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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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1889.

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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.

PREFACE.

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 וְיִעֲפֹּי (‘‘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 masorthische 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.–xlv., with the supplementary notice respecting Baruch, chap. xlv., 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 *Conspetus* 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 παύγυία σου ἐνεχείρησέ σοι*, stands for תְּפִלְתָּהּ הַשָּׂיָא אֶתְךָ (“thy terribleness hath deceived thee”). The Hebrew word translated “terribleness” does not elsewhere occur throughout the Bible, and its exact signification 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, *Τὸ ῥῆμα τοῦ Θεοῦ ὃ ἐγένετο ἐπὶ Ἰερεμίαν.* 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 נִאֵם יְהוָה (“a declaration of Jehovah”), which throughout this book is usually represented by the Greek λέγει κύριος or εἶπε κύριος, the latter Hebrew phrase has been regularly translated by “declares Jehovah.” The word נִאֵם, 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 נִאֵם, 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.

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 Ἱερεμίᾳ κατενοήσαμεν, ἐν ᾧ καὶ πολλὴν μετὰθεσιν καὶ ἐναλλαγὴν τῆς λέξεως τῶν προφητευσόμενων εὑρομεν. *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 Hävernack, 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-Übersetzung 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 depreciate 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 Text-recension 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 Testaments. 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 verschiedene 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 Palestinean 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 herrührten, 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 hundertsevenundsiebzigmal 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. xxiii. 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 "come" 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 *καὶ*, 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; xlii. 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 leviori pronuntiatur sono, modo altiore voce effertur." *De Jeremia 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 solet, narratione autem progrediente, nisi maior orationi vis concilianda est, solum nomen admittatur." *De utriusque recensionis vaticiniorum Jeremie, 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; xlii. 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; xlv. 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; xlv. 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; xlv. 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 erübrigt 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 Rath 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. Kühl'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. xlviii. 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. xlviii. 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, Kühl 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 Graf's 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 Kühn, 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 masoroth. 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 Aussprüche, die sich wiederholen, als überflüssig an zweiter Stelle zu übergehen, wie konnte er diesen seinen Grundsatz so ausser Acht lassen, dass er ihm 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 vorneherein 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 vielmaliges 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:—

תפח—תפתח, i. 14; בכפיד—בכנפיד, ii. 34; בערבי—רבים—רבבים (?) וימנו—וימנעו, iii. 2; בלא—וימנעה—והימנעה (?) vi. 2; בלא—מישבתם—מיהשבותם, vi. 14; ואן—ואין, vi. 19; אש—איש, vi. 23; l. 42; נשיתה—נשחיתה, xi. 19; מישבותינו—מיהשבותינו, xv. 16; זרים—זרם, xviii. 14; לענה—עני, xxiii. 15; אלינו—אלהינו, xliii. 2; בברמיש—בברמיש, xlvi. 2; קולד—קלוד, xlvi. 12; בערוד—בערוד, xlviii. 6; דלתים—דבלתים, xlviii. 22; ובאים—ובאימים, xlix. 9; השיתו—השחיתו, xlix. 9; ואכניז or ואכניז, li. 27; מינהה—מינהה, 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 andererseits 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 weggefallen wäre." *Der Prophet Jeremia*, 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 יהוה צבאות שמו : גדל ; in

the Septuagint, we have **עבאות שם וגדל יהוה** or **עבאות וגדל שם יהוה**. 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 Palestinean 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 הצרה אשר-גדלה הציה אש עליה (יש) עליך. 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 **ירושלם** and **לקראתם**, 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 redundance 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. xlv. 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:—

נְאֻצְלָנוּ—נְצַלְנוּ, vii. 10; תִּשָּׂאֵל—תִּשְׂאֵל (?) vii. 16; xi. 14;
 שְׂפָתַיִם—שְׂפָתַי, iii. 21; vii. 29; רְמִיזוֹן—רְמִיזָן, viii. 2;
 ix. 21; xvi. 4; אִישׁ—אִשָּׁר (?) xi. 16; וְהֶאֱגַרְם—וְהֶאֱגַרְם,
 xviii. 21; וּבִקְעֵתִי—וּבִקְעֵתִי (?) xix. 7; נְאֻחֶהָ—נְחֻחֶהָ,
 xxii. 23; יִלְחֲכוּ—יִלְחֲכוּ (?) xxx. 16; אֵלֶּהָ—אֵלֶּהָ,
 xxxi. 21; דְּעֹמְדִים—הָעֵדִים, xxxii. 12; וּדְלִיָּהּ—
 וּדְלִיָּהּ, xxxvi. 25; בְּגַבְרוֹת—בְּגַבְרוֹת, xli. 17; בְּעָרֵי—
 בְּשָׁעָרֵי, xliv. 6; גְּלָעַד—גְּלָד, xlix. 1; צִירִים—צִיִּים, l. 39;
 יִתְעַלֶּה—יִתְעַלֶּה (?) li. 3.

CHAPTER IV.

THE VARIATIONS—TRANSPPOSITIONS.

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. xlv. 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." *Einführung 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 **כל**, and then also, for the purpose of connecting it with the foregoing, has placed at the beginning of ver. 14 a **כי**, 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 **כל** und dann auch v. 14 (am Anfange) zur Anknüpfung an das Vorhergehende ein **כי** 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 Aenderungen nicht vom Uebersetzer herrühren, geht aus dem Charakter seiner Uebersetzung unabweislich 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 Aenderungen 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 masoroth. Text und die LXX-Übersetzung*, 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 met vs. 15–26, haugt de eerste groep der profetiën tegen de heidenen stellig zamen.” *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 Palestinean 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 natürlichsten 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 Philistia, welches zugleich an Aegypten und an Juda grenzte, und die drei Länder, welche auf der andern Seite zunächst lagen, Moab und Ammon, die stets verbundenen 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. l., 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 Nimive'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 Kühn, 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*: Ἐν ἀρχῇ βασιλεύοντος Σεδεκίου βασιλέως ἐγένετο ὁ λόγος οὗτος περὶ Αἰλᾶμ. Es ist ganz ungläublich, 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 prophetic 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 Griekse 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 vorfand, 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 Pharaos 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. xlii. 2; "to deliver" and "to save," chap. xlii. 11; "there," chap. xlii. 15; "an astonishment and a curse," chap. xliv. 12; "daughter," chap. xlvi. 18; "the snare," chap. xlvi. 43; "a fear," chap. xlix. 5; "evil tidings," chap. xlix. 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; xlv. 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:—

בַּתְּצוּר—בַּתְּצוּר, ii. 15; לְמוֹקֵשׁ—מִלְקוֹשׁ, iii. 3; בַּתְּצוּר—בַּתְּצוּר, iv. 26; בְּלֵאֵי—בְּלֵאֵי, v. 4; בְּהִיָּה—הַהִיָּה, vi. 2; מִשְׁחֵתִים—מִשְׁחֵתִים, vi. 28; עִירָה—עִירָה, vi. 29; בַּתְּצוּר—בַּתְּצוּר, ix. 1; בַּתְּצוּר—בַּתְּצוּר, ix. 9; יוֹבָא—יוֹבָא, x. 9; אַרְחֵתֵינוּ—אַרְחֵתֵינוּ, xi. 22; יִתְמֵוּ—יִתְמֵוּ, xii. 4; כִּינֵאֵי—כִּינֵאֵי, xv. 16; עֵבֶק—עֵבֶק, xvii. 9; וְהִשְׁלַל—וְהִשְׁלַל, xx. 11; וְהִרְחֵם—וְהִרְחֵם, xx. 17; עֵשְׂקוּ—עֵשְׂקוּ, xxi. 12; עֵשְׂקוּ—עֵשְׂקוּ, xxii. 3; בְּאַנְחֵת—בְּאַנְחֵת, xxii. 23; שָׁב—שָׁב, xxiii. 14; הָרִי—

הָדָה, xxx. 7; נָשְׂאֲתִי—אָנֹשׁ, xxx. 12; יֹאכְלוּ—יִלְכוּ (?),
 xxx. 16; וַיִּרְחֶק—וַיִּתְקַרֵּוּ (?), xxxi. 37;
 וַיִּשְׂרְפוּ—וַיִּסְפְּדוּ, xxxiv. 5; אָרְצֵי—הָאוֹצָר, xxxviii. 11;
 תִּמְמוֹ—תִּמְוֹתָו, xlii. 22; יִתְמוֹ—יִמְוֹתוֹ,
 xlii. 17; מַעֲשֵׂיהָ—הַיִּשְׁעֵיהָ, xliii. 2; לְרַעַ—לְרַעָה, xliv. 27;
 קוֹלָהּ—קוֹלוֹהָ, xlvi. 12; עֵרָה—עָרִיהָ, xlvi. 15;
 בְּעִירָהּ—בְּעִירוֹהָ, xlvi. 32; יָדָם—דָּיָם, xlix. 9; הַשְּׂפָתִי—
 שְׂחָפְתִי or סַחֲבָתִי, xlix. 10; נְשֵׂאִים—נְאֻשָׁם (?), l. 7;
 הַיִּי—הָיִי, l. 32; בְּעִירוֹ—בְּעִירֵי, l. 26; מְעָרָה—עֲרָמִים,
 li. 2; בְּעֵבֶר—בְּעֵרְבוֹת, 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; xlviii. 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; xlviii. 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. — יֹאמְרוּ—יֵאמְרוּ (“it shall be said”—“they shall say”), chaps. iv. 11; vii. 32; xvi. 14; בְּחָרוּ—נִבְחָרוּ (“it shall be chosen”—“they shall choose”), chap. viii. 3.

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

Kal for Hiphil. — רָאִיתִי—הִרְאִיתֵנִי (“thou shewedst me”—“I saw”), chap. xi. 18; תִּבְאֵהוּ—יָבוֹא (“cause it to come”—“it may or shall come”), chap. xiii. 1; תִּשְׁמַע—אֶשְׁמִיעֶה (“I will cause thee to hear”—“thou shalt hear”), chap.

xviii. 2 ; וַיִּכְשְׁלוּ—וַיִּכְשְׁלוּם (“they have caused them to stumble”—“they shall stumble”), chap. xviii. 15 ; וַיִּשְׁמְעוּ—וַיִּשְׁמְעוּם (“they had caused to hear”—“they had heard”), chap. xxiii. 22.

Kal for Hophal.—וַיִּקְחוּ—וַיִּלְקַח (“shall be taken up”—“they shall take up”), chap. xxix. 22.

Niphal for Kal.—וַיִּשְׁבַּר—וַיִּשְׁבַּר (“breaketh”—“is broken”), chap. xix. 11 ; וַיִּקְרָא—וַיִּקְרָא לְךָ (“they have called thee”—“thou hast been called”), chap. xxx. 17 ; וַתִּשְׂרַף—וַתִּשְׂרַף (“thou shalt burn”—“shall be burned”), chap. xxxviii. 23.

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

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

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

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

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

TENSE.

Perfect for Imperfect. — הָיָו—יִהְיֶוּ (“shall become”—“were”), chap. v. 13 ; הָרָה—יִהְיֶה (“shall be”—“was”), chap. xxxv. 9.

Imperfect for Perfect.—הִשְׁמָעוּ—שָׁמַעְנוּ (“we have heard”—“ye shall hear”), chap. xxx. 5.

Perfect for Infinitive.—עָשְׂתָה—עָשׂוֹתָה (“to do”—“has done”), chap. xi. 15 ; וְאַבְרִית—לְהַבְרִית (“to cut off”—“I will cut off”), chap. xlvi. 4.

Infinitive for Perfect.—בָּבְחִי—וּבַחֲנֵת (“mayest try”—“to try”), chap. vi. 27 ; עָשָׂה—עָשָׂה (“did do”—“to do”), chap. xxii. 15.

Imperative for Perfect. — הִקְשַׁבְתִּי וְשָׁמַעַתִּי—הִקְשִׁיבוּנָא וְשָׁמְעוּ (“I hearkened and heard”—“hearken now and hear”), chap. viii. 6 ; זָרְעוּ, קָצְרוּ—זָרְעוּ, קָצְרוּ (“they have sown, they have reaped”—“sow, reap”), chap. xii. 13.

Imperative for Imperfect.—עוֹלְלוּ—וְעוֹלְלוּ (“they shall glean”—“glean”), chap. vi. 9.

Imperfect for Infinitive.—הִגְנוּב רִצַּח וְנָאֵף וְהִשְׁבַּע—הִתְרַצְחוּ וְהִתְנַאֲפוּ וְהִתְשַׁבְּעוּ (“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 ; וַיִּסְכוּ—וְהִסֵּף (“to pour out”—“they pour out”), chap. vii. 18.

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

Participle for Infinitive.—אָמְרִים—לְאֹמֵר (“to say”—“saying”), chaps. vi. 14; vii. 4; xi. 21; דִּבֵּר—לְדַבֵּר (“to speak”—“speaking”), chap. xxxviii. 4.

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

GENDER.

Masculine for Feminine.—נִפְשׁוֹ—נִפְשָׁה (“herself”—“himself”), chap. iii. 11.

Feminine for Masculine.—הַיָּשׁוּב—הַיָּשׁוּבָה (“shall he return unto her?”—“shall she verily return unto him?”), chap. iii. 1.

PERSON.

First for Second.—נִפְשִׁי—נִפְשָׁה (“thy life”—“my life”), chap. xi. 21; עָשִׂיתִי—עָשִׂיתָ (“thou shalt make”—“I will make”), chap. xxviii. 13.

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

Second for First.—נִשְׁבַּרְתִּי—נִשְׁבַּרְתָּ (“I have broken, I have burst”—“thou hast

broken, thou hast burst"), chap. ii. 20 ; לְבָבְךָ—לְבַי ("my heart" — "your heart"), chap. viii. 18 ; עֵינֵינוּ, עֵינֵיכֶם—עֵלֵינוּ, עֵלֶיךָ ("for us, our eyes" — "for you, your eyes"), chap. ix. 17 ; שִׁבְרִי, מִצָּרֵי—שִׁבְרֶךָ, מִצָּרֶיךָ ("my hurt, my wound" — "thy hurt, thy wound"), chap. x. 19 ; עֵינִי, נַפְשְׁכֶם—נַפְשִׁי, עֵינֶיךָ ("my soul, my eye" — "your soul, your eyes"), chap. xiii. 17.

Second for Third.—לָקַחְתֶּם—לָקַחוּ ("they received" — "ye received"), chap. ii. 30 ; מְרִית—מָרָתָה ("she hath been rebellious" — "thou hast been rebellious"), chap. iv. 17 ; בְּרַחֲבֵתֶיךָ—בְּרַחֲבֵתֶיהָ ("in her streets" — "in thy streets"), chap. xlix. 26.

Third for First.—עַל-פָּנָיִךָ—עַל-פָּנָי ("before me" — "before her"), chap. vi. 7 ; מְרֵעֵתְכֶם—מְרֵעֵתִי ("my pasture" — "their pasture"), chap. xxiii. 1 ; הִדְרִיתֶם—הִדְרִיתִים ("I had driven them" — "he had driven them"), chap. xxiii. 8 ; וְשָׂמֵתִי—וְשָׂמֵת ("I will set" — "he shall set"), chap. xliii. 10 ; וְהִצַּתִּי—וְהִצִּיתָ ("I will kindle" — "he shall kindle"), chap. xliii. 12.

Third for Second.—אֲבוֹתֵיכֶם—אֲבוֹתֵיהֶם ("your fathers" — "their fathers"), chaps. iii. 18 ; vii. 25 ; xlv. 10 ; בָּגְדָה—בָּגְדָתָם ("ye have dealt treacherously" — "she has dealt treacherously"), chap.

iii. 20; צְנֹאֲרָם — צְנֹאֲרָה (“thy neck” — “their neck”), chap. xxx. 8; שָׁמְעוּ—שָׁמְעֵתֶם (“ye have obeyed”—“they have obeyed”), chap. xxxv. 18; אֹתָם—אֹתְכֶם (“you”—“them”), chap. xxxviii. 5; קְנֹו — קְנֹה (“thy nest” — “his nest”), chap. xlix. 16.

NUMBER.

Singular for Plural (Noun).—מִשְׁפָּחַת—מִשְׁפָּחוֹת (“families” — “family”), chap. ii. 4; הַבְּעָלִים—הַבְּעֵל (“Baalim”—“Baal”), chap. ii. 23; בְּמִבְטָחֵהוּ—בְּמִבְטָחָם (“thy confidences, in them”—“thy confidence, in it”), chap. ii. 37; כַּעֲנָנִים—כַּעֲנָן (“as clouds”—“as a cloud”), chap. iv. 13; מְרֻחָקִים—מְרֻחָק (“distances” — “distance”), chap. viii. 19.

Singular for Plural (Verb).—שָׁמְעֵתָ—שָׁמְעֵתֶם (“ye have obeyed”—“thou hast obeyed”), chap. iii. 13; בָּגַד—בָּגְדוּ (“have dealt treacherously”—“has dealt treacherously”), chap. v. 11; וַיִּשְׁמְעוּ—וַיִּשְׁמַע (“they may hear”—“he may hear”), chap. vi. 10; דַּבְּרָתָהּ—דַּבְּרֵתֶם (“speak ye”—“speak thou”), chap. xi. 2; עָשִׂיתָ—עָשׂוּ (“they have done”—“thou hast done”), chap. xxxviii. 9.

Singular for Plural (Adjective).—נִלְחָמִים—

נִלְחָם (“fighting” — “fighting”), chap. xxxiv. 7 ;
 הַנִּשְׁאָר — הַנִּשְׁאָרִים (“left” — “left”), chap. xl. 6 ;
 מְבַקֵּשׁ — מְבַקְשֵׁי (“seeking” — “seeking”), chap.
 xliv. 30.

Singular for Plural (Pronoun). — קוֹלוֹ — קוֹלָם (“their voice” — “his voice”), chap. vi. 23 ;
 שְׁבוּתָם — שְׁבוּתוֹ (“their captivity” — “his cap-
 tivity”), chap. xxxi. 23 ; וְנִתְּתָם — וְנִתְּתוֹ (“put
 them” — “put it”), chap. xxxii. 14 ; אַתֶּם אֹמְרִים —
 אַתָּה אֹמֵר (“ye are saying” — “thou art saying”),
 chap. xxxii. 36, 43 ; עָלָיו — עֲלֵיהֶם (“upon them” —
 “upon him”), chap. xxxvi. 31 ; עָלֶיהָ — עֲלֵיהֶם
 (“to them” — “to it”), chap. xxxvi. 32.

Plural for Singular (Noun). — נְהָרוֹת — נְהַר (“river” — “rivers”), chap. ii. 18 ; דְּרִבְבוֹת — דְּרִבְבוֹתָי (“thy way” — “thy ways”), chaps. ii. 33 ; iv. 18 ; גּוֹיִם — גּוֹי (“nation” — “nations”), chaps. ii. 11 ; vi. 22 ; רָעַתְיָהּ — רָעַתְיָהוּ (“thy wickedness” — “thy wickednesses”), chap. iii. 2 ; דְּבָרֵי — דְּבָר (“word” — “words”), chap. xxxi. 10.

Plural for Singular (Verb). — הִתְיַמְרוּ — הִתְיַמַּר (“hath changed” — “have changed”), chap. ii. 11 ; הִלְכוּ — הִלְכָה (“she has gone” — “they have gone”), chap. iii. 6 ; יִפְקְדוּ — יִפְקֹד (“he shall set” — “they shall set”), chap. xiii. 21 ; עָשָׂה — עָשָׂה (“it does” —

“they do”), chap. xviii. 10; גְּעַרְתֶּם—גְּעַרְתָּ (“thou hast rebuked”—“ye have rebuked”), chap. xxix. 27; וְהָיוּ—וְהָיְתָה (“it shall become”—“they shall become”), chap. xlix. 2.

Plural for Singular (Adjective). — הַיּוֹצֵא—הַיּוֹצְאִים (“going out”—“going out”), chap. v. 6; צְדָקוֹת—צְדָק (“righteous”—“righteous”), chap. xi. 20.

Plural for Singular (Pronoun). — לַעֲשׂוֹתוֹ—לַעֲשׂוֹתָם (“to perform it”—“to perform them”), chap. i. 12; קְצִירְכֶם, לַחֲמִיכֶם—קְצִירָה, לַחֲמֶה (“thy harvest, thy bread”—“your harvest, your bread”), chap. v. 17; שְׁמֵעָם—שְׁמֵעוֹ (“its fame”—“their fame”), chap. vi. 24; לְבָבוֹ—לְבָבְךָ (“his heart”—“your heart”), chap. xvi. 12; אֹתָם—אֹתוֹ (“it”—“them”), chap. xxv. 12; קוֹלָם—קוֹלָהּ (“her sound”—“their sound”), chap. xlvi. 22.

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

CASE.

Nominative for Objective. — הִטּוּ אָתֵּי אָזְנֵם—הִקְשִׁיבָה אָזְנֵם (“they inclined their ear”—“their ear hearkened”), chap. vii. 24, 26; הִרְדָּה עֵינָי הוֹרִידוּ עַל־עֵינֵיכֶם דְּמָעוֹת—דְּמָעָה (“let mine eyes

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

Objective for Nominative.—הָשׁוּב אֵלֶיהָ עוֹד—
הָשׁוּב תָּשׁוּב אֵלָיו 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 Völkernamen 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. — אָנֵשׁ — אָנֵשׁ (“sick” — “man”), chap. xvii. 9; אָנֵשׁ — אָנֵשׁ (“woeful” — “man”), chap. xvii. 16; פָּסַח — פָּסַח (“lame” — “passover”), chap. xxxi. 8.

Adjective for Noun. — נֶסֶם — נֶסֶם (“standard” — “fleeing”), chap. iv. 21; רָעָה (רָעִים) — דָּעָה (“knowledge” — “feeding”), chap. iii. 15.

Noun for Article. — דְּבַר יְהוָה — הַדְּבַר (“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. — אֲמִית — אֲמִית (“measure” — “truly”), chap. li. 13.

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

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

Noun for Pronoun.—אֲחֵרֵי יִשְׂרָאֵל—אֲחֵרֵי (“after me”—“after the Holy One of Israel”), chap. ii. 2; אֵלֶּה—אֵלֶּה (“these”—“oak”), chap. ii. 34; אֲלֵיהֶם הָיָה—אֲלֵיהֶם (“upon them”—“upon this people”), chap. xi. 11; מְלָכֵי יְהוּדָה—מְלָכֵיהָ (“her kings”—“kings of Judah”), chap. xxv. 18; בְּיוֹם יְהוָה—בְּיוֹם הַהוּא (“at that day”—“at the day of Jehovah”), chap. xxv. 33; עָרֵי יְהוּדָה—עָרֵיהָ (“her cities”—“the cities of Judah”), chap. xxxiv. 1.

Pronoun for Noun.—חַמְתִּי—חַמַּת יְהוָה (“the fury of the Lord”—“my fury”), chap. vi. 11; לֹו—לִיהוָה (“to Jehovah”—“to him”), chaps. viii. 14; xl. 3; לְמַעַן שְׁמִי—לְמַעַן (“for thy name’s sake”—“for thine own sake”), chap. xiv. 7; לִי—לְרַגְלֵי (“for my feet”—“for me”), chap. xviii. 22; אֵלֶּה—אֵלֶּה (“swearing”—“these”), chap. xxiii. 10; נָתַתִּי—נָתַן יְהוָה (“the Lord hath given”—“I have given”), chap. xxv. 5; אֹתוֹ—אֹתֵי אֹרִיָּהוּ, אֹתֵי נַבְלָתוֹ (“Uriah, his dead body”—“him, him”), chap. xxvi. 23; עֵינָיו—עֵינֵי מֶלֶךְ בָּבֶל (“the eyes of the king of Babylon”—“his eyes”), chap. xxxiv. 3; אֹתֵי יִרְמְיָהוּ—אֹתוֹ (“Jeremiah”—“him”), chap. xxxviii. 6, 13.

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

“word”), chaps. ix. 11; xxiii. 17; **הִפְצִי** — **הִפְצָתִי** (“I delight” — “my delight”), chap. ix. 23; **חָרַב** — **חֶרֶב** (“slay” — “sword”), chap. l. 21; **פָּקַדְתִּיךָ** — **פָּקַדְתִּיהֶ** (“I will visit thee” — “thy visitation”), chap. l. 31.

Verb for Noun.—**יְבוֹשׁוּ** — **בִּשְׁת** (“confusion” — “may be confused”), chap. vii. 19; **וַעֲשִׂיתִי** — **עֲתָרְת** (“abundance” — “I will execute”), chap. xxxiii. 6; **וְרָם** — **וְרָם** (“haughtiness” — “is lifted up”), chap. xlvi. 29; **כִּמְהִפּוֹךְ** — **כִּמְהִפְכֵת** (“as the overthrowing” — “as he overthrew”), chap. l. 40; **נִמְלְכוּ** — **נִמְלְכוּ** (“his molten image” — “they melt”), chap. li. 17.

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

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

Verb for Adverb.—**קָלְאוּ** — **קָלְאוּ** (“aloud” — “were collected”), chap. xii. 6; **יְחַדְּרוּ** — **יְחַדְּרוּ** (“together” — “shall be glad”), chap. xxxi. 13.

Adverb for Verb.—שָׁמָּה — שָׁמָּה (“make it” — “there”), chap. xiii. 16 ; מֵאַנְהָ—מֵאַנְהָ (“refuseth” — “whence”), chap. xv. 18 ; שָׁב—שָׁב (“sit down” — “again”), chap. xxxvi. 15.

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

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

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

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

Pronoun for Article.—נַפְשָׁם—הַנְּפָשׁ (“the soul” — “their soul”), chap. iv. 10 ; דְּרָבִי—הַדְּרָב (“the way” — “my ways”), chap. vii. 23 ; עַמִּי—הָעָם (“the people” — “my people”), chap. viii. 5 ; עַמּוֹ—הָעָם (“the people” — “his people”), chaps. xxvi. 23 ; xl. 6 ; מִלְחָמָה—הַמְּלָחָמָה (“the war” — “thy war”), chap. xlix. 26.

Article for Pronoun.—הָאָרֶץ, הָעָרִים—אֶרֶץ, עָרֵי (“thy land, thy cities” — “the land, the cities”), chap. iv. 7 ; הָעָרִים — עָרָיו (“its cities” — “the cities”), chap. iv. 26 ; הַשְּׁכֵנִים—שְׁכֵנֵי (“my neighbours” — “the neighbours”), chap. xii. 14 ; רַחְמָה — הָרַחֵם (“her womb” — “the womb”), chap. xx. 17.

Conjunction for Article.—בְּשָׁמַיִם—הַשָּׁמַיִם (“the heaven”—“as heaven”), chap. li. 53.

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

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

Conjunction for Interjection.—כִּי—הִנֵּה (“behold”—“but if”), chap. vii. 8.

Interjection for Pronoun.—הִנֵּה—הַבָּה (“these”—“behold”), chap. v. 5.

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

Pronoun with Preposition for Adverb.—שָׁם—עָלֶיהָ (בָּה) (“there”—“in it”), chap. xxxv. 7.

Adverb for Noun with Preposition.—בִּירוּשָׁלַיִם—שָׁם (“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.—בְּחַדְשָׁהּ—בְּחַדְשָׁהּ (“in her month” —“in her humiliation”), chap. ii. 24; רַעִים—רַעִים (“lovers” —“shepherds”), chap. iii. 2; כְּעֶרְבִי—כְּעֶרְבִי (“as an Arabian” —“as a raven”), chap. iii. 2; נֹזְרִים—נֹזְרִים (“watchers” —“companies”), chap. iv. 16; כְּאִישׁ—כְּאִישׁ (“as a man” —“as fire”), chap. vi. 23; גְּלִים—גְּלִים (“heaps” —“captivity”), chap. ix. 10; הַמּוֹלָה—הַמּוֹלָה (“tumult” —“her circumcision”), chap. xi. 16; מִצְפוֹן—מִצְפוֹן (“from the north” —“overlaid”), chap. xv. 12; וְהִשְׁבוֹתִים—וְהִשְׁבוֹתִים (“I will bring them again” —“I will cause them to dwell”), chap. xvi. 15; מְגוֹר—מְגוֹר (“a terror” —“a settlement”), chap. xx. 4; חֵן—חֵן (“grace” —“heat”), chap. xxxi. 2; פֶּסַח—פֶּסַח (“lame” —“passover”), chap. xxxi. 8; הַיּוֹנָה—הַיּוֹנָה (“oppressing” —“Grecian”), chaps. xlvi. 16; l. 16; מִקְוָה—מִקְוָה (“the hope” —“the

collector”), chap. l. 7; פְּרִיָּה—פְּרִיָּה (“her bullocks” — “her fruit”), chap. l. 27; וַיִּבְשּׁוּ—וַיִּבְשּׁוּ (“they shall be dried up” — “they shall be ashamed”), chap. l. 38; מִהָרֶב (מֵאֶרֶץ)—מִהָרֶב (“from the sword” — “from the land”), chap. li. 50.

Different Text.—הָאִשָּׁה—הָאֶרֶץ (“the land” — “the woman”), chap. iii. 1; מוֹעֲצוֹת—שְׂרָרוֹת (“stubbornness” — “devices”), chap. iii. 17; שְׁבִירֵיכֶם—מִשׁוֹבְתֵיכֶם (“your backslidings” — “your wounds”), chap. iii. 22; קִנְמוֹן—קִנְיָה הַטּוֹב (“sweet cane” — “cinnamon”), chap. vi. 20; דְּבַקְרֵיכֶם—דְּרָשׁוֹם (“whom they have sought” — “to whom they have cleaved”), chap. viii. 2; תַּאֲוֹת—שְׂרָרוֹת (“stubbornness” — “desire”), chaps. ix. 13; xvi. 12; xviii. 12; וְתַעֲיִינָה—וְתִבְוֹאָנָה (“they may come” — “they may speak”), chap. ix. 16; אֹר—רוּחַ (“wind” — “light”), chaps. x. 13; li. 16; יַעֲנִים—תַּנִּים (“jackals” — “ostriches”), chap. x. 22; אֲנָשִׁי—יֹשְׁבֵי (“men” — “inhabitants”), chap. xi. 23; יִלְדוּ—יִלְבְּנוּ (“they grow” — “they bring forth”), chap. xii. 2; אַחֲרֵיתֵינוּ—אַחֲרֵיתֵנוּ (“our latter end” — “our ways”), chap. xii. 4; מְעָרָה—עֵיט (“bird of prey” — “cave”), chap. xii. 9; נִשְׁבֵּר—נִשְׁבָּה (“is taken captive” — “is destroyed”), chap. xiii. 17; הַגֵּרִים—הַאֲגֵרִים (“give them over” — “collect them”), chap.

xviii. 21 ; תַּעֲשׂוּ—תִּשְׁמָעוּ (“ ye will hear ”—“ ye will do ”), chap. xxii. 5 ; הַדָּבָר כְּבוֹדוֹ—דְּבָרֵי קִדְשׁוֹ (“ his holy words ”—“ his glorious majesty ”), chap. xxiii. 9 ; שְׂנֵינָה—שְׂנֵאָה (“ a taunt ”—“ a hatred ”), chap. xxiv. 9 ; רִיחַ מוֹר—קוֹל יִרְחִים (“ the sound of the millstones ”—“ the perfume of myrrh ”), chap. xxv. 10 ; הָאָרֶץ—הָעִיר (“ the city ”—“ the country ”), chap. xxix. 7 ; כְּעֵץ פְּרִי—כְּגַן רִוְחַ (“ a watered garden ”—“ a fruitful tree ”), chap. xxxi. 12 ; רַעֲבָה—דָּאֲבָה (“ sorrowful ”—“ hungry ”), chap. xxxi. 25 ; אֶרֶץ—אִישׁ (“ men ”—“ land ”), chap. xxxvi. 31 ; הָעִיר—הָעָם (“ the people ”—“ the city ”), chap. xxxvii. 4 ; בְּבוֹר—בְּחַבְלִים (“ with cords ”—“ into the pit ”), chap. xxxviii. 6 ; יוֹם—עֵת (“ the day ”—“ the time ”), chap. xxxviii. 28 ; בְּאֶרֶץ—בְּעָרֵי (“ in the cities ”—“ in the land ”), chap. xl. 5 ; בְּיַעַר—בְּעָרָיו (“ 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.—**הָשׁוּב-רָשׁוּב** (“return”—“verily return”), chap. iii. 1 ; **הָיָו יְהִיָּה-יְהִיָּה** (“were”—“really were”), chap. xxii. 24 ; **נָתַן אֶתֶּן-נָתַתִּי** (“I will put”—“verily I will put”), chap. xxxi. 33 ; **וְנָסַב סָבִיב-וְנָסַב** (“shall turn about”—“shall verily turn about”), chap. xxxi. 39 ; **הִנְתֵּן תִּנְתֵּן-הִנְנִי נָתַן** (“behold, I will give”—“verily it shall be given”), chaps. xxxii. 28 ; xxxiv. 2 ; **וְהִשְׁכַּרְתִּי-וְהִשְׁכַּרְתִּי** (“I will make drunk”—“I will verily make drunk”), chap. li. 57.

Unemphatic for Emphatic Form.—**וְאָדַרְבַּר אֶלְיִכֶם-אֶלְיִכֶם הַשָּׂגֵם וְדַבֵּר** (“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:—

Proper Noun for Proper Noun.—אָמוֹן—אָמוֹז (“Amon” — “Amoz”), chaps. i. 2; xxv. 3; יְהוָה אֱלֹהֵינוּ—אֱלֹהֵי הַיְּהוָה (“Lord of hosts” — “thy God”), chap. ii. 19; קְדוֹשׁ יִשְׂרָאֵל—יְהוָה (“the Lord” — “the Holy One of Israel”), chap. iii. 16; אֱלֹהֵיהֶם—אֱלֹהֵי קְדוֹשָׁם (“their God” — “their Holy God”), chap. iii. 21; לַיהוָה—לְאֱלֹהֵיכֶם (“to the Lord” — “to your God”), chap. iv. 4; יְהוָה—אֱדֹנָי יְהוָה (“the Lord God” — “the Lord”), chaps. vii. 20; xiv. 13; xxxii. 17; יְהוָה—יְהוָה אֱלֹהֵינוּ (“Lord of hosts” — “Lord”), chaps. vi. 9; ix. 16; xi. 20; xx. 12; xlix. 26; l. 33; li. 58; הָאֱלֹהִים—יְהוָה אֱלֹהֵינוּ (“Lord our God” — “God”), chap. viii. 14; יְהוּדָה—אֲדוּמִים (“Judah” — “Idumea”), chap. ix. 25; מֹפָז—אֹפֶז (“Uphaz” — “Mophaz”), chap. x. 9; הָאֱלֹהִים—יְהוָה (“Lord” — “God”), chaps. xiv. 10; l. 15; יְהוָה—יְהוָה אֱלֹהֵינוּ (“Lord our God” — “Lord”), chap. xiv. 22; יְהוָה—יְהוָה אֱלֹהֵי עֲבָדָיו (“Lord God of hosts” — “Lord of hosts”), chap. xv. 16; יְכֻנְיָהוּ—כְּנֻזָּה (“Coniah” — “Jecon-

iah”), chap. xxii. 24, 28 ; יהוה אֱלֹהֵינוּ—יהוה (“Lord”—“Lord our God”), chap. xxiii. 38 ; בוז—רוז (“Buz”—“Roz”), chap. xxv. 23 ; פָּרַס—מְדֵי (“Medes”—“Persians”), chap. xxv. 25 ; יהוה—יְהוָה אֱלֹהֵי יִשְׂרָאֵל (“Lord”—“Lord God of Israel”), chap. xxxii. 28 ; יַכְנְיָה—יַאֲזַנְיָה (“Jaazaniah”—“Jeconiah”), chap. xxxv. 3 ; אַשּׁוּר—אַרַם (“Syrians”—“Assyrians”), chap. xxxv. 11 ; יִשְׂרָאֵל—יְרוּשָׁלַם (“Israel”—“Jerusalem”), chap. xxxvi. 2 ; שְׁמַיָּה וְיֶהוֹנָתָן—שְׁלֵמְיָה וְיֶהוֹנָתָן (“Shemaiah and Elnathan”—“Shelemiah and Jonathan”), chap. xxxvi. 12 ; בְּרֻךְ—יֵרֵמְיָה (“Jeremiah”—“Baruch”), chap. xxxvi. 32 ; שְׂרָיָה—יִרְאִיָּה (“Irijah”—“Seraiah”), chap. xxxvii. 13, 14 ; אֵלִישָׁמָע—אֵלִישָׁע (“Elishama”—“Elisha”), chap. xli. 1 ; יְזַנְיָה—יְזַנְיָה בֶן־מַעֲשִׂיָּה—בֶן־הוֹשִׁעַיָּה (“Jezaniah the son of Hoshaiiah”—“Azariah the son of Maaseiah”), chap. xlii. 1 ; יהוה אֱלֹהִים—יהוה (“Lord”—“Lord God”), chaps. xlii. 4 ; li. 62 ; יהוה—יהוה אֱלֹהֶיךָ (“Lord thy God”—“Lord”), chap. xlii. 5 ; יהוה—יהוה אֱלֹהֵינוּ (“Lord our God”—“Lord”), chap. xlii. 20 ; הוֹשִׁעַיָּה—מַעֲשִׂיָּה (“Hoshaiiah”—“Maaseiah”), chap. xliii. 2 ; יהוה—אֲדֹנָי יְהוָה צְבָאוֹת (“Lord, the Lord of hosts”—“Lord our

God”), chap. xlvi. 10 ; אֵלֶּלֶה—אֵתֶם (“Elealeh” —“Etham”), chap. xlvi. 34 ; נְבָרִים—נִמְרִים (“Nimrim”—“Nivrim”), chap. xlvi. 34 ; יְהוָה—יְהוָה יְבָאוֹת (“Lord”—“Lord of hosts”), chap. xlix. 18 ; יְהוֹיָכִים—יְהוֹיָחִין (“Jehoiachin”—“Jehoiakim”), chap. lii. 31.

Proper Noun for Common Noun.—זֶרֶם—צוֹר (“rock”—“Zor”), chap. xxi. 13 ; אֶחָז—אָרְזוּ (“cedar”—“Ahaz”), chap. xxii. 15 ; צִיּוֹן—צִיָּוִיִּים (“waymarks”—“Zion”), chap. xxxi. 21 ; חַמָּת—חַמַּת (“the citadel”—“Hamath”), chap. xlvi. 1 ; צוֹעָרָה—צְעוּרֵיהָ (“her little ones”—“Zoar”), chap. xlvi. 4 ; מִלְכָם (ל)—מִלְכָם (“their king”—“Milcom”), chap. xlix. 1, 3.

Proper Noun for Adjective.—שְׁלִישִׁי—שְׁלִישִׁי (“third”—“Salathiel”), chap. xxxviii. 14 ; אֵתֶם—אֵתֶם (“strong”—“Etham”), chap. xlix. 19 ; אֵתֶם—אֵתֶם (“strong”—“Gaithan”), chap. l. 44.

Proper Noun for Verb.—הִשְׁבִּי (ת)—הִשְׁבִּי (“pass by”—“Hishbi”), chap. xlvi. 17 ; חָתָה—חָתָה (“broken down”—“Hagath”), chap. xlvi. 1.

