹרֶב וּבְתּוֹלָה	22 וְנִפְצָצָת בְּךָ אִישׁ וָאֱשָׁה וְנִפְצָצָת וְהַפְּצָצָת בְּךָ אִישׁ וָאֱשָׁה בְּחֹרֶב וּבְתּוֹלָה
בְּךָ רְעָה וְעַדְרוֹ וְנִפְצָצָת וְהַפְּצָצָת בְּךָ רְעָה וְעַדְרוֹ וְהַפְּצָצָת	23 וְנִפְצָצָת בְּךָ אָבָר וּצְמָדוֹ וְנִפְצָצָת וְהַפְּצָצָת בְּךָ אָבָר וּצְמָדוֹ וְנִפְצָצָת וְהַפְּצָצָת בְּךָ
פָּחוֹת וּסְגָנִים	פָּחוֹת וּסְגָנִים
24 אֶת כָּל־רְעֵתֶם אֲשֶׁר עָשָׂו בְּצִוּן אֶת כָּל־רְעֻתֵּיהֶם אֲשֶׁר עָשָׂו עַל־צִוּן Deest	24 נָאָסְדָּהָה וְגַלְגָּלָתְךָ מִן־הַסְּלָעִים וְנִתְחַזֵּק בָּהָר שְׁרֶפתָה
תְּהִירָה	תְּהִירָה
וְאַבָּן לְמָסְדוֹת כִּרְשָׁטוֹת עַולְמָן וְאַבָּן לְמָיסֶד כִּרְשָׁמוֹת עַל־עַלְמָן	וְאַבָּן לְמָסְדוֹת כִּרְשָׁטוֹת עַולְמָן וְאַבָּן לְמָיסֶד כִּרְשָׁמוֹת עַל־עַלְמָן
בְּנִים	בְּנִים
מִמְּלֹכֹת אָרְרָט מִנְיָה וְאַשְׁכָּנָז מַלְכִים הַרְמָז מִנְיָה וְאַכְנִיזִים פְּקָדוֹ פְּקָדוֹ עַלְיהָ טְפָסֶר	מִמְּלֹכֹת אָרְרָט מִנְיָה וְאַשְׁכָּנָז מַלְכִים הַרְמָז מִנְיָה וְאַכְנִיזִים פְּקָדוֹ פְּקָדוֹ עַלְיהָ טְפָסֶר
הַעֲלָרִסּוֹס כִּילָק סָמֶר	הַעֲלָרִסּוֹס כִּילָק סָמֶר
23 קָדְשָׁךְ עַלְיהָ גּוֹיִם אֲחִת־מַלְכֵי מִדי הַעֲלָלָה עַלְיהָ גּוֹיִם אֲחִת־מַלְקָעָה מִדי רָאַת־כָּל־הָאָרֶץ וְאַתְּכָלָסְגָּנִיהָ כָּל־סְגָנִירָה	23 קָדְשָׁךְ עַלְיהָ גּוֹיִם אֲחִת־מַלְכֵי מִדי הַעֲלָלָה עַלְיהָ גּוֹיִם אֲחִת־מַלְקָעָה מִדי רָאַת־כָּל־הָאָרֶץ וְאַתְּכָלָסְגָּנִיהָ כָּל־סְגָנִירָה
רַעֲשָׁה הָאָרֶץ	רַעֲשָׁה הָאָרֶץ
מִחְשְׁבָּת יְהוָה	מִחְשְׁבָּת יְהוָה

וְאַבְּדָר ^a Vid. 10:13. ^b Targ. ^c מִבְּדָר. ^d Targ. ^e אַתְּכָלָסְגָּנִיהָ. ^f Inc. vs. 22. ^g Targ. ^h אַחֲנִיזִים. ⁱ βελοστάσεις.