Common Noun for Proper Noun.—עֲרִיבָה—

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

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

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

Adverb for Proper Noun. — מְרַתֵּיִם — מְרִירוֹת (“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:—

- ix. 2; לְמַדָּה—לְמַדָּה, ix. 4; הַפֶּסֶחַ—הַפֶּסֶחַ, xxxi. 8; עֵשׂוֹר—עֵשׂוֹר (?), xlix. 8). = ר (גְּדֻבּוֹת—עֲבֹבוֹת), v. 6; מְהַרְהֵרָה—מְהַרְהֵרָה, vi. 2; מְבַצֵּר—מְבַצֵּר, xv. 16; כְּבֹד—כְּבֹד, xv. 18; שְׂתִיקָה—שְׂתִיקָה, xviii. 20, 22; וְהִקְדָּה—וְהִקְדָּה; וְשָׂמֵעַ—וְשָׂמֵעַ, xx. 16; וְרָעוּם—וְרָעוּם, xxiii. 4; וְיִשְׁבִּי—וְיִשְׁבִּי, xxxi. 24). = ך (לָהּ—לָהּ, xxii. 15). = ך (לְנַפֵּל—וְנַפֵּל), xxi. 9; לְסַעַר—וְסַעַר, xxiii. 19; לְמִקְוֵה—וְמִקְוֵה (לְמִקְוֵה), 1. 7). = ך (לְוִרְגָּה—לְוִרְגָּה), xxxiv. 17).
- ן = ף (בְּתַרְהָרָה—בְּתַרְהָרָה), xii. 13). = ץ (אֲמִץ—אֲמִץ), i. 2; xxv. 3).
- ס = ס (אֵז—אֵז, xi. 15). = צ (אֲצִיחַק—אֲצִיחַק (?), xx. 8). = ץ (אֲצִיחַק—אֲצִיחַק), xv. 17). = ך (וְהִקְדָּה or וְהִקְדָּה, l. 37). = ש (אֲשִׁיחַק—אֲשִׁיחַק (?), xx. 8).
- ץ = ך (יָדִיד—יָדִיד (?), vi. 26). = ח (הַרְבֵּה—הַרְבֵּה), ii. 12; בְּהַרְבֵּה—בְּהַרְבֵּה, ii. 24; הַרְבֵּה or הַרְבֵּה, viii. 16; וְחַלְלוּ—וְחַלְלוּ, xxxi. 4, 13; וְחַלְלוּ, xxxi. 5). = כ (בְּהַרְבֵּה—בְּהַרְבֵּה (?), xiii. 22; וְיִשְׁלַחֶם—וְיִשְׁלַחֶם, xxxviii. 11). = ך (יִשְׁלַח—יִשְׁלַח), xvii. 8). = מ (מִשְׁמָה—וְשִׁמְהָ), ii, 6; וְסַחֵק—וְסַחֵק, xlvi. 15). = ע (מִקְוֵה—מִקְוֵה (?), ii. 25). = ך (לְסַחֵב—לְסַחֵב (?), xv. 3).
- כ = כ (שְׂפַחָה—שְׂפַחָה or שְׂפַחָה, xxxviii. 1).
- ך = כ (אֲדָם—אֲדָם), xviii. 17). = ך (וְאֲכָלוּ—וְאֲכָלוּ), v. 17; וְרָבָה—וְרָבָה, vi. 9; וְעָלְלוּ—וְעָלְלוּ, vi. 23; וְיִקְרָאוּ—וְיִקְרָאוּ (?), ix. 10; וְיִקְרָאוּ—וְיִקְרָאוּ, x. 20; וְיִקְרָאוּ—וְיִקְרָאוּ, x. 24; וְיִקְרָאוּ—וְיִקְרָאוּ, xx. 10; וְיִקְרָאוּ—וְיִקְרָאוּ, x. 24;

וְהָשִׁיבֵנִי — וְהָשִׁיבֵנִי, xx. 11; וְנִמְתּוּ — וְנִמְתּוּ, xxi. 6;
 לִי — שְׂדֵה־יָדַי — שְׂדֵה־יָדַי, xxxi. 2; לְעַבְדּוֹ — עַבְדִּי
 — לוֹ, xxxi. 3; תִּשְׁעוּ — תִּשְׁעוּ, xxxi. 5; בְּיַד — בְּיַד,
 xli. 9; הָרְכוּ — הָרְכוּ, xlvi. 9; בְּהוֹל — בְּהוֹל, xlvi. 22).
 = מְרִיעֵיהֶם — מְרִיעֵיהֶם, ix. 15; פְּלוֹתָם — פְּלוֹתָם (xxiii. 1;
 בְּשָׂרָם — בְּשָׂרָם, xxx. 16). = שְׂרָאִיָּה (שְׂרָאִיָּה —
 שְׂרָאִיָּה, xxxvii. 13, 14). = וְרָעָהֶם — וְרָעָהֶם (vi. 29;
 קָבַרְתָּ — קָבַרְתָּ, xxvi. 23).

יז = יז (יז — יז, xxxviii. 28).

יח = יח (יח — יח, xlvi. 33).

יט = יט (יט — יט, xxiv. 9).

כ = כ (כ — כ, v. 19; שְׂבוּר — שְׂבוּר, xxiii. 9;
 בְּהַלְקֵן לְקוֹת — בְּהַלְקֵן לְקוֹת, xxiii. 12). = ד (ד — ד, xii. 2). = ו (ו — ו, xx. 9). = ז (ז — ז, xxxvi. 32). = ח (ח — ח, ii. 23). = ט (ט — ט, xviii. 20).
 = י (י — י, ii. 23; מְשַׁרְקַת — מְשַׁרְקַת, ii. 23; קָרְאוּ — קָרְאוּ, xviii. 20).

יג = יג (יג — יג, xxxi. 7). = ל (ל — ל, xlvi. 22).
 = מ (מ — מ, xxxi. 19). = נ (נ — נ, xlix. 4). = ס (ס — ס, xxxvi. 17).

ז = ז (ז — ז, viii. 9; בָּקָם — בָּקָם, xiv. 13; בָּבֶל — בָּבֶל, xix. 13; xxix. 22; לְבָבָאִים — לְבָבָאִים, xxiii. 9;
 לְיִשְׂרָאֵל — לְיִשְׂרָאֵל, xlvi. 11; לְבֹא — לְבֹא, xlvi. 13; לְיִשְׂרָאֵל — לְיִשְׂרָאֵל, xlix. 1). = ו (ו — ו, xii. 11; אֶהְיֶה — אֶהְיֶה, xiii. 14; עַל — עַל, xxxi. 39).
 = ז (ז — ז, xlvi. 4). = ח (ח — ח, xxii. 30; לְשָׁלֵל — לְשָׁלֵל, xlix. 32). = ט (ט — ט, xlix. 32).

- וְהַשְׂאִירָהּ (?), v. 10). = וְנִשְׂאָהּ—וְנִסְעָה (xxx. 24).
 = ת (הוֹתִירָהּ—הִסְרָהּ) (?), v. 10).
- ז = א (וְנִשְׂאָהּ—וְנִסְעָה) xxx. 24; מִלְּאָהּ—מִעֲלָהּ, xlvi. 5). = ח (בְּעָבִים—רִגְזָה—רִגְזָה) (?), xxx. 35). = ט (בְּחָרִים—בְּחִלְתִּי, iv. 29; אֲשֶׁהֱקֵן—אֲזַעֵק, xx. 8; בְּעֲלָתִי—בְּחִלְתִּי (?), xxx. 32). = י (יָגֵד—עָצָר) (?), xx. 9).
 = כ (מִלְּאָהּ—מִרְעָה) (?), xvii. 16). = פ (עֲצִירִי—עֲצִירִי, l. 45). = צ (בְּעֲבָרִי—בְּעֲבָרִי (?), xlvi. 28).
 = ש (רִגְזָה—רִגְזָה) (?), xxx. 35).
- פ = ב (בְּחִרְתִּי—בְּחִרְתִּי) ii. 19). = כ (יִפְלֵא—יִפְלֵא), xxxii. 17, 27). = ש (הַשְׁקֵר—הַשְׁקֵר) vi. 6).
- ף = ך (נִסְתָּה—נִסְתָּה) (?), xlvi. 15).
- צ = ג (וְגִלְבֹּהֶד—וְגִלְבֹּהֶת) ii. 6). = ח (מִבְּחָר—מִבְּחָר), vi. 27). = ט (בְּמִעֵף—בְּמִעֵף) li. 13). = ס (הַשִּׁיגִי—הַשִּׁיגִי (?), li. 34). = ש (יָגֵד—עָצָר) (?), xx. 9). = ש (הַשִּׁיגִי—הַשִּׁיגִי) (?), li. 34).
- ץ = ם (עֲרִיהֶם—עֲרִיהֶם) xlvi. 34). = ן (בְּאֲרִיץ—בְּאֲרִיץ, xliii. 13). = ן (צִיץ—צִיץ, xlvi. 9).
- ק = ג (הַמְזֻלְגוֹת—הַמְזֻלְקוֹת) li. 18). = ד (סִפְקוֹתִי—סִפְקוֹתִי, xxx. 19). = ח (הַתְּקַלְקְלוֹ—הַתְּקַלְקְלוֹ) iv. 24).
 = כ (נִתְקָה—נִתְקָה) vi. 29). = מ (עָמַק—עָמַק) xvii. 9).
 = צ (צוּלַע—צוּלַע) x. 18). = ר (הַצִּינֹק—הַצִּינֹק), xxix. 26).
- ך = ד (יִדְעָה—יִדְעָה) ii. 16; עֲרֵבוֹת, v. 6; עֲבָדְתִּי עֲבָדְתִּי or עֲבָדְתִּי—עֲבָדְתִּי (?), vi. 29; בְּאֲרָמְתֶּם—בְּאֲרָמְתֶּם, ix. 20; בְּעֲבָרִי—בְּעֲבָרִי, xiv. 4; תְּרַמִּית—תְּרַמִּית (?), xiv. 14; xxiii. 26; הַרְזֵעַ—הַרְזֵעַ, xv. 12; וְהַעֲבָרְתִּי—וְהַעֲבָרְתִּי, xv. 14; קָרִים—קָרִים

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 schollen diese Bemerkungen stellenweise zu solcher Menge an, dass es nothwendig wurde, Ordnung in diese an einander gereihten Zusätze zu bringen, d. h. diese Stellen erfahren eine Uebersetzung. 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 Homœoteuton, 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 Homœoteuton, 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 Jehoiakim, 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 אַיִךְ, chap. iii. 19, is an abbreviation for אָמֵן יְהוָה בִּי. The example is interesting, and the explanation is possible. Again, according to Movers, אִישׁ, 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 אַיִשׁ. 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 יהוה. "An Hebrew" (עברי) in the Massoretic text, is rendered "a servant of Jehovah" in the Alexandrian version. Here, besides the abbreviation, the letter ך 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 ד 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:—

אֶחָדִי—אֶחָדִי, i. 12; דְּבָרִי—דְּבָרִי, i. 12; גְּלוּת—גְּלוּת, i. 3; גְּלוּת—גְּלוּת, ii. 2; נִתְקַתִּי—שָׁבַרְתִּי—שָׁבַרְתִּי, ii. 13; וְיָלֵךְ—וְיָלֵךְ, ii. 13; נִתְקַתִּי—נִתְקַתִּי, ii. 20; קָלָה—קָלָה, ii. 23; אֶת־הַרְעוּת—אֶת־הַרְעוּת, ii. 33; אֶלָּה—אֶלָּה, ii. 34; לְשָׁנוֹת—תְּוֹלִי, לְשָׁנוֹת, ii. 36;

וּתְבַסְנוּ—וּתְבַסְנוּ, iii. 1; מְקַל—מְקַל, iii. 9; גַּם—גַּם, iii. 25; עַרְלוֹת—עַרְלוֹת, iv. 4; לְהַרְגִים—לְהַרְגִים, iv. 21; רָבוּ—רָבוּ, iv. 31; וְאֶשְׁבַּע—וְאֶשְׁבַּע, v. 6; בְּשָׂרוֹתֶיהָ—בְּשָׂרוֹתֶיהָ, v. 7; שְׁבַעַת—שְׁבַעַת, v. 10; הָעֶזוּ—הָעֶזוּ, v. 19; בְּעֵמִי—בְּעֵמִי, v. 24; עֵצָה—עֵצָה, vi. 1; קָרְאוּ—קָרְאוּ, vi. 6; בְּאֶרְץ—בְּאֶרְץ, vi. 30; בָּלָה—בָּלָה, vii. 7; אֲסִיפָם—אֲסִיפָם, viii. 6; שׁוֹחֵט—שׁוֹחֵט, viii. 13; נֶעְבְּרוּ—נֶעְבְּרוּ, ix. 7; וְיֹשֵׁב—וְיֹשֵׁב, ix. 10; דָּבַר—דָּבַר, ix. 11; נִבְּלַת—נִבְּלַת, ix. 21; הוֹדִיעֵנִי—הוֹדִיעֵנִי, xi. 15; הַמּוֹלָה—הַמּוֹלָה, xi. 16; הוֹדִיעֵנִי—הוֹדִיעֵנִי, xi. 18; הָיִת—הָיִת, xi. 21; שָׁמְמָה—שָׁמְמָה, xi. 9; שָׁמְמָה—שָׁמְמָה, xi. 11; קָצְרוּ—קָצְרוּ, xi. 13; בָּלָה—בָּלָה, xiii. 11; אַחֲרֵי—אַחֲרֵי, xiii. 16; הִקְלַת—הִקְלַת, xiii. 19; הָרַע—הָרַע, xiii. 23; מִצְפּוֹן—מִצְפּוֹן, xiii. 27; נָטָה—נָטָה, xiv. 8; מִצְפּוֹן—מִצְפּוֹן, xv. 12; מִצְפּוֹן—מִצְפּוֹן, xv. 16; מִצְפּוֹן—מִצְפּוֹן, xv. 18; שְׂרָרוֹת—שְׂרָרוֹת, xvi. 12; שְׂרָרוֹת—שְׂרָרוֹת, xviii. 12; וְהַשְּׂבוֹתִים—וְהַשְּׂבוֹתִים, xvi. 15; בְּנִבְּלַת—בְּנִבְּלַת, xvi. 18; בָּשָׂר—בָּשָׂר, xvii. 5; יָרָא—יָרָא, xvii. 8; וְאֶנְשׁ—וְאֶנְשׁ, xvii. 9; אֶנְשׁ—אֶנְשׁ, xvii. 16; אֶנְשׁ—אֶנְשׁ, xviii. 3; אֶרְאֵם—אֶרְאֵם, xviii. 6;

xviii. 17; בְּלָשׁוֹן — בְּלָשׁוֹן, xviii. 18; יוֹצֵר — יוֹצֵר, xix. 1; מִפְתָּה — מִפְתָּה, xix. 8; בְּמַצּוֹר וּבְמַצּוֹק — בְּמַצּוֹר וּבְמַצּוֹק, xix. 9; יִשְׁבֵּר — יִשְׁבֵּר, xix. 11; לְמַגוֹר — לְמַגוֹר, xx. 4; וְהִקְּסִים — וְהִקְּסִים; וְהִגְלִים — וְהִגְלִים; לְמַגוֹר — לְמַגוֹר, xx. 5; וְגִיעָה — וְגִיעָה, xx. 7; לְעֵג — לְעֵג, xx. 12; רִיבִי — רִיבִי, xx. 15; שָׁמַח — שָׁמַח, xx. 15; וְהִקְּסִים — וְהִקְּסִים, xxi. 7; צוֹר — צוֹר, xxi. 13; בְּמַקּוֹם — בְּמַקּוֹם (?), xxii. 7; וְכָלִיו — וְכָלִיו, xxii. 12; וְהִשְׁלַח — וְהִשְׁלַח, xxii. 15; עָשָׂה — עָשָׂה, xxii. 19; לְמִנְאֲצֵי דָבָר — לְמִנְאֲצֵי דָבָר, xxiii. 10; וּבְפִתְחוֹתֵם — וּבְפִתְחוֹתֵם, xxiii. 17; לְאִישׁ — לְאִישׁ, xxiii. 32; שָׁדַד — שָׁדַד, xxv. 36; בְּתוֹרָתִי — בְּתוֹרָתִי, xxvi. 4; הִכְמַתְהוּ — הִכְמַתְהוּ, xxvi. 19; וַעֲבָדוּ = וַעֲבָדוּ — וַעֲבָדוּ, xxvii. 11; נָטְעוּ — נָטְעוּ, xxxi. 2; עֵם — עֵם, xxxi. 5; וַיַּחֲדוּ — וַיַּחֲדוּ, xxxi. 8; פָּסַח — פָּסַח, xxxi. 13; דְּבָרִי — דְּבָרִי, xxxi. 20; תּוֹרָתִי — תּוֹרָתִי, xxxi. 33; וְנָבִיא — וְנָבִיא, xxxii. 2; עֵשָׂה — עֵשָׂה, xxxii. 32; רָעַת — רָעַת, xxxv. 11; וְנָבִיא — וְנָבִיא, xxxvi. 15; וַיִּשְׁעֲלוּ — וַיִּשְׁעֲלוּ, xxxvii. 4; תִּשְׁאוּ — תִּשְׁאוּ, xxxvii. 5; וַיִּשְׁעֲלוּ — וַיִּשְׁעֲלוּ, xxxvii. 9; תִּשְׁרֹף — תִּשְׁרֹף, xxxviii. 23; עֵינַי — עֵינַי, xl. 4; וַיִּשְׁבֵּר — וַיִּשְׁבֵּר, xl. 5; מִשְׁאֵת — מִשְׁאֵת, xli. 4; לְעֵבֶר — לְעֵבֶר, xli. 10; גְּבָרִים — גְּבָרִים, xli. 16; אָמַר — אָמַר, xlii. 6; וַיִּצֵּא — וַיִּצֵּא, xliii. 6; וַיִּצֵּא — וַיִּצֵּא, xliv. 17; אָמַר — אָמַר, xliv. 20; הִיוֹנָה — הִיוֹנָה, xlvi. 9; הִיוֹנָה — הִיוֹנָה, xlvi. 16; l. 16;

לְמִשְׁפָּט — לְמִשְׁפָּט, xlvi. 17 ; קָרְאוּ שֵׁם — קָרְאוּ שֵׁם, xlvi. 28 ; מִהֲרָה — מִהֲרָה, xlvi. 9 ; מִהֲרָה — מִהֲרָה, xlvi. 16 ; וְשָׁכְנוּ — וְשָׁכְנוּ ; עֲזָבוּ — עֲזָבוּ, xlvi. 28 ; וְרָם — וְרָם ; גָּאָה — גָּאָה, xlvi. 29 ; בְּדִיו — בְּדִיו (?), xlvi. 30 ; מִלְּפָם — מִלְּפָם, xlix. 3 ; עָשׂוּ — עָשׂוּ, xlix. 8 ; מִקְנֵהָ — מִקְנֵהָ, l. 7 ; הִדְיָהוּ — הִדְיָהוּ, l. 17 ; הֶרֶב — הֶרֶב, l. 21 ; בָּאוּ — בָּאוּ, l. 26 ; פְּרִיָּה — פְּרִיָּה, l. 27 ; פְּלִיטָה — פְּלִיטָה (?), l. 29 ; אֵל קְדוֹשׁ — אֵל קְדוֹשׁ, l. 29 ; וַיִּבְשׂוּ — וַיִּבְשׂוּ ; יִתְהַלְּלוּ — יִתְהַלְּלוּ, l. 38 ; נָסְכוּ — נָסְכוּ, li. 13 ; אָמַת — אָמַת, li. 13 ; מִעֲדָנִי — מִעֲדָנִי, li. 34 ; נָעֲרוּ — נָעֲרוּ, li. 38 ; מִחֲרָב — מִחֲרָב, li. 50 ; גָּתָן — גָּתָן, li. 55 ; הִרְחַבְהָ — הִרְחַבְהָ, li. 58 ; עָמִיד — עָמִיד, 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:—

עַל—אֵל, i. 7, etc.; הַרְבֵּה—הָרְבוּ, ii. 12; נִצְתָה—
 אֵל, ii. 15; ix. 9; מִשְׁרָקֶת—מִשְׁרָקָת, ii. 23; אֵל—
 עַל, ii. 27, etc.; מֵאִיִן תִּבְלָמוּ—מֵאִנֵּת הַכֶּלֶם, iii. 3;
 נִצְתוּ—נִצְתוּ, iv. 26; הִתְחַלְתֶּם לֵדוֹר—הִתְחַלְתֶּם לְדוֹר, iv. 24;

הַשְּׂאִירוֹ or הוֹתִירוֹ — הַסִּירוֹ, v. 4; בּוֹחֵלוֹ — נוֹאֵלוֹ, v. 10; מִשְׁבְּתָם — מִשְׁבֵּתָם, vi. 19; נִתְקַוּ — נִתְקָה, vi. 29; נִצְּלָנוּ — נִצְּלָנוּ, vii. 10; שָׁב : תָּדָה — שְׁבַתָּה, ix. 5; אָקוּם — הָקוּם, xi. 5; בָּעֵת — בְּעַד, xi. 14; תִּעְלֵנוּ — נִשְׁחִיתָה — נִשְׁחִיתָה (?), xi. 15; וְהוֹשִׁיבְתִים — וְהוֹשִׁיבְתִים, xii. 15; xvi. 15; נִשְׁבָּה — נִשְׁבַּר, xiii. 17; נִדְּקָם (?), xiii. 22; נִדְּמָסוּ — נִדְּמָסוּ (?), xiii. 22; נִדְּקָם, xiv. 9; מִאֲנָה אֲרַפֵּא — מִאֲנָה הָרַפֵּא, xv. 18; מִשְׁבּוֹתֵינוּ — מִשְׁבּוֹתֵינוּ, xvii. 8; וְשִׁלַּח — וְשִׁלַּח, xviii. 12; קָרְאוּ — קָרוּ, xviii. 14; וְנִטְשׂוּ — וְנִטְשׂוּ, xviii. 20; וּבִקְרָתִי — וְהִאֲגִרָם — וְהִאֲגִרָם, xviii. 21; אֲשַׁחֵק or אֲצַחֵק — אֲצַחֵק (?), xix. 7; וּבְקִנְיָתִי, xx. 8; בָּאָחוּז — בָּאָחוּז, xxii. 15; הַבִּנְיָה — הוּי בִּנְיָה, xxii. 13; וַיְנַוְמוּ נָאָם — וַיְנַוְמוּ נָאָם, xxiii. 31; וְאֲרָמוֹן — הַחֲמֹר — הַחֲמֹר, xxv. 15; וְלִחְרֹפֶת, xxv. 9; וְהִלְלוּ — וְהִלְלוּ, xxxi. 5; וְהִדְמִינִי — שְׂמוּעָה, xxxi. 18; וְנִסְעוּ — סִפְדָתִי — סִפְדָתִי, xxxi. 19; בְּחֵלְתִי — בְּחֵלְתִי, xxxi. 24; וְנִטְשָׂאוּ, xxxi. 24; וְנִטְשָׂאוּ, xxxi. 38; וְנִטְשָׂאוּ, xxxvi. 22; וְנִטְשָׂאוּ — וְנִטְשָׂאוּ (?), xxxvi. 24; וְנִטְשָׂאוּ, xxxviii. 11; וְנִטְשָׂאוּ — וְנִטְשָׂאוּ, xlii. 12; וְנִטְשָׂאוּ (?), xliii. 10; וְנִטְשָׂאוּ, xliii. 2; וְנִטְשָׂאוּ, xliii. 12; וְנִטְשָׂאוּ, xlvi. 20; וְנִטְשָׂאוּ — וְנִטְשָׂאוּ, xlviii. 2; וְנִטְשָׂאוּ, xlviii. 5; וְנִטְשָׂאוּ —

בְּמַעֲנֵיךָ, xlvi. 7 ; אֵיד — עֵת, xlvi. 16 ; וּבְנִתְיָהָ
 — וּבְמִתְיָהָ, xlix. 2 ; נָסַע — נָשָׂא, xlix. 8 ;
 תְּפִלוֹ — תְּפִישִׁי, l. 11 ; הָיָה — הָיָה, li. 2 ; מִזְרְקוֹת —
 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:—

נפח—פתח, i. 14; יכל—כול, ii. 13; אשש—יאש, ii. 25; xviii. 12; זלל—אזל, ii. 36; ישב—שבב, iii. 6; viii. 12; קלל—קול, iii. 9; נוס—נסס, iv. 6, 21; עזו—עז, iv. 16; זנה—זון or זין, v. 8; עזו—עז, vi. 1; כלה—כול, vi. 11; אצל—נצל, vii. 10; ספה or אסף—יסף, vii. 21; דמה—דמן, viii. 2; ix. 21; xvi. 4; שבב—שוב, viii. 4; כלה—כלל, viii. 6; xv. 10; xx. 7; גלה—גלל, ix. 10; מול—המל, xi. 16; נחל—חלה, xii. 13; ישב—שוב, xii. 15; xvi. 15; xxiii. 3; פוץ—נפץ, xiii. 14; li. 20 *seq.*; אנה—מאן, xv. 18; חוס—חסה, xvii. 17; שוח—שיח, xviii. 20, 22; גוד—נגד or גוד, xx. 10; יצת—יצא, xxi. 12; נחת—חתת, xxi. 13; רעה—רעע, xxii. 22; ישב—שוב, xxiii. 8; נוס—נאם, xxiii. 31; נשא—נשה, xxiii. 39; יעד—יעל, xxx. 13; יעד—יעד, xxx. 20; יחד—חדה, xxxi. 13; נוח—נחם, xxxi. 15; xlii. 10; ירא—ראה,

xxxii. 21 ; נשא-נשא, xxxvii. 9 ; שוב-שבה, xli. 10 ; דמים-דמן, xlvi. 2 ; יבש-בוש, l. 38 ; עור-נער, li. 38 ; מנח-נוח, 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

the place of the vowels \bar{i} and \bar{e} , \bar{o} and \bar{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:—

- ו. וְיָבֹלוּ—יָבֹלוּ, i. 18; וְיָבֹלוּ—יָבֹלוּ = וְיָבֹלוּ, ii. 13; וְיָבֹלוּ—יָבֹלוּ, ii. 23; וְיָבֹלוּ—יָבֹלוּ, ii. 34; וְיָבֹלוּ—יָבֹלוּ, iv. 4; וְיָבֹלוּ—יָבֹלוּ, iv. 6; וְיָבֹלוּ—יָבֹלוּ, v. 24; וְיָבֹלוּ—יָבֹלוּ, vii. 31;

נְבִלַת — נְבִלַת, ix. 5 ; טוב : תוֹב = שָׁב : תָּבָה — שְׁבָהָה
 = נְבִלוֹת, ix. 21 ; עֲשָׂתָה — עֲשֵׂתָה = עֲשׂוֹתָה, xi. 15 ;
 בְּצָרוֹת = חַיִּוֹת = חַיִּוֹת, xii. 9 ; xxvii. 6 ; בְּצָרוֹת =
 אֵילַת — אֵילַת = בְּצָרוֹת or בְּצָרוֹת, xiv. 1 ; אֵילוֹת =
 אֵילוֹת, xiv. 5 ; כְּאוֹרַח (ו ∞ ו) — כְּאוֹרַח = כְּאוֹרַח,
 xiv. 8 ; וְהִגְלָם — כְּגִבּוֹר = כְּגִבּוֹר, xiv. 9 ; וְהִגְלוֹם =
 וְהִגְלוֹם = וְהִגְלוֹם, xx. 4 ; מִשְׁפָּחוֹת = מִזְמֹת —
 מִזְמֹת, xxiii. 20 ; מִשְׁפָּחוֹת = מִשְׁפָּחוֹת, xxv. 9 ;
 לְשִׁמְמוֹת = לְשִׁמְמוֹת, xxx. 25 ; לְשִׁמְמוֹת = לְשִׁמְמוֹת,
 xxv. 12 ; בְּתוֹרָתִי — בְּתוֹרָתִי, xxvi. 4 ; בְּתוֹרָתִי
 = מִחְשְׁבֹת — מִחְשְׁבֹת = מִחְשְׁבֹת, xxix. 11 ; li. 29 ;
 תּוֹעֵלָה = תּוֹעֵלָה — תּוֹעֵלָה, xxx. 13 ; תּוֹרָתִי —
 בְּמַחֲלוֹל = בְּמַחֲלוֹל (?), xxxi. 4, 13 ; תּוֹרָתִי =
 תּוֹרָתִי, xxxi. 33 ; עַד — עַד = עוֹד, xxxi. 39 ;
 יוֹלָף = יוֹלָף, xxxii. 5 ; וּבְמִוְרָא = וּבְמִוְרָא,
 xxxii. 21 ; רְעוֹת = רְעוֹת — רְעוֹת, xxxii. 32 ;
 הָאֵצֶר = הָאֵצֶר = שָׁב = שָׁב, xxxvi. 15 ; מִשְׁאוֹת =
 מִשְׁאוֹת — מִשְׁאוֹת, xxxviii. 11 ; תְּבִיחוֹת = תְּבִיחוֹת,
 xl. 5 ; יִתְּמוּ (∞) = יִתְּמוּ, xlii. 17 ; שְׂדֵד — שְׂדֵד =
 שְׂדֵד (∞), xlviii. 18 ; שְׁלַח — שְׁלַח = שְׁלַח,
 xlix. 14 ; וּמִחְשְׁבוֹתָיו = וּמִחְשְׁבוֹתָיו,
 xlix. 20 ; חָצוֹר = חָצוֹר — חָצוֹר, xlix. 28, 30, 33 ;
 תְּפִשׂוּ (∞) — תְּפִשׂוּ = תְּפִשׂוּ, xlix. 28, 30, 33 ;
 זָרַע = זָרַע, l. 11 ; מִכְּתָה — מִכְּתָה = מִכְּתָה,
 l. 13 ;

—זרע, l. 16 ; געזרו = גערו—גערו, li. 38 ; חמות =
מנקה—מנקה = מנקה, li. 58 ; חמת—חמת, li. 59.

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

י. שָׁפָם—שָׁפָם = שָׁפָם, iii. 2 ; פָּעַרְב—פָּעַרְב = פָּעַרְבִי, iii. 21 ; וְאֵן—וְאֵן = וְאֵן (שָׁפָתִים), vii. 29 ; וְאֵן—וְאֵן = וְאֵן, vi. 14 ; פָּאֵשׁ—פָּאֵשׁ = פָּאֵשׁ, vi. 15 ; מְשַׁחֲתִים—מְשַׁחֲתִים = מְשַׁחֲתִים, vi. 23 ; l. 42 ; רְבִיבִים—רְבִיבִים = מוֹעֲדָה—מוֹעֲדָה = מוֹעֲדָה, viii. 7 ; אֵיךְ—אֵיךְ = אֵיךְ, xvi. 19 ; מְכַשְׁלִים—מְכַשְׁלִים = זָרִים—זָרִים = זָרִים, xviii. 14 ; וְגִיעָה—וְגִיעָה = וְגִיעָה, xx. 5 ; דְּבָרָה—דְּבָרָה = דְּבָרָה, xx. 12 ; אֲדִירוֹ—אֲדִירוֹ = אֲדִירוֹ, xxx. 21 ; וּבְדָרוֹ—וּבְדָרוֹ = וּבְדָרוֹ—וּבְדָרוֹ, xxxii. 19 ; אֵן—אֵן (וְאֵן) = אֵן, xxxvi. 17 ; אֲיָבוֹ—אֲיָבוֹ = אֲיָבוֹ, xliv. 7 ; מְהִירָה—מְהִירָה = מְהִירָה, xliv. 30 ; יְתִמָּה—יְתִמָּה = יְתִמָּה, xlvi. 44 ; וּמַחֲשֻׁבְתָּו—וּמַחֲשֻׁבְתָּו = וּמַחֲשֻׁבְתָּו, xlix. 11 ; שׁוֹבְבִים—שׁוֹבְבִים = שׁוֹבְבִים, xlix. 20 ; מִפְתָּה—מִפְתָּה = מִפְתָּה, l. 6 ; כְּפַעֲלָה—כְּפַעֲלָה = כְּפַעֲלָה, l. 17 ;

כְּפָעֵלָהּ, l. 29 ; פְּקַדְתִּיהָ = פְּקַדְתִּיהָ — פְּקַדְתִּיהָ
 (or פְּקַדְתִּיהָ), l. 31 ; מִפִּיץ—מִפִּיץ = מִפִּיץ, li. 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 נָצַח is rendered “overcome” in Greek, the meaning expressed is rather Aramaic than Hebrew. In chap. l. 42, where the verb הִוָּקַח 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 :—

הָן — אִם (הֵן), iii. 1 ; יִרְדּוּ — יִקְחֵמוּ (יִרְדּוּ), v. 31 ;
 עֲבָדְתִּי — עֲבָדְתִּי (עֲבָדְתִּי), vii. 29 ; אֹר — רוּחַ (אֹר),
 x. 13 ; לִי. 16 ; עֲבֹד — עֲבֹד (עֲבֹד), xiv. 4 ; אֱלֹהֵי —
 אֱלֹהֵי (אֱלֹהֵי), xxxi. 21 ; שָׁב — שָׁב (תֹּב), 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; *κατευθιγόντων* for *κατευθυνόντων*, xv. 11; *μαναά* for *μάννα*, xvii. 26; *μήτηρ* for *μήτηρ*, xx. 17; *ναός* for *λαός*, xxx. 18; *ἐπὶ μεροῦ* for *ἐφ' ἡμέρας*, xxxi. 19; *οἴμους* for *ᾠμους*, xxxi. 21; *ὦ ἀδών* for *ἕως ἄδου*, xxxiv. 5; *χενέθ* for *χερέθ*, xxxvii. 16; *γῆς* for *τῆς*, xlv. 27; *ἡ πτοητός* for *ἡ ἀπτόητος*, l. 2; *ἐν σοί* 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-

ployed. 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 masoreth. 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 Köhl 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, redundances, 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 Streitfragen den letzten Entscheid von der Septuaginta holen." (Quoted from Kühn'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 kritischen 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 Palestinean 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 **רָדַנָּה**, 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 **לֹא־הוּא־יְהוָה** are translated in the Septuagint by the phrase *Οὐκ 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 צְדִיקָנוּ ("our righteousness"), the Greek has יְהוָה צַדִּיק ("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 typo-

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 צִדְקֵנוּ ("Tsidkenu"), in the one text, for יְהוֹזָדָק ("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; xliii. 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. xlv. 1, 2; xlv. 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, chap. 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 שִׁיעֵשָׂה רְצוֹנִי לִיפְרַע מִיִּשְׂרָאֵל

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 Palestinean 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 ילך, and the Greek translator ילך. 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 τ 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 **רָאִיבָה**, the translator apparently read, with Schleusner, **רָעֵבָה**. 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 ׀, 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 ך, 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 ; xlii. 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. xlv. 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. xlii. 1, instead of "Jezaniah the son of Hoshaiiah," the Greek reads, "Azariah the son of Maaseiah." As the name Azariah occurs in chap. xliii. 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. xliii. 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 *Náblus*, 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 שָׁלֵם 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 *υἱοῦ 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 בְּנֵי־הַדָּד, or more probably, perhaps, בְּנֵי־אָדָר. 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-ṣu-ur* in the cuneiform inscriptions, but was pronounced *Nabâ-kudur-ri-uṣur* by the native Babylonians.¹ Throughout this book, the word in Greek is almost regularly written *Ναβουχοδονόσορ*, corresponding to *נְבוּכַדְנֶאצַּר* 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 *Ναβουσαρείς*, 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 *ǎ* for an *ĩ*, as *Γαλαάδ* for גִּלְעָד (Gilead); an *ě* for an *ĩ*, as *Ἐμμήρ* for אִמֶּר (Immer); an *ǔ* for an *ǎ*, as *Γοδολίας* for גְּדַלְיָהוּ (Gedaliah); an *ō* for an *ũ*, as *Ἀζώρ* for עֲזָזָר (Azzur), and *Πασχώρ* for פָּשְׁחֹר (Pashhur); an *ě* for an *ǎ* and an *ē* for an *ũ*, as *Σελλήμ* for שְׁלָלִים (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 *ĩ* in *Δαυίδ* for דָּוִד (David), and *ǎ* in *Γαμαρίος* for גַּמְרִיָּה (Gemariah), an *ā* in *Ῥαχάβ* for רַחַב (Rechab), an *ē* in *Ῥαχήλ* for רַחֵל (Rachel), and an *ũ* in *Σαμουήλ* for שְׁמוּאֵל (Samuel). When, in other books, moreover, the Septuagint writes an *ǎ* and an *ō* in *Σαμψών* for שָׁמְשׁוֹן (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 אֶת־יָעָה, as though they were a verb of the Hithpael species, אֶת־יָעָה. According to the Massoretic system, this latter form is not now properly permissible, the law of euphony requiring אֶת־יָעָה. 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־כֵן 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 **מְלֵא**, which is translated "aloud" in the Revised Version, is rendered in the Septuagint by the adverb **מְלֵא**, as though the latter were formerly a synonym for **מְאֹד**. In chap. v. 12, the expression **לֹא־הוּא** being rendered by *Οὐκ ἔστι ταῦτα* (these things are not so), indicates that the word **הוּא**, 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 שְׁפָתַיִם, 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 שְׁפָיִם, undoubtedly read שָׁפָם. 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 אֶל־אֵל are rendered by the Septuagint εἰ δὲ μὴ. The translation is interesting, inasmuch as it seems to indicate that the ancient punctuation may have been אֵל־אֵל, a form that is equivalent to אֵל־אֵלִים, 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 מִתֵּי עוֹד, the Septuagint has עַד־מִתֵּי עוֹד.

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 בָּנֶה 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 לְּ and לְּ, which are rightly rendered in the version by εἰς and ἐπί 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 לְּ for an לְּ 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 ἄπαξ 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 τ for a γ and of a η for a ϵ ; in the latter case, it was due to the absence of the letter γ . 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," הִלַּח , 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:—

הָאֱהָל—אֶהְלִי, iv. 7; הָעָרִים—עָרֶיךָ; הָאָרֶץ—אֶרְצֶךָ, iv. 20; הָעָרִים—עָרֶיךָ, iv. 26; הַמְּרִיעִית—מְרִיעֵתָם, x. 21; הַמָּה אֲמָרִים—הַשְּׂבָנִים—שְׂבָנֶיךָ, xii. 14; הַמְּרִים—אֲמָרִים, xiv. 15; הַבְּחֹרִים—בְּחֹרֵיהֶם, xviii. 21; הַמְּרִים—הֵם אֲמָרִים—וְהָרְחֵם—וְהָרְחֵם, xx. 17; הַמְּרִים—הֵם אֲמָרִים, 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 carefulest consideration. Of this kind of substitution the following instances occur :—

וְהַנָּפֶשׁ — הַנָּפֶשׁ, iv. 10 ; בְּיָתִי — הַבַּיִת הַזֶּה, vii. 11 ;
 וְהַנְּשִׂאִים — וְהָאֲבוֹתֵיהֶם ; וְהָאֲבוֹת — בְּגֵיחֵם — הַבָּנִים
 וְהַדְּרֹךְ — שְׂדֵיחֵם — הַשְּׂדֵה, vii. 20 ; בְּתַרְמִיתֵם —
 עַמִּי — הָעָם, vii. 23 ; הַבְּחוּרִים — שְׁבוּעָתִי — הַשְּׁבוּעָה, xi. 5 ;
 הַמְּלָכִים — בְּנִחְלָתִי — בְּנִחְלָה, xii. 14 ; וְהָאֲבוֹתֵיהֶם —
 מְלִכֵיהֶם, xiii. 13 ; בְּרֶכֶב — גְּבִיאֵיהֶם — הַגְּבִיאִים, xiv. 13 ;
 יוֹמֵי — הַיּוֹם ; בְּרֶכְבֵּיהֶם וּבְכוֹסֵיהֶם — וּבְסוּסֵיהֶם, xvii. 25 ;
 וְהַגְּבִיאִים — עַמּוֹ — הָעָם, xxvi. 23 ; xl. 6 ; וְהַגְּבִיאִים —
 קָדְשׁוֹ — הַקָּדֶשׁ, xxxi. 23 ; סְרִינֹתֵיכֶם — הַסְּרִינֹת, xlv. 22 ;
 הַמְּלָחֲמָה — הַמְּלָחָמָה, 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 Palestinean 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 Palestinean 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 Palestinean 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 CONSPECTUS OF THE VARIATIONS.

CAPUT I.

<p>דְּבַר יְהוָה אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ^a אֲשֶׁר יָשָׁב^b בְּנִנְחוֹת פֶּאֶשֶׁר (אֲשֶׁר) אֲמוֹץ (אֲמוֹץ) עַד עַד־גְּלוֹת^c אֵלָיו אָתָּה (הָיָה אָתָּה)^d אֶל־כָּל וְכָל אֲתִידוֹ אֵלָיו^e הַיּוֹם^f עַל־גּוֹיִם וְעַל־מַמְלָכוֹת Desunt { עַל־דְּבָרָיו לְעִשְׂתָּם^g שְׁנוֹת אֵלָיו Deest</p>	<p>דְּבָרָיו יִרְמְיָהוּ 1 אֲשֶׁר בְּנִנְחוֹת אֲשֶׁר 2 אֲמוֹץ עַד־תָּם 3 עַד־גְּלוֹת אֵלָיו לְאֹמֵר 4 אָתָּה 6 עַל־כָּל 7 וְאֵת כָּל אֲתִידוֹ 9 הַיּוֹם הַזֶּה 10 עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת וְלַהֲרוֹס^g יִרְמְיָהוּ 11 אֵלָיו רָאָה^h עַל־דְּבָרָיו לְעִשְׂתָּם 12 אֵלָיו שְׁנוֹת 13 אֵלָיו רָאָה^k</p>
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^a ut Hos. 1 : 1; Joel 1 : 1; Micah 1 : 1; Zeph. 1 : 1. ^b Targ. דְּבַר יְהוָה
אֲשֶׁר יָשָׁב. ^c ut Ezek. 1 : 2. ^d Cf. 4 : 10; 14 : 13; 32 : 17. ^e ut Ezek. 2 : 9.
^f ut vs. 18. ^g ut 18 : 7. ^h ut 24 : 3. ⁱ Targ. אֵלָיו רָאָה. ^k ut 24 : 3.

	תִּשָׁח	14 תִּשָׁח
	לְכַלְמִשְׁפָּחוֹת מַמְלֻכוֹת הָאָרֶץ ^a מִצַּפּוֹן	15 לְכַלְמִשְׁפָּחוֹת מַמְלֻכוֹת צַפּוֹנָה
	וְעַל כָּל הַחֹמוֹת סְבִיבָיָהּ	וְעַל כָּל־חֹמוֹתֶיהָ סְבִיב
	Deest	17 אֲלֵיהֶם
	אֶל־תַּחַת מִפְּנֵיהֶם פְּנֵי־אֶתְהָהּ	אֶל־תַּחַת מִפְּנֵיהֶם פְּנֵי־אֶתְהָהּ
	מִפְּנֵיהֶם כִּי אֶתְהָ אֲנִי לְהַצִּילָהּ	לְפָנֵיהֶם
	נֶאֱסִי־הָיָה ^c	
	Deest	18 וְאֲנִי
	הַיּוֹם הַזֶּה ^d	הַיּוֹם
	וְלִגְמוֹד בְּרָזֶל וְלַחֲמוֹת נַחֲשָׁת׃	וְלִגְמוֹד בְּרָזֶל וְלַחֲמוֹת נַחֲשָׁת׃
	בְּצַוְרָה ^f לְכַלְמִלְכֵי יְהוּדָה	עַל־פְּלִי־הָאָרֶץ לְמַלְכֵי יְהוּדָה
	Deest	לְכַהֲנֵיהָ
	לְהַצִּילָךְ אָמַר יְהוָה	נֶאֱסִי־יְהוּדָה לְהַצִּילָךְ

CAPUT II.

Desunt {	1 נִוְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר
	2 הַלֹּזֶף וְקִרְאָתָהּ בְּאָזְנֵי יְרוּשָׁלַם
וַיֹּאמֶר	לֵאמֹר
זַכְּרָתִי	זַכְּרָתִי לָךְ
לִכְתֹּךְ אַחֲרַי קְדוֹשׁ יִשְׂרָאֵל אָמַר	לִכְתֹּךְ אַחֲרַי בְּמִדְבַר בְּאָרֶץ לֹא זְרִיקָה
יְהוָה	3 רַעַת תְּבוּאָה אֲלֵיהֶם
רַעַת תְּבוּאָה עֲלֵיהֶם ^e	נֶאֱסִי־יְהוּדָה
אָמַר ^h יְהוָה	4 וְכַלְמִשְׁפָּחוֹת
וְכַלְמִשְׁפָּחוֹת ⁱ	6 וְשׂוֹתָהּ בְּאֶרֶץ צִיָּה וְצִלְמֹתָ
וְשָׂמָהּ בְּאֶרֶץ צִיָּה וְגִלְמוֹד	7 אָרֶץ הַכְּרֵמֶל
הַכְּרֵמֶל	9 נֶאֱסִי־יְהוָה ^k
Deest	11 הַהִימִיר גּוֹי אֱלֹהִים
הַהִימִירָה גּוֹיִם ^l אֱלֹהֵיהֶם	

^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. יוֹזָא דִּין. ^e Targ. וְכִלְמוֹד. ^f Cf. 15:20. ^g Targ. עֲלֵיהֶם. ^h Targ. אָמַר. ⁱ Targ. וְרִשְׁתָּהּ. ^k Alex. אָמַר יְהוָה. ^l Targ. עֲלֵיהֶם לֹא שָׂמָהּ.

הַרְבֵּה מֵאֵד ^a	12	הָרְבִי מֵאֵד
וַיַּחֲצִיבֵנִי לָהֶם בְּאֵרוֹת	13	לְחַצְבֵּי לָהֶם בְּאֵרוֹת
לְאַדְיָכְלוּ לְהַכִּיל הַמַּיִם ^b		לְאַדְיָכְלוּ הַמַּיִם
וַיִּתְנֶנּוּ ^c	15	נָתְנוּ
וַעֲרִירֵי נַחֲצִי ^d		עֲרִירֵי נַחֲצִי
וַדַּעַד וַיִּצְחָקוּ לָךְ ^e (וַיִּגְדַּפְּיָךְ)	16	וַרְשִׁיךְ קָדְקֵד
עֲזָבְךָ אֲתִי הוּא אֱלֹהֶיךָ	17	עֲזָבְךָ אֲתִי הוּא אֱלֹהֶיךָ בְּעַת
		מוֹלֶכֶת בְּדָרְךָ
וּלְדַרְךָ מִצָּרִים	18	לְדַרְךָ מִצָּרִים
מִי גִיחֹק		מִי שְׂחֹר
וּלְדַרְךָ אֲשׁוּר		לְדַרְךָ אֲשׁוּר
מִי נְהָרוֹת ^f		מִי נְהָר
תִּסְרַד מִשְׁבוֹתֶיךָ וְרַעַתְךָ תֹּכַחֲךָ	19	תִּסְרַד רַעַתְךָ וּמִשְׁבוֹתֶיךָ תֹּכַחֲךָ
כִּי מֵרַע עֲזָבְךָ אֲתִי הוּא		כִּי־רַע וּמֵרַע עֲזָבְךָ אֲתִי הוּא
אֱלֹהֶיךָ		אֱלֹהֶיךָ
וְלֹא בְּחַרְתִּי בְךָ (אֲתָךְ)		וְלֹא בְּחַרְתִּי אֲלֶיךָ
אַלְהֵיךָ		יְהוָה אֱבָאוֹת
שְׁבַרְתִּי . . . נַתַּקְתִּי	20	שְׁבַרְתִּי . . . נַתַּקְתִּי
לֹא אֶעְבֹּד לָךְ		לֹא אֶעְבֹּד
כִּי אֶלֶף עָלֶיכֶל		כִּי עָלֶיכֶל
כִּלְעִץ עֲבַת ^g		כִּלְעִץ רַעֲנָן
שֵׁם אֲתַצֵּה (= אֲצַטְּהָ) זֶנֶח		אֶת צֵהָ זֶנֶח
(אֲשַׁפֵּף בְּתַזְנִיתִי ^h)		
שׁוֹרֵק זֶרַע (גִּפְּזָן פּוֹרְיָה) כֹּלֵה אֲמַת	21	שׁוֹרֵק כֹּלֵה זֶרַע אֲמַת
לְמַר (לְמַרִּי?)		לִי סוֹרִי
נִכְתָּמָת בַּעֲוֹנוֹתֶיךָ	22	נִכְתָּמָת עוֹנֶיךָ
יְהוָה		אֲדֹנָי יְהוָה
הַבַּעַל ⁱ	23	הַבַּעֲלִים
הָרַבֵּד		הָרַבֵּד
וְדַעִי		דַּעִי

^a ut Gen. 15:1; 41:49 etc. ^b ut II. Chron. 7:7. — Targ. אֲדֵיכְלִין לְהַכִּיל לְהַכִּיל. ^c Targ. רִיבִינִי. ^d Targ. צָרִי. ^e Targ. נִכְסָה. ^f Cf. Ps. 137:1. ^g ut Ezek. 20:28 (Gk. & Heb.). ^h Cf. Ezek. 16:15. ⁱ Targ. טַבַּחַת.

בְּרַב קְלָה מְשַׁרְקַת: דְּרִכָּה ^a	בְּרַב קְלָה מְשַׁרְקַת דְּרִכָּה:
פְּרָעָה לְמַד מְדַבֵּר	24 פְּרָעָה לְמַד מְדַבֵּר
סְחַפְפָה רוּחַ (סְחַפְפָה בְּרוּחַ)	שְׁחַפְפָה רוּחַ
נִתְנָה	תְּאַתְתָּה
בְּהִדְשָׁה (בְּהִדְשָׁה)	בְּחִדְשָׁה
(מִיֶּעָרָה?) מִדְּרָךְ מִזְקָשׁ ^b	25 מִיֶּעָרָה
וּתְאֹמַר אֶתְאוּשֶׁשׁ (וְאוֹשׁ לִי)	וּתְאֹמְרִי וְאוֹשׁ לִי
אֶהְיֶה	אֶהְיֶי
הִלְכָה	אֵלַי
בְּנֵי יִשְׂרָאֵל	26 בְּנֵי יִשְׂרָאֵל
וּמְלִכֵיהֶם וְשְׂרֵיהֶם	מְלִכֵיהֶם שְׂרֵיהֶם
לְעַץ אֲמַרִים כִּי אֲבִי אֶתָּה	27 אֲמַרִים לְעַץ אֲבִי אֶתָּה
יִלְדֶנִי	יִלְדֶנִי
פָּנֹי עָלַי	פָּנֹי אֵלַי
פְּנֵיהֶם ^c	פְּנֵים
אֲסִיּוּקוֹמוֹ וְיוֹשִׁיעֵנו	28 יְקוֹמוֹ אֲסִיּוּשִׁיעֵנו
כִּי מִסְפָּר עֵרִיד הָיוּ אֱלֹהֵיךָ יְהוּדָה	כִּי מִסְפָּר עֵרִיד הָיוּ אֱלֹהֵיךָ
וּמִסְפָּר חַצּוֹת יְרוּשָׁלַם קִשְׁרוֹ	יְהוּדָה
לְבַעַל ^d	
תְּדַבְּרוּ (תְּדַבְּבוּ?)	29 תְּרִיבוּ
כֻלְכֶם פִּשְׁעֵתֶם וְכָלְכֶם בְּגַדְתֶּם בִּי	כֻלְכֶם פִּשְׁעֵתֶם בִּי
לְקַחְתֶּם	30 לְקַחְו
אֲכַלְהָ חֶרֶב	אֲכַלְהָ חֶרֶבְכֶם
כִּאֲרִיָּה מִשְׁחִית וְלֹא יִרְאֶתֶם:	כִּאֲרִיָּה מִשְׁחִית:
שָׁמְעוּ דְבַר־יְהוָה כֹּה אָמַר יְהוָה	31 הִדּוֹר אֲתֶם רְאוּ דְבַר־יְהוָה
הֲלֹא רָדְנוּ וְלֹא־נִבְּאוּ אֵלַיךְ עוֹד	רָדְנוּ לֹא־נִבְּאוּ עוֹד אֵלַיךְ
הַתִּשְׁכַּח בְּתוֹלָה עֵדִיָּה כֻלָּה	32 הַתִּשְׁכַּח בְּתוֹלָה עֵדִיָּה כֻלָּה
קִשְׂרִיָּה	קִשְׂרִיָּה
מִה עוֹד תִּיטְבִי דְרָכֶיךָ (בְּדְרָכֶיךָ)	33 מִה תִיטְבִי דְרָכֶיךָ
לִכְן גַּם אֶתִּיהֲרַעוֹת לְמַדְתִּי אֶת־	לִכְן גַּם אֶתִּיהֲרַעוֹת לְמַדְתִּי אֶת־
אֶת־דְּרֹכֶיךָ	דְּרֹכֶיךָ

^a Inc. vs. 24. ^b Targ. מִיֶּעָרָה לְמִדְּרָכֶיךָ. ^c Targ. אֶפְיֵהוֹן. ^d Cf. 11:13. ^e Inc. vs. 31.—Targ. קִשְׂרִיָּה. ^f Targ. בְּאִירְחֵיךָ.

בְּכַפֵּיךָ	בְּכַנְפֶיךָ 34
דָּמַר ^a	דָּם
Deest	אֲבוֹנִים
לֹא־בַמְּהִקְרוֹת	לֹא־בַמְּהִקְרוֹת
עַל־כַּלְאֵלֶּה	עַל־כַּלְאֵלֶּה
כִּי תִזְלִי מֵאֵד לְשָׁנוֹת	מֵהִתְזַלְּוּ מֵאֵד לְשָׁנוֹת 36
כִּי גַם מֵאֵת זֶה	גַּם מֵאֵת זֶה 37
בַּמְבֻטְחֶיךָ ^b	בַּמְבֻטְחֶיךָ
תַּצְלִיחֵי לָו	הַתַּצְלִיחֵי לָהֶם

CAPUT III.

אִם (הֵן)	לֵאמֹר הֵן 1
הַשׁוֹב תִּשׁוּב אֵלָיו עוֹד	הַיֹּשֵׁב אֵלֶיךָ עוֹד
הַאִשָּׁה הִיא	הָאִרְצָה הִיא
רָעִים רַבִּים	רָעִים רַבִּים
וְתִשׁוּבֵי (וְתִשׁוּבֵי)	יֹשֵׁב
אֶל־שָׁפִי	עַל־שָׁפִים 2
עַל־הַדְּרוֹכִים	עַל־הַדְּרוֹכִים
כְּלָרֵב (ב) מְדַבֵּר ^c	כְּעָרְבֵי בְּמַדְבָּר
וּבְרַעְתֶּיךָ	וּבְרַעְתֶּיךָ
וַיִּמְנָעוּ רַבִּים וַיִּהְיוּ רָעִים רַבִּים לְמוֹקֵשׁ לְךָ ^d	וַיִּמְנָעוּ רַבִּים וַיִּמְלִקוּשׁ לֹא הָיָה 3
פָּנֵי (מִצַּח) אִשָּׁה זוֹנָה	וּמִצַּח אִשָּׁה זוֹנָה
מֵאֵינָן תַּכְלָמֵי מִפְּנֵי־ (בְּפָנֵי) כָּל	מֵאֵינָתָּה הַכֹּלִם
הַלֹּא מֵעַתָּה קִרְאתָ לִי אָבִי	הַלֹּא מֵעַתָּה קִרְאתָ לִי אָבִי 4
נַעֲרֹתֶיךָ (נַעֲרֹתֶיךָ, נַעֲרֹתֶיךָ)	אֵלֶיךָ נַעֲרֵי אֶתָּה
הַרְעוֹת הָאֵלֶּה	הַרְעוֹת 5
עָשִׂיתָ לִּי	עָשִׂיתָ 6
יִשְׁבָּתָ ^e (מוֹשְׁבָתָ)	מִשְׁבָּתָה
הַלְכֹו ^f	הַלְכָה הִיא

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

ותזנרנה ^a שם	ותזנרשם
הזנותה ^b	7 גשתה
חשובי (שויבי)	חשוב
ותראה בגודה יהודה	ותראה בגודה אחותה יהודה
על-כל-אדות אשר נאפה משכה	8 על-כל-אדות אשר נאפה משכה
נאפה ישבת ^c ישראל	ישראל
ושלחתיה	שלחתיה
ואתן לה ספר כריתת ^d בנדיה ^e	ואתן את-ספר כריתתיה אליה
Deest	אחותה
ותהי מקל ^f זנותה	9 ותהי מקל זנותה
ותנאף אתה-ארץ ותנאף את-	ותנאף אתה-ארץ ותנאף את-
האבן ואתה-עץ	האבן ואתה-עץ
ובכל-זאת	10 וגם-בכל-זאת
Desunt {	אחותה
צדק נפשו ישראל	11 צדקה נפשה משכה ישראל
שובה אלי ישבת ישראל ^g	12 שובה משכה ישראל
ולוא אשים פני עליכם ^h	לוא-אפיל פני בכם
ולא אטור לכם ⁱ	לא אטור
לא-שמעת	13 לא-שמעתם
אל-ציון ^k	14 ציון
רעה (רעים) בהשכיל	15 רעה והשכיל
בארץ בימים ההמה נאם-יהוה בימים	16 בארץ בימים ההמה נאם-יהוה
ההמה	יהוה
ברית קדוש ישראל	ברית יהוה
לא יעלה על-לב לא יזכר ולא	לא יעלה על-לב ולא יזכר
יפקד	בו ולא יפקדו
בימים ההם ובעת ההוא ^l	17 בעת ההוא
ונקרו כל-הגוים אליה	ונקרו אליה כל-הגוים
Deest	לשם יהוה לירושלם

^a Targ. יפלהין. ^b ut Lev. 19 : 29; II. Chron. 21 : 13. ^c Vid. vss. 6, 12.

^d Targ. אפרה גט פשרין. ^e ut Deut. 24 : 1. ^f Targ. מדקלילא. ^g Vid. vss. 6, 8. ^h ut II. Kings 8 : 11. ⁱ Cf. Nahum 1 : 2. ^k Targ. לציון. ^l ut 33 : 15; 50 : 4, 20.

מוֹעֲצוֹת	שְׁרָרוֹת	—
מֵאַרְצֵי צִפּוֹן וּמִכָּל הָאָרְצוֹת ^a	מֵאַרְצֵי צִפּוֹן	18
אֲבוֹתֵיהֶם ^b	אֲבוֹתֵיכֶם	
אֲמֵן יְהוָה פְּרִי ^c	אָרֶךְ	19
נִחַלְתָּ אֱלֹהִים ^d	נִחַלְתָּ צָבִי	
אֲב תִקְרָאוּ לִי (תִקְרָאוּנִי)	אֲבִי תִקְרָאוּ לִי	
הַשׁוֹבֵר	הַשׁוֹבֵר	
אָךְ כְּמוֹ בְגֵדָה אִשָּׁה כָּרְעָה ^e	אָכֵן בְּגֵדָה אִשָּׁה מָרְעָה	20
בְּגֵדָה	בְּגֵדָתֶם	
מִשָּׁפָם	עַל־שָׁפַיִם	21
וְהַחֲנוּנִי ^f	הַחֲנוּנִי	
דַּרְכֵיהֶם	דַּרְכֶם	
אֱלֹהֵי קְדָשִׁים ^g	אֱלֹהֵיהֶם	—
וְאַרְפָּה שְׂבָרִיכִים ^h	אַרְפָּה מְשׁוֹבְרֵיכֶם	22
עֲבָדִים (נְתוּנִים) לָךְ ⁱ	אֲתַנּוּ לָךְ	
הַגְּבֻעוֹת	מְגַבְעוֹת	23
וְהַמוֹן	הַמוֹן	
וְאַת־בְּנֵיהֶם ^k	וְאַת־בְּנֵיהֶם	24
נִתְכַסְּנוּ	וְנִתְכַסְּנוּ	25

CAPUT IV.

יָשׁוּב . . . יָשׁוּב	תָּשׁוּב . . . תָּשׁוּב	1
וְאַם־דָּסִיר שְׁקוּצָיו מִפְּוִי ^l	וְאַם תָּסִיר שְׁקוּצֵיהָ מִפְּוִי	
וּמִפְּוִי נִגְדָר	וְלֹא תִגְדָר	
וּנְשַׁבַּע	וּנְשַׁבַּעַתָּ	2
וְהִלְלוּ אֶת־אֱלֹהִים בִּירוּשָׁלַם	וְתִהְלְלוּ	
לְאַשֵׁי יְהוּדָה וְלִישְׁבֵי יְרוּשָׁלַם ^m	לְאַיֵשׁ יְהוּדָה וְלִירוּשָׁלַם	3
עַל־קְצִיִּים	אֶל־קְצִיִּים	

^a ut 16:15; 23:8 etc. ^b Targ. אֲבִהֶהוּן. ^c Cf. 11:5. ^d ut II. Sam. 20:19; 21:3. ^e Targ. כָּמֹא דְרֵשְׁקָא אֲתָהָא בְּבִגְדָה. ^f Targ. וְיִבְהֶאֱחִינִי. ^g Cf. Hab. 1:12. ^h ut 6:14; 8:11; Zech. 11:16; Ps. 60:4; 147:3. ⁱ תְּבָנָא לְפִילְתָּהָ. ^k Targ. נִרְתָּ בְּנֵיהוּן. ^l Cf. Zech. 9:7. ^m ut 11:2, 9.—
Targ. וְלִישְׁבֵי יְרוּשָׁלַם.

לְאֱלֹהֵיכֶם	4 לַיהוָה
עֲרַלְתָּ (עֲרַלְתָּ, קָשִׁי ^a)	עֲרַלְתָּ
אָשִׁי יְהוּדָה	אָשִׁי יְהוּדָה
וַיִּשְׁמַע בְּיְרוּשָׁלַם	5 וּבִירוּשָׁלַם הַשְּׁמִיעוּ
אָמְרוּ	וְאָמְרוּ
חֲקֵנוּ עַל־הָאָרֶץ (בָּאָרֶץ) שׁוֹפֵר	וְחֲקֵנוּ שׁוֹפֵר בָּאָרֶץ
מָלֵא ^b (מָאֵד)	מָלֵא
אָמְרוּ	וְאָמְרוּ
הַנְּשֹׂא ^c (?) (שֹׂא) וְנָסוּ	6 שֹׂא נָס
נָסַע וַיֵּצֵא (וַיֵּצֵא)	7 נָסַע יֵצֵא
הָאָרֶץ	אֶרֶץ
וְהָעָרִים	עָרֶיהָ
מֵאֵין יוֹשֵׁב בָּהֶן	מֵאֵין יוֹשֵׁב
עַל־אֶלֶּה	8 עַל־זֹאת
וְסָפְדוּ	סָפְדוּ
Deest	חֲרוֹן
מָקָם	מִפְנֵי
וְהַכְהִינִים יִשְׁמוּ	9 וְנִשְׁמוּ הַכְהִנִים
אָתָּה ^d	10 אָתָּה
Deest	לָכֶם
וְהָיָה ^e נִגְעָה	וְנִגְעָה
עַד־נִפְשָׁם	עַד־הַנְּפֹשׁ
יֹאמְרוּ	11 יֹאמְרוּ
רוּחַ הַזֵּעָה (סִיפָה)	רוּחַ צַח שְׁפִים
לֹא לְזָפוֹת	לֹא לְזָרוֹת
Deest	12 מֵאֶלֶּה
מִשְׁפָּטֵי ^f	מִשְׁפָּטִים
כְּעֵנֶן ^g	13 כְּעֵנָנִים
מִדֶּן יָבֹא	15 מִדֶּן
וַיִּשְׁמַע	וַיִּשְׁמִיעַ
מִהָרִי	מִהָרִי

^a Targ. יָשִׁיעַ. ^b ut 12 : 6. ^c ἀναλαβόντες. ^d Cf. 1 : 6 ; 14 : 13 ; 32 : 17.
^e Targ. וַיִּבְרַח. ^f Targ. פְּתִיחַת דִּינִי. ^g ut Ezek. 38 : 9, 16. Targ. כְּעֵנָן.

הנה באו (באים)	הנה 16
בירושלם	על-ירושלם
צָרִים (צרים)	לצרים
מארץ מרחק ^a	מארץ המרחק
מריה ^b	מרתה 17
דָרְכָךְ	דָרְכָךְ 18
קירות לבי הומה נפְשִׁי וְרָגְזִי (יגָעֵשׁ,	קירות לבי הומה-לי לבי 19
וְהַנְעֵשׂ) לבי	
שְׁמַעָה (שמעת) ^c	שְׁמַעָה ^d
וְשָׁד שִׁבְרִי נִקְרָא	שִׁבְרִי עַל-שִׁבְרִי נִקְרָא 20
שָׁדִדִי הָאֱהָלִי (אֱהָלִי) רָגְעִי (רָגְעִי)	שָׁדִדִי אֱהָלִי רָגְעִי וְרִיעֵתִי
וְרִיעֵתִי	
אֲרֵאֲהֶנֶס (נָסִים)	אֲרֵאֲהֶנֶס 21
שׁוֹמֵעַ קוֹל שׁוֹפְרוֹת (שׁוֹפֵר)	אֲשַׁמְעָה קוֹל שׁוֹפֵר
כִּי אֲוִילִי ^e (אֲוִילִי) עִמִּי	כִּי אֲוִיל עִמִּי 22
וְלֹא נְבוֹנִים	וְלֹא נְבוֹנִים הָמָּה
רֵאִיתִי עַל-הָאָרֶץ וְהִנֵּה אֵינְקָה	רֵאִיתִי אֶת-הָאָרֶץ וְהִנֵּה-תָהוֹ 23
(אֵינִי)	וְבָהוּ
וְהָמָּה רַעֲשִׁים	וְהִנֵּה רַעֲשִׁים 24
(הַתְּחַלְּלֵהוּ) מֵתְחַלְּלִים	הַתְּחַלְּלֵהוּ
אֵין אָדָם	אֵין הָאָדָם 25
מְדַבֵּר ^f	הַמְדַבֵּר 26
וְכָל-הָעָרִים נִצְתּוּ בְּאֵשׁ ^g	וְכָל-עָרֵיו נִתְצוּ
וּמִפְנֵי חֲרוֹן אַפִּי אֶבְדּוּ (כָּלוּ)	מִפְנֵי חֲרוֹן אַפִּי
כֹּה אָמַר	כִּי-כֹה אָמַר 27
כִּי-דִבַּרְתִּי זְמַתִּי וְלֹא נִחַמְתִּי זְמַתִּי וְלֹא-	כִּי-דִבַּרְתִּי זְמַתִּי וְלֹא נִחַמְתִּי 28
אֲשׁוּב מִמֶּנָּה	וְלֹא-אֲשׁוּב מִמֶּנָּה
וְרִמָּה קֶשֶׁת בְּרַחַת כְּלֵה-עִיר וְקֶשֶׁת דְּרוֹכָה בְּרַחַת כְּלֵה-הָאָרֶץ ^h	וְרִמָּה קֶשֶׁת בְּרַחַת כְּלֵה-עִיר 29
כֹּה בְּעָבִים וּבְנִפְסִים	כֹּה בְּעָבִים וּבְנִפְסִים
(וּבְעָבִים) נִחַבְּאוּ ^h וְעַל-כַּפִּים	
כְּלֵה-עִיר עֲזוּבָה	כְּלֵה-עִיר עֲזוּבָה

^a ut 6: 20.—Targ. בְּאֵרֶע רְחִיקָא. II Kings 24: 15. ^e Targ. בְּעַבְדֵיבְרָא. אֲרֵאֲהֵא. ^h Targ. לֹא-נִחַמְתִּי.

^b Targ. סְחִיבְתָּ. ^c Targ. שְׁמַעָה. ^d Cf. ^f ut 49: 2; 51: 58. ^g Targ. קָל רָחֵב.

איך יושב	ואיך יושב	
Deest	שדוד	30
הַתַּעֲדִי	כִּי־תַעֲדִי	
רָפְיָהּ	תִּתְיַפֵּי	
עַגְבֵּיָהּ ^a	עַגְבִּים	
צַעֲקֹתָהּ	צָרָה	31
וּתְפַרֵּשׁ כַּפְיָהּ ^b	תְּפַרֵּשׁ כַּפֵּיהָ	
לְהַרְגִים (עַל־הַהַרְגִים)	לְהַרְגִים	

CAPUT V.

וראו	ורארא	1
אֶחָד־מֵצֵאוּ אִישׁ אִישׁ (אִישׁ = אִישׁ)	אֶחָד־מֵצֵאוּ אִישׁ אִישׁ	
וּמִבְקֵשׁ	מִבְקֵשׁ	
וְאִסְלַח לָהֶם ^c (אָמַר) וְאֶסְיִיחָהּ	וְאִסְלַח לָהּ	
Deest	וְאִם	2
לֹא (ל)שָׁקֵר	לְשָׁקֵר	
Deest	הַלֹּא	3
וּמֵאֲנֹו (וְיִמְאֲנֹו) (bis)	מֵאֲנֹו (bis)	
כִּי לֹא־יִכְלֹו (נִלְאוּ, נִהְלֹו) ^d	נִוְאֹו	4
וּמִשְׁפַּט אֱלֹהִים ^e	מִשְׁפַּט אֱלֹהִים	
וּמִשְׁפַּט אֱלֹהִים ^f וְהִנֵּה	מִשְׁפַּט אֱלֹהִים אֵךְ הִמָּה	5
אֲרִיָּה מִהֵיטֵר זֹאב עַד־בְּרִית	אֲרִיָּה מִהֵיטֵר זֹאב עַד־בְּרִית	6
וְנִמְרַשׁ שָׁקֵד	נִמְרַשׁ שָׁקֵד	
כִּלְיֵהוּיֹצֵאִים מֵהֵנָּה יִטְרַף	כִּלְיֵהוּיֹצֵאִים מֵהֵנָּה יִטְרַף	
כִּי רַבֹּו ^g	כִּי רַבֹּו	
בְּמִשְׁבוֹתֵיהֶם	מִשְׁבוֹתֵיהֶם	
וְאִשְׁבַּע ^h אוֹתָם	וְאִשְׁבַּע אוֹתָם	7
וּבְבִיתִי זֹנוֹת יִתְגַּדְּדוּ (וּתְלוּנֹו)	וּבֵית זֹנוֹת יִתְגַּדְּדוּ	
סוֹסִים זֹנוֹתִים ⁱ (מִזְנוֹתִים, מִזְנוֹתִים) הֵיוּ	סוֹסִים מִזְנוֹתִים מִשְׁזִים הֵיוּ	8

^a Targ. רַחֲמֵיךָ. ^b Targ. וְפָרַסְתָּ יְדֵיךָ. ^c Targ. לְהוֹן. ^d Cf. Ezek. 19: 5.
^e Targ. אִישׁ אִישׁ יִתְקַן קָדָם וְיִ. ^f Vid. vs. 4. ^g ut Ps. 44: 13. ^h Targ. שְׁבַעֲתִי.
ⁱ Targ. אֲנִי־רַחֲמֵיךָ.

על־אשת ^a	אל־אשת
עלו על־שרותיה	עלו בשרותיה 10
הסודותיה (הותירו) וסודותיה	הסירו נטישותיה כי לוא ליהוה
(אשוחתיה) ^b כי ליהוה המה	המה
בגוד בגדו בי בית ישראל ובית	11 בגוד בגדו בי בית ישראל ובית
ישראל ובית יהודה	יהודה נאסיהוה
כחש באדניו	12 כחשו ביהוה
נביאינו היו לרוח	13 והנביאים יהיו לרוח
ודבר יהוה	והדבר
Desunt {	כה יעשה להם
	14 אלהי
דברתם	דברכם
הנה נחתי	הני נתן
אש	לאש
Deest	15 גוי איתן הוא גוי מעולם הוא
גוי אשר לא תשמע קול לשונו ^c	גוי לא תדע לשונו ולא תשמע
(שפתו)	מהידיבר
Deest	16 אשפתו כקבר פתוח
17 ואכלו קצירכם ולחמיתכם ואכלו	17 ואכל קצירה ולחמיה ואכלו בניה
בניכם ובנותיכם ואכלו צנאכם	ובנותיה ואכל צאנה ובקרה
ובקריכם ואכלו (נעניכם) כרמיכם	יאכל גפנה ותאנתה ירשש
ותאניכם ונזייתכם יורששו	ערי מבצריה אשר אפה בטה
(וירשו) ערי מבצריכם אשר אתם	בהנה בתרב
בטחים (בטחתם) בהנה בתרב	
והיה בימים ההמה נאסיהוה	18 וגם בימים ההמה נאסיהוה
אלהיה לא־אעשה אתכם לכלה ^d	לא־אעשה אתכם כלה
באשר עבדתם	19 באשר עזבתם אותי ותעבדו
בארץ	בארץ
אל־בית יעקב	20 בבית יעקב
ורשמע בגבית־יהודה ^e	ורשמיעיה ביהודה לאמר
אשר־שם (השם)	22 אשר־שמתו

^a Targ. על אשת. ^b ut 50: 15. ^c Cf. Deut. 28: 49. ^d ut Ezek. 13: 13; II. Chron. 12: 12. ^e Targ. בגבית יהודה.

ויתגַעַשׁ ולא יוכל	ויתגַעַשו ולא יוכלו	
וַיִּסְוֶרוּ	סָרוּ	23
הִנְחֵן לָנוּ	הִנְחֵן	24
יִוְרָה	וְיִוְרָה	
בַּעַת שְׁבַעַת ^a חֲקַת קִצִּיר וַיִּשְׁמַר־	בַּעַתוֹ שְׁבַעַת חֲקוֹת קִצִּיר יִשְׁמַר־	
לָנוּ	לָנוּ	
וַיְקוּשִׁים הַצִּיבוּ וַיִּמְוָקְשִׁים וַיִּצִּיבוּ	וַיִּשׁוּר כְּשֶׁף וַיְקוּשִׁים הַצִּיבוּ	26
לְהַשְׁחִית ^b אַנְשִׁים וַיִּלְכְּדוּ	מִשְׁחִית אַנְשִׁים יִלְכְּדוּ	
כַּפַּח נָצַב (כְּרֶשֶׁת פְּרוּשָׁה)	כַּכְלִיב	27
וַיַּעֲבְרוּ דִין ^c	שָׁמְנוּ עֲשָׂתוֹ גַם עָבְרוּ דְבַר־יְרֵעַ	28
	דִּין	
Deest	וַיִּצְלִיחוּ	
אַלְמָה	אֲבִיּוֹנִים	
עַל־הָאָרֶץ	בְּאָרֶץ	30
נִבְאוּ שְׁקָר ^d	נִבְאוּ בְּשִׁקָּר	31
וַיִּמְהָאוּ יְדִיהֶם (יָרְדוּ בְּיָדֵיהֶם)	וַיָּרְדוּ עַל־יְדֵיהֶם	
אֶהֱבֵ	אֶהֱבֵוּ	
לְאַחֲרֵיתָ ^e	לְאַחֲרֵיתָהּ	

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הַעֲזוּ	הַעֲזוּ	1
נְהִיָּה הֶרְמָה ^f (רְמָתִי) בַּת־	הַנְּהִיָּה וְהַמְעַנְנָה הַמִּיתִי בַת־	2
(וְעִבְרָה רְמָתָה)	צִיּוֹן	
וְחַקְעוּ	חַקְעוּ	3
וְרַעוּ ^g (וְוִרְעוּ) אִישׁ בְּיָדוֹ	רַעוּ אִישׁ אֶת־יָדוֹ	
וְהִתְקַדְּשׁוּ עֲלֶיהָ לְמַלְחָמָה	קַדְּשׁוּ עֲלֶיהָ מַלְחָמָה	4
וְנַעֲלָה עָלֶיהָ ^h	וְנַעֲלָה	
כִּי־יִנְטוּ צַלְלֵי־הָאֵם	כִּי־יִנְטוּ צַלְלֵי־קַרְב	
וְנַעֲלָה עָלֶיהָ ⁱ	וְנַעֲלָה	5

^a Cf. Ezek. 16: 49. ^b Targ. לְהַשְׁחִית. ^c Targ. אֲבִיּוֹנִים אֲוִיּוֹנָהּ.

^d Targ. וַיִּמְהָאוּ שְׁקָר. ^e Targ. לְאַחֲרֵיתָ. ^f τὸ ἕψος. ^g Targ. וְוִרְעוּ. ^h Vid. vs. 5. ⁱ Vid. vs. 4.

יְסוּדוֹתֶיהָ (מוֹסְדוֹתֶיהָ)	אַרְמְנוֹתֶיהָ
Deest	צְבָאוֹת 6
כָּרַת עֲצָה שִׁפְךָ עַל־יְרוּשָׁלַם הַיָּל	כָּרַתוּ עֲצָה וְשִׁפְכוּ עַל־יְרוּשָׁלַם
(הַיָּל) הָיָה עִיר הַשָּׁקֶר פְּלִיעֶשֶׁק	סִלְלָה הָיָה הָעִיר הַפֶּקֶד
בְּקֶרְבָּה	פְּלָה עֶשֶׂק בְּקֶרְבָּה
כַּהֲקִיר בּוֹר מִיָּם	7 כַּהֲקִיר בּוֹר מִיָּמִיָּה
עַל־פְּנֵיהָ	עַל־פְּנֵי
בְּחָלִי וּבְמִכָּה	חָלִי וּמִכָּה
תּוֹסֵר יְרוּשָׁלַם	8 הוֹסְרֵי יְרוּשָׁלַם
כִּי כַהֲדַאמֵר יִהְיֶה	9 כַהֲדַאמֵר יִהְיֶה צְבָאוֹת
עוֹלְלוּ עוֹלְלוּ	עוֹלְלוּ וְעוֹלְלוּ
הַשִּׁיבֹו	הַשִּׁב יָדָהּ
עַל־סַלְסוֹלוּ (= סָלוּ)	עַל־סַלְסוֹלוֹת
אֶל־מִי אֲדַבְרָה	10 עַל־מִי אֲדַבְרָה
וּשְׁמַע	וּשְׁמַעוּ
חֲמַתִּי מִלֹּאמֵר וְאֶתֶּאֱפֵק וְכָלִיתִים	11 חֲמַת יִהְיֶה מִלֹּאמֵר וְנִלְאִיתִי הַכִּיל
אֲשַׁפֵּךְ עַל־עוֹלָל	שַׁפֵּךְ עַל־עוֹלָל
כִּי־אִישׁ וְאִשָּׁה	כִּי־גַם־אִישׁ עַם־אִשָּׁה
מִלֵּאן יָמִים	מִלֵּא יָמִים
שְׂדוֹתֶיהֶם וְנִשְׂוֹתֶיהֶם יַחַד	12 שְׂדוֹת וְנִשְׂוִים יַחַדוּ
עַל־יֹשְׁבֵי הָאָרֶץ הַזֹּאת	עַל־יֹשְׁבֵי הָאָרֶץ
כִּי מִקְטָנָם וְעַד־גְּדוֹלָם ^b כָּלָם ^b בָּצַעַי	13 כִּי מִקְטָנָם וְעַד־גְּדוֹלָם כָּלוּ
בָּצַע מִכָּהֵן וְעַד־נְבוֹיא (נְבוֹיא	בָּצַע בָּצַע וּמְנַבִּיא וְעַד־כַּהֵן
הַשָּׁקֶר) כָּלָם עֹשִׂים שָׁקֶר ^c	כָּלוּ עֹשֵׂה שָׁקֶר
עֲמֵי מִקְלִים וְאִמְרִים ^d	14 בְּתַעֲמֵי עַל־נִקְלָה לְאֹמֵר
וְאִיָּה (וְאָן) שְׁלוֹם	וְאִין שְׁלוֹם
כָּלוּ (אֲבָדוּ)	15 תוֹעֲבָה עָשׂוּ
וְלֹא כְבוֹשִׁים יִבּוֹשׁוּ גַם־פְּלִמְתָּהּ	גַם־פּוֹשׁ לֹא־יִבּוֹשׁוּ גַם־הַכָּלִים
(הַפְּלִמְתָּהּ) לֹא יִדְעוּ לִכְן יִפְלוּ	לֹא יִדְעוּ לִכְן יִפְלוּ בְּנַפְלִים
בְּנַפְלִים וּבַעֲת־פִּקְדָהּ ^e יֵאָבְדוּ	בַּעֲת־פִּקְדוֹתֵים וְכָשְׁלוּ
לִנְתֻבוֹת יִהְיֶה עוֹלָם וְיִרְאוּ	16 לִנְתֻבוֹת עוֹלָם
הַדְּרָךְ הַטּוֹב	דְּרָךְ הַטּוֹב

^a ut 8: 10. ^b בּוֹלְהוֹן. ^c Targ. כְּדָרִי שָׁקֶר. ^d Vid. 7: 4.

^e Alex. בַּעֲת־פִּקְדָהּ. ^f Cf. Gen. 21: 33.