וְלֹא תֵשֶׁב (רָאֵין יוֹשֵׁב בָּהּ)	מַאיִן יוֹשֵׁב
חֶלְגָּו גָּבוֹר בְּבָל	30 חֶלְגָּו גָּבוֹר בְּבָל
יְשַׁבּוּ שָׁם בְּמִצְדָּה	יְשַׁבּוּ בְּמִצְדָּה
הַיּוֹכְנִשִּׁים נִצְחָו (הַגְּזָהּוּ) מִשְׁכְּנָתִיהָ	הַיּוֹ לְנִשִּׁים הַצִּיתָּו מִשְׁכְּנָתִיהָ
כִּרְנְלְכָה עִירּוּ:	31 כִּרְנְלְכָה עִירּוּ מִקְצָה:
וְהַפְּעָרָה נִתְפְּשָׂר וְאַתְּהָ אֲנָפִים מִקְצָה ^a מַעֲבָרָתִיו נִתְפְּשָׂר וְאַתְּ	32 שְׁרָפוּ בָּאָשׁ וְאֲנָשִׁי הַמְּלֻחָה גְּבָהָלִי
הַלְּחָמִים (וְאַנְשִׁי מִלְּחָמָתוּ) יְצָאִי (הַלְּכִי)	33 כִּי כִּי אָמַר יְהוָה צְבָאֹות אֱלֹהִי כִּי יְשָׁרָאֵל בְּבָבָל כִּגְרָן עַת קָזִירָה עַד מַעַט וּבָאָה עַד הַקָּצֵיר לְהָ
אֲכָלָנִי חַלְקָנִי (הַדִּיקָנִי) הַשְּׁינָגָנִי אַפְלָ (כֶּלֶא) דָּק נְבוּכְדְּרָאָצָר מֶלֶךְ בָּבָל בְּלֻעָה כְּתָנִין מְלָא כָּרוֹשׁ מַעֲדָנִי:	44 אֲכָלָנָנִי הַמְּמָנוֹן נְבוּכְדְּרָאָצָר מֶלֶךְ בָּבָל הַצִּינָנָן כָּלִי רַיְק בְּלֻעָנִי כְּתָנִין מְלָא כָּרוֹשׁ מַעֲדָנִי הַדִּיחָנָן:
הַדִּיחָנִילִי חַמְסִיר וְשָׁבָרְדִּי (שְׁדִי) אֶל-	35 חַמְסִיר וְשָׁאָרִי עַלְ-בָּבָל וּדְמֵי אַלְדִּישָׁבִי כְּשָׁדִים
בָּבָל וּדְמֵי עַלְ-יְשָׁבִי כְּשָׁדִים הַגְּרָבָבָה אַתְּדִּירְבָּךְ	36 הַגְּרָבָבָה אַתְּדִּירְבָּךְ
וְהַיְתָה בָּבָל לְגָלִים מַעַן הַצִּים וְהַיְתָה בָּבָל לְשָׁמָה וְלֹא תֵשֶׁב	37 שָׁמָה וְשָׁרָקָה מַאיִן יוֹשֵׁב
אֶלְעָזָר כְּכָפִירִים יְשָׁאָנִי נָעָרָו כִּי יְהָדוּ כְּכָפִירִים נָעָרָו וּגְנָורִי אֲרִיזָה	38 38 יְהָדוּ כְּכָפִירִים יְשָׁאָנִי נָעָרָו כִּי יְהָדוּ כְּכָפִירִים נָעָרָו וּגְנָורִי אֲרִיזָה
אֶלְעָזָר מִשְׁתָּחָה לָהֶם לְמַעַן יְרָקָמָה (יְעָרָלוּ, יְרָעָלוּ) וְהַוְּרִידִים וְכָאַרְיִים Deest וְנִכְסָתָה	39 אֲשִׁית אַתְּ-מִשְׁתָּחָה לְמַעַן יְעָלָא
אֶלְעָזָר הַיְתָה בָּבָל לְשָׁמָה בְּגָנִים וְנִכְסָתָה	40 אֲרִידִים כָּאַרְיִים
	41 שְׁעָשָׁה אֶלְעָזָר הַיְתָה לְשָׁמָה בָּבָל בְּגָנִים
	42 נִכְסָתָה

^a Vid. 50:37.—Targ. בְּנֶצֶב אָרְצָה.^b Inc. vs. 32. Targ. בְּנֶצֶב אָרְצָה.^c Inc. vs. 35. Targ. בְּנֶצֶב אָרְצָה.^d Inc. vs. 35. Targ. בְּנֶצֶב אָרְצָה.^e Targ. בְּנֶצֶב אָרְצָה.

43 חיו ערים לְשִׁמְתָה אֶרֶץ ציה היר ערים כארץ ציה וערבה לא-
ושרבא אֶרֶץ לְאַדְשֵׁב בָּהָן כָּל ישב באָ גַּם־אָחָד ולְאָדָלָן
ארש ולְאָרְעָבָר בָּהָן בְּנָאָדָם בָּהָן בְּנָאָדָם
וּפְקָדָתִי עַל־בָּבָל בָּבָל 44 וּפְקָדָתִי עַל־בָּבָל
ולְאַיִנָהרוֹ אֲלִיוֹ שָׁוד נִימָט נִמָט וְלֹא יִנְהָרוֹ אֲלִיוֹ עד חֲנִים
חוֹמָת בָּבָל נִפְלָה

Desunt	<p>45 צָא מִתְּוֹכָת עַפְרֵי וּמִלְמָד אִישׁ אָדָנְצָשׁוֹ מִחְרָזָן אַמְּדִיחָהוֹ: 46 וּפְקָדָתִךְ לְבָבָכָם וְתִירָאֵי בְּשִׁמְעָה הַשִּׁמְעָה בְּאֶרֶץ יָבָא בְּשָׁנָה הַשִּׁמְעָה וְחַמֵּס בְּאֶרֶץ מִשְׁלָל 47 עַל־מִשְׁלָל: לְכַן הַגָּה יָמִים בָּאָרֶם וּפְקָדָתִי עַל־פְּסִילִי בָּבָל וּכְלָל אֶרֶץ־תְּבוּשָׁה וּכְלָחְלָלִיה רִפְלָג 48 בְּתוֹכָה: וּרְגָנִי עַל־בָּבָל שָׁמִים וּאֶרֶץ וְלֹל אָשָׁר בָּהָם כִּי מִזְפָּזָן יָבָוא־לָה הַשּׂוֹדִים נָאָסֵד יְהָוָה: 49 גַּם־בָּבָל לִנְפָל תְּלִילִי יִשְׂרָאֵל גַּם־ לְבָבָל נִפְלוּ חַלְלִי כְּלָה־אֶרֶץ הַלְלִי כָּל־ 50 פְּלִיטִים מִחְרָב הַלְלִי אֶל־הַעֲמָדוֹ פְּלִיטִים מִחְרָב (מִאֶרֶץ) הַלְלִי רָאָל־ הַעֲמָדוֹ אָשָׁר מִרְחֻוק (הַרְחֻוקִים) זְכָרֶד אַדְזִיחָהוֹת 51 כִּרְשָׁמָעַט חַרְפָּתָן כִּרְשָׁמָעַט חַרְפָּתָן כִּרְבָּאוֹזִים עַל־מִקְדָּשֵׁי בֵּית־יְהָוָה בָּאוֹזִים אֶל־מִקְדָּשֵׁי אֶל־בֵּית־יְהָוָה 52 יְאָנָק חַלָּל יְפָלָג חַלָּלִים 53 כִּרְתָּעָלה בָּבָל הַשְׁמִים וְכִי כִּרְאָסְרָתָעָלה בָּבָל כְּשָׁמִים וְכִי תְּבָצָר מְרוּם עִזָּה מַאֲתִי יָבָא אָסְרָתָבָצָר הַחֲמוֹתָה בְּעִזָּה מַאֲתִי שְׂדָדִים לְאָתָה 54 קֹל זַעַקָּה מִבָּבָל רַשְׁבָּר גָּדוֹל קֹל זַעַקָּה בָּבָבָל וַשְׁבָּר גָּדוֹל בָּאֶרֶץ מִאֶרֶץ כְּשָׁדִים 55 וְהָמָר גִּלְיָהָם כְּמִים רַבִּים נִתְּן הָמָר כְּמִים רַבִּים נִתְּן לְשָׁאִיה שָׁאִיה קְרָלָם (שָׁאִיה) קוֹלָה</p>
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* Targ. בְּנֵי־יְהָוָה. * Targ. בְּנֵי־יְהָוָה. * Targ. בְּנֵי־יְהָוָה. * Targ. בְּנֵי־יְהָוָה.