פָּרָא לנפשותיכם	מִרְגָּז לנפשכם
הקשיבו לקול השופר	17 הקשיבו לקול שופר
שָׁמְעוּ הַגּוֹיִם וְרָעִי עֲדָרָם	18 שָׁמְעוּ הַגּוֹיִם וְרָעִי עֲדָה אֶת־
	אֲשֶׁר־בָּם
שָׁמְעֵי אֶרֶץ ^b	19 שָׁמְעֵי הָאָרֶץ
אֲנִי מְבִיא עֲלֵי־הָעַם הַזֶּה רָעָה	אֲנִי מְבִיא רָעָה אֲלֵי־הָעַם הַזֶּה
פְּרִי מִשׁוֹבָתָם ^d	פְּרִי מִהֲשִׁבְתָּם
מֵאֲסוּ	וְיִמְאָסְרָבָהּ
לְבוֹנָה מִשְׁבַּא תְּבִיאֵי וְקִנְמוֹן	20 לְבוֹנָה מִשְׁבַּא תְּבִיאֵי וְקִנְהָ הַטּוֹב
הַנְּנִי נִתֵן עֲלֵי־הָעַם הַזֶּה מִכְּשָׁל	21 הַנְּנִי נִתֵן אֲלֵי־הָעַם הַזֶּה מִכְּשָׁלִים
וּכְשָׁלוֹ	וּכְשָׁלוֹ בָּם
יֶאֱבְדוּ	יֶאֱבְדוּ
מִצְפוֹן ^e	22 מִיָּאָרֶץ צָפוֹן
וְגוֹיִם יַעֲוּרֵי מִקְצֵה אֶרֶץ	וְגוֹי גָּדוֹל יַעֲוּר מִיַּרְכְּתֵי־אֶרֶץ
וְלֹא יִרְחַם קוֹלֵךְ כִּי־יִהְיֶה עֲלֵי־	23 וְלֹא יִרְחַמוּ קוֹלָם כִּי־יִהְיֶה
סוֹסִים וְרָקִב וְעָרֶךְ כְּאִשׁ לְמַלְחָמָה	וְעַל־סוֹסִים וְרָקִבוֹ עָרוֹךְ
אֵלֶיךָ	כְּאִשׁ לְמַלְחָמָה עֲלֶיךָ
אֶת־שִׁמְעֵם ^b	24 אֶת־שִׁמְעֵוֹ
חֲבָלִים ⁱ	חֵיל
אֶל־חֲצֵאוֹ בְּשֹׁדָה (אֶל־הַשְּׂדֵה)	25 אֶל־חֲצֵאוֹ הַשְּׂדֵה וּבִדְרָקָה אֶל־
תִּלְכֵי כִי חָרַב לְאֵיב מְגוֹר	תִּלְכֵי כִי חָרַב לְאֵיב מְגוֹר
לְאוֹיְבֵים תְּגוֹר מִסְבִּיב	מִסְבִּיב
אֲבַל יִתִּיד	26 אֲבַל יִתִּיד
יָבֵא שָׂדַי עֲלֵיכֶם	יָבֵא הַשְּׂדֵד עֲלֵינוּ
נִתְחַד בְּעַמִּי מִבְּחָן (מִבְּחָר)	27 נִתְחַד בְּעַמִּי מִבְּצָר וְתִדַּע
וְתִדְעֵנִי בְּבִחְתִּי	וּבִבְחָתָהּ
Deest	28 סָרִי
הִלְכֵי מִעֲקָשִׁים	הִלְכֵי רָקִיל
כֹּלֵם מִשְׁחָתִים	כֹּלֵם מִשְׁחָתֵיהֶם
נָחַר מִפֶּת מֵאֲשָׁתָם עֲפָרָה	29 נָחַר מִפֶּת מֵאֲשָׁתָם עֲפָרָה
כָּחַד (נִכְחָד) מִפֶּת מֵאֲשָׁתָם עֲפָרָה	

^a Cf. Job 33: 24. ^b ut Isa. 1: 2. ^c Targ. כל. ^d Targ. טִבְּרִיהוֹן. ^e ut 4: 6; 6: 1; 46: 20; 50: 3, 41.—Targ. כִּי־צִפּוֹן. ^f Targ. וְעָרֶךְ. ^g Targ. יִהְיֶה. ^h Targ. וְעָרֶךְ. ⁱ Targ. חֲבָלִין.

לשוא צרה צרוך ורעים לא נתקו לשוא צרה צרוך ורעתם^a לא נתקה
 30 כסה נמאס קראו להם כי מאס כסה נמאס קראו להם כי מאס
 בהם יהוה בהם יהוה

CAPUT VII.

Desunt	}	1 הדבר אשר יהיה אליך מיהו	מאת יהוה לאמר
		2 עמד בשער בית יהוה וקראת	שם את הדבר הזה ואמרת
		הבאים בשערים האלה	להשתחוות ליהוה
		3 עבאות	
4 אל-תבטחו לכם אל-דברי	אל-תבטחו לכם על-דברי השקר	השקר	לאמר
		כי מאימה לא יועילו לכם	אמרים ^e
		היכל יהוה היכל יהוה היכל יהוה	היכל יהוה היכל יהוה היכל יהוה
		ועשו תעשו	ועשו תעשו
		וגר יתום	וגר יתום
		בארץ	בארץ
		כי-אם	הנה
		אשר לא יועילו	לבבתי הועיל
		ותרצוהו ותנאפו ותגנבו ותשבעו	ותגנבו ותנאפו ותשבעו לשקר
		לשקר ותקטרו לבעל ותלכו ^d	וקטר לבעל ותלכו
		לא-ידעתם: לרע ^f לכם	לא-ידעתם
		Deest	הנה
		נאצלנו לבבתי עשות	נצלנו למען עשות
		ביתי אשר נקרא שמי לשונכם	הנה הבית הזה אשר נקרא שמי לשונכם
		והנה אנכי ראיתי	שמר-עליו בעיניכם גם אנכי הנה ראיתי

^a Targ. וְשֹׁבְרֵיהֶוּן בְּיִשְׂרָאֵל. ^b Targ. עַל. ^c Vid. 6: 14.—Targ. דְּאֶרְרִין. ^d Cf. Exod. 20: 13, 14, 15; Deut. 5: 17, 18, 19. ^e Inc. vs. 10. ^f ut 7: 6; 25: 7.

כי לכו	כי לכרנא	12
Deest	נאסיהוה	13
ולא שמעתם אלי	השגם דבר ולא שמעתם	
לכן נסאני אעשה	ועשיתי	14
ואל תחשבו לחן אתם ^a (?) ואל-	ואלתשא בעדם רפה ותגלה	16
תתפלל ואלתפגעבי בעדם כי	ואלתפגעבי כי אינני שמע	
לא אשמע	אתך	
בניהם... ונאבותיהם... ונשיהם	הבנים... והאבות... והנשים	18
לצבא השמים ויטכו נסכים	למלכת השמים ותסך נסכים	
בבוש ^b פניהם	בשת פניהם	19
יהיה	אדני יהיה	20
וחמתי נתכת עליהמקום הזה	וחמתי נתכת אלהמקום הזה	
ועליהאדם	עליהאדם	
ועל-על-עץ שדיהם	ועל-עץ השדה	
Deest	צבאות אלהי ישראל	21
אספו עם-צבוחכם	ספו עלצבוחכם	
אלאבותיכם	אתאבותיכם	22
ביום העלותי	ביום הוציא	
עלדברי עולות ^c	עלדברי עולה	
בכלדברך	בכלהדברך	23
ולא שמעו אלי ולא הקשיבה אזנם ^d	ולא שמעו ולא-השו אתאזנם	24
Deest	בשררות	
אבותיהם	אבותיכם	25
ועד היום הזה	עד היום הזה	
והשכם ואשגה	השכם ושלח	
לא הקשיבה אזנם ^e ויקשו את-	ולא השו אתאזנם ויקשו את-	26
צאנם	ערפם	
	הרעו	
Desunt	ודברת אליהם אתכליהדברים	27
	האלה ולא ישמעו אליה	
	וקראת אליהם ולא יעניקה	

^a Vid. 11: 14. ^b Targ. דייבתיין. ^c Targ. עלון. ^d ut Ps. 10: 17.
^e ut Ps. 10: 17.

ואמרת אליהם אַתְּהֶדְבָּר הַזֶּה	28 ואמרת אליהם
אשר לוא־שמע	אשר לוא־שמעו
Deest	אֱלֹהֵיו
ולא לקח	ולא לקחו
Deest	וְנִכְרְתָה
ושאי על־שפם	29 ושאי על־שפם
את־הדור אֲשֶׁר עָשָׂה אֱלֹהִים ^a	את־דור עֲבָרָתוֹ
ובנו בַּמַּת ^b התפת ^c	31 ובנו במוֹת התפת
אשר לא צויתי אִתָּם (צויתים)	אשר לא צויתי
ולא־יאמרו עוד בַּמַּת ^d התפת	32 ולא־יאמר עוד התפת
גיא ההר־גים ^e	גיא ההר־גה
קול ששים וקול שִׁמְחִים	34 קול ששׁוֹן וקול שִׁמְחָה
לחרבה תהיה כְּלֵה־אָרֶץ	לחרבה תהיה הארץ

CAPUT VIII.

וירצאו	1 וירצאו
נביאים	הַנְּבִיאִים
היושבים בירושלם	יושבי־ירושלם
ולירח ולכל־הכוכבים	2 ולירח
ואשר דִּבְקוּ בָם ^f	ואשר דִּבְשׁוּבָם
לא יִסְפְּדוּ ^g	לא יִאֲסְפוּ
והיו לְדַמְיוֹנָם ^h על־פני האדמה	לְדַמְן עַל־פְּנֵי הָאָדָמָה וְהָיוּ
3 כִּי בָהָרוּ בְּמוֹת ⁱ מחיים ^k ולכל השארית	3 וְנִבְחָרוּ מוֹת מַחִיִּים לְכָל הַשְּׂאֵרִית
Deest	הָרֵעָה
בכל־המקום	בְּכָל־הַמְּקוֹמוֹת הַנִּשְׁאָרִים
Deest	נָאֻם יְהוָה צְבָאוֹת
4 כי כה אמר יהוה	4 ואמרת אֲלֵיהֶם כה אמר יהוה
הַיִּשְׁוֹבֵב לֹא יָקוּם	הַיִּשְׁפֹּלֵי וְלֹא יָקוּמוּ אִשְׁוֹבֵב וְלֹא
ישוב	יָשׁוּב

^a Aram. לְבִדְהוּ=עֲבָרָתוֹ. ^b Targ. בַּמַּת. ^c Vid. vs. 32. ^d Vid. vs. 31.
^e Targ. קְשִׁילָא. ^f Cf. Deut. 10:20; 30:20. ^g ut 16:4. ^h Vid. 9:21;
16:4. ⁱ Targ. וְיִחְרְעֵן בְּמוֹתָא. ^k Cf. Deut. 30:19.

	עמי הזה (זה)	הָעַם הַזֶּה וְרוּשָׁלַם	5
ומאנו	וְהַחֲזִיקֶנָּה בְּתַרְמִיתֶם	וְהַחֲזִיקוּ בְּתַרְמִית	מאנו
	(וַיִּמְאֲנוּ) לְשׁוֹב	לְשׁוֹב	
	הַקְּשִׁיבֵנוּ וְשָׁמְעֵנוּ	הַקְּשִׁבְתֵּנוּ וְאָשְׁמַעֵנוּ	6
	כִּלְהַ נָּס (שֵׁט) מִמְרוּצָתוֹ	כִּלְהַ שָׁב בְּמִרְצוֹתָם	
	בְּמִצְהָלָתוֹ (בְּמִצְהָלָה)	בְּמִלְחָמָה	
	גַּם־הַחֲסִידָה בְּשָׁמַיִם יִדְעָה מוֹעֲדֶיהָ	גַּם הַחֲסִידָה בְּשָׁמַיִם יִדְעָה מוֹעֲדֶיהָ	7
	הַתּוֹר וְסִיס שְׁדִי ^b עֲגוּר שָׁמְרוּ	וְהַתּוֹר וְסִיס עֲגוּר שָׁמְרוּ אֶת־	
	אֶת־עֲתוֹת בְּאֶן וְעַמִּי הָיָה (זה)	עַת בְּאִנָּה וְעַמִּי לֹא יִדְעוּ אֶת־	
	לֹא יִדְעוּ אֶת מִשְׁפָּטֵי יְהוָה	מִשְׁפָּט יְהוָה	
	כִּי חֲכָמִים אֲנַחְנוּ	כִּי חֲכָמִים אֲנַחְנוּ	8
	Deest	אֶבֶן הַיָּהוּ	
	לְשֹׁקֵר הָיָה עַת שֹׁקֵר לְסַפְרִים	לְשֹׁקֵר עָשָׂה עַת שֹׁקֵר סַפְרִים	
	וְחָתוּ וַיִּלְכְּדוּ כִּי תוֹרַת יְהוָה מֵאֲסוּ ^c	חָתוּ וַיִּלְכְּדוּ הַיָּהוּ בְּדַבְרֵי־יְהוָה	9
	וְחֲכַמְתִּמָּה בָּהֶם ^d	מֵאֲסוּ וְחֲכַמְתִּמָּה לָהֶם	
	וְשִׁדוּתֵיהֶם	שִׁדוּתֵיהֶם	10
		כִּי מִקֶּטֶן וְעַד־גְּדוֹל כִּלְהַ בָּצַע	
		בָּצַע מִנְּבִיא וְעַד־כֹּהֵן כִּלְהַ	
		עָשָׂה שֹׁקֵר: וַיִּרְפּוּ אֶת־שִׁבְרֵם	11
		בְּתַעֲמֵי עַל־נַקְלָה לֵאמֹר שְׁלוֹם	
		שְׁלוֹם וְאִין שְׁלוֹם: הִבְשׂוּ כִּי	12
		הַזְעִבָה עָשׂוּ גַם־בוֹשׁ לֹא־	
		יְבוֹשׂוּ וְהַכֵּלֶם לֹא יִדְעוּ לִבָּן	
		וַיִּפְלוּ בַּנְּפִלִים בַּעַת פְּקַדְתֶּם	
		וַיִּקְשְׁלוּ אָמַר יְהוָה:	
	וְאֶסְפוּ אֶסִּיפֶם	אֶסְפוּ אֶסִּיפֶם	13
	אִין עֲנָבִים בְּגֶפֶן וְאִין תְּאֵנִים	אִין עֲנָבִים בְּגֶפֶן וְאִין תְּאֵנִים	
	בְּתֵאֵנִים וְהַעֲלָה נוֹבֵל	בְּתֵאֵנִים וְהַעֲלָה נוֹבֵל	
	Deest	וְאָתֶם לָהֶם וַעֲבָרוּם	
	וַיִּקְדְּמֵה־שֵׁם כִּי יְהוָה אֱלֹהֵינוּ	וַיִּקְדְּמֵה־שֵׁם כִּי יְהוָה אֱלֹהֵינוּ	14
	(הָרְמֵנוּ)	הָרְמֵנוּ	
	כִּי חֲטֵאֵנוּ לֹ	כִּי חֲטֵאֵנוּ לַיהוָה	

^a Aram. שָׁה.^b Cf. Ps. 50: 11.^c ut Amos 2: 4.^d Cf. I. Kings 3: 28.

קנינו ^a לשלום	15 קנה לשלום
והנה בהלה ^b	והנה בעתה
קול נהרת (נהרת?) סוסיו מקול	16 נהרת סוסיו מקול מצהלות
מצהלת רכב סוסיו (אביריו)	אביריו
ויבוא ויאכל	ויבואו ויאכלו
נחשים ממיתים	17 נחשים צפענים
Deest	נאסדיהוה
מבליגית עלי יגון עלי לבי	18 מבליגיתי עלי יגון עלי לבי
לבכם דוי	דוי
מארץ מרהק ^c	19 מארץ מרהקים
אסמלקה ^d אין שם פי הכעסוני	אסמלקה אין פה מדוע הכעסוני
ובהבלי נכר	בהבלי נכר
עבר קיץ כלה קציר	20 עבר קציר כלה קיץ
Deest	21 השברתי
בשמה החזקתני צירים (הבלים)	שמה החזקתני
פיוזרה ^e	
והצרי אין בגלעד	22 הצרי אין בגלעד
מדוע	כי מדוע
מרייתן ראשי מים ועיני מקור	23 מרייתן ראשי מים ועיני מקור
דמעות ואבכה אתעמי הנה ^f	דמעה ואבכה

CAPUT IX.

מלון אהרון (רהוק)	1 מלון ארתים
וידרכו אתלשונם קשתם שקר ולא	2 וידרכו אתלשונם קשתם שקר ולא
אמונה גברה (גבר) עליהארץ	אמונה גברו בארץ
אמר יהוה	נאסדיהוה
ועליאתיהם	3 ועליכליאת
יהתלו ואמת לא ידברו למדה	4 יהתלו ואמת לא ידברו למדה
לשונם	לשונם

^a Vid. 14: 19.—Targ. סכרן; א. ^b Cf. 15: 8. ^c Targ. רהיקא. ^d Targ. כלקא. ^e Cf. 49: 24. ^f Inc. cap. IX. ^g Targ. ועיני. ^h Cf. II. Chron. 1: 10. ⁱ Targ. פנישתא.

הַעֲנֵה נְלֹאוּ :	הַעֲנֵה נְלֹאוּ :
הַתְּקֹב ^b בְּתוֹךְ מְרֻמָּה בְּמְרֻמָּה	5 שְׁבִתְקָה בְּתוֹךְ מְרֻמָּה בְּמְרֻמָּה
אָמַר יְהוָה	אָסִי-יְהוָה
Deest	6 זָבָאוֹת
כִּי אֲעִשֶׂה מִפְּנֵי רָעַתְי ^c בְּתַדְעָמִי	כִּי-אֵיךְ אֲעִשֶׂה מִפְּנֵי בְּתַדְעָמִי
חֵץ שׁוֹחֵט ^d לְשׁוֹנֵם מְרֻמֹּת ^e הַדְּבָרִי	7 חֵץ שׁוֹחֵט לְשׁוֹנֵם מְרֻמָּה הַדְּבָרִי
פִּיהֶם ^f אֶת-רַעְיוֹהוּ יִדְבֵר שְׁלוֹם	בְּפִיו שְׁלוֹם אֶת-רַעְיוֹהוּ יִדְבֵר
וּבִקְרָבוֹ יִשִּׁים הָאֵיבָהּ (יֵשׁ אֵיבָתוֹ)	וּבִקְרָבוֹ יִשִּׁים אָרְבוֹ
לֹא-אֶפְקְדֶם ^g	8 לֹא-אֶפְקְדֶם
שְׂאוֹ נְהִי	9 אָשָׂא בְּכִי וְנְהִי
כִּי נִצַּחְתִּי מִבְּלִי-אִישׁ לֹא	כִּי נִצַּחְתִּי מִבְּלִי-אִישׁ עוֹבֵר וְלֹא
שָׁמְעוּ	שָׁמְעוּ
לְגִלְיָם מֵעוֹן תְּנִים	10 לְגִלְיָם מֵעוֹן תְּנִים
מִי־הָאִישׁ הַתְּבֹאֵן	11 מִי־הָאִישׁ הַתְּחָכֵם
דָּבַר פְּרִייהוּהוּ אֲלוֹי יִגְדֹל לָכֶם (וַיִּגְדְּכֶם)	דָּבַר פְּרִייהוּהוּ אֲלוֹי וַיִּגְדֶּה
מִבְּלִי עֵבֶר בָּהּ	מִבְּלִי עֵבֶר
וַיֹּאמֶר יְהוָה אֲלַי	12 וַיֹּאמֶר יְהוָה
Deest	וְלֹא-הִלַּכְתִּי בָהּ
הַתְּאוֹת לִבִּי הִדְעָ ^h	13 שְׁרָרֹת לִבִּי
Deest	14 זָבָאוֹת
מֵאֲכִילִם עָנִי (עֲקָה ⁱ)	מֵאֲכִילִם אֶת-הַעֲקָם הַחַיָּה לַעֲנִי
וּשְׁלַחְתִּי עֲלֵיהֶם אֶת-הַחֶרֶב עַד	15 וּשְׁלַחְתִּי אֶת-הַחֶרֶב אֶת-הַחֶרֶב אֶת-הַחֶרֶב עַד
כֹּה אָמַר יְהוָה קְרָאוּ	16 כֹּה אָמַר יְהוָה זָבָאוֹת הַתְּבֹאֵן
וּתְבֹאֵנָה ^k (וּתְעַנִּינָה)	וּקְרָאוּ
וּתְהַמְרִנָּה וּתְשַׁנֶּה עֲלֵינוּ נְהִי	17 וּתְהַמְרִנָּה וּתְשַׁנֶּה עֲלֵינוּ נְהִי
עֵינֵיכֶם הִמְעוֹת ^l וְעַפְעִיכֶם יִזְלוּ-	וּתְרַדְדָה עֵינֵינוּ הִמְעָה
מִים	וְעַפְעִינֵנוּ יִזְלוּ-מִים
נִשְׁמַע בְּצִיּוֹן	18 נִשְׁמַע מִצִּיּוֹן

^a Targ. אֵי-טַעֲמֵי. ^b Cf. Ps. 55:12.—Inc. vs. 5. ^c Targ. . . . חֹכְרֵי חֹכְרֵי. ^d Cf. Hos. 10:15. ^e Targ. גְּבִיר דִּי תְּחַתֵּה. ^f Targ. נִבְלִין. ^g Targ. בְּשִׁיחֵי. ^h at 5:9, 29. ⁱ Vid. 23:15.—Targ. עֲקָה. ^j at Ps. 119:171. ^k Targ. דְּחִינָה. ^l Targ. דְּחִינָה.

כִּי־עֲזַבְנוּ אֶרֶץ כְּיִשְׁלִיכּוּ כִּי־עֲזַבְנוּ הָאָרֶץ וְהַשְּׁלֵכְנוּ	מִשְׁכַּנּוֹתֵינוּ	מִשְׁכַּנּוֹתֵינוּ
19 כִּי־שָׁמְעָה נְשִׁים דְּבַר־יְהוָה שָׁמְעָה נְשִׁים דְּבַר־יְהוָה וְתַקָּה	וְתַקָּה אֲזַנְכֶם דְּבַר־פִּי	וְתַקָּה אֲזַנְכֶם דְּבַר־פִּי
20 כִּי־עָלָה מוֹת בְּחַלּוֹנֵינוּ בָּא בְּאֲרָמְנוֹתֵינוּ לַהֲכָרִית עוֹלָלִים	מַחֹץ בְּחֻרִים מִרְחַבּוֹת	מַחֹץ בְּחֻרִים מִרְחַבּוֹת
21 דְּבַר כֹּה נֹאֵם־יְהוָה	Deest	Deest
וְהָיָה נְבִלַת הָאֲנָשִׁים לְדַמְיוֹן ^d עַל־פְּנֵי	פְּנֵי הַשְּׂדֵה וְכַעֲמִיר	וְנִפְלְאָה נְבִלַת הָאָדָם כְּדַמְיוֹן עַל־
שְׂדֵה אֲרָצְכֶם (אֲדַמְתְּכֶם) כְּחֻצִיר (כְּעֵשֶׂב)	22 אֶל־יִתְהַלֵּל עֲשִׂיר	22 אֶל־יִתְהַלֵּל עֲשִׂיר
וְאֶל־יִתְהַלֵּל עֲשִׂיר	23 הַשְּׂכָל וְיִדּוּעַ אֹתָיִ	23 הַשְּׂכָל וְיִדּוּעַ אֹתָיִ
עֲשָׂה חֶסֶד וּמִשְׁפָּט וּצְדָקָה עַל־הָאָרֶץ	עֲשָׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בְּאָרֶץ	עֲשָׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בְּאָרֶץ
כִּי־בִאֵלָה הִפְעָצִי	כִּי־בִאֵלָה הִפְעָצִי	כִּי־בִאֵלָה הִפְעָצִי
עַל־כִּלְמוֹלֵי עַרְלָתָם	עַל־כִּלְמוֹל בְּעַרְלָה	עַל־כִּלְמוֹל בְּעַרְלָה
וְעַל־אֲדוֹמִים ^e	24 וְעַל־יְהוֹנָדָה	24 וְעַל־יְהוֹנָדָה
וְעַל־בְּנֵי מוֹאָב ^f וְעַל כְּלִקְצוֹץ הַפֶּאֱהָ	וְעַל־מוֹאָב וְעַל כְּלִקְצוֹץ פֶּאֱהָ	וְעַל־מוֹאָב וְעַל כְּלִקְצוֹץ פֶּאֱהָ
עַל־לִיבָשׁוּר ^g	עַרְלִים	עַרְלִים
עַרְלֵי־לִבְכֶם (הַלֵּב)	עַרְלֵי־לֵב	עַרְלֵי־לֵב

CAPUT X.

דְּבַר יְהוָה אֲשֶׁר דָּבַר	1 הַדְּבַר אֲשֶׁר דָּבַר יְהוָה
אֶל־דְּרָכֵי הַגּוֹיִם	2 אֶל־דְּרָכֵי הַגּוֹיִם
כִּי־יָחַתּוּ הַמָּה מִפְּנֵיהֶם (לִפְנֵיהֶם)	כִּי־יָחַתּוּ הַגּוֹיִם מֵהֶמָּה
עַץ הוּא מִיַּעַר פָּרְתוֹ מַעֲשֵׂה הָרֶשַׁת	3 פִּירְעָן מִיַּעַר פָּרְתוֹ מַעֲשֵׂה
בְּכֶסֶף וּבַזָּהָב (וּמִסָּה): בְּכֶסֶף וּבַזָּהָב	4 וְיִרְיַחֲרֵשׁ בְּמַעֲצָד: בְּכֶסֶף וּבַזָּהָב
מִיָּפִים (וְיִפֹּ) בְּמַקְבּוֹת וּבְמַסְמוֹת	וּבְמַקְבּוֹת וּבְמַסְמוֹת
יִחְזָקוּם: וְנִצְיָגוּם ^h וְלֹא־יִפְיָקוּ (יְמוֹטוּ)	יִחְזָקוּם וְלֹא יִפְיָקוּ

^a Targ. אֲדוֹמֵי־כֶסֶף. ^b Targ. לְמִלֵּי. ^c Targ. יְיָקִין. ^d Vid. 8: 2; 16: 4. ^e Targ. אֲדוֹמֵי. ^f Targ. מוֹאָבָי. ^g Targ. עַרְלֵי־לִבְכֶם וְיִפְיָקוּ. ^h Inc. vs. 5. ⁱ Cf. Isa. 41: 7.

	Deest	5 כְּתָמַר מִקְשָׁה הִמָּה וְלֹא יִדְבְּרוּ אֲלֵהִירָאוּ מֵהֶם וְגַם־הֵיטִיב אִין אוֹתָם וְטוֹב אִין בָּהֶם
	Desunt	6 מֵאִין כְּמוֹהַ יְהוָה גְּדוֹל אֶתְהַ 7 וְגְדוֹל שְׁמֹהּ בְּנִבְיָהּ: מִי לֹא יִרְאֶה מִלֶּךְ הַגּוֹיִם פִּי לָהּ וְאֶתְהַ פִּי בְּכָל־הַכְּמִי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאִין כְּמוֹהַ: 8 וּבְאַהֲתַ וּבְגֵרֹהּ וּיִכְסְלוּ מוֹסֵר הַבָּלִים עֵץ הוּא:
		9 כֶּסֶף מִרְקַע מִתְרַשֵּׁשׁ יוֹבֵא זָהָב מֵאוּפֹז מַעֲשֵׂה הָרֶשֶׁת וְיָדֵי צוּרָה תְּכֵלֶת וְאַרְגָּמָן לְבוּשָׁם מַעֲשֵׂה הַכְּמִים כֻּלָּם
		10 וַיְהוֶה אֱלֹהִים אֲמֶת הוּא־אֱלֹהִים הַיּוֹם וּמִלֶּךְ עוֹלָם מִקְּצֵפוֹ תִּרְעַשׂ הָאָרֶץ וְלֹא־יִבְלֶה גוֹיִם זְעֵמוֹ
		12 עֲשֵׂה אָרֶץ בַּכּוֹה מִכִּין תַּבַּל בַּחֲכָמָתוֹ וּבַחֲבוּנָתוֹ נִטָּה הַשָּׁמַיִם וְהַמּוֹן מִיִּם מִקְצֵה הָאָרֶץ וַיּוֹצֵא אֹרֶץ ^c
	Desunt	13 לְקוֹל תִּתּוֹ הַמּוֹן מִיִּם מִקְצֵה אָרֶץ וַיּוֹצֵא רִיחַ
		14 הַבִּישׁ כִּלְצוּרָה מִפְּסָל כִּי שִׁקֵּר נִסְפָּה וְלֹא־רוּחַ בָּם 15 הַבָּל הַמָּה מַעֲשֵׂה תַעֲתֻעִים (מִתַּעֲתֻעִים)
	Desunt	16 וַיִּשְׂרָאֵל שָׁבַט צְבָאוֹת

^a Μαφδάζ. ^b Cf. 51: 15. ^c Vid. 51: 16.

		מִצְרַיִם עַד־הַיּוֹם הַזֶּה הַשָּׁמַיִם וְהָעָרַד לֵאמֹר שְׁמַעוּ בְּקוֹלִי: וְלֹא שְׁמַעוּ וְלֹא־הִשְׁמָעוּ אֶת־אָזְנוֹםִי 8 וַיִּלְכּוּ אִישׁ בְּשָׁרֵירוֹתָ לִבָּם הָרַע וְאָבִיָא עֲלֵיהֶם אֶת־כָּל־ הַבְּרִי הַבְּרִית־הַזֹּאת אֲשֶׁר־ צִוִּיתִי לַעֲשׂוֹת
	Desunt	
בְּאֲנָשֵׁי יְהוּדָה וּבִישׁבִים בִּירוּשָׁלַם ^a וַהֲזָה הִמָּה הַלְכִים וְהִפְרוּ (וַיִּפְרוּ) אֲשֶׁר נָתַתִּי לְאֲבוֹתָם הֲנִנִי מִבֹּיָא אֶל־הָעָם הַזֶּה רַעוֹת ^b אֲשֶׁר לֹא־יוֹשִׁיעוּ		9 בְּאֲנָשֵׁי יְהוּדָה וּבִישְׁבֵי יְרוּשָׁלַם 10 וְהִמָּה הַלְכִי הִפְרוּ אֲשֶׁר נָתַתִּי אֶת־אֲבוֹתָם 11 הֲנִנִי מִבֹּיָא אֶל־הָעָם רַעָה 12 וְהוֹשִׁיעַ לֹא־יוֹשִׁיעוּ 13 מִזְבַּחֹת לַבָּשֶׁת
	Deest	
וְאֶל־תְּשׂוּבָתְכֶם [לְבֹא] בַעֲדָם בְּתַהֲנָה וּבַת־פְּלֵה ^d בַּעַד רַעֲתָם ^e		14 וְאֶל־תְּשׂוּבָתְכֶם בַּעֲדָם וְהַפְּלֵה בַּעַד רַעֲתָם
לְמַה הַיְדִידָה (יְדִידָתִי) בְּבוֹתַי עָשִׂיתָ (מִ)זְמַתָּה הַרְבִּים (הַרְבִּים), הַיְדִידָתִי וּבִשְׂרֵי־קֹדֶשׁ יַעֲבֹרוּ מֵעֵלֶיךָ רַעֲתִיכִי אוֹ (אִם) תִּתְּלַצֵּי בָהֶם זֵית רֵעֵן וְיָפָה רַעֲנָן בְּתֹאֵר לְקוֹל הַמּוֹלָה גְדֹלָה הַצִּיתָ אֵשׁ עֲלֶיהָ גְדֹלָה הַצִּירָה עֲלֵיהָ ^f רַעוּ דְלוּתֶיהָ		15 לְמַה לְיִדִידִי בְּבוֹתַי עֲשׂוֹתָה הַמְזַמַּתָּה הַרְבִּים וּבִשְׂרֵי־קֹדֶשׁ יַעֲבֹרוּ מֵעֵלֶיךָ כִּי רַעֲתִיכִי אִז תִּתְּלַצֵּי 16 זֵית רֵעֵן וְיָפָה פְרִי־תֹאֵר לְקוֹל הַמּוֹלָה גְדֹלָה הַצִּיתָ אֵשׁ עֲלֶיהָ וְרַעוּ דְלוּתֶיהָ
	Deest	
כִּי עָשׂוּ לָהֶם בְּקִשְׁרָם לִבְעַל יְהוָה הוֹדִיעֵנִי רְאִיתִי (אֲרָאָה) כַּכְּבֵשׁ תָּמִים		17 צְבָאוֹת אֲשֶׁר עָשׂוּ לָהֶם לְקִשְׁרָם לִבְעַל 18 וַיְהוֶה הוֹדִיעֵנִי הִרְאִיתֵנִי 19 כַּכְּבֵשׁ אֶלְנָה וְלֹא יָדַעְתִּי פִירְעֵלִי חֲשַׁבּוּ לֵאמֹר לָמָּה וַיַּשְׁחִיתָהּ (וַיַּשְׁלִיכָהּ) ^h

^a Vid. vs. 2; 4: 3. ^b Targ. גְּלִיבִין. ^c Cf. 3: 5. ^d Vid. 7: 16. ^e Targ. נְרָמִי. ^f Targ. עֲלָה. ^g Targ. גִּשְׁחִינִין בִּישְׁרִין. ^h Targ. נִשְׁחִיתָהּ.

יהוה שפט צדקות וְלִבּוֹת (וְלִבּוֹת) המבקשים את־נפְשֵׁי הָאֲמֹרִים ^a עַל־שֵׁם יְהוָה וְלֹא (וְאִם־לֹא ^b) תמות בידנו	20 וַיְהוֹה צְבֹאוֹת שֹׁפֵט צֶדֶק וְלִבּ 21 הַמְּבַקְשִׁים אֶת־נַפְשָׁהּ לְאֹמֵר בְּשֵׁם יְהוָה וְלֹא תָמוּת בְּיָדֵנוּ
הַזֶּה אֶפְקֹד עֲלֵיהֶם בַּחֲרִיתָם ^c בַּחֲרֵב יָמוּתוּ וּבְנִיתָם וּבְנִיתָם וְתָמוּ בְרַעֲב ^d	22 לָכֵן כֹּה־אָמַר יְהוָה צְבֹאוֹת הַגִּזְיָ פֶקֶד עֲלֵיהֶם הַבַּחֲרִים יָמוּתוּ בַּחֲרֵב בְּנִיתָם וּבְנִיתָם וְיָמָתוּ בְרַעֲב
עַל־הַיּוֹשְׁבִים בְּעִנְיָתוֹת בְּשַׁנַּת ^e פְּקֻדָּתָם	23 אֶל־אֲנָשֵׁי עִנְיָתוֹת שָׁנָה פְּקֻדָּתָם

CAPUT XII.

וְלָדוֹ	2 וְלִכְוֹ
וּבַחֲנַת לְבִי אֶתְךָ הַקֹּדֶשׁ לְיוֹם הַרְגָּתָם (הַהֲרֵגָה) ^f	3 תִּרְצָאֵנִי וּבַחֲנַת לְבִי אֶתְךָ הַתִּקְּוֹם כְּצֹאֵן לְטִבְחָהּ וְהַקֹּדֶשׁ לְיוֹם הַרְגָּה
וּכְלִי־עֵשֶׂב הַשְּׂדֵה לֹא יִרְאֶה הַיְּאֻלָּהִים אֶת־אֲרָהֲתֵינוּ	4 וְעֵשֶׂב כְּלִי־הַשְּׂדֵה לֹא יִרְאֶה אֶת־אֲרָהֲתֵינוּ
אֶתְּהָ רֵגְלֶיךָ יְרוּעֵנִי וַיִּלְאוּךָ וְאִיךָ תִּתְחַרְךָ	5 כִּי אֶת־רֵגְלִים רָצְתָהּ וַיִּלְאוּךָ וְאִיךָ תִּתְחַרְךָ
וּבְאֶרֶץ שְׁלוֹמָהּ (הַשְּׁלוֹם) אִיךָ תַעֲשֶׂה	6 וּבְאֶרֶץ שְׁלוֹם וְאִיךָ תַעֲשֶׂה
קְרָאוּ מֵאֲחֵרֵיךָ מְלֹאֵי (הַתְּמַלְאוּ) נַחֲמֵה עָלַי קוֹלָהּ ^g	7 קְרָאוּ אֲחֵרֵיךָ מֵלֵא 8 נַחֲמֵה עָלַי בְּקוֹלָהּ
הַמְּעַרְתָּ צְבוּעַ הַמְּעַרְתָּ מִסְּבוֹב לָהּ	9 הַיְצִט צְבוּעַ הַיְצִט סְבוֹב עָלֶיךָ
כְּלִי־חַיִּת הַשְּׂדֵה וְיָאֲתוּ לֹאכְלֵהּ ^h שְׁמָה לְשִׁמְמָה (הַשְּׁמָמָה) לְשִׁמְמָה אֲבֵלָה עָלֶיךָ (אֲבֵדָה) עָלֶיךָ שְׁמָמָה	10 כְּלִי־חַיִּת הַשְּׂדֵה הַתּוֹ לֹאכְלֵהּ 11 שְׁמָה לְשִׁמְמָה אֲבֵלָה עָלֶיךָ שְׁמָמָה

^a Targ. דְּאֲרָרִין. ^b Cf. I. Sam. 2: 16. ^c Targ. כִּי־יִבְרָחֵנִי. ^d ut 14: 15; 44: 12. ^e Vid. 23: 12. ^f ut 7: 32; 19: 6. ^g Targ. אֶת־הַרְגָּתָהּ. ^h Targ. לְיִצְחָק.

מקצה ארץ ועד־קצה הארץ	מקצה הארץ ועד־קצה הארץ	12
זרעו חטים וקצים קצרו נחלו־תיקם	זרעו חטים וקצים קצרו נחלו־תיקם	13
לא יועלו לבשו מתפארתכם	לא יועלו ובשו מתבו־אתיכם	
מתרף לפני יהוה	מתרונ א־יהוה	
כי כה אמר יהוה	כה אמר יהוה	14
השכנים ^a	שכני	
הנגעים בנחלתי	הנגעים בנחלה	
ואת־יהודה	ואת־צִבִּית יהודה	
והושבתים (והושבתים)	והשיבתים	15
את־דַּרְכֵי עמי	את־דַּרְכֵי עמי	16
ונבקה	ונכנו	
ואם לא ישובו	ואם לא ישמרו	17
Deest	נאם־יהוה	

CAPUT XIII.

Deest	אלי	1
ובמים לא יבוא	ובמים לא תבאחו	
Desunt {	שנית	3
ולך פרתה	אשר קניתי	4
כאשר צוה אותי יהוה	לך פרתה	5
לְטַמְּדָם	כאשר צוה יהוה אותי	6
ואלך פרתה הַהֵךְ	לְטַמְּדָם	7
והנה נשחת אשר לא יצלח לכל ^c	ואלך פרתה	7
ואתגאון ירושלים:	והנה נשחת האזור לא יצלח לכל	
הרב ^d הגאון הזה	ואתגאון ירושלים הרב:	9
אחרים	הגם הזה הָרַע	10
אחרים	ההלכים בְּשָׂרֵיהֶם לָבָם	
והיה ^e	אחרי אלהים אחרים	
עלי־מחני איש	אחרי אלהים אחרים	
	ויהי	
	אלי־מחני איש	11

^a Targ. מְגִרְיָא. ^b Targ. בְּאֶרְסָתָא. ^c ut vs. 10. ^d Inc. vs. 10. ^e Targ. ויהי.

את־בית ישראל	את־כָּל־בית ישראל
Deest	נָא־יְהוָה
לעם שם ולתפארת ולתהלה ולא	לעם ולשם ולתהלה ולתפארת
שמעו אלי	ולא שמעו
ואמרת אליהם הנה	12 ואמרת אליהם
Desunt {	אֶת־הַדָּבָר הַזֶּה כֹּה־אָמַר יְהוָה
והנה פיראמרו ^a אליך	אֱלֹהֵי יִשְׂרָאֵל
את־יבשי הארץ	וְאָמְרוּ אֵלֶיךָ
13 ואת־מַלְכֵיהֶם הישבים לדוד על־כסאותם ^b	13 ואת־מַלְכֵיהֶם הישבים לדוד על־כסאו
ואת־הנביאים ואת כל־יבשי	ואת־הנביאים ואת כל־יבשי
ירושלם פירושלם שִׁכְרֹן	יְרוּשָׁלַם שִׁכְרֹן
14 והַפְּצוּתִים איש אל־אחיו והַאֲבוֹת	14 וְהַפְּצוּתִים אִישׁ אֶל־אָחִיו וְהָאֲבוֹת
והַבְּנֵיהֶם יתד לא־אחמוד אָמַר	וְהַבְּנֵיהֶם יִתְדוּ נָא־יְהוָה לֹא־
יהוה (נא־ייהוה)	אֲחֻזֹּל
15 ואל־תנבהו	15 ואל־תנבהו
16 וְשָׁמָּה צִלְמוֹת ^c וְשִׁית לַעֲרֶפֶל	16 וְשָׁמָּה צִלְמוֹת ^c וְשִׁית לַעֲרֶפֶל
17 ואם לא תשמעו	17 ואם לא תשמעו
חבכה נפשך	חבכה נפשי
Deest	וְדַמְעַתְּ דָּמְעָה
והרד עיני דמעה כי נשבה עדר	והרד עיני דמעה כי נשבה עדר
יהוה	יהוה
18 אמר למלך ולגבורה השפילו	18 אמר למלך ולגבורה השפילו
שבו כי ירד מַרְאֲשֵׁיתִיכֶם	שבו כי ירד מַרְאֲשֵׁיתִיכֶם
19 פְּלֵה הַגָּלֶת שְׁלוֹמִים	19 פְּלֵה הַגָּלֶת שְׁלוֹמִים
20 שְׂאֵי עֵינֶיכֶם וּרְאוּ	20 שְׂאֵי עֵינֶיכֶם וּרְאוּ
21 כִּי־יִפְקְדוּ עֲלֶיךָ	21 כִּי־יִפְקְדוּ עֲלֶיךָ
22 נחמסו עקבך	22 נחמסו עקבך
23 למי הרע	23 למי הרע
24 כקש עובר לרוח מדבר	24 כקש עובר לרוח מדבר

^a ut 15: 2; Exod. 12: 26. ^b Cf. Ps. 122: 5. ^c Targ. . . יְהִי

יְהִי. ^d Targ. דְּבָרֵינוּ. ^e παραλειψαται εδγηται.—Targ. אֶתְהַזִּי. ^f Targ. כְּשֶׁאֵלֶּה דְּבָרֵינוּ.