- 56 כי בא עלייה על-בבל שוד כי בא על-בבל שוד נלכדו גבורייה
ונלכדו גבורייה חתנה קשטים כי אל ישלט
קשטוּתם כי אל גִּמְלוֹת יהוָה לְהַם^a:
שְׁלָם יְשָׁלָם:
- 57 וְהַשְׁפָּרְתִּי שְׁרֵית וְשְׁלָם וְשְׁפָר יְשְׁבִּיר שְׁרֵית
פְּחֻזְקִית וְסֶגֶנִית רְגַבְּרִית וְסֶגֶנִית
וְרִשְׁנִי שְׂנִת-עֲזָלָם וְלֹא יְקִיצֵּי
- 58 כה-אמר יהוָה צְבָאָות חַמּוֹת כה- אמר יהוָה חַצְתָּה בָּבָל
בָּבָל הַרְחָבָה
ושעריה הנבאים באש יצחו ושעריה הנבאים יצחו ולא יגעו
ויגעו עמים בְּדִידְרִיךְ וְלְאָמִים בְּרָאשָׁ
יעפו (יכלו) בְּדִידְאָשׁ וְיעפו
- 59 הדבר אשר-צוה ירמיה הנביא הדבר אשר-צוה יהוָה אֶת-יְרָמִיָּהוּ
הנביא לאמר אל-שריה
ושריה שְׁרָמְנָחָה
60 אשר-תבוֹא אֶל-בָּבָל אֶל-סְפַר אֶחָד אשר-תבוֹא עַל-בָּבָל בְּסִפְרָ
הכתביהם עַל-בָּבָל
- 62 יהוָה אחת דברת אל-המקום יהוָה יהוָה (אלני יהוָה) אתה דברת
זהה להכrichtו לבתוי היומת עַל-המקום הזה להכrichtו לבתוי
בר יושב למאדם ועד-בהתה היודבו יושבים מאדם עד-
כְּשַׁבְמֹת עֲזָלָם תְּהִיא
וְתַקְשֵׁר וְתַקְשֵׁר
- 63 תַּקְשֵׁר Deest וְעַטְפֵי עַד-הַגָּה דְּבָרִי יְרָמִיָּה

CAPUT LIL.

- 1 בְּקָדְשָׁרִים וְאֶחָת שָׁנָה הִיה עִשְׂרִים וְאֶחָת שָׁנָה
2 וַיַּעֲשֵׂה חֶרְבָּן בְּעִירִי יהוָה כָּל Desunt {
3 אֲשֶׁר-עֲשָׂה יהוּקִים: כי גָּלְאָת

^a Targ. לְהַזֵּן.^b Inc. vs. 57.^c Targ. תְּמִיקָּה.^d Targ. גָּל.