25	מִנְתִּמְדַרְךָ מֵאֵתִי	וּמִנְתִּמְרִיכֶם אֵתִי
27	נִאֲפֹד וּמִצְהַלּוֹתֶיךָ זָמַת זְנוֹתְךָ	וּנִאֲפֹד וּמִצְהַלּוֹתֶיךָ זָמַת זְנוֹתְךָ ^b (וּנְגָר)
	עֲלֵגַבְעוֹת בַּשָּׂדֶה	זְנוֹתְךָ עֲלֵהֲגַבְעוֹת וּבַשְּׂדוֹת
	לֹא תִטְהַרֵי אַחֲרַי מִתִּי עַד	כִּי לֹא תִטְהַרֵי אַחֲרַי מִתִּי עַד

CAPUT XIV.

1	אֲשֶׁר הָיָה דַבְּרֵיהוּהָ	וַיְהִי דַבְּרֵיהוּהָ
	עַל־דְּבָרֵי הַבְּצוֹרוֹת	עַל־הַבְּצוֹרָת (הַבְּצוֹרָת ^c)
2	קִדְרוּ לָאָרֶץ	וְקִדְרוּ לְעֵהָאָרֶץ
3	וְאִדְרִיחֶם	וְאִדְרִיחֶהָ
	לֹא־מִצְאוּ מִיָּם	וְלֹא־מִצְאוּ מִיָּם ^d
	שָׁבוּ	וּשְׁבוּ
	בָּשׂוּ וְהִכְלִמוּ וְחָפוּ רֵאשֵׁם	Deest
4	בַּעֲבוּר הָאֲדָמָה חֲתָה	וְעָבֹד ^e (ת) הָאֲדָמָה תָּרַל
	בְּאָרֶץ	Deest
5	כִּי גִסְאֵלֹת בַּשָּׂדֶה יִלְדָה וְעִזּוֹב	גִּסְאֵלֹת בַּשָּׂדֶה יִלְדָה וְעִזּוֹב
6	וּפְרָאִים	פְּרָאִים
	שָׂאפוּ רוּחַ בְּתַנִּים	וְשָׂאפוּ רוּחַ
	כִּרְאִין עֵשֶׁב	כִּי־לֹא הָיָה ^f עֵשֶׁב
7	אִם־עֲוִינֵינוּ עָנוּ בְנוּ יְהוָה עֲשָׂה	עֲוִינֵנוּ קָמוּ בְנוּ יְהוָה עֲשָׂה לָנוּ
	לִמְעַן שָׁמַךְ כִּי־רָבוּ מִשׁוֹבְתֵינוּ	לִמְעַן כִּי־רָבוּ עֲוִינֵנוּ לְפָנֶיךָ
	לֶךְ חֲטָאוּ	(לְנִגְדָה) כִּי לֶךְ חֲטָאוּ
8	מִקּוֹה יִשְׂרָאֵל מוֹשִׁיעוֹ בַּעַת צָרָה	מִקּוֹה יִשְׂרָאֵל וְהוֹשִׁיעַ בַּעַת
	לִמָּה תְהִיָּה כִנֹּר בְּאָרֶץ וּכְאֲרָחַ	רָעָה ^h לִמָּה תְהִיָּה כִנֹּר עַל־הָאָרֶץ
	נָטָה לְלוֹן	וּכְאֲזָרַת נָטָה לְמִלּוֹן ⁱ
9	כֹּאִישׁ נִדְחֶם בְּגִבּוֹר	כֹּאִישׁ נִדְחֶם אוֹ כְּגִבּוֹר (וּכְגִבּוֹר)
	וְאִתָּה בְּקִרְבֵּנוּ	וְאִתָּה בְּנוּ
	וּשְׂמֵךְ עֲלֵינוּ נִקְרָא אֶל־תִּתְּנָהּנוּ	וּשְׂמֵךְ נִקְרָא אֶל־תִּתְּנָהּנוּ

^a Targ. טַשְׁטְוִיחֶהָ וְשִׁמְתֶהָ. ^b ἀπαλλοτριώσις. ^c Cf. 17: 8. ^d Targ. וְלֹא אִשְׁפְּחוּ כִנֹּר. ^e Aram. וְעָבֹד. ^f ut vs. 5.—Targ. לֹא הָיָה. ^g ut 17: 13. ^h Cf. 15: 11. ⁱ Targ. דְּשָׂא לְמִבְּחָא.

10	כֵּן אַחֲבֵי לַגֹּזֵל רַגְלֵיהֶם לֹא חֲשָׁכוּ אֲחֵבֵי לַיָּדָע (= לְהַיָּדָע) רַגְלֵיהֶם וְלֹא חֲשָׁכוּ וְהָאֱלֹהִים לֹא יִאֲשְׁרֶם ^a	וַיִּהְיֶה לֹא רָצָם וַיִּפְקֹד חֲטָאֲתָם
	Deest	
	כִּי אִם יִצְמוּ אֲלֵי־תַפְלֹתָם ^b	12 כִּי יִצְמוּ אֲלֵי־רָעָם
	אֲנִי אֶכְלֶה אוֹתָם אֶתְּהַ יְהִיֶה ^c	אֲנִי מִכְלֶה אוֹתָם אֶתְּהַ אֲדַבְּרֵי יְהִיֶה
	נִבְיָאֵיהֶם מִנְּבִיאִים ^d וְאִמְרִים וְרַעַב לֹא־יִהְיֶה בָּנֶם כִּי אִמַּת וְשָׁלוֹם ^e	13 הַנְּבִיאִים אִמְרִים לָהֶם וְרַעַב לֹא־יִהְיֶה לָּנֶם כִּי שָׁלוֹם
	אִמַּת אֶתֶן לָכֶם בַּמְּקוֹם אֶתֶן עַל־הָאָרֶץ וּבַמְּקוֹם הַזֶּה	אִמַּת אֶתֶן לָכֶם בַּמְּקוֹם הַזֶּה
	14 חֲזוֹן שֶׁקֶר וְקָסָם וְאֶלֹל וְתַרְמוֹת פִּי חֲזוֹנוֹת שֶׁקֶר וְקָסָמִים וְנִגְשׁ וְתַדְמִית ^f לִבָּם	14 חֲזוֹן שֶׁקֶר וְקָסָם וְאֶלֹל וְתַרְמוֹת לִבָּם
	15 הַנְּבִיאִים בַּשָּׁמַיִם שֶׁקֶר הָאִמְרִים	15 הַנְּבִיאִים בַּשָּׁמַיִם וְהַמָּה אִמְרִים
	לֹא יִהְיֶה עַל־הָאָרֶץ הַזֹּאת מִמּוֹתֵי תְּהַלְאִים וְיָמָתוֹ ^g (בְּמוֹת הַלֵּוִי)	לֹא יִהְיֶה בְּאֶרֶץ הַזֹּאת בְּתַרְב
	וַיְהִיו מִשְׁלָכִים	הַנְּבִיאִים הִתְהַמָּה יִהְיוּ מִשְׁלָכִים
	16 מִפְּנֵי הָרַעַב וְהַחֲרֹב וְאִין מִקְבֵר מִפְּנֵי הַחֲרֹב וְהָרַעַב ^h וְאִין מִקְבֵר אֲוָתָם וְנִשְׁיָהֶם	16 מִפְּנֵי הָרַעַב וְהַחֲרֹב וְאִין מִקְבֵר לְהַמָּה הַמָּה נִשְׁיָהֶם
	17 תַּרְדֵּמָה עֵינַי הַמָּעָה לַיְלָה הַחֲרִידוּ עַל־עֵינֵיכֶם הַמָּעוֹת יוֹמָם וְלַיְלָה	17 תַּרְדֵּמָה עֵינַי הַמָּעָה לַיְלָה וְיוֹמָם
	כִּי שֹׁבֵר גְּדוֹל נִשְׁבְּרָה בְּתוֹלֵת פִּי שֹׁבֵר נִשְׁבְּרָה בְּתִדְעָמִי וּמִכָּה נַחְלָה מֵאֵד	כִּי שֹׁבֵר גְּדוֹל נִשְׁבְּרָה בְּתוֹלֵת פִּי בְּתִדְעָמִי מִכָּה נַחְלָה מֵאֵד
	18 כִּי גַם־נִבְיָא גַם־כַּחֲתָן וְלֹא יִדְעוּ	18 כִּי גַם־נִבְיָא גַם־כַּחֲתָן וְלֹא יִדְעוּ
	וּמִצִּיּוֹן תִּקַּע נַפְשְׁךָ ⁱ קָוִינוּ ^k לְשָׁלוֹם	19 אִם־צִיּוֹן גְּעָלָה נַפְשְׁךָ קָוִי לְשָׁלוֹם
	לַעֲת מִרְפָּא	וּלְעֵת מִרְפָּא

^a Alex. לֹא רָצָם. ^b Targ. עַל־הַחֲתָן. ^c Vid. 1: 6; 4: 10; 32: 17.

^d Targ. דְּבִרְתֵּינָן. ^e Cf. 33: 6; Isa. 39: 8. ^f Vid. 23: 26. ^g ut 16: 4. ^h ut 16: 4. ⁱ Cf. 6: 8; Ezek. 23: 17. ^k Vid. 8: 15.—Targ. סִפְרָא.

- 20 ידענו יהוה רשענו עון אבותינו ידענו יהוה רשעותינו עונות^a
 כי הטאנו לך אבותינו כי הטאנו לפניך^b
 21 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 22 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא
 אֶל־תִּנְבֵּא אֶל־תִּנְבֵּא

CAPUT XV.

- 1 אין נפשי אֶל־העם הזה שלח אין נפשי אֶל־העם שלח אֶת־העם
 מֵעַל־פְּנֵי הַזֶּה
 3 ואת־הכלבים לִסְחָב ואת־עוף השמים ואת־הכלבים לִסְחָב ואת־התחתית הארץ
 ואת־עוף השמים ואת־התחתית הארץ
 4 לְזוּרְעָה לְזוּרְעָה
 עַל־אֲשֶׁר־עָשָׂה עַל־אֲשֶׁר־עָשָׂה
 5 כִּי מִי־יִחַמַּל עֲלֶיךָ יְרוּשָׁלַם מִי־יִחַמַּל עֲלֶיךָ יְרוּשָׁלַם וּמִי יִירָא
 וּמִי יִנְדָּד לְךָ וּמִי יִנְדָּד לְךָ
 6 לְשֹׂאֵל לְשֹׂאֵל
 עֲלֶיךָ עֲלֶיךָ
 7 בְּשַׁעֲרֵי הָאָרֶץ שִׁבְתִּי אֲבָדְתִּי בְּשַׁעֲרֵי הָאָרֶץ שִׁבְתִּי אֲבָדְתִּי
 אֲתַעֲמִי מִדְּרָכֵיהֶם לֹא שָׁבוּ אֲתַעֲמִי מִדְּרָכֵיהֶם לֹא שָׁבוּ
 8 עֲצַמּוּ לִי אֲלִמְנוּתָם עֲצַמּוּ לִי אֲלִמְנוּתָם
 הַבֹּאֲתִי לָהֶם עַל־אֵם בְּחֹר שָׂדֶה הַבֹּאֲתִי לָהֶם עַל־אֵם בְּחֹר שָׂדֶה
 בְּצַהֲרִים בְּצַהֲרִים
 עִיר וּבַהֲלוֹת עִיר וּבַהֲלוֹת
 9 יִלְדַת הַשְּׁבִיעָה יִלְדַת הַשְּׁבִיעָה
 בֹּאֵה שְׁמִשָּׁה בַּעַד יוֹמָם בֹּאֵה שְׁמִשָּׁה בַּעַד יוֹמָם
 שְׂאֵרֵיהֶם שְׂאֵרֵיהֶם

^a Targ. וְחֹבְרִי. ^b Targ. הַדְּרָכֵי. ^c ἀνάγκας. ^d Targ. אֶת־הַלְהֹתָן.
^e Targ. עַל־יְרִיחוֹן.

Deest	אֲבִיָּהוּ
10 אוֹרְלוֹ אָמִי כִּי יוֹלַדְתִּי אוֹשׁ רִיב אֲוִרְלוֹ אִם יוֹלַדְתִּי כְּאוֹשׁ רִיב וּמְדוּן	וְאוֹשׁ מְדוּן
וּלְאֲנִשְׁהִיבוֹ אוֹשׁ כְּהוּ כָּלָה בְּמַקְלָלוֹנִי	וּלְאֲנִשְׁהִיבוֹ כָּלָה מִקְלָלוֹנִי
11 אָמַר יְהוָה אִם-לֹא שְׂרֹתָהּ אָמֵן אֲדַעַי לְיִשְׂרָאֵל בְּהֵם ^a (לְמִישְׁרִים לָטוֹב	לָטוֹב
בַּעַת רַעְיָה וּבַעַת צָרָה אֶתְּ בַּעַת רַעוּתֵיהֶם וּבַעַת צָרָתָם לָטוֹב אֱלֹהֵי־אֵיב	הָאֵיב
12 הוֹדַע בְּרָזַל בְּרָזַל מִצְפּוֹן הוֹדַע (הַיְּהוּדַע) בְּרָזַל וּמִצְפּוֹן וּנְחֹשֶׁת:	וּנְחֹשֶׁת:
13 חִילָּךְ וְאוֹצְרֹתֶיךָ לְבֹז אֶתְּךָ לֹא חִילָּךְ: וְאוֹצְרֹתֶיךָ ^b לְבֹז אֶתְּךָ בַּמַּחֲוִיר בְּכַל־הַטְּאוֹתֶיךָ	בְּמַחֲוִיר וּבְכַל־הַטְּאוֹתֶיךָ
14 וְהַעֲבַרְתִּי אֶת־אֵיבֶיךָ בְּאַרְץ לֹא וְהַעֲבַדְתִּיהָ ^c סָבִיב לְאֵיבֶיךָ בְּאַרְץ יַדְעַת	יַדְעַת
Deest	אֶתְּהָ יַדְעַת
וְנִקְּוִי	וְהִקְּסֵם לִי
אֶל־לְאֹרֶךְ אֶתְּ	אֶל־לְאֹרֶךְ אֶתְּהָ תִקְּוִי
כִּי נִשְׁאַתִּי ^e עֲלֶיךָ חֲרָפָה	שְׁאַתִּי עֲלֶיךָ חֲרָפָה
16 מִנְּאַצִּי דְּבָרֶיךָ כָּלֵם וְיִהְיֶה דְּבָרְךָ לִי	מִנְּאַצִּי דְּבָרֶיךָ וְאֶכְלֵם וְיִהְיֶה דְּבָרֶיךָ לִי
וְיִהְיֶה צְבָאוֹת	וְיִהְיֶה אֱלֹהֵי צְבָאוֹת
17 וְאַעֲלֶזְךָ	וְאַעֲלֶזְךָ
כִּי־מָרָה מְלֹאֲתִי	כִּי־זַעַם מְלֹאֲתִי
18 לָמָּה מְכַאֲבִי וְנִצְחֹנִי	לָמָּה הִיָּה כְּאֵבִי נִצַּח
מֵאַתָּה אֲרַפָּא	מֵאַתָּה הֲרַפָּא
כִּמּוֹ אֲכַזֵּב לֹא נֹאמְרִים	כִּמּוֹ אֲכַזֵּב מִיָּס לֹא נֹאמְרִים
19 וּלְפָנַי תַּעֲמֵד	לְפָנַי תַּעֲמֵד
וְיִשְׁבּוּ הַמָּה	יִשְׁבּוּ הַמָּה
Deest	וְהַצִּילָהּ אֲבִיָּהוּ
וְהַצִּילָךְ	וְהַצִּילְתֶּיךָ
מִכָּה תִחְלוּ־אֵיִם	מִכָּה קְרוּ־אֵיִם

^a κατασκευάζων αὐτῶν. ^b Inc. vs. 13. ^c Cf. 17: 4.—Targ. וְהַשְׁתַּחֲוִינִי. ^d Targ. וְיִהְיֶה דְּבָרְךָ לִי. ^e Targ. וְיִהְיֶה דְּבָרְךָ לִי. ^f Targ. וְיִהְיֶה דְּבָרְךָ לִי.

CAPUT XVI.

	Deest	1 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר
		2 לֹא־תִקַּח לָךְ אִשָּׁה וְלֹא־יִהְיוּ לְךָ בָנִים וּבָנוֹת
		4 לְדַמְיוֹן ^a עַל־פְּנֵי הָאֲדָמָה
		וּבְחֹרֵב וּבְרַעֲב וּכְלוּ וַהֲיִיתָ וְנִבְלָתָם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם
		וּלְבַהֲמַת הָאָרֶץ וְכָלֹּ
		5 כִּי אָמַר יְהוָה בְּיַד מְרֹחֵת
		נְאֻמֵי־יְהוָה אֶת־הַחֶסֶד וְאֶת־
	Desunt	הַרְחָמִים
		6 וּמִתּוֹ גְּדֹלִים וְקַטְנִים בְּאָרֶץ הַזֹּאת לֹא יִקְבְּרוּ
		וְלֹא־יִסְפְּדוּ לָהֶם וְלֹא יִתְגַּדְּדוּ וְלֹא יִקְרְחוּ
		7 וְלֹא־יִפְרְסוּ לָהֶם עַל־אֲבָל לִנְחָמוֹ עַל־מֵת וְלֹא־יִשְׁקוּ אוֹתָם
		8 וּבֵית־מִשְׁתֵּה לֹא־חֲבוּא בֵּית־מִשְׁתֵּה לֹא־חֲבוּא אֶתָּה
	Deest	9 צְבָאוֹת
		קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה
		10 אֵת כְּלֵי־הַרְעָה הַגְּדוֹלָה הַזֹּאת וּמָה עוֹנְנָה
		11 עַל אֲשֶׁר־עֲזָבוּ אֲבוֹתֵיכֶם אוֹתִי עַל אֲשֶׁר־עֲזָבוּ אוֹתִי אֲבוֹתֵיכֶם
	Deest	12 לַעֲשׂוֹת שְׁרָרוֹת לְבוֹד־הָרַע
		13 עַל־הָאָרֶץ יוֹמָם וְלַיְלָה לֹא־אֶתֶן
	Deest	14 וְלֹא־יִאָּמֵר עוֹד הִיִּיחָה אֲשֶׁר הִיִּיחָה הַמַּעֲלָה
		אֶת־בְּנֵי יִשְׂרָאֵל אֶת־בְּנֵי יִשְׂרָאֵל

^a Vid. 8:2; 9:21. ^b Inc. vs. 6. ^c τῶν ἀπειρῶν. ^d Targ. לְאֶתֶן.
^e Targ. וְלֹא יִחַן מְשִׁקֵּן כִּיד.

את־בְּנֵי יִשְׂרָאֵל	15 את־בְּנֵי יִשְׂרָאֵל
אֲשֶׁר הִדְחִי שָׁמָּה וְהַשְּׁבוּתִים אֶל־	אֲשֶׁר הִדְחִיָם שָׁמָּה וְהַשְּׁבוּתִים
אֲדָמָתָם ^a	עַל־אֲדָמָתָם
Deest	17 לֹא נִסְתְּרוּ מִלְּפָנַי
וְלֹא־נִצְפְּנוּ עוֹנוֹתֵיהֶם ^b	וְלֹא־נִצְפְּן עוֹנֵם
וְשִׁלְמָתִי מִשְׁנֵה רַעֲיָתָהֶם וְחִטָּאתֵיהֶם	18 וְשִׁלְמָתִי רֵאשׁוֹנָה מִשְׁנֵה עוֹנֵם
עַל־אֲשֶׁר הִלְלוּ ^c	וְחִטָּאתָם עַל־חִלְלָם
בַּנְּבִלָה	בַּנְּבִילָה
וְעוֹנוֹתֵיהֶם אֲשֶׁר מָלְאוּ בָהֶם	וְחִטָּעוֹבוֹתֵיהֶם מָלְאוּ
אֶתְהָ עֲזוֹ וְעֲזָרִי (וְעֲזָרְתִּי)	19 עֲזוֹ וְמַעֲזִי
בְּיָמַי רָעָה	בְּיוֹם צָרָה
מִקְצֵה הָאָרֶץ	מֵאַפְסֵי־אָרֶץ
אֵיךְ שָׁקַר נָחֲלוּ אֲבוֹתֵינוּ הַקְּבִלִים	אֵיךְ־שָׁקַר נָחֲלוּ אֲבוֹתֵינוּ הַקָּבֵל
הֲנִנוּ מוֹדִיעִים בְּפַעַם (בְּעֵת) הַזֹּאת	21 הֲנִנוּ מוֹדִיעִים בְּפַעַם הַזֹּאת
אֲתִידִי וְאֹדִיעִים אֶת גְּבוּרָתִי	אֹדִיעִים אֲתִידִי וְאֹתִי־גְבוּרָתִי

CAPUT XVII.

Desunt

- 1 הַטָּאֵת וְהַיָּהוּדָה כְּתוּבָה בְּעֵט
בְּרוּל בְּצַפְרֵן שְׁמִיר חֲרוּשָׁה עַל־
לוּחַ לְבָם וְלִקְרֹנוֹת מִזְבַּחוֹתֵיכֶם:
2 בְּזִכְרֵ בְּנֵיהֶם מִזְבַּחוֹתָם וְאֲשֵׁרֵיהֶם
עַל־עֵץ רִצְקָן עַל גְּבֻעוֹת הַגְּבֻהוֹת:
3 הֲרָרִי בְּשִׁדְהַי הַיֹּלֵהָ כְּלִי־אוֹצְרוֹתַי
לְבֹז אֶתֶן בְּמַתִּיָּה בְּהַטָּאֵת בְּכָל־
4 גְּבוּלֵיהֶ: וְשִׁמְטָתָהּ וּבָהּ מִשְׁחַלְתָּהּ
אֲשֶׁר נִתְחִי לָהּ וְהַעֲבַדְתִּיהָ אֲתִי
אוֹבֵיהָ בְּאָרֶץ אֲשֶׁר לֹא־תִדְעֶתָ
סִי־אֵשׁ קִדְחֶתֶם בְּאֵפִי עַד־עוֹלָם
5 תִּיקַד: כֹּה אָמַר יְהוָה

^a Targ. לְאֶרְצֵיהֶן. ^b Targ. הַיָּהוּדָה הַיְבִיחֵן. ^c Vid. 18:23; 31:34; 36:6.—Targ. הַיָּהוּדָה הַיְבִיחֵן עַל הָאֶחָדִי.

אשר יבטח באדם ושם בָּשָׂר	אשר מבטח לו באדם ושם בָּשָׂר
זרעו	זרעו עָלָיו
6 ושכן חַרְרִים במדבר ארץ מלחה	ושכן מַלְחִים ובמדבר ובארץ מלחה
וְלֹא תִשָּׁב	אֲשֶׁר לֹא ^a תִשָּׁב
7 ברוך הגבר	וברוך הגבר
8 כעץ	כעץ פֹּרְחָה
וְשִׁלַּח שְׂרָשָׁיו וְלֹא יִרְאֶה	וְשִׁלַּח שְׂרָשָׁיו לֹא יִרְאֶה (= וירא)
והיה עלהו רענן ובשנת בצרת	והיה עליהו (עליו) עָלָה רֵעֵנָה בִשְׁנַת
לֹא יִדְאָג	בצרת לֹא יִפְחַד (וירא)?
9 עֵקֶב הַלֵּב מִכֹּל וְאָנֹשׁ הוּא מִי	עֵמֶק הַלֵּב ^b מִכֹּל וְאָנֹשׁ ^c הוּא וּמִי
ידענו	ידענו
10 בהן כליות ולתת לאיש כדרכו	ובהן כליות ולתת לאיש כדרכו
כַּפְרֵי מַעֲלָלוֹ	וּכְפָרָיו מַעֲלָלוֹ
11 קרא דגר וְלֹא ילד עשה עֶשֶׂר	קָרָא דְגֵר (אָגֵר) אֲשֶׁר לֹא יִלְדֵּ
וְלֹא בִמְשַׁפֵּט	עֲשָׂה עֶשְׂרוֹ לֹא בִמְשַׁפֵּט
12 מְרֵאשׁוֹן	Desunt {
מְקוֹם	
13 וְסוּרֵי בְּאֶרֶץ יִכְתְּבוּ	סוּרֵי (סָרִי) עַל־הָאָרֶץ יִכְתְּבוּ
מְקוֹר מִי־סֻדְהִיִּים	מְקוֹר הַיּוֹם ^d
15 יבוא נָא	יבוא
16 לֹא־אֲצַתִּי מִרְעָה אַחֲרֶיךָ וְיִוֹם	לֹא נִלְאִיתִי ^e מִלְּקַח אַחֲרֶיךָ וְיִוֹם
אָנֹשׁ	אָנֹשׁ ^f
מוצא שפתי נכה פניך	מוצאי שפתי לִפְנֵיךָ
17 אֱלֹהֵי־הַיְהוּדִים לְמִחְתָּה	אֱלֹהֵי־הַיְהוּדִים לְנֶכֶר (נִזְרָה) ^g
אָתָּה	Deest
18 וּמִשְׁנֵה שְׂבוּרָן	מִשְׁנֵה שְׂבוּרָן
אֲלֵי	Deest
בשער בני־עַם	בְּשַׁעְרֵי בְנֵי עַמֶּךָ
בו (bis)	בָּהֶם (bis)
20 וְשָׁבִי	Deest
21 הֲשִׁמְרוּ בְּנַפְשׁוֹתֵיכֶם	שְׁמְרוּ נַפְשׁוֹתֵיכֶם
וְהִבְאֵתֶם בְּשַׁעְרֵי יְרוּשָׁלַם	וְאֶל־תִּצְאוּ מִשַׁעְרֵי יְרוּשָׁלַם

^a Targ. דָּלָא. ^b ut Ps. 64: 7 (Gk. & Heb.). ^c Vid. vs. 16. ^d ut Ps. 36: 10; Prov. 16: 22. ^e Targ. עֲבָרָה. ^f Vid. vs. 9. ^g εἰς ἀλλοτρίωσις.

קדשו	22 וְקַדְשָׁתֶם
ויקשו את־ערפם מאבֹותיהם לבלתי	23 ויקשו את־ערפם
שמע אֵלַי	שׁוֹמֵעַ
אב־תשמעון	24 אב־תִּשְׁמַעַ תְּשַׁמְעוּן
Deest	בָּהּ
ורכבים על־רכביהם וסוסיהם	25 רכבים בְּרֶכֶב וּבִסוּסִים
אֲנָשֵׁי יְהוּדָה וְהַיּוֹשְׁבִים בְּיְרוּשָׁלַם	אִישׁ יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם
ותושב (וְנוֹשְׁבָה) העיר הזאת	וְנוֹשְׁבֵה העיר הזאת
ומסביב ירושלם	26 וּמִסְבִּיבוֹת יְרוּשָׁלַם
וּמֵאֶרֶץ הַשְּׁפֵלָה	וּמִן־הַשְּׁפֵלָה
וּמִן־אֲשֶׁר לְגַב	וּמִן־הַגָּב
עלות ^a וְזָבְחִים וְקִטְוֹת וּמִקְתָּה (?)	עֲלֵה וְזָבַח וּמִנְחָה וּלְבוֹנָה וּמִבְּאֵר
ולבונה מבאיתודה אֶל־בית ^b יהוה	תּוֹדָה בֵּית יְהוָה
וְהָיָה אֶסֶלָא	27 וְאֶסֶלָא
לבלתי שאת משא ובא בשערי	ירושלם
בשערי ירושלם	אַרְמְנוֹת יְרוּשָׁלַם
הַיְצוֹת ^c יְרוּשָׁלַם	

CAPUT XVIII.

מאת יהוה אל־ירמיהו	1 אל־ירמיהו מאת יהוה
תִּשְׁמַע אֶת־דְּבָרַי	2 אֲשַׁמְעֶנָּה אֶת־דְּבָרַי
עֲלֵה־אֲבָנִים	3 עֲלֵה־אֲבָנִים
בְּיָדוֹ	4 בְּהַמֶּר בְּיַד הַיּוֹצֵר
כאשר ישר בעיניו	5 כאשר ישר בעיני הַיּוֹצֵר
Deest	6 כְּאִם־יְהִיָּה
כחומר היוצר אתם בידו	7 כחמר בְּיַד הַיּוֹצֵר כֵּן אַתֶּם בְּיָדִי
או על־ממלכה לְנִתְּשָׁם	8 בֵּית יִשְׂרָאֵל
מְגִלְרֵעוּתֵיהֶם	7 וְעַל־מַמְלַכָּה לְנִתּוֹשׁ וְלְנִתּוּץ
אשר חשבתי לעשות לָהֶם	8 מִרְעָתוֹ אֲשֶׁר הִפְרַתִּי עָלָיו
	אשר חשבתי לעשות לוֹ

^a Targ. גְּלָלָן. ^b Targ. לְבֵיָה. ^c ἀμφόδα.

9	וְעַל־מַמְלַכָּה לְבָנוֹת וְלִנְטוֹעַ	9	וְעַל־מַמְלַכָּה לְבָנוֹת וְלִנְטוֹעַ
10	וְעָשָׂה הַרְעָה בְּעֵינַי ^a	10	וְעָשָׂה הַרְעָה בְּעֵינַי
	לְעֲשׂוֹת לָהֶם		לְהִיטִיב אוֹתוֹ
11	אָמַר אֶל־אֲנָשֵׁי יְהוּדָה וְאֶל־יוֹשְׁבֵי יְרוּשָׁלַם	11	אָמַר־קָא אֶל־אִישׁ יְהוּדָה וְעַל־ יוֹשְׁבֵי יְרוּשָׁלַם
	Deest		לְאָמַר כֹּה אָמַר יְהוָה
	קָשׁוּב נָא		שׁוּבוּ נָא
	וְהִיטִיבוּ מַעַלְלֵיכֶם		וְהִיטִיבוּ דְרָכֵיכֶם וּמַעַלְלֵיכֶם
	וַיֹּאמְרוּ נְתָאוּשׁ	12	וַאֲמָרוּ נִאֲשׁ
	מִשְׁבוֹתֵינוּ		מִהַשְׁבוֹתֵינוּ
	הַאֲנֹת ^c		שְׁרָרוֹת
11	הִיעֲזָבוּ מִצּוֹר שְׂדֵי שֶׁלֶג אִם־שֶׁלֶג (וְשֶׁלֶג)	11	הִיעֲזָב מִצּוֹר שְׂדֵי שֶׁלֶג לְבָנוֹן
	מִלְּבָנוֹן אִם־יִנְטָשׁוּ מִיָּם זָרִים קָרִים		אִם־יִנְהָשׁוּ מִיָּם זָרִים קָרִים
	נֹזְלִים		נֹזְלִים
	וְיִכְשְׁלוּ	15	וְיִכְשְׁלוּם
	אֲוֹן לָהֶם דָּרַךְ לְעֵבֶר		דָּרַךְ לֹא סְלוּלָה
	וְשָׂרוּקַת עוֹלָם	16	שָׂרוּקַת עוֹלָם
	כָּל הָעוֹבְרִים עֲלֶיהָ יִשְׁמָו וַיִּנְדָּו		כָּל עוֹבֵר עֲלֶיהָ יִשָּׂם וַיִּנְדָּ
	בְּרֹאשָׁם		בְּרֹאשׁוֹ
17	אִפְיָעַם לִפְנֵי אוֹיְבֵיהֶם ^d אָרָאם יוֹם	17	אִפְיָעַם לִפְנֵי אוֹיְבֵי עַרְףָּה וְלֹא־פָּנִים
	אָבָדָם		אָרָאם בְּיוֹם אִיֹּדָם
	מַחֲשַׁבֹת	18	מַחֲשַׁבוֹת
	וַנִּבְהוּ בְּלִשׁוֹן וּנְקִיבוּהָ אֶל־כָּל־		וַנִּבְהוּ בְּלִשׁוֹן וְאֶל־נְקִיבוּהָ אֶל־
	דְּבָרוֹ		כָּל־דְּבָרוֹ
19	הַקְּשִׁיבָה יְהוָה אֵלַי וְשָׁמַע לְקוֹל רִיבִי ^e	19	הַקְּשִׁיבָה יְהוָה אֵלַי וְשָׁמַע לְקוֹל רִיבִי
20	כִּי־קָרָאוּ (הַבְּרָוָה) שְׁיַחַח לְנַפְשִׁי	20	כִּי־קָרָו שְׁוַחַח לְנַפְשִׁי
	וּמִכְשָׁלָם טָמְנוּ לִי		
21	וְהִגַּרְם עַל־יַד־יַחַרְבַּ וְתַהֲיִנָּה וְהִאָּנַרְם (וְהִאָּצְצָם) עַל־יַד־יַחַרְבַּ	21	וְהִגַּרְם עַל־יַד־יַחַרְבַּ וְתַהֲיִנָּה נְשׁוּהָ
	תַּהֲיִנָּה נְשׁוּהָ		בַּהוֹרֵיָהֶם מִבְּיַחַרְבַּ
	וַנִּבְהוּרִים לְפָלִיחַרְבַּ		

^a Targ. תְּקַדְמִי.^b Targ. וְלִהְיִי.^c τὰ ἀπεστά.^d Targ. דְּבַר־הַחַיִּים.^e ut 20:12.—Targ. מִלְּבָנוֹן.

22	תִּשְׁמַע זַעקָה מִבְּתוּחֵם כִּי־תִבְרֵא עֲלֵיהֶם גְּדוּד כִּי כָרוּ שׂוֹחָה לְלַכְדֵּנִי טִמְנוּ לְרַגְלִי עֲוֹנוֹתֵיהֶם וְחַטָּאתֵיהֶם ^c יְהִי מִכְשָׁלִים לַפְּנִיד	23	עֲוֹנוֹתֵיהֶם וְחַטָּאתֵיהֶם ^c יְהִי מִכְשָׁלִים לַפְּנִיד
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CAPUT XIX.

1	אָז אָמַר יְהוָה אֱלֹהֵי ^d יֹצֵר חֶרֶשׁ וּמִזְקָנִי הָעַם וּמִזְקָנִי הַכְּהֵנִים בְּנֵי בְנֵיהֶם (בְּנֵי נִינִם) שַׁעַר הַחֲרוּסוֹת ^e אֲתִידַבְּרִים הָאֵלֶּה	1	כֹּה אָמַר יְהוָה יֹצֵר חֶרֶשׁ וּמִזְקָנִי הָעַם וּמִזְקָנִי הַכְּהֵנִים בְּנֵי בְנֵיהֶם שַׁעַר הַחֲרוּסוֹת ^e אֲתִידַבְּרִים
3	וְאִמַּרְתָּ שְׂמֵעוּ דְבַר־יְהוָה מַלְכֵי יְהוּדָה וְיֹשְׁבֵי וְהַיִּשְׁבִּים בִּירוּשָׁלַם וְהַגָּאִים בְּשַׁעְרֵים הָאֵלֶּה ^f יְהוָה	3	וְאִמַּרְתָּ שְׂמֵעוּ דְבַר־יְהוָה מַלְכֵי יְהוּדָה וְיֹשְׁבֵי וְהַיִּשְׁבִּים יְרוּשָׁלַם יְהוָה צְבָאוֹת
4	הֲנִי מִבְּרֵא רַעַה עַל־הַמְּקוֹם הַזֶּה רַעַה אֲשֶׁר לֹא־יִדְעוּם מִלֹּא אֲתִידַבְּרִים הַזֶּה דָּם נָקִים בְּמוֹת לְבַעַל Deest	4	הֲנִי מִבְּרֵא רַעַה עַל־הַמְּקוֹם הַזֶּה אֲשֶׁר לֹא־יִדְעוּם וּמִלֹּא אֲתִידַבְּרִים הַזֶּה דָּם נָקִים אֲתִידַבְּרִים הַבַּעַל עֲלוֹת לְפָעַל
7	וְלֹא דְבַרְתִּי וְלֹא עָלְתָה עָלֵיכֶם וּבִקְשִׁי אֲתִידַבְּרִי יְהוּדָה וּבִקְשִׁי נַפְשִׁי וְנַחְתִּי אֲתִידַבְּרִי וּבִקְשִׁי נַפְשִׁי וְנַחְתִּי אֲתִידַבְּרִי	7	וְלֹא דְבַרְתִּי וְלֹא עָלְתָה עָלֵיכֶם וּבִקְשִׁי אֲתִידַבְּרִי יְהוּדָה וּבִקְשִׁי נַפְשִׁי וְנַחְתִּי אֲתִידַבְּרִי

^a Targ. בְּיָדָיו. ^b ἐνεχείρισται. ^c Vid. 16:18; 31:34; 36:3—Targ. הוֹצִיאוּן וְנִשְׁאַיְתוּן. ^d Targ. הָיָה לִי. ^e Targ. יְהוּדָה. ^f τῆς χαρσιῶ. 6 ut 7: 2; 17: 20; 22: 2.

נבלחם למאכל לעוף השמים	נבלחם למאכל לעוף השמים
ולבהמת הארץ	ולבהמת הארץ
על־כל־מפתח	8 על־כל־מפתח
ואכלו	9 והאכלתים
במצור ובמצוק	במצור ובמצוק
Deest	ימבקשי נפשם
ואמרת	11 ואמרת אליהם
יהוה	יהוה צבאות
כאשר ישבר כל־הקֶרֶשׁ	כאשר ישבר את־כלי הַיִּזְצֹר
Deest	ובתֶּפֶת וְקִבְרוּ מַאֲיִן מְקוֹם לְקַבֹּר
כִּנְיָאֵשָׁה נאסִי־הוּוה למקום הזה	12 כִּנְיָאֵשָׁה למקום הזה נאסִי־
וְלִיּוֹשְׁבָיו בּוֹ לַתַּת אֶת־הָעִיר	יהוה וְלִיּוֹשְׁבָיו וְלַתַּת אֶת־
הזאת כתפת	העיר הזאת כתפת
ובתי ירושלם ובתי מלכי	13 וְהָיוּ בְתֵי יְרוּשָׁלַיִם וּבְתֵי מַלְכֵי
יהודה יהיו כמקום התפת	יהודה כמקום התפת
מִשְׁמָאוֹתֵיהֶם בְּכָל הַבְּתוּיִם אֲשֶׁר	הַמְּמָאִים לְכָל הַבְּתוּיִם אֲשֶׁר
בָּהֶם קִטְרוּ	קִטְרוּ
וַיִּסְכּוּ (וַיִּסְכּוּ) נִסְכִּים ^a	וְהִסֵּף נִסְכִּים
יהוה	15 יהוה צבאות אֱלֹהֵי יִשְׂרָאֵל
על־העיר ^b הזאת ועל־כל עריה ועל־	על־העיר הזאת ועל־כל־
בְּלִפְפֹּרְיָהּ (שְׁדוֹתֶיהָ, מִגְרָשֶׁיהָ)	עריה
לבלתי שמוע אֶל־מִצְוֹתָי (?)	לבלתי שמוע אֶת־דְּבָרָי

CAPUT XX.

1 והוא־פקיד נגיד בבית יהוה	1 והוא־פקיד נגיד בבית יהוה
2 ויפה פִּשְׁחוֹר אֶת־יְרֻמְיָהוּ הַנְּבִיא	2 ויפה פִּשְׁחוֹר אֶת־יְרֻמְיָהוּ הַנְּבִיא
וַיִּתֵּן אֹתוֹ עַל־הַמַּהְפַּכַת אֲשֶׁר	וַיִּתֵּן אֹתוֹ עַל־הַמַּהְפַּכַת אֲשֶׁר
בשער העליון (בַּנֶּגֶן מִמְּנָה?)	בשער בַּנֶּגֶן העליון
Deest	3 וַיְהִי מִמְּחֵרַת
קרא	קרא יְהוָה
כי אִסְמַגּוֹר	כי אִסְמַגּוֹר מִסְבִּיב

^a Targ. וַיִּסְכּוּ; נִסְכֵי. ^b Targ. עַל־קֶרֶשׁ. ^c Targ. לְבִיבְתָא.

לְכֵן אָמַר לְמַגִּיר עַם-פְּלִיאָה בֵּיךְ	4 כִּי-רָחַ אָמַר לְמַגִּיר לָךְ וְלִכְלֵ-אָה בֵּיךְ
וְאוֹתָךְ וְאֶת-כָּל-יְהוּדָה אֲתָן בְּיָדִי מִלְךְ-בָּבֶל וְהַגָּלָם וְהַקָּס בְּחֶרֶב וְאֶת-כָּל-יְגִיעָה וְאֶת-כָּל-יְגִיעָה וְאֶת-כָּל-אֲצִוֹת מִלְכֵי-יְהוּדָה בְּיָדִי אֵיבִיּוֹם וְהִבְיִאוּם בְּבִלָּה	וְאֶת-כָּל-יְהוּדָה אֲתָן בְּיָדִי מִלְךְ- בָּבֶל וְהַגָּלָם בְּבָלָה וְהַקָּס בְּחֶרֶב 5 וְאֶת-כָּל-יְגִיעָה וְאֶת-כָּל-יְגִיעָה וְאֶת-כָּל-אֲצִוֹת מִלְכֵי-יְהוּדָה בְּיָדִי אֵיבִיּוֹם וְהִבְיִאוּם אֲתָן בְּיָדִי אֵיבִיּוֹם וְהִבְיִאוּם וְהִבְיִאוּם בְּבִלָּה
וְאֵתָה וְכָל הַיֹּשְׁבִים בְּבֵיתְךָ וּבְבָבֶל תְּמוֹת הַמּוֹת שְׁקָרִים	6 וְאֵתָה פְּשָׁחוֹר וְכָל יֹשְׁבֵי בֵיתְךָ וּבְבָבֶל תְּבֹא וְשֵׁם הַמּוֹת בְּשָׁקֶר
חֲזָקָתְךָ וְתוֹכֵל כָּל-הַיּוֹם כָּלָה (ה) זָלַעַג ^a	7 חֲזָקָתִי וְתוֹכֵל כָּל-הַיּוֹם כָּלָה לַעֲג לִי
כִּי-בְמָרִי הִדְבַר (בְּמָרִי דְבָרִי) אֲצַחֵק (אֲשַׁחֵק)	8 כִּי-מִדִּי אֲדַבֵּר אֲזַחֵק
לְחַרְפָּה לִי כָל-יּוֹמִי	לִי לְחַרְפָּה כָּל-הַיּוֹם
לֹא-אֲזַכֵּר שֵׁם יְהוָה וְלֹא-אֲדַבֵּר עוֹד עַל-שְׁמוֹ וְהָיָה כְּאִשׁ בַּעֲרַת יָקֵד בַּעֲצַמְתִּי וְנִלְאִיתִי כְּלִיל (כָּל כָּל) וְלֹא אוֹכֵל נִשְׂוֹא (שִׂאֵת)	9 לֹא-אֲזַכֵּרְנִי וְלֹא-אֲדַבֵּר עוֹד בְּשִׁמוֹ וְהָיָה בְּלִפְי כְּאִשׁ בַּעֲרַת עֵצֶר בַּעֲצַמְתִּי וְנִלְאִיתִי כְּלִיל וְלֹא אוֹכֵל
מִגִּירִים מִסְבִּיב ^b גִּידוֹ וְנִגִּידֵנוּ (גִּידוֹ וְנִגִּידָה עֲלוֹנוֹ?) כָּל אֲשֵׁי (שְׁלֵמוֹ) מִרְעִיו שְׁמֵרוֹ עֲצָתוֹ (מִהַשְׁבֵּתוֹ)	10 מִגִּירִים מִסְבִּיב הִגִּידוֹ וְנִגִּידֵנוּ כָּל אֲשֵׁי שְׁלֵמֵי שְׁמֵרֵי עֲלֵנוּ
רַחֲמֵי וְהַשְׁפֵּל לֹא יִכְלוּ כִּי-לֹא יִדְעוּ כָּל-מִזְמוֹתֵיהֶם עוֹלָם לֹא תִשְׁבַּחְנָה	11 רַחֲמֵי וְכִשְׁלוֹ לֹא יִכְלוּ כִּי-לֹא הִשְׁפִּילוּ כָּל-מִצַּת עוֹלָם לֹא תִשְׁבַּחְנָה
יְהוּהָ בְּהֵן צִדִּיק (צִדְקוֹת) רֵאח כְּלוֹת וְלֵב אֲרָאָה נִקְמַחְךָ בְּהֵם	12 וְיְהוּהָ צְבָאוֹת בְּהֵן צִדִּיק רֵאח כְּלוֹת וְלֵב אֲרָאָה נִקְמַחְךָ מֵהֵם
אֲתִרְיָבִי (רִיבּוֹתִי)	אֲתִרְיָבִי

^a *μυκτηρίζόμενος*.^b Targ. מִסְבִּיב מִסְבִּיב מִסְבִּיב.

הללוהו (הללו אותו)	13 הללו את־יהוה
אֲשֶׁר בָּשָׂר אֶת־אָבִי לֵאמֹר וְלֹדֶךָ	15 אֲשֶׁר בָּשָׂר אֶת־אָבִי לֵאמֹר וְלֹדֶךָ
זָכַר שְׁמִי:	לֶךְ בֶּן זָכַר שְׁמִי שְׁמִי־הוּא:
יְהִי ^a הָאִישׁ	16 יְהִי הָאִישׁ
אֲשֶׁר־הִפְךָ יְהוָה בְּאֶף ^b	אֲשֶׁר־הִפְךָ יְהוָה
וְשָׁמַע ^c זַעֲקָה	וְשָׁמַע זַעֲקָה
בְּצַהֲרִים	בְּעֵת צַהֲרִים
אֲשֶׁר לֹא־מִוֹתַנִּי מְרַחֵם וְתַהֲרִילִי	17 אֲשֶׁר לֹא־מִוֹתַנִּי מְרַחֵם וְתַהֲרִילִי
רַחֲמֵי קַבְּרֵי וְהַרְחֵם הַרְתָּ עוֹלָם	אֲמֵי קַבְּרֵי וְרַחֲמָה הַרְתָּ עוֹלָם
לְמָה זֶה מְרַחֵם יִצְאָתִי	18 לְמָה זֶה מְרַחֵם יִצְאָתִי

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מֵאֵת יְהוָה אֲלִירְמִיָּהוּ	1 אֲלִירְמִיָּהוּ מֵאֵת יְהוָה
בַּעֲשִׂיָּה ^d	מַעֲשִׂיָּה
דַּרְשׁ בַּעֲדֵינוּ אֲתִיְהוָה כִּי מֶלֶךְ־	2 דַּרְשׁ־נָא בַּעֲדֵנוּ אֲתִיְהוָה כִּי
בָּבֶל קָם עֲלֵינוּ	נְבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל נִלְחָם עֲלֵינוּ
Deest	אוֹתֵנוּ
וַיֹּאמֶר אֵלֵיהֶם יְרִמְיָהוּ	3 וַיֹּאמֶר יְרִמְיָהוּ אֵלֵיהֶם
אֲל־צַדִּיקֵהוּ מֶלֶךְ יְהוָה	אֲל־צַדִּיקֵהוּ
כֹּה־אָמַר יְהוָה	4 כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל
Deest	אֲשֶׁר בְּיָדְכֶם
אֲתֵהֱכִשְׁדִים	אֲתֵמְלֶךְ בְּבָל וְאֲתֵהֱכִשְׁדִים
בָּאָה וּבַחֲמָה גְדוֹלָה	5 וּבָאָה וּבַחֲמָה וּבִקְצָה גְדוֹלָה
כְּלֵי־יְשׁוּבִים בְּעִיר הַזֹּאת אֶת־	6 וְיֹשְׁבֵי הָעִיר הַזֹּאת וְאֲתֵהֱאָדָם
הָאֲנָשִׁים וְאֲתֵהֱבַחֲמוֹת בְּדַבַּר	וְאֲתֵהֱבַחְמָה בְּדַבַּר גְּדוֹל
גְּדוֹל וְמָתִי (וַיִּמָּתוּ)	יָמָתוּ
כֹּה־אָמַר יְהוָה	7 נְאֻם־יְהוָה
וְאֲתֵהֱנַשְׂאוּרִים בְּעִיר הַזֹּאת מִן־	וְאֲתֵהֱנַשְׂאוּרִים בְּעִיר הַזֹּאת מִן־
הַדְּבַר מִן־הַחֲרֹב וּמִן־הַחֲרֹב ^e	הַדְּבַר מִן־הַחֲרֹב וּמִן־הַחֲרֹב

^a Inc. vs. 16.^b Cf. Deut. 29: 22.—Targ. בְּהַפְּסֵה יְיָ בְּרִיגְוִיָּה.^c Targ.^d ut I. Chron. 6: 25.^e Targ. וַיִּנְן תְּרָבָא.

Deest	בְּיַד זְבוּדָה וְאֶצֶר מִלֶּךְ-בָּבֶל וּבְיַד אִיבִיחָם וּבְיַד מִבְקָשֵׁי נַפְשָׁם וְהָקָם לִפְי־חָרֵב לֹא־יָחֹס עֲלֵיהֶם וְלֹא יִחְמַל וְלֹא יִרְחַם ^a אֶל־הֵעָם הַזֶּה הֲנִי נִתָּן	8
Deest	וּבְהִבְרָר נִפְלַע עַל־הַכַּשְׁדִּים יָחִיָּה וְהִיתָה־לּוֹ נַפְשׁוֹ ^b לְשַׁלֵּל יָחִיָּה כִּי־שָׁמְתִי פָנַי עַל־הָעִיר הַזֹּאת נִאֲסִי־יְהִיָּה בְּיַד מֶלֶךְ־בָּבֶל וְלִבְיַת מֶלֶךְ יְהוּדָה וְהַצִּילוֹ גְזוּל מִיַּד עוֹשֶׁק פֶּן־ תִּצָּא כֹּאשׁ	9 10 11 12
Deest	מִשְׁנֵי רֵעַ מִעַלְלֵיהֶם צוּר הַמִּישֵׁר נִאֲסִי־יְהִיָּה וּמִי יָבוֹא בְּמַעוֹתֵינוּ	13
Deest	וּמִי יָבוֹא בְּמַעוֹתֵינוּ וְעַקְדָתִי עֲלֵיכֶם כְּפָרִי מִעַלְלֵיכֶם נִאֲסִי־יְהִיָּה	14
Desunt {		

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לֶךְ יָרֵד ^f וּבֵיתָהּ וְעַמֵּךְ וְהַבָּאִים מִיַּד עוֹשֶׁק ^g וְיָחֹס יֹשְׁבֵי־לְדוּד עַל־כִּסְאֵי רַכְבִּים ^h מְרַקְבֹת ⁱ וּבַסּוּסִים וְהָמָה וְעַבְדֵיהֶם וְעַמִּים	1 2 3 4
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^a Cf. 13: 14. ^b Vid. 38: 2; 39: 17. ^c Vid. 22: 3.—Targ. לִיָּה לִיָּה.^d Targ. הַלְּבָא יִדְלַק. ^e Σόφ. ^f ut Exod. 19: 24; 32: 7. ^g Vid. 21: 12.—Targ. הַלְּבָא לִיָּה. ^h ut vs. 2; 17: 25. ⁱ Targ. בְּרִיבִין.

וּאִם לֹא תַעֲשׂוּ	5 וּאִם לֹא תִשְׁמְעוּ
לֹא נוֹשְׁבוּ	6 לֹא נוֹשְׁבֵהָ
וּקְדַשְׁתִּי עֲלֵיךְ מִשְׁתַּחֲוִים אִישׁ וְהִבֵּאתִי (וּפָקַדְתִּי) עֲלֵיךְ מִשְׁחִית	7 וּקְדַשְׁתִּי עֲלֵיךְ מִשְׁתַּחֲוִים אִישׁ וְהִבֵּאתִי (וּפָקַדְתִּי) עֲלֵיךְ מִשְׁחִית
אִישׁ וּקְלֹו (וּבִילְפֹו)	וּקְלֹו
אֶל־הָאֵשׁ ^a	עַל־הָאֵשׁ
8 וְעִבְרוּ גּוֹיִם רַבִּים עַל־הָעִיר וְעִבְרוּ גּוֹיִם בְּתוֹךְ הָעִיר (בְּעִיר)	8 וְעִבְרוּ גּוֹיִם רַבִּים עַל־הָעִיר וְעִבְרוּ גּוֹיִם בְּתוֹךְ הָעִיר (בְּעִיר)
הַזֹּאת וְאָמַר	הַזֹּאת וְאָמַר
לְעִיר הַגְּדוֹלָה הַזֹּאת	לְעִיר הַגְּדוֹלָה הַזֹּאת
וְאֵל־תִּקְוֶנוּ לָהּ	10 וְאֵל־תִּקְוֶנוּ לָהּ
עַל־שָׁלוֹם ^b	11 אַל־שָׁלוֹם
Deest	מֶלֶךְ יְהוּדָה
כִּי אִם־בְּמִקּוֹם הַזֶּה אֲשֶׁר־הִגְלִיתִי	12 כִּי בְּמִקּוֹם אֲשֶׁר־הִגְלִיתִי
הַיּוֹי בְּנֵה בֵיתוֹ בְּלֹא־צַדִּיק הַבְּנֵה ^d בֵּיתוֹ לֹא־בְצַדִּיק וְעַלְיוֹתָיו	13 הַיּוֹי בְּנֵה בֵּיתוֹ בְּלֹא־צַדִּיק הַבְּנֵה ^d בֵּיתוֹ לֹא־בְצַדִּיק וְעַלְיוֹתָיו
לֹא בַמִּשְׁפָּט	וְעַלְיוֹתָיו בְּלֹא מִשְׁפָּט
בְּיַת לֶךְ	14 הָאָמַר אֲבִנְהָלִי
עַלְיוֹת	וְעַלְיוֹת
וְקָרַע לֹו חֲלוֹנֵי וְסָפוֹן בָּאֵרֶץ קָרְעִים חֲלוֹנָיו וְסָפוֹנָיו בָּאֵרֶץ וּמִשְׁחִיתִים	וְקָרַע לֹו חֲלוֹנֵי וְסָפוֹן בָּאֵרֶץ קָרְעִים חֲלוֹנָיו וְסָפוֹנָיו בָּאֵרֶץ וּמִשְׁחִיתִים
בַּשֶּׁשׁר	וּמִשְׁחִיתֵה בַשֶּׁשׁר
15 כִּי אַתָּה מִתְחַרְחַר בְּאֵרֶץ אֲבִיךָ כִּי אַתָּה מִתְחַרְחַר בְּאֵרֶץ אֲבִיךָ	15 כִּי אַתָּה מִתְחַרְחַר בְּאֵרֶץ אֲבִיךָ כִּי אַתָּה מִתְחַרְחַר בְּאֵרֶץ אֲבִיךָ
לֹא יֵאָכְלוּ וְלֹא יִשְׁתּוּ טוֹב לֶךְ	הֲלוֹא אֲכָל וְשָׁתָה וְעָשָׂה מִשְׁפָּט
עָשָׂה מִשְׁפָּט וְצַדִּיקָה	וְצַדִּיקָה אֵז טוֹב לָהּ
לֹא יִדְעוּ לֹא דַעְדוּ עֵנִי וְלֹא יִדְעוּ אֲבוֹנִין	16 הֵן דִּינְעֵנִי וְאֲבוֹנִין
Deest	אֵז טוֹב
הַלֹּא־תַעֲתֶקָה אֶתִּי	הַלֹּא־הִיא הִדְעֵת אֶתִּי
17 כִּי אֵינִי עֵינִיד וְלִבִּי כִּי אִם־עַל־	17 כִּי אֵינִי עֵינִיד וְלִבִּי כִּי אִם־עַל־
אִם־אֶל־בְּצַעַךְ וְאֶל־דַּם־הַנְּקִי	בְּצַעַךְ וְעַל־דַּם־הַנְּקִי לְשֹׁפֵד
לְשֹׁפֵד וְאֶל־מַעֲשֵׂקוֹת וְאֶל־רֵצָח ^f	וְעַל־הָעֵשֶׂק וְעַל־הַמְרוּצָה
לְעִשׂוֹתֵם	לְעִשׂוֹת
עַל־יְהוּיִקִּים ^g	18 אֶל־יְהוּיִקִּים
מֶלֶךְ יְהוּדָה וְעַל־הָאֵשׁ הַזֶּה	מֶלֶךְ יְהוּדָה
הַיּוֹי אֶתִּי וְהִוִּי אַחֹת לֹא־יִסְפְּדוּ לָהּ אִישׁ אֶחָד וְלֹא־יִסְפְּדוּ לָהּ אִישׁ לֹו	הַיּוֹי אֶתִּי וְהִוִּי אַחֹת לֹא־יִסְפְּדוּ לָהּ אִישׁ אֶחָד וְלֹא־יִסְפְּדוּ לָהּ אִישׁ לֹו
אֶרֶץ	לָהּ הַיּוֹי אֶרֶץ וְהִוִּי הַזֶּה

^a Targ. לְנִיכָא. ^b Targ. עַל שָׁלוֹם. ^c Targ. אֶלְהֵן. ^d Targ. הַבְּנֵה. ^e Targ. בְּבִלְפָּא קְדַמָּא. ^f εἰς φόνον. ^g Targ. עַל.

קבורת חמור יקבר והשלך	קבורת חמור יקבר סהוב והשלך	19
מהלאה לשער ירושלם	מהלאה לשערי ירושלם	
עלי אלה לבנון וצעקי ואלהבשו	עלי הלבנון וצעקי ובבשן תני	20
תני קולך	קולך	
מעבריים (לעבריים)	מעבריים	
דברתי אליך בשלוחך ואמרת	דברתי אליך בשלוחך אמרת	21
לאשמעת	כי לאשמעת	
בשבי יצאו	בשבי ולכו	22
מכל רעתך (רעך)	מכל רעתך	
נאנחת (תאנחי)	מהינתתי	23
חבלים כולדה	חבלים חיל כולדה	
אברהיה יהיה וכניהו	כי אסיהיה כניהו	24
משם אתקד	כי משם אתקד	
ונחתיך ביד מבקשי נפשך אשר	ונחתיך ביד מבקשי נפשך ובניך	25
אתה יגור מפניהם	אשר אתה יגור מפניהם	
Deest	ובניך נבייךראצור מלך-בבל	
בידי הכשדים	ובניך הכשדים	
אל-ארץ ^a אשר לא-ולדת	על הארץ אהרת אשר לא-	26
שם	ילדתם שם	
ואלה-ארץ ^b	ועלה-ארץ	27
לבבל ישובו	לשוב שם שמה לא ישובו	
נבזה וכניהו ככלי ^c אין הפץ	העצב נבזה נפויץ האיש הזה	28
בו כי הוטל והשלך אל-ארץ	כניהו אספלי אין הפץ בו	
אשר לא-ידע	מהוץ הוטלו הוא וזרעו	
	והשלכו עליה-ארץ אשר לא-	
	ידעו	
ארץ ארץ	ארץ ארץ ארץ	29
כתב	כה אמר יהוה כתבי	30
Deest	לא-יצלח ביומיו	
כי לא יצמח מזרעו	לא יצלח מזרעו איש	
מושל	ומושל	

^a Targ. לארע. ^b Targ. ואלארעא. ^c Targ. כפץ.

CAPUT XXIII.

- 1 מאבדים ומפצים את-צאן המאבדים וְהַמְפִּיצִים^a אֶת-צֹאֵן
 מרעיתי נאם-יהוה מרעיתם^b
 יהוה יהוה אלהי ישראל
 2 על-הרעים הרעים את-עמי על-הרעים את-עמי
 אֶת-דָּרַע מַעֲלֹלֵכֶם נְאֻם-יְהוָה אֶת-דְּשָׁאוֹת צֹאֵן
 3 אֶת-דְּשָׁאוֹת צֹאֵן מִכָּל הָאָרְצוֹת
 עַל-כֵּן אֶל-נוֹיָהוּן^d עַל-כֵּן אֶל-נוֹיָהוּן
 4 וְהַקְּמַתִּי עֲלֵיהֶם רַעִים וְרַעִים וְהַקְּמַתִּי לָהֶם רַעִים אֲשֶׁר וְרַעִים
 Deest וְלֹא יִפְקְדוּ
 6 תוֹשֵׁעַ יְהוּדָה וְתוֹשֵׁעַ יְהוּדָה
 צָדֵקְנִי יְהוֹצֵדֵק
 7 אֶת-בְּנֵי יִשְׂרָאֵל אֶת-בְּנוֹת יִשְׂרָאֵל
 8 אֲשֶׁר הִעֲלָה וְאֲשֶׁר הֵבִיא אֶת- אֲשֶׁר קִבֵּץ כְּלִזְרַע יִשְׂרָאֵל
 זֶרַע בֵּית יִשְׂרָאֵל
 אֲשֶׁר הִנְתִּיתִים שָׁם וְנִשְׁבִּנוּ עַל- אֲשֶׁר הִדְיִתֶם שָׁם וְנִשְׁיַבְּם אֶל-
 אֲדַמְתָּם אֲדַמְתָּם
 9 לְנַבְאִים לְנַבְאִים
 כַּאֲשֶׁר שָׁבוּר וְכַגְּבַר עָבְרוּ יִין כַּאֲשֶׁר שָׁבוּר וְכַגְּבַר עֲצוּר (עֲכוּר^e?) יִין
 וּמִפְּנֵי הַדָּר כְּבוֹדוֹ וּמִפְּנֵי הַדָּר כְּבוֹדוֹ
 Deest כִּי-מִפְּנֵי אֵלֶּה
 10 כִּי מְנַאֲפִים מְלֹאָה הָאָרֶץ כִּי-מִפְּנֵי אֵלֶּה
 נְאוֹת מַדְבָּר וְגַבּוּרָתָם לֹא-כֵן נְאוֹת מַדְבָּר
 וְגַבּוּרָתָם כִּי-גַם-נְבִיא גַם-כֹּהֵן כִּי-גַם-נְבִיא גַם-כֹּהֵן
 11 מִצְּאֵתִי רַעְתָּם נְאֻם-יְהוָה מִצְּאֵתִי רַעְתָּם נְאֻם-יְהוָה
 12 לְחַלְקֹת לְחַלְקֹת יִדְחוּ יִדְחוּ
 שָׁנָה פִקְדָתָם נְאֻם-יְהוָה שָׁנָה פִקְדָתָם^f

^a Targ. הַמְפִּיצִין וְהַמְפִּיצִין. ^b ut 10: 21. ^c Targ. בַּח שְׂאֵרָא דְעַמִּי. ^d Targ. לְאֶת-נוֹיָהוּן. ^e συνηχθμενος. ^f Targ. נִלְקָן קִרְבִּי בִישְׁתִּיהוּן. ^g Vid. 11: 23; 48:44.

- 14 נֹאזֶה וְהִלָּךְ בְּשֹׁקֶר וְחִזְקוּ מִנְאֲפִים וְהִלָּכִים בְּשֹׁקֵרִים וּמְחֻזְקִים
יְדֵי מְרַעִים לְבִלְתִּי-שׁוּבוֹ אִישׁ יְדֵי רַפְיִים לְבִלְתִּי-שׁוּב^a אִישׁ
מִרְעֵתוֹ מִדְּרַפְנֵי הָרֵעָה
- 15 יְהוּה צָבָאוֹת עַל־הַנְּבִאִים לַעֲנָה לְכִלְי־הָאָרֶץ
יְהוּה עֲנִי^b לְכִלְי־הָאָרֶץ
- 16 אֵל חֲשַׁמְעוֹ עַל־דְּבָרֵי הַנְּבִאִים אֵל חֲשַׁמְעוֹ לְדְבָרֵי^c הַנְּבִאִים
הַנְּבִאִים לְכֶם Deest
- 17 אִמְרִים אָמֹר לִמְנַאֲצֵי דְבַר יְהוּה אִמְרִים^d לִמְנַאֲצֵי דְבַר יְהוּה
וְכָל הַלֵּךְ בְּשִׁרְרוֹת לְבוֹ וְלָכֵל הַחֲלָכִים בְּחַפְצֵיהֶם וְלָכֵל הַלֵּךְ
בְּחַעֲוִית לְבוֹ לֹא־תְבוֹא עֲלֵיכֶם לֹא־תְבוֹא עֲלֵי^e
- 18 וְיָרָא וְיִשְׁמַע אֶת־דְּבָרֵי מִי־ הַקְּשִׁיב דְּבָרֵי וְיִשְׁמַע מִי־הַקְּשִׁיב
וְיִשְׁמַע וְיִשְׁמַע
- 19 סִעֲרַת יְהוּה חֲמָה יֵצֵאָה וְסַעַר סִעֲרַת יְהוּה^f וְחַמָּה יֵצֵאָה לְסַעַר מֵהַחֹלֵל עַל־הָרְשָׁעִים
מֵהַחֹלֵל עַל־רָאֵשׁ רְשָׁעִים יְחֹל יְחֹל
- 20 לֹא יִשׁוּב מִזְמוֹת לְבוֹ לֹא עוֹד יִשׁוּב (יִשׁוּב עוֹד) מִזְמוֹת לְבוֹ
וְהַבּוֹנֵנוּ בַּהּ וְהַבּוֹנֵנוּ בַּהּ פִּיָּה
- 22 וְיִשְׁמִיעוּ דְבָרֵי אֶת־עַמֵּי וְיִשְׁבּוּם מִדְּרַכֶּם הָרַע וּמְרַע מַעֲלִיָּהֶם וְיִשְׁמִיעוּ דְבָרֵי אֶת־עַמֵּי וְיִשְׁבּוּם
- 23 הָאֱלֹהִי מִקְּרוֹב אֵנִי הָאֱלֹהִים קְרוֹב אֵנִי^g וְלֹא אֱלֹהִים מְרוֹחֵק וְלֹא אֱלֹהִים מְרוֹחֵק
- 24 תֵּאֲסִי־הִהוּה Deest תֵּאֲסִי־הִהוּה
- 25 אֶת אֲשֶׁר־אָמְרוּ הַנְּבִאִים הַנְּבִאִים^h אֶת אֲשֶׁר־נְבִאִים חֲלַמְתִּי הַלְּמִתִּי
חֲלַמְתִּי הַלְּמִתִּי
- 26 עַד־מַתִּי הִישׁ עַד־מַתִּי יֵשׁ^k (וְהִיָּה) עַד־מַתִּי יֵשׁ

^a Targ. וְיִשְׁמִיעוּ דְבָרֵי אֶת־עַמֵּי וְיִשְׁבּוּם . . . דְּרִיל דְּלֹא לְמַחֲבֵר. ^b Vid. 9:14. ^c Targ. לְכִלְי־הָאָרֶץ. ^d Targ. אִמְרִין. ^e Targ. כִּן תִּקְרָם וְיִ. ^f Targ. בְּחַפְצֵיהֶם. ^g Targ. וְלֹא אֱלֹהִים מְרוֹחֵק. ^h Targ. אֶת אֲשֶׁר־נְבִאִים חֲלַמְתִּי הַלְּמִתִּי. ⁱ Targ. עַד־מַתִּי יֵשׁ. ^k Targ. עַד־מַתִּי יֵשׁ. פְּהִינִים נְבִיאוֹת מְחַלְּסִים אֶת־הַנְּבִאִים לִי.

נבאי השקר וינבאי תרמת נבאי שקר בנבאם ^a הפצוי (תדמת ^b ?)	לבם	לבם
לשנת את-תורתיו	27 להשנית את-עמי שמי	
אשר-אתו חלום יספר חלמו	28 אשר-אתו חלום יספר חלום	
יספר דברי	ידבר דברי	
Deest	נאסיהוה	
29 כה דברי ^c נאסיהוה הלא הנה	29 הלא כה דברי כאש נאס-	
דברי כאש נאסיהוה	יהוה	
הנני לכן אלה-נבואים נאסיהוה	30 לכן הנני עליה-נבואים נאס-	
יהוה	יהוה	
הנני אלה-נבואים השלטים לשון	31 הנני עליה-נבואים נאסיהוה	
נבואה ^d (נבואות לשון) וינמו נים	הלקחים לשונם וינאמו נאם	
לכן הנני אלה-נבואים המנבאים	32 הנני עלי-נבאי חלמות שקר	
חלמות שקר ולא יספרום	נאסיהוה ויספרום	
Deest	נאסיהוה	
וכי ישאלו	33 וכי-ישאלו	
ארכתן ארנבוא	אר-הנבוא ארכתן לאמר	
אתם ^e המשא	את-המשא	
הנבוא והכהנים	34 והנבוא והכהן	
אשר יאמרו	אשר יאמר	
ופקדתי את-האיש ההוא	ופקדתי עליה-איש ההוא ועל-	
ובתו	בתו	
איש אלה-רעהו ^f	35 איש על-רעהו	
המשא לאיש יהיה דברו	36 המשא יהיה לאיש דברו	
Desunt	} והפכתם את-דברי אלהים חיים יהוה אבאות אלהינו:	
		37 כה תאמר אלה-נבוא מה-ענין יהוה
ועל-מה דבר יהוה אלהינו	ומה-דבר יהוה	
לכן כה אמר יהוה אלהינו	38 ואס-משא יהוה תאמרו לכן כה	
	אמר יהוה	

^a Targ. דמהנין. ^b Vid. 14:14. ^c Targ. פהנין. ^d Targ. דמהנין.

^e Raschi: 'אמרם למה המשא, ארם למשא להקם' וכו'. ^f Targ. גבר להקריה.

39 הנני וְנִשְׁתִּי אֶתְכֶם נִשְׂא וְנִשְׁתִּי הַנְּנִי נִשְׂא (לְקַח) וְנִשְׁתִּי
מִגְּלִפְנֵי Deest

CAPUT XXIV.

1	הַרְאֵנִי יְהוָה וְהִנֵּה שְׁנֵי	וְהִרְאֵנִי יְהוָה שְׁנֵי
	וְאֶת־שְׂרֵי יְהוּדָה וְאֶת־הַחֹרֶשׁ וְאֶת־הַחֹרְשִׁים וְאֶת־	וְאֶת־הַחֹרֶשׁ וְאֶת־הַחֹרְשִׁים וְאֶת־הַחֹרְשִׁים וְאֶת־
	הַמִּסְגָּרִים ^a וְאֶת־הַשְּׂוֹרִים	וְאֶת־הַמִּסְגָּר
2	וְהַדּוּד הָאֶחָד	וְהַדּוּד אֶחָד
	וְהַדּוּד הָאֶחָד	וְהַדּוּד אֶחָד
3	אֲשֶׁר לֹא־תֹאכְלֶנָּה מִרְעַן	אֲשֶׁר לֹא־תֹאכְלֶנָּה מִרְעַן
6	וְשִׁמְתִי עֵינַי עֲלֵיהֶם	וְשִׁמְתִי עֵינַי עֲלֵיהֶם
	עַל־הָאָרֶץ הַזֹּאת	עַל־הָאָרֶץ הַזֹּאת
7	וְלֹא אֶהְרָס	וְלֹא אֶהְרָס
	לְדַעַת אֶתִּי	לְדַעַת אֶתִּי
8	אֲשֶׁר לֹא־תֹאכְלֶנָּה מִרְעַן פִּי־כֶה	אֲשֶׁר לֹא־תֹאכְלֶנָּה מִרְעַן פִּי־כֶה
	יְהוָה	אֲמַר יְהוָה
	וְאֶת־גְּדוֹלְקָיו ^c	וְאֶת־שְׂרֵי
	בַּמִּצְרַיִם	בְּאֶרֶץ מִצְרַיִם
9	וְנִתְּתִים לְזִרְעָה ^d (לְזִרְיָה)	וְנִתְּתִים לְזִרְעָה לְרִעָה
	וְיִהְיוּ לַחֲרָפָה	לַחֲרָפָה
	לְשִׁינָה	לְשִׁינָה
	בְּכָל־הַמְּקוֹמוֹת אֲשֶׁר־אָדִיתֶם שָׁם	בְּכָל־הַמְּקוֹמוֹת אֲשֶׁר־אָדִיתֶם שָׁם
10	אֶת־הַקָּרֵב אֶת־הָרֵעַב וְאֶת־הַקָּדָבֵר וְאֶת־	אֶת־הַקָּרֵב אֶת־הָרֵעַב וְאֶת־
	הַקָּדָבֵר	הַקָּדָבֵר
	אֲשֶׁר־נִתְּתִי לָהֶם וְלְאֲבוֹתֵיהֶם	אֲשֶׁר־נִתְּתִי לָהֶם וְלְאֲבוֹתֵיהֶם

^a Targ. וְנִתְּתִי אֶת־הַקָּדָבֵר וְאֶת־הַקָּדָבֵר שָׁם

^b Targ. לְאֶרֶץ מִצְרַיִם

^c Targ. בְּכָל־הַמְּקוֹמוֹת אֲשֶׁר־אָדִיתֶם שָׁם

^d Vid. 34: 17. ^e ut 8:3.

CAPUT XXV.

אֶל־יִרְמְיָהוּ	1	עֲלִי־רְמִיָּהוּ
Desunt {	}	הִיא הַשָּׁנָה הָרִאשׁוֹנִית
		לְנִבְיֹת־רָאצָר מֶלֶךְ בָּבֶל
אֲשֶׁר דִּבֶּר יְרֵמְיָהוּ הַנְּבִיא עַל־	2	עַל־
וַיָּשָׁב יְרוּשָׁלַם		וַיָּשָׁב יְרוּשָׁלַם
בַּשָּׁלֹש עֶשְׂרֵה שָׁנָה	3	מִן־שְׁלֹש עֶשְׂרֵה שָׁנָה
בְּנֶ־אֲמִץ ^a (אֲמוֹץ)		בְּנֶ־אֲמוֹן
שָׁלֹש וְעֶשְׂרִים שָׁנָה		וְשָׁלֹש וְעֶשְׂרִים שָׁנָה
Deest		הָיָה דְבַר־יְהוָה אֵלַי
הַשָּׂנִים וְדָבַר		אֲשֶׁנִּים וְדָבַר וְלֹא שָׁמַעְתֶּם
וַאֲשַׁלַּח אֵלֵיכֶם אֶת־עַבְדֵי ^b הַנְּבִאִים	4	וְשַׁלַּח יְהוָה אֵלֵיכֶם אֶת־פְּלִעְבָדָיו
הַשָּׂנִים שְׁלֹחַ		הַנְּבִאִים הַשָּׂנִים וְשַׁלַּח
וְלֹא־הִקְשַׁבְתֶּם פְּאֻזֵיכֶם		וְלֹא־הִשְׁמַעְתֶּם אֶת־אָזְנֵיכֶם לְשִׁמְעַ
שָׁבוּ אִישׁ מִדְּרָכּוֹ	5	שָׁבוּ־נָא אִישׁ מִדְּרָכּוֹ
וַחֲשַׁבּוּ עַל־הָאָדָמָה		וַחֲשַׁבּוּ עַל־הָאָדָמָה
נִתְּתִי לָכֶם		נִתְּנָה יְהוָה לָכֶם
אֶל־תִּלְכּוּ	6	וְאֶל־תִּלְכּוּ
בַּמַּעֲשֵׂי יַדְיֹכֶם לְהִרְע לָכֶם		בַּמַּעֲשֵׂה יַדְיֹכֶם וְלֹא אָרַע לָכֶם
Desunt {	}	נָא־יְהוָה לְמַעַן הִכְעִסוּ־נִי
		בַּמַּעֲשֵׂה יַדְיֹכֶם לְרַע לָכֶם
יְהוָה	8	יְהוָה צְבָאוֹת
לֹא־הִאֲמַנְתֶּם לְדַבְרֵי		לֹא־שָׁמַעְתֶּם אֶת־דַּבְרֵי
מִשְׁפַּחַת צַפּוֹן (מִשְׁפַּחַת מִצְרָיִם)	9	אֶת־כָּל־מִשְׁפַּחַת צַפּוֹן וְאֶס־יְהוָה
Deest		וְאֶל־נְבוּכַדְרָאצַּר מֶלֶךְ־בָּבֶל עַבְדֵי
כָּל־הַגּוֹיִם סָבִיב לָהּ		כָּל־הַגּוֹיִם הָאֵלֶּה סָבִיב
וְלִתְרַפַּת עוֹלָם ^c		וְלִתְרַבּוֹת עוֹלָם
קוֹל שְׂמָחָה וְקוֹל שִׁשׁוֹן	10	קוֹל שִׁשׁוֹן וְקוֹל שְׂמָחָה
רִיחַ מוֹר		קוֹל רִחִים
הָאָרֶץ לְשִׂמְחָה	11	הָאָרֶץ הַזֹּאת לְתַרְבָּה לְשִׂמְחָה
וַעֲבָדוּ הַגּוֹיִם אֶת־מֶלֶךְ בָּבֶל		וַעֲבָדוּ הַגּוֹיִם הָאֵלֶּה אֶת־מֶלֶךְ בָּבֶל

^a Vid. 1: 2. ^b Cf. 35: 15. ^c Cf. 23: 40.

12	והיה כמלאות שבעים שנה וּמְלֹאוֹת (ובמלאות) שבעים אפקד עלימלך־בבל ועל־הגוי ההוא	אפקד עלימלך־בבל ועל־הגוי ההוא
	Deest { נא־יְהִי אֶת־עֲוֹנֵם וְעַל־אֶרֶץ פְּשָׁדִים	
	ושמתי אתו לשממות עולם על־גֵּהֹוֹם	ושמתי אתו לשממות עולם על־גֵּהֹוֹם 13
	Desunt { כִּי עָבְדוּ־בְכֶם גְּסֵה־מָה גֹוִים רַבִּים וּמְלָכִים גְּדוֹלִים וְשָׁלַמְתִּי לָהֶם כְּפַעֲלָם וּכְמַעֲשֵׂה וְרִיחָם	14 כִּי עָבְדוּ־בְכֶם גְּסֵה־מָה גֹוִים רַבִּים וּמְלָכִים גְּדוֹלִים וְשָׁלַמְתִּי לָהֶם כְּפַעֲלָם וּכְמַעֲשֵׂה וְרִיחָם
	כה אמר יהוה אלהי ישראל קח את־כוס היין הַחֲמֹר הַזֶּה ^b מידי והשקיתה את־כל־הגוים וקאו ^c את־הגוים	15 כִּי כה אמר יהוה אלהי ישראל אֲלֵי קח את־כוס היין הַחֲמֹה הַזֶּה ^b מידי והשקיתה אותו את־כל־הגוים
	16 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	16 וְהִתְנַעֲשׂוּ
	17 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	17 וְהִתְנַעֲשׂוּ
	18 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	18 וְהִתְנַעֲשׂוּ
	19 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	19 וְהִתְנַעֲשׂוּ
	20 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	20 וְהִתְנַעֲשׂוּ
	21 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	21 וְהִתְנַעֲשׂוּ
	22 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	22 וְהִתְנַעֲשׂוּ
	23 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	23 וְהִתְנַעֲשׂוּ
	24 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	24 וְהִתְנַעֲשׂוּ
	25 וְהִתְנַעֲשׂוּ וְהִתְנַעֲשׂוּ	25 וְהִתְנַעֲשׂוּ

^a Targ. לְצַדִּיקָה. ^b ut Ps. 75:9 (Gk. & Heb.). ^c Cf. vs. 27. ^d Inc. vs. 20. ^e P^oss.—Cf. Judges 5:23.

- 26 כל־מלכי הצפון הקרבים כל־מלכי הקדם והרחקים
 והרחקים ואת כל־הממלכות הארץ
 ואת כל־הממלכות והקרבים^a
 Deest ומלך ששן ושמה אחריהם
- 27 כה־אמר יהוה צבאות אלהי ישראל שתו ושקרו וקיו ונפלו
 וקראו ותפלו ואתו ותפלו
 ואמרת אליהם והיה צבאות
- 28 יהוה צבאות יהוה צבאות
- 29 כי הנה בעיר אשר־נקרא שמי עליה אנכי מחל להרע ואתם הנקה תנקו לא תנקו
 כי בעיר באשר־נקרא שמי עליה אנכי מחל להרע ואתם הנקה לא תנקו
 עלי־כל־ישובי הארץ על־כל־הישובים על־הארץ
 Deest נאם יהוה צבאות
- 30 ואתה תנבא אליהם את כל־הדברים האלה ואמרת יהוה ממרום יהוה ממרום ושאג וממעון קדשו יהן קולו ושאג על־נוהו הידד כדרכים יענה אל כל־ישובי הארץ:
 ואתה תנבא עליהם את כל־הדברים האלה ואמרת יהוה ממרום יהוה ממרום ושאג וממעון קדשו יהן קולו ושאג על־נוהו הידד כדרכים יענה אל כל־ישובי הארץ:
- 31 בא שאון עד־קצה הארץ נשפט הוא לכל־בשר הרשעים נתנם לחרב
 על־קצה הארץ לחרב יהוה
- 32 רעה יצאת מגוי אל־גוי וסער גדול יצא רעה יצאת מגוי אל־גוי וסער גדול יעור
- 33 והיו חללי יהוה ביום ההוא מקצת^d הארץ לא יקברו והילולו רעים והתנודדו
 והיו חללי יהוה ביום ההוא מקצת^d הארץ לא יקברו והילולו רעים והתנודדו
 Deest ותפוצותיכם ככלי המדה
- 34 לא יספדו ולא יאספו ולא יקברו והילולו הרעים והתפוצותיכם ככלי המדה

^a Cf. 48:24. ^b Inc. vs. 31. ^c ἐκπορεύεται. ^d Targ. קְצוּתָא.