Desunt { וַיִּבְנֶה עָלָיו דֵּיק (?) כִּי בְּחִדְשָׁה חֲתָבָץ וְכָלְחִילּוֹ וַיַּעֲשֶׂה דֵּיק (?) כִּי בְּחִדְשָׁה לְחִדְשָׁה רַצְאָר לִילָה בֵּין־הַחוֹמָה וְהַחַלָּה וַיַּלְכֵל דָּרְךָ (אֶל־) עַרְבָּה וַיַּרְדַּךְ חִילְכָּשִׁים וַיִּשְׁיגֶר אֹתוֹ בַּעֲבָר (בַּעֲרוֹת) יְרֵחָוֹן וְכָלְחִילּוֹ נִפְצֵר מַעַלְיוֹן 9 רְבָלָתָה בְּאָרֶץ חֲמָת וַיֹּאמֶר אֹתוֹ דְּבָלָתָה וַיֹּאמֶר אֶלְיוֹן בְּמִשְׁפט משִׁפטִים 10 וַיָּמִן אֶת־כָּל־שָׁרֵי יְהוּדָה שָׁחַט בְּדָבָלָתָה בְּרָבְלָתָה 11 וַיִּתְהַנֵּהוּ בְּבֵית־הַפְּקָדָה 12 הִרְאָה שְׁנִית הַשְׁעָעָרָה שְׁנִית לְמֶלֶךְ גַּבְעָרָאָדָן מֶלֶךְ בָּבֶל עַמְּדָה לְפָנֵי מֶלֶךְ־בָּבֶל 13 וְאֶת־כָּל־בָּתָי הָעִיר 14 וְאֶת־כָּל־חָמֹת יְרוּשָׁלָם סְבִיב נִגְזָה נִתְצֵה כָּל־חִילְכָּשִׁים 15 גַּם־דָּלָות הָעָם וְאֶת־רִתְּהָרָה הָעָם הַגְּשֻׁאָרִים בַּעֲיר וְאֶת־הַגְּשֻׁאָרִים אֲשֶׁר נִפְלָה אֶל־מֶלֶךְ בָּבֶל וְאֶת יְתֵר הָאָמֹן הַגְּנָה גַּבְעָרָאָדָן רְבִּטְבָּחִים: 16 גַּם־דָּלָות הָאָרֶץ הַשָּׁאֵר גַּבְעָרָאָדָן וְאֶת־רִתְּהָרָה הָעָם רְבִּטְבָּחִים אֲשֶׁר בְּבֵית־יְהוָה 17 אֲשֶׁר לְבֵית־יְהוָה	יְהוָה הִרְאָה בַּיּוֹם שֶׁיְהוּדָה עַד־הַשְׁלִיכָה אֹתָם מַעַלְפָנִים וַיִּמְרֹד צְדָקִיהוּ בְּמֶלֶךְ בָּבֶל: 4 בְּחִדְשָׁה הַעֲשֵׂרִי הָיא וְכָל־חִילּוֹ וַיִּבְנֶר עָלָיו דֵּיק סְבִיב 6 בְּחִדְשָׁה הַרְבִּיעִי בְּחִדְשָׁה לְחִדְשָׁה 7 יְבָרָחָג וַיַּצְאָר מִהָּעִיר לִילָה בְּיַזְדָּה תְּמִתִּים וַיַּלְכֵל דָּרְךָ הָעֶרֶב 8 וַיַּרְדַּפֵּי חִילְכָּשִׁים וַיִּשְׁיגֶר אֹתוֹ צְדָקִיהוּ בַּעֲרָבָה וַיִּשְׁיגֶר אֹתוֹ בַּעֲרָבָה (בַּעֲרוֹת) יְרֵחָוֹן יְרֵחָוֹן וְכָל־חִילּוֹ נִפְצֵר מַעַלְיוֹן 9 רְבָלָתָה בְּאָרֶץ חֲמָת וַיֹּאמֶר אֹתוֹ דְּבָלָתָה וַיֹּאמֶר אֶלְיוֹן בְּמִשְׁפט משִׁפטִים 10 וַיָּמִן אֶת־כָּל־שָׁרֵי יְהוּדָה שָׁחַט בְּדָבָלָתָה בְּרָבְלָתָה 11 וַיִּתְהַנֵּהוּ בְּבֵית־הַפְּקָדָה 12 הִרְאָה שְׁנִית הַשְׁעָעָרָה שְׁנִית לְמֶלֶךְ גַּבְעָרָאָדָן מֶלֶךְ בָּבֶל עַמְּדָה לְפָנֵי מֶלֶךְ־בָּבֶל 13 וְאֶת־כָּל־בָּתָי הָעִיר 14 וְאֶת־כָּל־חָמֹת יְרוּשָׁלָם סְבִיב נִגְזָה נִתְצֵה כָּל־חִילְכָּשִׁים 15 גַּם־דָּלָות הָעָם וְאֶת־רִתְּהָרָה הָעָם הַגְּשֻׁאָרִים בַּעֲיר וְאֶת־הַגְּשֻׁאָרִים אֲשֶׁר נִפְלָה אֶל־מֶלֶךְ בָּבֶל וְאֶת יְתֵר הָאָמֹן הַגְּנָה גַּבְעָרָאָדָן רְבִּטְבָּחִים: 16 גַּם־דָּלָות הָאָרֶץ הַשָּׁאֵר גַּבְעָרָאָדָן וְאֶת־רִתְּהָרָה הָעָם רְבִּטְבָּחִים אֲשֶׁר בְּבֵית־יְהוָה 17 אֲשֶׁר לְבֵית־יְהוָה
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^a Targ. אַרְבָּהָן לְגַנְּבָה. ^b Arapha. ^c Targ.

וישאו אֲתִ־כְּלָנָה שְׁתַּם בְּבֵلָה בְּבֵלָה	בְּיַקְהָג אֲתִ־נְחַשְּׁתַּם וַיְשָׁאוּ (וְיַכְיָאוּ)
18 וַאֲתִ־הֶעֱרֹת וַאֲתִ־הַיּוּם וְאַתְּ וַאֲתִ־הַגְּתָר וַאֲתִ־הַגְּבִיעִים וַאֲתִ־ הַמִּזְרֹות וַאֲתִ־הַמִּזְרָקוֹת וַאֲתִ־הַכְּפֹתָה	וַיְשָׁאוּ אֲתִ־כְּלָנָה שְׁתַּם בְּבֵלָה בְּבֵלָה
Deest וְאַתִּהְטְּפָתָה וְאַתִּמְזְפָתָה וְאַתִּ הַסִּירּוֹתָה וְאַתִּהְמְנֻרוֹת וְאַתִּ הַמְתָחוֹת (הַכְּפֹתָה) וְאַתִּ הַמְנֻקִיּוֹת וְהַעֲמוֹדִים שְׁנִים וְהַיִם אֶחָד תְּחַת הַיִם	לְקַחְגָּה וְאַתִּהְטְּפָתָה וְאַתִּמְזְפָתָה וְאַתִּ הַסִּירּוֹתָה וְאַתִּהְמְנֻרוֹת וְאַתִּ הַמְתָחוֹת וְאַתִּהְכְּפֹתָה וְאַתִּ הַמְנֻקִיּוֹת 20 העמודים שְׁנִים הַיִם הַאֶחָד אַשְׁר־תַּחַת הַפְּלָנּוֹת כָּל־חֶבְלִים הַאֶלְהָ
Deest שְׁלָשִׁים וְחַמְשָׁ סְבִיב	21 שְׁמַנְה עַשְׂרָה נְבִיב וְכַתְּרַת עַלְיוֹנוֹנָה שְׁתַּקְמָת הַכְּתָרָה וְכַתְּרַת עַלְיָהָם נְחַשָּׁת וְחַמְשָׁ אַמּוֹת קוֹמָה גְּבָה הַכְּתָרָה הַאֶחָת לְעַמּוֹד הַשְׁנִי שְׁמוֹנָה רְמוֹנוֹנִים בְּאַפְתָּה לְשְׁתְּמִיסְדָּעֵשֶׁר הַאֲפָתָה רוֹת (חַלְקָה) אֶחָת וַיְהִי כָּל־הַרְמוֹנוֹנִים 22 וְכַתְּרַת עַלְיוֹנוֹנָה שְׁתַּקְמָת הַכְּתָרָה וְכַתְּרַת עַלְיָהָם נְחַשָּׁת וְחַמְשָׁ אַמּוֹת הַאֶחָת חַמְשָׁ אַמּוֹת לְעַמּוֹד הַשְׁנִי וְרְמוֹנוֹנִים 23 רֹוחָה כָּל־הַרְמוֹנוֹנִים 24 אֲתִ־שְׁרִירָה כָּהֵן הַרְאָשׁ וְאַתִּ אֲתִ־כָּהֵן הַמְשָׁנָה זִפְנִירָה כָּהֵן הַמְשָׁנָה וְאַתִּ שְׁלָשָׁת שְׁמָרִי הַעֲדָה 25 יְמִינָה־הַעִיר לְקַח סְרִיס וְשְׁבַעַת אֲנָשִׁים מִרְאֵי פְּנֵי הַמֶּלֶךְ סְפִיר שֶׁר הַאֲבָא הַפְּצָבָא אֲתִ־עַם הָאָרֶץ 26 רְבִ־טְבָחִים רְבֵלָתָה 27 רְיִמְתָּם בְּרְבֵלָת רְיִגְלָל יְהָדָה מַעַל אֲדָמָתוֹ
וְסְרִיס וּשְׁבַעַת אֲנָשִׁים שֶׁם אֲשֶׁר בְּפָנֵי הַמֶּלֶךְ סְפִיר שֶׁר הַאֲבָא הַפְּצָבָא אֲתִ־עַם הָאָרֶץ רְבִ־טְבָחִים רְבֵלָתָה בְּדֵבֶלָת Deest	לְעַם לְעַם הָאָרֶץ רְבִ־טְבָחִים רְבֵלָתָה בְּדֵבֶלָת 28 רְיִמְתָּם בְּרְבֵלָת רְיִגְלָל יְהָדָה מַעַל אֲדָמָתוֹ