הצאן וְהַאֲדוּרִים	36 מֵאֲדוּרֵי הַצֹּאן
כִּי־שָׁרַד יְהוָה	כִּי־שָׁרַד יְהוָה
וַנְדַמּוּ שְׁאֲרֵית (וַתָּר) הַשְּׁלוֹם מִפְּנֵי	37 וַנְדַמּוּ נְאוֹת הַשְּׁלוֹם מִפְּנֵי חֲרוֹן
חֲרוֹן אַפֵּי	אֲרֻיָּהוּהָ
וַתָּרוּ (שְׁאֲרֵיתוּ, סָפוּ)	38 סָפוּ
מִפְּנֵי הַחֲרֹב ^a הַהַגְדֹּלָה ^b	מִפְּנֵי חֲרוֹן הַיָּדָה וּמִפְּנֵי חֲרוֹן אַפֵּי

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מְלֶכֶךְ (מְלֶכֶךְ?) יְהוּיָקִים	1 מִמְּלִכּוֹת יְהוּיָקִים
Deest	מְלֶכֶךְ יְהוּדָה
מֵאֵת יְהוָה	מֵאֵת יְהוָה לְאַמֵּר
וּדְבַרֵּת אֶל־כָּל־הַיְהוּדִים (עִם־	2 וּדְבַרֵּת עַל־כָּל־עַרְוֵי יְהוּדָה
יְהוּדָה?) וְלְכָל־הַבָּאִים לְהַשְׁתַּחֲוֹת	הַבָּאִים לְהַשְׁתַּחֲוֹת בֵּית־
בְּבֵית־יְהוָה	יְהוָה
וַתְּדַלְתִּי מִן־הַרְעָה ^d	3 וַיְהַמְתוּ אֶל־הַרְעָה
וְאָמַרְתִּי	4 וְאָמַרְתִּי אֲלֵיהֶם
לִלְכַת בְּתוֹרָתִי	לִלְכַת בְּתוֹרָתִי
לִשְׁמֹעַ אֶל־דְּבָרִי ^e	5 לִשְׁמֹעַ עַל־דְּבָרִי
הַשְּׁכֵם וְאֶשְׁלַח וְלֹא שָׁמַעְתֶּם אֵלַי	וְהַשְּׁכֵם וְשָׁלַח וְלֹא שָׁמַעְתֶּם
Deest	6 הַזֹּאתָה
גוּיֵי כָל־הָאָרֶץ	7 גוּיֵי הָאָרֶץ
וַנְּבִיאֵי הַשִּׁקָּר	8 וַנְּבִיאֵי הָאִיִּם
כָּל־אֲשֶׁר־צִוָּה יְהוָה אֹתוֹ	9 כָּל־אֲשֶׁר־צִוָּה יְהוָה
וַנְּבִיאֵי הַשִּׁקָּר	וַנְּבִיאֵי הָאִיִּם
כִּי נְבִיחַ	10 מִדְּוַע נְבִיחַ
מִיּוֹשְׁבִים (מִיּוֹשֵׁב)	מֵאֵין יוֹשֵׁב
עַל־יִרְמִיָּהוּ ^g	אֶל־יִרְמִיָּהוּ
הַדְּבָרִים הַזֶּה	11 הַדְּבָרִים הָאֵלֶּה
בְּפִתְחֵי שַׁעַר הַחֲדָשׁ	בְּפִתְחֵי שַׁעַר־יְהוָה הַחֲדָשׁ
וַנְּבִיאֵי הַשִּׁקָּר	וַנְּבִיאֵי הָאִיִּם

^a Targ. קָרַב חֲרֹב. ^b Vid. 46:16; 50:16. Cf. Isa. 27:1. ^c Targ. בְּבֵית־יְהוָה. ^d Targ. וְאֶתְּרַב בֵּן בִּישְׁמָא. ^e Targ. לְשִׁמְעָה. ^f Targ. בְּקָרְבָּם. ^g Targ. עַל־יִרְמִיָּהוּ.

Deest	לֵאמֹר
כִּי נִבֵּא עַל־הָעִיר ^a הַזֹּאת	כִּי נִבֵּא אֶל־הָעִיר הַזֹּאת
אֶל־הַשָּׂרִים	אֶל־כָּל־הַשָּׂרִים 12
עַל־הַבַּיִת הַזֶּה וְעַל־הָעִיר הַזֹּאת	אֶל־הַבַּיִת הַזֶּה וְאֶל־הָעִיר הַזֹּאת
Deest	אֶלְהֵיכֶם 13
וַיִּתְּנָל יְהוָה מִן־הָרַעָה ^d	וַיִּנְתֶּם יְהוָה אֶל־הָרַעָה
וְהִנְנִי בְיָדְכֶם	וְאֲנִי הִנְנִי בְיָדְכֶם 14
כִּי־שָׂר וְכִטּוֹב לָכֶם	כִּטּוֹב וְכִי־שָׂר בְּעֵינֵיכֶם
דָּם נָקִי	פִּי־דָם נָקִי 15
וְעַל־הָעִיר הַזֹּאת וְעַל־יְהוֹשֻׁבֵיהָ	וְאֶל־הָעִיר הַזֹּאת וְאֶל־יְהוֹשֻׁבֵיהָ
שִׁלַּחְנִי יְהוָה אֵלֵיכֶם	שִׁלַּחְנִי יְהוָה אֵלֵיכֶם
וְאֶל־נְבִיאֵי הַשִּׁקָּר	וְאֶל־הַנְּבִיאִים 16
Deest	לֵאמֹר 17
הִיָּה בְיָמֵי חֻזְקִיהוּ	הִיָּה נְבֵא בְיָמֵי חֻזְקִיהוּ 18
Deest	לֵאמֹר
כִּה־אָמַר יְהוָה צִוּן פְּשֻׁדָּה	כִּה־אָמַר יְהוָה צְבֹאוֹת צִוּן
לְשֹׁמֵה	שֻׁדָּה תַחֲרַשׁ וּירוֹשָׁלַיִם עֵינִים
תִּהְיֶה	תִּהְיֶה
הַהֵמֶת הַמִּתְהוּ	הַהֵמֶת הַמִּתְהוּ 19
Deest	מִלֶּקְחֵי־יְהוָה
הַכִּי לֹא יֵרָא אֶת־יְהוָה וְכִי־לֹא תִלְוִי	הֲלֹא יֵרָא אֶת־יְהוָה וַיִּחַל
וַיִּתְּנָל יְהוָה מִן־הָרַעָה ^e	וַיִּנְתֶּם יְהוָה אֶל־הָרַעָה
וְאִנְחֵנו עֲשִׂינוּ	וְאִנְחֵנו עֲשִׂים
וְאִישׁ הִיָּה	וְגַם־אִישׁ הִיָּה 20
עַל־הָאָרֶץ הַזֹּאת	עַל־הָעִיר הַזֹּאת וְעַל־הָאָרֶץ הַזֹּאת
Deest	וְכָל־גְּבוּרָיו 21
אֶת־כָּל־דְּבָרָיו וַיִּבְקְשׁוּ מִיתוֹ	אֶת־דְּבָרָיו וַיִּבְקְשׁ הַמֶּלֶךְ מִיתוֹ
וַיִּבֵּא אֶל־מִצְרַיִם ^h	וַיֵּרָא וַיִּבְרַח וַיִּבֵּא מִצְרַיִם
וַיִּשְׁלַח הַמֶּלֶךְ אֲנָשִׁים אֶל־	וַיִּשְׁלַח הַמֶּלֶךְ יְהוֹזָקִים אֲנָשִׁים 22
מִצְרַיִם ⁱ	מִצְרַיִם

^a Targ. עַל קָרְחָא. ^b Targ. עַל. ^c Targ. וַיִּתְּנָל. ^d Targ. וַיִּתְּנָל וְיָמֵי חֻזְקִיהוּ. ^e Targ. וַיִּתְּנָל. ^f Targ. וַיִּתְּנָל. ^g Targ. וַיִּתְּנָל. ^h Targ. וַיִּתְּנָל וְיָמֵי חֻזְקִיהוּ. ⁱ Targ. לְמִצְרַיִם.

Desunt	{	אֶת־אֲלֹהֵיךָ בְּדַעַבְדּוֹר וְאֲנָשִׁים אֵתוֹ אֲלִימְצָרִים
		וּיּוֹצִיאוּ אֹתוֹ מִשָּׁם אֶל־הַמֶּלֶךְ יְהוֹיָקִים
		וּיְשַׁלְּךְ אֶת־נַבְלָתוֹ אֶל־קַבְרֵי בְנֵי עַמּוֹ
		אֹתוֹ אֶל־קַבְרֵי בְנֵי הָעָם
		בְּיַד־הָעַם

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Desunt	{	1 בְּרֵאשִׁית מַמְלַכַת יְהוֹיָקִים בְּנֵי יְאוֹשִׁיָהוּ מֶלֶךְ יְהוּדָה הָיָה הַדְּבָר הַזֶּה אֲלִיזְרַמְיָה מֵאֵת יְהוָה לֵאמֹר:
		2 כֹּה־אָמַר יְהוָה אֵלַי וְנָתַתְּ עַל־צוּרֶךָ בְּיַד מַלְאָכָיִם הַבָּאִים יְרוּשָׁלַם
		3 כֹּה־אָמַר יְהוָה צְבָאוֹת אֲנִי עֹשִׂיתִי
Desunt	{	4 אֶת־הָאָדָם וְאֶת־הַבְּהֵמָה אֲשֶׁר עַל־פְּנֵי הָאָרֶץ
		6 וְעָתָה אֲנִי נֹתְתִי אֶת־כְּלֵי־הָאָרֶץ הָאֵלֶּה בְּיַד נְבוּכַדְנֶאֶצַּר מֶלֶךְ־ בָּבֶל עֲבֹדֵי וְגַם אֶת־חֵיתֵי־הַשָּׂדֶה נָתַתִּי לוֹ לְעַבְדּוֹ:
Desunt	{	7 וְעַבְדּוֹ אֵתוֹ כְּלֵי־הַגּוֹיִם וְאֶת־בְּנֵי וְאֶת־בְּנֵי־בְנֵי עַד בְּאֶרֶץ אֲרָצוֹ גַם־הוּא וְעַבְדּוֹ בּוֹ גּוֹיִם רַבִּים וּמַלְכִים גְּדוֹלִים:
		8 וְהָיָה הַגּוֹי וְהַמַּמְלָכָה אֲשֶׁר לֹא־ וְהַמַּמְלָכָה אֲשֶׁר לֹא־

^a εἰς τὸ μνημεῖον.

<p>יִתְּנוּ אֶת־צוּרְכֶם בְּעַל מֶלֶךְ בְּבַל</p> <p>Deest עֲלֵיהֶם עַד־חַמְסִים^a</p> <p>נְבוּאִיכֶם וְאֶל־הַקְּסָמִים לְכֶם וְאֶל־הַחֲלָמִים לְכֶם וְאֶל־מְנַחְשֵׁיכֶם^c הָאֹמְרִים Deest וְעַבְדוֹ (וְעַבְדָּה)</p> <p>הֵבִיאוּ אֶת־צוּרְכֶם וְעַבְדוֹ אֶת־מֶלֶךְ בְּבַל</p> <p>Desunt {</p>	<p>וְעַבְדוֹ אֶת־זְבוּכַד־נְאֻצַּר מֶלֶךְ־בָּבֶל וְאֵת אֲשֶׁר לֹא־יִתֵּן אֶת־צוּרָאוֹ בְּעַל מֶלֶךְ בְּבַל</p> <p>וּבְדָבָר עַל־הַגּוֹי הַזֶּה עַד־חַמְי אֲתֶם</p> <p>9 נְבוּאִיכֶם וְאֶל־קְסָמֵיכֶם וְאֶל־ הַלְמָתִיכֶם וְאֶל־עֲנִינֵיכֶם אֲשֶׁר־הֵם אֹמְרִים אֲלֵיכֶם לֵאמֹר וְהַדְחִמְתִּי אֶתְכֶם וְאֶבְדְּתֶם 11 נְאֻם־יְהוָה וְעַבְדָּה</p> <p>12 הֵבִיאוּ אֶת־צוּרְאֵיכֶם בְּעַל מֶלֶךְ בְּבַל וְעַבְדוֹ אֶת־וַעֲמֹ וְחִיּוֹ</p> <p>13 לְמַעַן תִּמְוַחַתִּי אִתָּהּ וְעַמְּךָ בְּחֶרֶב בְּרָעַב וּבְדָבָר פֶּאֶשֶׁר דָּבָר יְהוָה אֶל־הַגּוֹי אֲשֶׁר לֹא־יַעֲבֹד אֶת־ 14 מֶלֶךְ בָּבֶל: וְאֶל־תִּשְׁמְעוּ אֶל־ דְּבָרֵי הַנְּבִאִים הָאֹמְרִים אֲלֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל</p> <p>15 וְהֵם נְבִאִים בְּשֵׁמִי לְשַׁקֵּר לְמַעַן הַדִּיחִי</p> <p>וְהֵם נְבוּאִיכֶם הַנְּבִאִים לְכֶם וְאֶל־הַכַּהֲנִים וְאֶל־כָּל־הָעָם הַזֶּה וְאֶל־הַכַּהֲנִים 16 אֲלֵ־דְבַרֵי נְבוּאִיכֶם עִתָּה מְהֵרָה</p> <p>17 אֶל־תִּשְׁמְעוּ אֲלֵיהֶם עַבְדוֹ אֶת־ מֶלֶךְ בָּבֶל וְחִיּוֹ לְמַעַן תִּהְיֶה הַעִיר הַזֹּאת חֶרֶבָה: וַיַּגְעֲרוּ־נָא בִיהוָה אַבְאֹת לְבַלְתִּירִי־ 18 בְּאוֹ הַכְּלָיִם הַזֹּתְרִים בְּבֵית־ יְהוָה וּבֵית מֶלֶךְ יְהוּדָה וּבִירוּשָׁלַם בְּבִלְהָ:</p>
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^a ut 24:10. ^b Targ. נְבִי־כֹחַן דְּשַׁקְרָא. ^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
 העמדים ועל-הים ועל- הכלים
 המכונות ועל יתר הכלים
 הנותרים בעיר הזאת:
- 20 אשר לא-לקחם נבוכד-נאצר מלך אשר לא-לקח מלך בבל בגלות את-
 בבל בגלותו את-יכניניה בן- יחזקיום מלך- יהודה
 מירושלם בבבלה ואת כל-חרי מירושלם וירושלם:
- 21 כי כה-אמר יהוה צבאות אל-הי ושראל על-הכלים הנותרים
 בית יהוה ובית מלך-יהודה וירושלם:
- 22 ושמה יהיו עד יום פקדי אתם
 והעלותים והשבתים אל- המקום הזה
- Desunt {

CAPUT XXVIII.

- 1 ויהי בשנה הראשית והיה בשנה הרביעית לצדקיה מלך- יהודה
 ממלכת צדקיה מלך-יהודה בשנת הרביעית
 הנביא אשר מגבעון הנביא השקר^a מגבעון
- 2 יהוה צבאות אל-הי ושראל לאמר יהוה
 אני משיב ואני משיב את-כלי בית יהוה
- 3 את-כלי בית יהוה אשר לקח נבוכד-נאצר מלך-בבל
 מן-המקום הזה ויביאם בבל
- 4 ואת-יכניניה בן-יהזקיום מלך- ואת-יכניניה ואת-גלות יהודה
 והיגדה ואת-כל-גלות יהודה
- Desunt {

^a Targ. שקרא

Desunt {	הַבָּאִים בְּבִלְהָ אֲנִי מְשׁוּב אֶל־ הַמָּקוֹם הַזֶּה נְאֻם־יְהוָה
וַיֹּאמֶר יִרְמְיָהוּ אֱלֹהֵי הַנְּבִיאִים	5 וַיֹּאמֶר יִרְמְיָהוּ הַנְּבִיאִים אֱלֹהֵי הַנְּבִיאִים וְלִעֲנֵי כָל־
וַיֹּאמֶר יִרְמְיָהוּ	6 וַיֹּאמֶר יִרְמְיָהוּ הַנְּבִיאִים
יָקֻם אֶת־דְּבַר־יְהוָה	יָקֻם יְהוָה אֶת־דְּבַר־יְהוָה
שְׁמַעוּ דְּבַר־יְהוָה	7 שְׁמַעוּ נְאֻם הַדְּבָר הַזֶּה
בְּאָזְנֵיכֶם	בְּאָזְנֵיכֶם
וּלְפָנֵיכֶם	8 וּלְפָנֵיכֶם
עַל־אָרֶץ רְבֹה	אֶל־אָרְצוֹת רְבוֹת
לְמַלְחָמָה	לְמַלְחָמָה וְלָרֶגֶעַ וְלָדְבָר
הַנְּבִיאִים הַמְּנַבְּאִים לְשִׁלּוּם כִּבְּא הַדְּבָר	9 הַנְּבִיאִים אֲשֶׁר יִנְבְּאוּ לְשִׁלּוּם בְּבֹא הַדְּבָר
יְדַעוּ הַנְּבִיאִים אֲשֶׁר שָׁלַח אֲלֵיהֶם	יְדַעוּ הַנְּבִיאִים יְהוָה הַנְּבִיאִים
יְהוָה בְּאֵמֶת	אֲשֶׁר־שָׁלַח יְהוָה בְּאֵמֶת
וַיִּקַּח הַנְּבִיאִים מִעַל צֹאֵר יִרְמְיָהוּ	10 וַיִּקַּח הַנְּבִיאִים הַנְּבִיאִים אֶת־הַמוֹטָה
אֶת־הַמוֹטָה מִעַל צֹאֵר יִרְמְיָהוּ	מִעַל צֹאֵר יִרְמְיָהוּ הַנְּבִיאִים
וַיִּשְׁבְּרֵן	וַיִּשְׁבְּרֵן
Desunt {	11 נִבְּקָה צֹאֵר
מִעַל צֹאֵר כְּלֵי־הַגּוֹיִם	פְּעוּד שְׁתֵּי־יָמִים
יִרְמְיָהוּ	מִעַל צֹאֵר כְּלֵי־הַגּוֹיִם
12 אַחֲרֵי שְׁבוּר הַנְּבִיאִים אֶת־	יִרְמְיָהוּ הַנְּבִיאִים
צֹאֵר	אֶחָד מִעַל צֹאֵר יִרְמְיָהוּ
וְעִשְׂתֵּי (וְאֶמְטָה)	13 וְעִשְׂתֵּי
יְהוָה	14 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
נִתְּחִי עַל־צֹאֵר כְּלֵי־הַגּוֹיִם לְעַבְד	נִתְּחִי עַל־צֹאֵר כְּלֵי־הַגּוֹיִם הָאֵלֶּה
אֶת־מֶלֶךְ בָּבֶל	לְעַבְד אֶת־נִבְּקָה צֹאֵר מֶלֶךְ־בָּבֶל
Desunt {	וְנִתְּחִי לִי וְנִתְּחִי לְיְהוָה
15 וַיֹּאמֶר יִרְמְיָהוּ אֱלֹהֵי הַנְּבִיאִים	וַיֹּאמֶר יִרְמְיָהוּ הַנְּבִיאִים אֱלֹהֵי הַנְּבִיאִים
וַיֹּאמֶר יִרְמְיָהוּ אֱלֹהֵי הַנְּבִיאִים	וַיֹּאמֶר יִרְמְיָהוּ הַנְּבִיאִים אֱלֹהֵי הַנְּבִיאִים

^a Targ. פְּעוּדָה.^b Targ. עֵל.

Deest	שְׁמֵעֵנָּה הַנְּנִיחַ
והבטחת את־העם הזה	וְאַתָּה הַבַּטְחַת אֶת־הָעָם הַזֶּה
בשנה הזאת ^a אתה מת	16 הַשָּׁנָה אַתָּה מֵת
Deest	בִּירְסָרָה דְּבִרְתָּ אֶל־יְהוָה
וימת הנניח הנביא בשנת ההיא	17 וַיָּמָת הַנְּנִיחַ הַנְּבִיאַ הַזֶּה בַּשָּׁנָה הַהִיא
וימת בחדש השביעי	בַּחֹדֶשׁ הַשְּׁבִיעִי

CAPUT XXIX.

ורמיה	1 ורמיה הנביא
אל־זקני הגולה	אֶל־יְתֵר זִקְנֵי הַגּוֹלָה
ואל־נביאי השקר ספר בבִּלְהָ אֶל־	וְאֶל־הַנְּבִיאִים
הגולה	
Desunt {	אֲשֶׁר הַגּוֹלָה נְבוּכַדְנֶאֶצַּר מִירוּשָׁלַם
	בְּבִלְהָ
2 וְהַמְסַגֵּר	2 שָׂרֵי יְהוּדָה וִירוּשָׁלַם וְהַחֹרֶשׁ
והחורים) (החורים)	וְהַמְסַגֵּר
והחרש	
3 אל־מלך בבל	3 אֶל־נְבוּכַדְנֶאֶצַּר מֶלֶךְ בָּבֶל
יהוה	4 יְהוָה צְבָאוֹת
על־הגולה	לְכַל־הַגּוֹלָה
מירושלם	מִירוּשָׁלַם בְּבִלְהָ
6 וקחו נשים	6 קְחוּ נָשִׁים
ורבו	וְתִלְדֶּנָּה בָּנִים וּבָנוֹת וּרְבוּ־שָׂם
7 ודרשו לשלום הארץ	7 וְדַרְשׁוּ אֶת־שְׁלוֹם הָאֶרֶץ
והתפללו בעדם	וְהִתְפַּלְלוּ בַעֲדָהּ
שלום לכם	וְהָיָה לָכֵם שְׁלוֹם
8 כי כה אמר יהוה אל־ישואו	8 כִּי כֹה אָמַר יְהוָה אֶל־יִשׁוּאֹ
לכם נביאי השקר ^c אשר	יִשְׁרָאֵל אֲלֵי־יִשׁוּאֹ לָכֵם
בקרבתכם ואל־ישואו לָכֵם	נְבִיאֵיכֶם אֲשֶׁר בְּקִרְבְּכֶם
קסמיכם	וְקַסְמֵיכֶם
9 כי שקר (שקררים)	9 כִּי בַשָּׁקֶר

^a Targ. בְּשִׁתָּא הָדָא. ^b ἐλευθέρου. ^c Targ. דְּשִׁקְרָא.

	לֹא שָׁלַחְתִּים נְאֻם־יְהוָה	לֹא שָׁלַחְתִּים
	כִּי לָפִי מִלַּאת	כִּי בַמִּלַּאת (לְמִלַּאת)
	וְהִקְמַתִי עֲלֵיכֶם אֶת־דְּבַר־יְהוָה הַטּוֹב	וְהִקְמַתִי עֲלֵיכֶם אֶת־דְּבַר־יְהוָה הַטּוֹב
	לְהָשִׁיב אֲתֶכֶם	לְהָשִׁיב אֲתֶכֶם
11	כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשְׁבוֹת	וְאֶחָשֵׁב עֲלֵיכֶם מִחְשְׁבֹת שְׁלוֹם ^a
	אֲשֶׁר אֶלְכִי חֹשֵׁב עֲלֵיכֶם נְאֻם־יְהוָה	וְלֹא רַעוּת לַתּוֹרָה לָכֶם
	יְהוָה מִחְשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לַתּוֹרָה לָכֶם אַחֲרֵית וְתִקְוָה	
12	וְקִרְאתֶם אֵתִי וְהִלַּכְתֶּם	Deest
13	וּמִצֵּאתֶם	וּמִצֵּאתֶם אֵתִי
14	וּנְמִצֵּאתִי לָכֶם	וּנְגַלְוִתִי (וּנְרְאִיתִי) לָכֶם
	נְאֻם־יְהוָה לְשִׁבְתִּי אֶת־שִׁבְיֹתְכֶם	
	וְקִבַּצְתִּי אֲתֶכֶם מִכָּל־הַגּוֹיִם	
	וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדְחֵתִי	
	אֲתֶכֶם שָׁם נְאֻם־יְהוָה וְהִשְׁבֵּתִי	
	אֲתֶכֶם אֶל־הַמְּקוֹם אֲשֶׁר־הִגַּלְתִּי	
	אֲתֶכֶם מִשָּׁם:	
16	כִּי־כֵן אָמַר יְהוָה אֱלֹהֵי־מִלְכָּךְ	
	הַיּוֹשֵׁב אֶל־כִּסֵּא דָוִד וְאֶל־כָּל־	
	הָעַם הַיּוֹשֵׁב בְּעִיר הַזֹּאת אֲחֵיכֶם	
	אֲשֶׁר לֹא־יָצְאוּ אֲתֶכֶם בְּגוֹלוֹה:	
17	כֵּן אָמַר יְהוָה צְבָאוֹת הַיְיָ	Desunt
	מִשְׁלַח בָּם אֶת־הַחֶרֶב אֶת־הַרְעָב	
	וְאֶת־הַדָּבָר וְנָתַתִּי אוֹתָם בְּהָאֲיִים	
	הַשָּׁעָרִים אֲשֶׁר לֹא־תֵאכְלֶנָּה מִרַע:	
18	וְרָדַפְתִּי אַחֲרֵיהֶם בַּחֶרֶב בְּרָעָב	
	וּבַדָּבָר וּנְתַתִּים לְזֹרְעָה לְכָל־	
	מִמְלַכּוֹת הָאָרֶץ לְאֵלֶּה וּלְשֵׁמָּה	
	וּלְשֹׁרְקָה וּלְחֶרֶף בְּכָל־הַגּוֹיִם	
19	אֲשֶׁר־הִדְחִיתִים שָׁם: תַּחַת אֲשֶׁר־	
	לֹא־שָׁמְעוּ אֶל־דְּבַר־יְהוָה	
	אֲשֶׁר שָׁלַחְתִּי אֵלֵיהֶם אֶת־עַבְדֵי	

^a Targ. בְּהִשְׁבֵּתִי שְׁלוֹמָא.

Desunt	{	<p>הַבְּיָאִים הַשְּׁכֵם וְשִׁלַּח וְלֹא 20 שְׁמַעְתֶּם נֹאם־יְהוָה: וְאַתֶּם שְׁמַעוּ דְבַר־יְהוָה פְּלִיגוּלָה אֲשֶׁר־שִׁלַּחְתִּי מִירוּשָׁלַם בְּבִלָּה: 21 צְבֹאוֹת אֱלֹהֵי וְשָׂרָאֵל אֶל־אֲחָאב בְּדַקּוּלָיָה וְאֶל־צַדְקִיָּהוּ בְּדִ מַעֲשֵׂיָה הַבְּיָאִים לְכֶם בְּשָׁמִי שְׁקָר</p>
		<p>בְּיָד נְבוּזַרְדַּאֲצַר מֶלֶךְ־בָּבֶל 22 וְלָקַח מֵהֶם קִלְכָּה לְכָל גְּלוֹת יְהוּדָה אֲשֶׁר בָּבֶל בְּצַדְקִיָּהוּ וּכְאֲחָאב אֲשֶׁר־קִלְמֶם מֶלֶךְ־ בָּבֶל בֹּאשׁ 23 וַיְדַבְּרוּ דְבַר בְּשָׁמִי שְׁקָר וְאֲנֹכִי הוֹיִרְעֵ וְעַד</p>
		<p>24 לֵאמֹר 25 פֶּה־אָמַר יְהוָה צְבֹאוֹת אֱלֹהֵי וְשָׂרָאֵל לֵאמֹר וַעַן אֲשֶׁר אָתָּה שְׁלַחְתָּ בְּשָׁמְכָה סִפְרִים אֶל־כָּל־ הָעָם אֲשֶׁר בִּירוּשָׁלַם וְאֶל־ צַפְנִיָּה בְּדַמַּעֲשֵׂיָה הַכְּהֵן וְאֶל־כָּל־הַכֹּהֲנִים לֵאמֹר:</p>
		<p>26 לַהֲיוֹת פְּקִידִים בֵּית יְהוּה לְכָל־ אִישׁ מִשְׁגַּע וּמִתְנַבֵּא וְאֶל־הַצִּיּוֹנִק 27 לְמָה לֹא גִעַרְתָּ 28 פִּי עַל־כֵּן שִׁלַּח אֱלֹהֵינוּ בָּבֶל לֵאמֹר 29 צַפְנִיָּה הִכְהֵן אֶת־הַסֵּפֶר הַזֶּה יִרְמִיָּהוּ הַנְּבִיא 31 שִׁלַּח עַל־כָּל־הַגּוֹלָה</p>
		<p>לַהֲיוֹת פְּקִידִים בְּבֵית יְהוּה לְכָל־אִישׁ מִתְנַבֵּא וְלְכָל־אִישׁ מִשְׁגַּע וְאֶל־הַצִּיּוֹנִק^d לְמָה גִעַרְתָּם הַלֹּא עַל־כֵּן שִׁלַּח פִּי בְּחֹרֶשׁ הַזֶּה שִׁלַּח אֲלֵיכֶם בְּבִלָּה^e לֵאמֹר צַפְנִיָּה אֶת־הַסֵּפֶר יִרְמִיָּהוּ שִׁלַּח אֶל־הַגּוֹלָה</p>

^a Targ. גַּל. ^b Targ. וְעַל. ^c Targ. הַבְּיָאִים סִפְרֵי פְּקִידָא. ^d καταράκτην.
^e Targ. לְכָל־בָּבֶל. ^f Targ. לְנִת.

	על־שמעיה	אֶל־שמעיה
	על־שמעיה	32 על־שמעיה הנח־למי
איש	ולא־יהיה להם (מהם) איש	לא־יהיה לוֹ איש יושב בתוך־
אשר־	לתוכם לראות הטוב אשר־	העם הזה ולא־יראה בטוב
לא	עשה לכם לא	אשר־אני עשה־לעמי נא־
	אני עשה לכם לא	יהיה פיר־סרה דבר על־יהיה

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	כתב	2 כתב־לך
	על־ספר	אֶל־ספר
	על־ישראל ויהודה ^c	4 אל־ישראל וְאֶל־יהודה
אִמָּה	אמר יהוה קול אִמָּה	5 פריטה אמר יהוה קול הַרְדָּה
	תשמעו	שִׁמְעוּ
זכר	שאלו וראו אם־ילד זכר ועל־הַרְדָּה	6 שאלו־נָא וראו אם־ילד
	אשר בה ראחזו מתנים וְשֵׁעַ	זכר
פנים	ידיו על־הלציו וידיו על־הלציו נהפכו פנים	ידיו על־הלציו פִּי־לִדְהָ וְנִהפְכוּ
	לירקון	כָּל־פָּנִים לִירְקוֹן
	כי היה גדול	7 הוּי כִי גָדוֹל
	וְאֵינָ ^d כמהו	מֵאֵינָן כִּמְהוּ
אשבר	ביום ההוא נאם יהוה אשבר	8 וְהָיָה בַיּוֹם הַהוּא נָאִם יְהוָה
העל מעל	העל מעל צוארם ומוסרותיהם	צָבָאוֹת אֲשֶׁבֶר עָלָו מֵעַל
עוד	ולא־יעבדו עוד לזרים	צוּאֲרָהּ וּמוֹסְרוֹתֶיהָ אֲנַחֵק
	אקים להם	וְלֹא־יַעֲבֹדוּ עוֹד זָרִים:
	אקים להם	9 אֲשֶׁר אֲקִים לָהֶם
		10 וְאַתָּה אֶל־תִּירָא עֲבָדֵי יַעֲקֹב
		נָאִם־יְהוָה וְאַל־תִּתַּח יִשְׂרָאֵל כִּי
		הִנְנִי מוֹשִׁיעָה מִרְהוּק וְאַת־זֹרְעָה
		מֵאֶרֶץ שָׁבָיִם וְשָׁב יַעֲקֹב וְשָׁקַט
		11 וְשָׁאֲנָן וְאֵינָן מִתְרִידִים: כִּי־אַתָּה
		אֲנִי נָאִם־יְהוָה לְהוֹשִׁיעָה כִּי

^a Targ. על. ^b Targ. על. ^c Targ. על־ישראל ויהודה. ^d Targ. ליה.

Desunt	}	אֲנִישָׁה כְּלָה בְּכֹל־הַגּוֹיִם אֲשֶׁר הִפְיִצְוֹתֶיהָ שָׁם אַף אֶתְּךָ לֹא אֲנִישָׁה כְּלָה וְיִסְרְתֶיהָ לְמִשְׁפָּט וְנִקָּה לֹא אֲנִיָּקָה:
		12 כִּי כֹה אָמַר יְהוָה אֱלֹהֵי לְשׁוֹבְרֵי
		13 אֵינִי־דֹן דִּינָךְ לְמַזּוֹר רְפָאוֹת
		תִּזְעָלָה אֵין לְךָ
		14 אֹהֶךָ לֹא יִדְרֹשׁוּ
		עַל רֵב עֹנֵךְ
Desunt	}	15 מִה־תִּזְעַק עַל־שׁוֹבְרֵי אֲנִישׁ מִכְּאֲבֹךָ עַל רֵב עֹנֵיךָ עֲצָמוֹ הַטְּאִתֶיךָ עֲשִׂיתִי אֵלֶיךָ לָךְ
		16 כָּל־בְּשָׂרִים יִלְחָכוּ (וְאֵבֶלֶוּ) עַל רֵב עֹנֵיךָ עֲצָמוֹ תִּטְאִתֶיךָ גִּישׁוֹ אֵלֶיךָ לָךְ
		17 כִּי אַעֲלֶה אֲרֻכָּה לָךְ וּמִמְכֹרֶתֶךָ
		אֲרַפְאֵךְ ^b
		כִּי נִדְחָה קְרָאוֹ לָךְ צִיּוֹן הִיא כִּי דַרְשׁ אֵין לָהּ
		הַנְּדִרְשָׁב שְׁבוֹת אֶהְיֶי יַעֲקֹב וּמִשְׁכְּנוֹתֶיהוּ אֲרַחֵם
		וְאַרְמֹנֶיךָ
		19 וַיִּצָּא מֵהֶם תִּזְדָּח וְקוֹל
		מִשְׁחָקִים
		וְהַקְּבָדָתִים וְלֹא יִבְעָרוּ
		20 וְהָיוּ בְּנֵי וְזָדָתוֹ
		עַל כָּל־לֹחֲצֵיוֹ
		21 וְהָיָה אֲדִירוֹ מִמֶּנּוּ וּמִשְׁלוֹ מִקְרָבֹו יֵצֵא וְהַקְּרָבָתִיו וּנְגַשׁ אֵלַי
		קָרַב אֲתִלְבֹּו לִנְשֹׁת אֵלַי
		22 וְהָיוּ־לָהֶם לִי לְגָם וְאֵלַי אֶהְיֶה לְגָם לְאֵלֹהִים:

^a εἰς ἀλλοτρίους.^b Cf. vs. 12.^c Targ. כִּי־לִי הַדְּחָה.^d Targ. בְּהִסְתַּחֲוֵי.^e Targ. וְהָיוּ־לָהֶם לִי לְגָם וְאֵלַי אֶהְיֶה.

	ויקבצנו	יקבצנו
	גאלו מיד הזקים ^a ממנו	11 וגאלו מיד הזק ממנו
	ובאו ורננו בְּהַר־צִיּוֹן וּבָאוּ	12 ובאו ורננו בְּמִרוֹס־צִיּוֹן וְנָהָרוּ
	(וּמְהָרוּ) אֶל־טוֹב יְהוָה עַל־	אֶל־טוֹב יְהוָה עַל־דָּגֵן וְעַל־
	אָרֶץ דָּגֵן וְתִירֵשׁ וּפְרִי וּבִקֵּר וַצֹּאֵן	תִּירֵשׁ וְעַל־דְּבָקָה וְעַל־בְּנֵי־צֹאֵן
	וְהִיטָה נַפְשָׁם כְּעֵץ פְּרִי וְלֹא־	וּבִקֵּר וְהִיטָה נַפְשָׁם כְּגֵן רִנָּה
	יִרְעֵבוּ (לְרַעְבָּה ?) עוֹד ^d	וְלֹא־יִוָּסְפוּ לְדָאֲבָה עוֹד
	אֵז תִּשְׁמַח בְּתוֹלָה בְּמַחֹל וּבַחֲרִים	13 אֵז תִּשְׁמַח בְּתוֹלָה בְּמַחֹל וּבַחֲרִים
	זֻקְנִים יַחְדָּו	זֻקְנִים יַחְדָּו
	וּשְׂמֵחִים	וְנִחְמָתִים וּשְׂמֵחִים מִיִּגְוָם
	רְבִיתִי (הַגְּדֻלָּתִי) וְרוּחִי נֶפֶשׁ הַכְּהֻנִּים	14 וְרוּחִי נֶפֶשׁ הַכְּהֻנִּים הִשָּׁן
	בְּנֵי לְוִי ^e	
	Deest	נְאֻם־יְהוָה
	וּבְכִי וְתַמְרוּרִים רַחַל מִבְּכָה	15 בְּכִי תַמְרוּרִים רַחַל מִבְּכָה עַל־
	מֵאֲנָה לְנִיחַ עַל־בְּנוֹה כִּי	בְּנִיחַ מֵאֲנָה לְהִנָּחֵם עַל־בְּנוֹה
	אֵינָם ^f	כִּי אֵינָם
	וּמִנֵּעַ קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמֵעוֹתַי	16 מִנֵּעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמֵעָה
	כִּי יֵשׁ שֹׂכֵר לִפְעֻלָּתְךָ ^g	כִּי יֵשׁ שֹׂכֵר לִפְעֻלָּתְךָ נְאֻם־יְהוָה
	מֵאַרְץ אוֹיְבִים ^h	מֵאַרְץ אוֹיְבִים
	תִּקְוָה לְאַחֲרִיתְךָ (זְכוּן לְבִנְיָדָה)	17 וְיִשְׁתַּקְוָה לְאַחֲרִיתְךָ נְאֻם־יְהוָה
	שְׂמוּעָה שְׂמֵעִתִּי	וְשׁוֹבֵי בָנִים לְגִבּוֹלָם
	אֲנִכִּי (אָנִי) כַּעֲגֹל לֹא לְמִדְתִּי ⁱ	18 שְׂמוּעַ שְׂמֵעִתִּי
	כִּי־אַחֲרֵי שְׂבוּי	כַּעֲגֹל לֹא לְמִדַּ
	נְאֻמָּתִי (סִפְדָּתִי) עַל־יוֹם בִּשְׁת	19 כִּי־אַחֲרֵי שׁוֹבֵי
	יְהִרְאִיתִיךָ כִּי נִשְׂאָתִי חֲרַפָּה	סִפְדָּתִי עַל־יָרֵךְ בִּשְׁתִּי וְגַם־
	מִפְעוּרֵי ^k	נִבְלָמָתִי כִּי נִשְׂאָתִי חֲרַפַּת
	בֶּן יִקְרַר אֶפְרַיִם לִי יוֹלֵד שְׂעִשׁוּעִים	20 בֶּן יִקְרַר לִי אֶפְרַיִם אִם יוֹלֵד
	כִּי־מִדֵּי דְבָרִי בּו זְכָר	שְׂעִשׁוּעִים כִּי־מִדֵּי דְבָרִי בּו
	אֲזַכְּרֶנּוּ	זְכָר אֲזַכְּרֶנּוּ עוֹד
	מִהֲרָתִי אֲלִיו (לו)	הָמוּ מֵעַל לִי

^a Targ. בְּיַד דְּהַקְפָּיִן. ^b Targ. בְּטִיר. ^c Cf. Deut. 33:28. ^d Vid. vs. 25.

^e Cf. 33:18. ^f Targ. אֲרֵי גִלּוֹ. ^g Targ. לְעוֹבְרֵי. ^h Targ. לְדִבְרֵיהֶן.

ⁱ Targ. וְלֹא אֶלְפָּנָא. ^k Cf. Ps. 129:1. ^l Targ. בְּהִקְרִי אֶתְרֵי.