* τὰς κρεάγρας. b καὶ τὰς ἀπφάντι καὶ τὰς μασμαφάνι καὶ τοὺς
ἀποχυτήρας καὶ τὰς λυχνίας καὶ τὰς θυσίας καὶ τοὺς κυάνιους.

Desunt לגולות יהויקים בעשרים וארבעה לחודש אויל מזכיר*	29 זיה הָעֵט אֲשֶׁר חִנְלָה נַבְיָכְדָר אֶצֶר בְּשַׁת-שְׁבֻעָה יְהִקִים שְׁלֹשָׁת 29 אֶלְפִים וְעֶשֶׂרְבִים וְשֶׁלֶשָׁה: בְּשַׁת שְׁמֹנָה עָשָׂרָה לַנַּבְיָכְדָר אֶצֶר* מִירֹאשָׁלִם נְפַשׁ שְׁמֹנָה מֵאוֹת 30 שְׁלֹשִׁים וְשָׁנִים: בְּשַׁנָּת שְׁלֹשָׁת רְעַשְׁרִים לַנַּבְיָכְדָר אֶצֶר חִנְלָה נַבְיָזָר אֶצֶר רְבִיבָתִים יְהִקִיב נְפַשׁ שְׁבֻעָה מֵאוֹת אַרְבָּעִים תְּחִמְשָׁה כָל-נְפַשׁ אַרְבָּעַת אֶלְפִים רְשָׁשׁ מֵאוֹת:
	31 לגולות יהויקן בעשרים ותשעה לחודש אויל מרץ
	אחרראש יהויקין מלך יהודה אתראש יהויקים מלך יהודה ויצא אתר מבית הקלייא רגלה תג'ר ויצא אתר מץ-הברית אֲשֶׁר הָיָה בָּלָא בּוֹ (שְׁמִיר בּוֹ)
	32 ממול לבטא מלכים 33 ושנה את בגדי כלאו ואכל לחם ושנה את בגדי כלאו ואכל לחם תמיד לפניו
Deest	וארחתו ארחת תמיד נתנהלו הברים ביום כל רמי חירות

* Οὐλαιμαδάχαρ. b Cf. Gen. 41:14.

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