- 21 הַצִּיבִי לְךָ צִיָּנוֹם שְׁמִי לְךָ הַתְּנִיבִי צִיּוֹן שְׁמִי תַמְרוּרִים (?)^a
 תַמְרוּרִים שְׁתִּי לִבְךָ לְמִסְהָה
 שְׁבִי אֲלֵ-עֶרֶוּךְ אֱלֹהִים
 שְׁבִי אֲלֵ-עֶרֶוּךְ אֱבֹלָה^b
- 22 כִּי-בִרְא יְהוָה הַדָּשָׁה בְּאֶרֶץ
 נִקְבָּה תְּסוּבֵב גְּבֹר
 כִּי-בִרְא יְהוָה תְּשׁוּעָה (וְשֵׁע) לְמִשְׁע
 חֲדָשׁ בְּתְשׁוּעָה וְסוּבֵב גְּבֹרִים
- 23 כַּהֲדַאמֵר יְהוָה צְבָאוֹת אֱלֹהֵי
 יִשְׂרָאֵל
 בְּשׁוּבִי אֲתִישׁוּבֹתֶם יְבָרְכֶךָ יְהוָה
 עַל-צִדְקַת הַר קְדְשׁוֹ
 וְשָׁבֻו בָּהּ יְהוּדָה וְכָל-אֶרֶצֻו
 יַחֲדוּ אֲכָרִים וְנָסְעוּ בַעֲדֵר
 כִּי הָרוּיְתִי נֶפֶשׁ עֲיֹפָה וְכָל-נֶפֶשׁ
 דְּאָבָה מִלְּאֲתִי
 וְשַׁנְתִּי עֲרֵבָה לִי
 הִנֵּה יָמִים בָּאִים
 אֲתִיבִית יִשְׂרָאֵל וְאֲתִיבִית יְהוּדָה
 וְלִגְתִּי וְלִגְתִּי וְלִגְתִּי וְלִגְתִּי
 לְאִי-אֲמָרוּ עוֹד אֲבוֹת אֲכָלוּ בִסֵּר
 וְשַׁנְי בָּנִים תְּקַהֲיֵנָה
 פְּלִי-הָאָדָם הָאֲכָל
 אֲשֶׁר-הֵמָּה הִפְרוּ אֲתִיבִרְתִּי
 וְאֲנִי בַעֲלֵתִי בָם
 כִּי זֹאת הִבְרִית
 נָתַתִּי אֲתִי-תוֹרָתִי
 וְעַל-לִבָּם אֲכַתְּבָנָה
 וְלֹא יִלְמְדוּ עוֹד
 דְּעוּ אֲתִי-הוּוֹה
 נֶאֱסִי-יְהוָה
 לְעוֹנֵם וְלַחֲטָאֵתָם
 נָתַן שֶׁשֶׁם לְאֹר יוֹמִים
 הַקֵּת
 לְאֹר לִילָה
- Deest
 Deest
 Deest
 Deest

^a ποιήσον τιμωρίαν. ^b Aram. אֱלֹהִים (?). ^c Cf. 14:19. ^d Vid. 16:18; 18:23; 36:3.—Targ. לְחַבְיָהוּן וְחֲטָאֵיהוּן.

רָגַע הַיָּם	רָגַע הַיָּם
37 כֹּה אָמַר יְהוָה אֱסִימֵהוּ שָׁמַיִם	מִלְמַעְלָה וַיַּחְקְרוּ מוֹסְדֵי־אָרֶץ
אֱסִינְרָמוּ (וַיִּרְמוּ) שָׁמַיִם לְמַעְלָה	לְמַטָּה גִסְאֵנִי אֲמַאֵס בְּכָל־
אָמַר יְהוָה וְאִם יַחְזֵק (וַיִּשְׁפֹּל)	זָרַע יִשְׂרָאֵל עַל־כָּל־אֲשֶׁר
יִסּוּד־אָרֶץ לְמַטָּה גִסְאֵנִי לֹא	עָשׂו נֹאסִי־הוּא
אֲמַאֵס בְּזָרַע יִשְׂרָאֵל נֹאסִי־הוּא	
עַל־כָּל־אֲשֶׁר עָשׂו	
יָמִים בָּאִים	38 ° בָּאִים
וּנְבַנְתָּה עִיר	וּנְבַנְתָּה הָעִיר
מִמַּגְדַּל הַנְּמָאֵל ^a	מִמַּגְדַּל הַנְּנָאֵל
39 וַיֵּצֵא קוֹ מִדְתָּהּ נִגְדוּ	וַיֵּצֵא עוֹד קוֹהָ הַמַּדָּה נִגְדוּ
וַיֵּצֵא קוֹ מִדְתָּהּ נִגְדוּ	עַל גִּבְעַת גֶּרֶב וְנִסְבּ
וְנִסְבּ סָבִיב בְּאַבְנֵי־יָקָרוֹת	גִּבְעָתָה
(בְּאַבְנֵי־יַחֲפָץ)	
Deest	40 וְכָל־הַשֹּׁמֵק הַפְּגָרוֹם וְהַדְּשָׁן
וְכָל־הַשְּׂרָמוֹת ^b	וְכָל־הַשְּׂרָמוֹת
41 וְלֹא עוֹד יִנְטֵשׁ וְלֹא־יִהְרַס עַד־עוֹלָם	לֹא־יִנְתָּשׁ וְלֹא־יִהְרַס עוֹד לְעוֹלָם

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מֵאֵת יְהוָה אֱלִירְמִיָּהוּ	1 אֱלִירְמִיָּהוּ מֵאֵת יְהוָה
לְמַלְכֵּךְ צִדְקִיָּהוּ ^c הוּא הַשְּׁנָה שְׁמֹנֶה־	לְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה הוּא
עֶשְׂרֵה לְמֶלֶךְ נְבוּכַדְרֶאצַּר מֶלֶךְ־	הַשְּׁנָה שְׁמֹנֶה־עֶשְׂרֵה שָׁנָה
בָּבֶל	לְנְבוּכַדְרֶאצַּר
2 וְחֵיל מֶלֶךְ בָּבֶל	וְאֵז חֵיל מֶלֶךְ בָּבֶל
וַיִּרְמִיָּהוּ כְלוּא (שְׁמוֹר)	וַיִּרְמִיָּהוּ הַנְּבִיא הָיָה כְלוּא
אֲשֶׁר בְּבֵית־מֶלֶךְ ^d	אֲשֶׁר בֵּית־מֶלֶךְ יְהוּדָה
3 בְּאֲשֶׁר כְּלוּא הַמֶּלֶךְ צִדְקִיָּהוּ	אֲשֶׁר כְּלוּא צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה
בְּיַד מֶלֶךְ־בָּבֶל	בְּיַד מֶלֶךְ־בָּבֶל
4 וְצִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה	וְצִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה
בְּיַד מֶלֶךְ־בָּבֶל	בְּיַד מֶלֶךְ־בָּבֶל
5 וְדָבַר פִּיּוֹ אֱלִירְמִיָּהוּ ^e	וְדָבַר פִּיּוֹ עִם־פִּיּוֹ
וְבָבֶל וַיִּלְדֵּךְ אֶת־צִדְקִיָּהוּ וְשֵׁם יְהוּדָה וַיִּלְדֵּךְ צִדְקִיָּהוּ בָּבֶל (בְּבִלְהָ) וְשֵׁם יִשְׂבַּח	

^a ut 32:9.^b και πάντες Ἀσαρρημῶν^c Vid. vs. 3; 34:6.^d Targ.^e Cf. Num. 12:8.

	Desunt {	עֲדַפְקֵרִי אֹהֶוּ נֶאֱכָרְיָהוּהָ פִי תִּלְחַמּוּ אֶת־הַכְּשָׁדִים לֹא תִצְלִיחוּ
6	וַיֹּאמֶר יִרְמְיָהוּ הִיָּה דַבְרֵי־יְהוָה אֲלֵי לֹאמֵר	וַיֹּאמֶר יִרְמְיָהוּ הִיָּה דַבְרֵי־יְהוָה אֲלֵי לֹאמֵר
	משפֿט לְקַחַת לְמִקְנָה בְּיָשָׁלִם דְּדִי	7 משפֿט הַגָּאֲלָה לְקִנּוֹת 8 בְּיָדַדִּי כְּדַבֵּר יְהוָה וַיֹּאמֶר אֲלֵי קִנְיָה נָא
	אֲשֶׁר בַּאֲרֶץ בְּנִימִין אֲשֶׁר־בַּעֲנַתּוֹת כִּי לֶךְ מִשְׁפַּט לְקִנּוֹתוֹ וְאֵתָהּ הַגְּדוֹל (וּלְךָ הַגְּדֹלָה) וְאִקְנֶה אֶת־שָׂדֶה הַנִּמְאָל	אֲשֶׁר־בַּעֲנַתּוֹת אֲשֶׁר בַּאֲרֶץ בְּנִימִין כִּי לֶךְ מִשְׁפַּט הַיְרֻשָּׁה וְלָךְ הַגָּאֲלָה קְנֵה־לָךְ 9 וְאִקְנֶה אֶת־הַשָּׂדֶה מֵאֵת הַנִּמְאָל אֲשֶׁר בְּעֵינָתָהּ
	Deest וְאִשְׁקַלְהֶ־לּוּ שִׁבְעָה שְׁקָלִים וְעִשְׂרָה כֶּסֶף	וְאִשְׁקַלְהֶ־לּוּ אֶת־הַכֶּסֶף שִׁבְעָה שְׁקָלִים וְעִשְׂרָה הַכֶּסֶף
	10 וְאִכְתַּב בְּסֵפֶר Deest	10 וְאִכְתַּב בְּסֵפֶר 11 הַמִּצְוָה וְהַחֲקִים וְאֶת־הַגְּלוֹי
	וְאֵתָן אֹהֶוּ (וְאֵתָּהּ) לְעֵינֵי הַנִּמְאָל כְּבִדְדִי וּלְעֵינֵי הַאֲשֻׁבִים הַעֲמֻדִים וְהַכְּתָבִים	12 וְאֵתָן אֶת־הַסֵּפֶר הַמְּקַנָּה לְעֵינֵי הַנִּמְאָל דְּדִי וּלְעֵינֵי הַעֲדִים הַכְּתָבִים
	וּלְעֵינֵי הַיְהוּדִים אֲשֶׁר בַּחֲצֵר הַמִּטְרָה	לְעֵינֵי פְלֵי־הַיְהוּדִים הַיֹּשְׁבִים בַּחֲצֵר הַמִּטְרָה
	14 יְהוָה צְבָאוֹת Deest	14 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶת־הַסֵּפְרִים הָאֵלֶּה
	וְאֵת סֵפֶר הַקְּרוֹא וְנִתְּנוּ בְּכֹל־ חֵרֶשׁ לְמַעַן יַעֲמִד	וְאֵת הַקְּהָתִים וְאֵת סֵפֶר הַגְּלוֹי הַזֶּה וְנִתְּנָם בְּכֹל־חֵרֶשׁ לְמַעַן יַעֲמִדוּ
	יְהוָה שְׂדוֹת וּבָתִּים אֵתָהּ יְהוָה ^b	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשְׂדוֹת 17 אֵתָהּ אֲדִנִּי יְהוָה הַזֶּה וּבִזְרַעַךְ הַנְּטוּיָה לֹא־יִפְלֵא ^d
	וּבִזְרַעַךְ הַנְּטוּיָה וְהַרְמָה ^e לֹא־יִפְלֵא ^d (יִסְתַּר ^e) מִמֶּךָ כֹּל־דַּבֵּר	וּבִזְרַעַךְ הַנְּטוּיָה לֹא־יִפְלֵא מִמֶּךָ כֹּל־דַּבֵּר

^a ut vs. 7. ^b Cf. 1:6; 4:10; 14:13. ^c Targ. כְּרִמְסָא. ^d Vid. vs. 27. ^e Targ. יִסְתַּר.

עונות ^a אבות	עון אבות	18
Deest	יהוה צבאות שמו	
יהוה גדל העצה ורב העליליה האל	גדל העצה ורב העליליה אשר	19
הגדול צבאות וגדל שם יהוה	עיניך פקחות על־לדרכי בני	
עיניך אל־דרכי בני האדם לתת	אדם לתת לאיש פִּדְרָכִיו	
לאיש פִּדְרָכִי	וכפרי מעלליו	
ובבני אדם (ובילדני האדמה)	ובאדם	20
ביד חזקה	וביד חזקה	21
ובמראים ^b גדולים ^c	ובמורא גדול	
Deest	לתת להם	22
ויקחו אתה	וירשו אתה	23
ובתרוֹתֶיךָ	ובתרוֹתֶיךָ	
את כל־אשר צויתני להם	את כל־אשר צויתנה להם לעשות	
ויקריאו להם את כל־הרעות האלה	ותקרא אתם את כל־הרעה הזאת	
הנה ההמוֹן (התול) בא	הנה הסללות באו	24
בידי הכשדים	ביד הכשדים	
Deest	והדבר	
כאשר דברת בן היה	כאשר דברת היה והנה ראה	
ואתה אמרת אלי	ואתה אמרת אלי אֲדֹנָי יְהוִה	25
ואכתב ספר ואכתם ואעיד עדים	והעד עדים	
בידי הכשדים	ביד הכשדים	
אלי לאמר	אל־ירמיהו לאמר	
אני יהוה	הנה אני יהוה	27
הממני וכלא ^d (יסתר) כל־דבר	הממני ופלא כל־דבר	
לכן כה אמר יהוה אלהי ושראל	לכן כה אמר יהוה הנני נתן	28
הנה תתן תתן ^e העיר ההיא בידי	את־העיר הזאת ביד הכשדים	
מלך־בבל	וביד נבוכד־נאצר מלך־בבל	
ושרפו את־הבתים	ושרפוה ואת הבתים	29
Desunt {	כי בני־ושראל אף מכשדים אתי	30
	במעשה ידיהם נאם־יהוה	
היתה העיר הזאת	היתה לי העיר הזאת	31
על־כל־רעת בני־ישראל ובני־יהודה על כל־רעת בני־ישראל ויהודה		32

^a Targ. הַיְבִי.^b Targ. וּבְהִיזְנָא.^c Cf. Exod. 3:3.^d Vid. vs. 17.^e Vid. 34:2.

מלכיהם	שריהם	פהניהם	ומלכיהם	ושריהם	וכהניהם
ונביאיהם	וְאִישׁ יְהוּדָה וְיִשְׂרָאֵל	ונביאיהם	אֲנָשִׁי	יהודה	ירושלם
וְהַיְשָׁבִים בְּיְרוּשָׁלַם		וְהַיְשָׁבִים בְּיְרוּשָׁלַם			
33	וְלִמַּד אֶתְּכֶם הַשְׂכֵם וְלִמַּד וְאִיִּם	וְלִמַּדְתִּי אֶתְּכֶם הַשְׂכֵם	וְלֹא שָׁמְעוּ	עוֹד לְקַחַת מוֹסֵר	שָׁמְעִים לְקַחַת מוֹסֵר
34	לְטַמְאוּ	בְּטַמְאוֹתָם ^a			
35	לְהַעֲבִיר אֶת־בְּנֵיהֶם וְאֶת־	לְהַקְרִיב אֶת־בְּנֵיהֶם וְאֶת־בְּנוֹתֵיהֶם			
	בְּנוֹתֵיהֶם לְמַלְךְ	לְמַלְךְ הַמֶּלֶךְ			
36	וְעַתָּה לָכֵן כְּהִיאֲמַר יְהוָה אֱלֹהֵי	וְעַתָּה כְּהִיאֲמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל			
	יִשְׂרָאֵל אֶל־הַעִיר הַזֹּאת אֲשֶׁר	עַל־הַעִיר הַזֹּאת אֲשֶׁר אֶתְּהָא			
	אֶתְּכֶם אֲמָרִים תִּתְּנָה בְּיַד מַלְכ־בָּבֶל	אֲמָרִים תִּתְּנָה בְּיַד מַלְכ־בָּבֶל			
	וּבְקִבְרֵהּ	וּבְשָׂבִי ^d (וּבְמִשְׁלַחַת)			
37	מִכְּלֵי־הָאָרֶץ	מִכָּל הָאָרֶץ			
	וְהַשְּׁבֹתִים לְבִטָּח	וְהַשְּׁבֹתִים בְּטָחִים			
39	לֵב אָהָד וְדֹרֵךְ אָהָד	דֹּרֵךְ אָהָד וּלֵב אָהָד			
	לְטוֹב לַהֵם	וּלְטוֹב לַהֵם			
40	לְהִיטִיבֵי אוֹתָם	Deest			
	לְבַלְתִּי סוֹר מֵעֵלִי	לְבַלְתִּי סוֹרָם מֵעֵלִי			
41	וְשִׁשְׁתִּי עָלֵיהֶם	וּפְקַדְתִּי			
	בְּכָל־לְבָבִי וּבְכָל־נַפְשִׁי	וּבְכָל־לְבָבִי וּבְכָל־נַפְשִׁי			
42	כַּאֲשֶׁר הִבֵּאתִי אֶל־הַעַם הַזֶּה	כַּאֲשֶׁר הִבֵּאתִי אֶל־הַעַם הַזֶּה			
	אֶת כָּל־הַרְעָה הַגְּדוֹלָה הַזֹּאת	כָּל־הַרְעוֹת הַגְּדוֹלוֹת הָאֵלֶּה			
	אֶת־כָּל־הַטּוֹבָה	אֶת־כָּל־הַטּוֹבוֹת			
43	וְנִקְנָה הַשְּׂדֵה	וְנִקְנֵי עוֹד שְׂדוֹת ^f			
	אֶתְּכֶם אֲמָרִים	אֶתְּהָ אֲמָרִים ^g			
	נִתְּנָה בְּיַד הַכַּשְׂדִּים	וְנִתְּנֵי בְּיַד הַכַּשְׂדִּים			
44	שְׂדוֹת בְּכַסֶּף יִקְנוּ וְקָחוּב בְּכַסֶּף	וְיִקְנוּ שְׂדוֹת בְּכַסֶּף וְתִקְחוּב בְּכַסֶּף			
	וְהָתוֹם וְהָעֵד עֲדִים	וְהָתוֹם וְהָעֵד עֲדִים			
	וּבְסִבְיַי יְרוּשָׁלַם	וּבְסִבְיַב יְרוּשָׁלַם			
	וּבְעֵרִי הַשְּׁפֵלָה וּבְעֵרִי הַגֵּב	וּבְעֵרִי הַשְּׁפֵלָה וּבְעֵרִי הַגֵּב ^h			
	נְאֻמֵי־יְהוָה	Deest			

^a Cf. Lev. 16 : 16. ^b Targ. גַּל. ^c Vid. vs. 43. ^d ἐν ἀποστολή. ^e Targ. גַּל. ^f Targ. וְיִקְנוּ בְּכַסֶּף. ^g Vid. vs. 36. ^h ἐν πόλει τῆς Σαφίλια καὶ ἐν πόλει τῆς Βαγέβ.

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עֲשֵׂה אֶרְךָ יוֹצֵר אוֹתָהּ ^a	2 עֲשֵׂה יְהוָה יוֹצֵר אוֹתָהּ
וּבְצֻרוֹת אֲשֶׁר לֹא יָדַעְתָּ ^b (וּבְצֻרוֹת ^c)	3 וּבְצֻרוֹת לֹא יָדַעְתָּ
יְהוָה	4 יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מִלְכֵּךְ יְהוּדָה	מִלְכֵי יְהוּדָה
אֶל־הַסְּלָלוֹת וְהַדְּיֻקָּ	אֶל־הַסְּלָלוֹת וְאֶל־הַדְּיֻקָּ
Deest	5 בָּאִים
וּלְמַלְאָה	וּלְמַלְאָה
וְהַסְּתַרְתִּי פְנֵי מִן־עֵינֵי הַזָּאֵת	וְאֲשֶׁר הַסְּתַרְתִּי פְנֵי מִן־עֵינֵי הַזָּאֵת
וּגְלִיתִי לָהֶם וּרְפִאתֶיהָ וְעֲשִׂיתִי גַם־	6 וּרְפִאתֶם וּגְלִיתִי לָהֶם עֲתָרְתָּ
שָׁלוֹם גַּם־אֲמַת	שָׁלוֹם וְאֲמַת
מִכְלֵעֹנֹתֵיהֶם ^d	8 מִכְלֵעֹנֵיכֶם
וּלְאֲזָכָר לְעֹנוּתֵיהֶם ^e	וְסִלַּחְתִּי לְכֹל־עֹנוּתֵיהֶם
וּפִשְׁעוּ בִי	וְאֲשֶׁר פִּשְׁעוּ בִי
וְהִיתָה לְשֹׁשׁוֹן	9 וְהִיתָה לִּי לְשֹׁשׁוֹן
גֹּי הָאָרֶץ	גֹּי הָאָרֶץ
אֲתִכְלִי־הַטּוֹבָה אֲשֶׁר אֲנִי עֹשֶׂה	אֲתִכְלִי־הַטּוֹבָה אֲשֶׁר אֲנִי עֹשֶׂה
עֲשֵׂה	אוֹתָם
אֲשֶׁר אֲנִי עֹשֶׂה לָהֶם ^f	אֲשֶׁר אֲנִי עֹשֶׂה לָהֶם
מֵאִין אָדָם וּבַהֲמָה ^g	10 מֵאִין אָדָם וּמֵאִין בַּהֲמָה
וּמִחֻץ יְרוּשָׁלַם	וּבַחֲצוֹת יְרוּשָׁלַם
מֵאִין אָדָם וּבַהֲמָה	מֵאִין אָדָם וּמֵאִין יוֹשְׁבֵי וּמֵאִין
	בַּהֲמָה
וְיָבִיאוּ מִמְּחֹת (מִמְּנוֹת) לְבֵית ^h יְהוָה	11 מִבָּאִים הַזֶּה בֵּית יְהוָה
אֲתִכְלִי־שְׂבוֹת־הָאָרֶץ הַזֶּה־יֵא	אֲתִכְשְׂבוֹת־הָאָרֶץ
מֵאִין־אָדָם וְעַד־בַּהֲמָה וּבְכָל־עֵרִי	מֵאִין־אָדָם וְעַד־בַּהֲמָה וּבְכָל־עֵרִי
נֹת רַעִים	נֹת רַעִים
וּבְעֵרֵי הַשְּׂפֵלָה וּבְעֵרֵי הַנֶּגֶב ^k	13 בְּעֵרֵי הַשְּׂפֵלָה וּבְעֵרֵי הַנֶּגֶב
עַל־יַד־מוֹנֵה	עַל־יַד־מוֹנֵה

^a Cf. Isa. 45:18. ^b Targ. וְיָבִיאוּ מִמְּחֹת. ^c Targ. וּבְצֻרוֹת = וּבְצֻרוֹת.

^d Targ. הַזֶּה־יֵא. ^e Targ. הַזֶּה־יֵא. ^f Targ. הַזֶּה־יֵא. ^g ut 32:43.

^h Targ. לְבֵית. ⁱ ut 32:43. ^k Vid. 32:44.

Desunt

14 הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה
 וְהִקִּמְתִּי אֶת־הַדָּבָר הַטוֹב אֲשֶׁר
 דִּבַּרְתִּי אֶל־בְּנֵי יִשְׂרָאֵל וְעַל־בָּתוֹת
 15 יְהוּדָה׃ בְּיָמִים הֵּם וּבַעֲתָהּ הִיא
 אֲצַמִּית לְדוֹד צִמַּח אֲדָקָה וְעָשָׂה
 16 מִשְׁפָּט וְאֲדָקָה בְּאַרְץ׃ בְּיָמִים
 הָהֵם תִּנְשַׁע יְהוּדָה וִירוּשָׁלַם
 תִּשְׁכַּח לְבַטַח וְזֶה אֲשֶׁר־יִקְרָא־לָהּ
 17 יְהוָה אֲדַקְנִי׃ כִּי־כֹה אָמַר יְהוָה
 לֹא־יִפְרָת לְדוֹד אִישׁ יֹשֵׁב עַל־
 18 כֶּסֶף בֵּית־יִשְׂרָאֵל׃ וְלִפְתָּנִים
 הַלְוִיִם לֹא־יִפְרָת אִישׁ מִלְּפָנַי
 מַעֲלָה עוֹלָה וּמִקַּטִּיר מִנְחָה
 19 וְעָשָׂה זִבְחַת פְּלִי־הַיָּמִים׃ וַיְהִי
 דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ לֵאמֹר׃
 20 כֹּה אָמַר יְהוָה אֱסֹתְפֻרוּ אֶת־
 בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלְוִלָה
 וְלִבְלַתִּי הַיּוֹת יוֹמִם־וְלִלְוָה בַּעֲתָם׃
 21 גַּם־בְּרִיתִי תִפֹּר אֶת־הַדָּוָד עַבְדִּי
 מֵהַיּוֹת־לֵדוֹ בֶּן מֶלֶךְ עַל־כֶּסֶף וְאֶת־
 22 הַלְוִיִם הַכֹּהֲנִים מִשְׁרָתִי׃ אֲשֶׁר
 לֹא־יִסְפָּר צָבָא הַשָּׁמַיִם וְלֹא יִמַּד
 חוֹל הַיָּם כִּן אֲרַבָּה אֶת־זָרַע דָּוִד
 עַבְדִּי וְאֶת־הַלְוִיִם מִשְׁרָתִי אֲתִי׃
 23 וַיְהִי דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ
 24 לֵאמֹר׃ הֲלוֹא רָאִיתָ מֵהַיָּעָם
 הַזֶּה דִּבְרוּ לֵאמֹר שְׁתֵּי הַמִּשְׁפָּחוֹת
 אֲשֶׁר בָּתַר יְהוָה בָּהֶם נִימְאַסָם
 וְאֶת־עַמִּי נִי־אַצֵּן מֵהַיּוֹת עוֹד גּוֹי
 25 לְפָנֵיהֶם׃ כֹּה אָמַר יְהוָה אֱסֹלֵא
 בְּרִיתִי יוֹמָם וְלִלְוָה חֲקוֹת שָׁמַיִם
 26 וְאַרְץ לֹא־שָׁמַתִּי׃ גַּם־זָרַע וַיַּקְוֹב
 וְדוֹד עַבְדִּי אֲמַאֵס מִקְחָת
 מִזָּרְעוֹ מִשְׁלֹם אֶל־זָרַע אֲבִרְהֵם

Desunt { רִשָּׁק וַיַּעֲקֹב כִּי־אָשׁוֹב אֶת־
שְׁבוּתָם וְרַחֲמֵתֵים:

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- 1 וּכְלִי־מַלְכוּת אֶרֶץ מִמְּשַׁלַּת יְדוֹ וְכִלְי־אֶרֶץ מִמְּשַׁלְתּוֹ נִלְחַמּוּ עִלֵּי־
וְכָל־הַעַמִּים נִלְחַמִּים עִלֵּי־ יְרוּשָׁלַם וְעִלֵּי־כְלֵי־עַרְוֵי יְהוּדָה
יְרוּשָׁלַם וְעִלֵּי־כְלֵי־עַרְוֵיהָ לֵאמֹר
לֵאמֹר
2 כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כֹּה־אָמַר יְהוָה הֲלֹךְ אֵל־
הֲלֹךְ וְאָמַרְתָּ אֵל־צְדָקִיהוּ צְדָקִיהוּ
הֲנִי נָתַן אֶת־הָעִיר הַזֹּאת בְּיַד בְּיַד הַנֶּתֶן תִּפְתָּן^a הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־
מֶלֶךְ־בָּבֶל בָּבֶל וְלִקְדָה
3 כִּי תִפֶּשׂ תִּפְשׂ וּבִידוֹ תִנְתֵּן וְתִפֶּשׂ תִּפְשׂ וּבִידוֹ תִנְתֵּן
וְעֵינֶיךָ אֶת־עֵינֵי מֶלֶךְ־בָּבֶל וְעֵינֶיךָ אֶת־עֵינָיו תִּרְאִינָה וּבָבֶל
תִּרְאִינָה וּפִיהוּ אֶת־פִּיהָ יִדְבֵר תְּבוּא
וּבָבֶל תְּבוּא
Deest
4 עֲלִיָה לֹא־תִמּוֹת בְּחָרֵב
5 וּבְמִשְׁרָפּוֹת אֲבוֹתֶיךָ הַמַּלְכִים וְכַאֲשֶׁר סִפְדוּ (וּכְמִסְפְּדוֹת) אֶת־
הָרְאשֻׁנִים אֲשֶׁר־הָיוּ לִפְנֵיךָ כֵן אֲבוֹתֶיךָ אֲשֶׁר־מָלְכוּ לִפְנֵיךָ
יִשְׂרָפּוּ־לְךָ וְהָיוּ אֲדוֹן (בְּרֵאשֻׁנָה) יִסְפְּדוּ גַם־לְךָ הַיּוֹי^b
יִסְפְּדוּ־לְךָ אֲדוֹן וְעַד־שָׂאוֹל יִסְפְּדוּ־לְךָ
6 וַיִּדְבֵר יִרְמִיָהוּ הַנְּבִיא אֵל־ וַיִּדְבֵר יִרְמִיָהוּ אֵל־הַמֶּלֶךְ צְדָקִיהוּ^c
צְדָקִיהוּ מֶלֶךְ יְהוּדָה
7 נִלְחַמִּים עִלֵּי־יְרוּשָׁלַם וְעַל כָּל־ נִלְחַם עִלֵּי־יְרוּשָׁלַם וְעַל־עַרְוֵי יְהוּדָה
עַרְוֵי יְהוּדָה הַזֹּתוֹת אֵל־ וְעַל־לְכִישׁ וְעַל־עֲזֻקָה
לְכִישׁ וְאֶל־עֲזֻקָה
8 אֶת־כָּל־הָעָם אֲשֶׁר בְּיְרוּשָׁלַם אֶת־הָעָם לְקִרְא דְרוּר
לְקִרְא לָהֶם דְרוּר
9 לְבַלְתִּי עֲבַדְתֶּם בְּיַהוּדֵי אֶחָיָהוּ לְבַלְתִּי עֲבַד אִישׁ מִיְהוּדָה
אִישׁ
10 וַיִּשְׁמְעוּ כְלֵי־הַשְּׂרִים וְכִלְי־הָעָם וַיִּשְׁבּוּ כְלֵי־הַשְּׂרִים וְכִלְי־הַבָּאִים בְּבֵרִית

^a Vid. 32: 28.^b Targ. נִי.^c Vid. 32: 1, 3.^d Targ. כָּל.^e Targ. יָזַל.

לשלה איש את־עבדו ואיש את־ שפחתו וישלחו	אֲשֶׁר־באו בברית לשלה איש את־עבדו ואיש את־שפחתו הַפְּשִׁים לְבִלְתִּי עֲבַדְכֶם עוֹד וַיִּשְׁמְעוּ וַיִּשְׁלְחוּ
אֹתָם ^a לעבדים ולשפחות	11 וַיָּשׁוּבוּ אַחֲרֵיכֶן וַיָּשִׁיבוּ אֶת־ הָעֲבָדִים וְאֶת־הַשְּׁפָחוֹת אֲשֶׁר שָׁלְחוּ הַפְּשִׁים וַיִּכְפְּשׂוּם לעבדים ולשפחות
Deest	12 מֵאֵת יְהוָה
יהוה	13 יהוה אֱלֹהֵי וְשִׁרְאֵל
כְּמֵלֶאכֶת שְׁשׁ שָׁנִים תִּשְׁלַח אֶת־ אחיק	14 מִקֶּץ שְׁבַע שָׁנִים תִּשְׁלְחוּ אִישׁ את־אחיו
ושלחתו חפשי ולא־שמעו אלי	ושלחתו חפשי מִקֶּמֶץ וְלֹא־ שמעו אֲבוֹתֵיכֶם אֵלַי
וישבו היום לעשות ויזכרו ברית	15 וַתִּשְׁבוּ אִתָּם הַיּוֹם וַתַּעֲשׂוּ וַתִּזְכְּרוּ בְרִית
לְהֵשֵׁב אִישׁ אֶת־עַבְדּוֹ	16 וַתִּשְׁבוּ אִישׁ אֶת־עַבְדּוֹ וַתִּכְפְּשׂוּ אֹתָם
Deest	
לקרא דרור איש לרעהו הנני קרא דרור לכם	17 לְקַרְא דְרוֹר אִישׁ לְאָחִיו וְאִישׁ לְרֵעֵהוּ הַנְּנִי קֹרֵא דְרוֹר לְכֶם
Deest	
וא־הדבר ^b לזרעה ^c בכל ממלכות הארץ את־בריתו	וְאֶל־הַדְּבָר לְזֵרְעָה לְכָל מַמְלֹכוֹת הָאָרֶץ את־דְּבָרֵי הַבְּרִית
העגל אשר עשו לְעַבְד־לוֹ	18 הָעֵגֶל אֲשֶׁר כָּרְתוּ לְשָׁנִים וַיַּעֲבֹרוּ בֵּין בְּתָרֵי
שרי יהודה וְהַאֲדִירִים ^d (והסרסוב) והכהנים וְהַעֲמִים	19 שְׂרֵי יְהוּדָה וְשְׂרֵי יְרוּשָׁלַם הַסְּרָסִים וְהַכֹּהֲנִים וְכָל עַם הָאָרֶץ הַלְּבָרִים בֵּין בְּתָרֵי הָעֵגֶל
ונתתי אותם לְאיביהם והיתה	20 וַנִּתְּתִי אוֹתָם בְּיַד אִיבֵיהֶם וּבְיַד

^a Inc. vs. 11. ^b Targ. מִזְחָא. ^c εἰς διασποράν. Vid. 24:9. ^d Targ. יִסְרָאֵל.

	מִבְקָשֵׁי נַפְשָׁם וְהִיטָה נִבְלָתָם לְמֵאֵכֶל	נִבְלָתָם מֵאֵכֶל
21	וְאֵת־שָׂרֵיו אֶתֵּן פְּיָדַי אִיבִיהֶם וּבְיָד מִבְקָשֵׁי נַפְשָׁם וּבְיָד חֵיל מֶלֶךְ בְּבַל הָעֵלִים מֵעֲלֵיהֶם	וְאֵת־שָׂרֵיו אֶתֵּן פְּיָדַי אִיבִיהֶם וּבְיָד מֶלֶךְ בְּבַל לְהָעֵלִים מֵעֲלֵיהֶם
22	וְהִשְׁבַּתִּים אֱלֹהֵי־עִיר הַזֹּאת אֶתֵּן שְׂמָמָה	וְהִשְׁבַּתִּים אֱלֹהֵי־אֶרֶץ הַזֹּאת וְאֶתֵּן אוֹתָן (וְאֶתֵּן) שׁוֹמְמוֹת

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1	בִּימֵי יְהוֹיָקִים בְּיָוֵאֲשֵׁיָהוּ	בִּימֵי יְהוֹיָקִים
2	הַלֹּךְ אֶל־בֵּית הַרְכָּבִים וְדָבַרְתָּ אוֹתָם וְהִבְאוֹתָם בֵּית יְהוָה אֶל־אֶתֶת הַלְּשָׁנוֹת	הַלֹּךְ אֶל־בֵּית הַרְכָּבִים ^a וְהִבְאוֹתָם אוֹתָם וְהִבְאוֹתָם בֵּית יְהוָה אֶל־אֶתֶת הַלְּשָׁנוֹת
3	וְאָקָה אֶת־יָדָיו וְאֶת־כַּלְבָּנוֹ	וְאֶלְיָךְ (וְאָבִיא) אֶת יָדָיו וְאֶת־בְּנוֹ
4	בֵּית יְהוָה בְּנֵי חֵן בְּנֵי־גְדֻלְיָהוּ	אֶל־בֵּית ^b יְהוָה בְּנֵי חֵן בְּנֵי־גְדֻלְיָהוּ
	לְשַׁבַּת הַשְּׂרִים לְלִשְׁבַּת מַעֲשִׂיהוּ	בֵּית הַשְּׂרִים לְבֵּית מַעֲשִׂיהוּ
	שֹׁמֵר הַסֵּף	שֹׁמֵר הַחֵצֵר
5	לִפְנֵי בְּנֵי בֵּית־הַרְכָּבִים גְּבִיעִים מְלֵאִים יַיִן	לִפְנֵיהֶם גְּבִיעֵי יַיִן
	וְאָמַר אֲלֵיהֶם	וְאָמַר
7	וּבֵּית לֹא־תִבְנוּ וְכֹרֶם לֹא־תַעֲשׂוּ וְלֹא יְהִיֶה לָכֶם עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר גְּרִים עָלֶיהָ	וּבֵּית לֹא־תִבְנוּ וְכֹרֶם לֹא יְהִיֶה לָכֶם עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר גְּרִים עָלֶיהָ
	שֵׁם	(בָּה)
8	יְהוֹנָדָב בְּיָדָיו לְכָל אֲשֶׁר אֲבִינוּ	יְהוֹנָדָב Deest
	נִשְׁנוּ בְּנוֹ	וְנִשְׁנוּ וּבְנוֹ

^a Ἀρχαβέιν. Vid. vs. 3. ^b Targ. לְבֵּית.

	לְשֶׁבֶת־שָׁמַיִם	9	לְשֶׁבֶת־נוֹר
	לֹא הָיָה לָנוּ		לֹא יִהְיֶה־לָנוּ
	בַּעֲלוֹת נְבוּכַדְרֶאֱצַּר מֶלֶךְ־בָּבֶל	11	בַּעֲלוֹת נְבוּכַדְרֶאֱצַּר מֶלֶךְ־בָּבֶל
	עַל־הָאָרֶץ ^a		עַל־הָאָרֶץ
	לָבֹא וְנִבְּאוּ אֶל־יְרוּשָׁלַם ^b		בָּאוּ וְנִבְּאוּ יְרוּשָׁלַם
	וּמִפְנֵי חֵיל אֲשׁוּר (אֲשׁוּרִים) וְנִשְׁבַּ שָׁמַיִם		וּמִפְנֵי חֵיל אָרֶם וְנִשְׁבַּ בִּירוּשָׁלַם
	אֵלַי לֵאמֹר	12	אֵלַי־רְמִיָּהוּ לֵאמֹר
	יְהוָה	13	יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
	Deest		נֶאֱסַי־יְהוָה
	הַקִּימוּ דְבַר בְּנֵי יְהוֹנָדָב ^c	14	הַקִּים אֶת־דְּבַר־יְהוֹנָדָב
	Desunt {		עַד־יְהִי־וּמָּה הַיְהִי כִּי שָׁמְעוּ אֶת־
	הַשְׁכֵּם וְלֹא שָׁמַעְתֶּם		מִצְוֹת אֲבִיהֶם
	אֶת־עַבְדֵי הַנְּבִיאִים לֵאמֹר שָׁבוּ אִישׁ	15	הַשְׁכֵּם וְדַבֵּר וְלֹא שָׁמַעְתֶּם אֵלַי
	מִדְּרֹכֵי הָרֶעָה		אֶת־כָּל־עַבְדֵי הַנְּבִיאִים הַשְׁכֵּם
	וְתִשְׁבוּ עַל־הָאָדָמָה ^d		וְשָׁלַח לֵאמֹר שׁוּבוּ־נָא אִישׁ
	אֶת־אֲזִינוֹכֶם וְלֹא שָׁמַעְתֶּם אֵלַי		מִדְּרֹכֵי הָרֶעָה
	וְהַקִּימוּ	16	וּשְׁבוּ אֶל־הָאָדָמָה
	Deest		אֶת־אֲזִינוֹכֶם וְלֹא שָׁמַעְתֶּם אֵלַי
	לֹא שָׁמַע אֵלַי		כִּי הַקִּימוּ
	יְהוָה	17	אֲשׁוּר צִיֹּן
	עַל־יְהוּדָה וְעַל־יְוֹשְׁבֵי יְרוּשָׁלַם		לֹא שָׁמְעוּ אֵלַי
	Desunt {		יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
	לָכֵן כֹּה־אָמַר יְהוָה יֵעַן אֲשֶׁר	18	אֶל־יְהוּדָה וְאֶל־כָּל־יְוֹשְׁבֵי יְרוּשָׁלַם
	שָׁמְעוּ בְנֵי יְהוֹנָדָב בְּנֵי־רֶכֶב		יֵעַן דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ
	(עַל־) מִצְוֹת אֲבִיהֶם לַעֲשׂוֹת		וְאָקְרָא לָהֶם וְלֹא עָנּוּ
	כֹּאֲשֶׁר צִוִּיתִים		וְלָבִית־הַרְכָּבִים אָמַר וְרַמְיָהוּ כֹה־
			אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי
			יִשְׂרָאֵל יֵעַן אֲשֶׁר שָׁמַעְתֶּם עַל־
			מִצְוֹת־יְהוֹנָדָב אֲבִיכֶם וְתִשְׁמְרוּ
			אֶת־כָּל־מִצְוֹתַי וְתַעֲשׂוּ כָּל־
			אֲשֶׁר־צִוִּיתִי אֶתְכֶם

^a Targ. עַל אֲרֶזָא. ^b Targ. לִירוּשָׁלַם. ^c Cf. vs. 16. ^d Vid. 25:5.—
Targ. עַל אֲרֶזָא. ^e Targ. עַל. ^f Targ. יֵעַל.

Desunt {	לִבְנֵי פֶה אָמַר יְהוָה זְבָאוֹת	19
	אֱלֹהֵי יִשְׂרָאֵל	
	מִבְּנֵי יוֹנָדָב	לְיוֹנָדָב
	כְּלִימֵי הָאָרֶץ	כְּלֵי הַקְּיָמִים

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בשנה הרביעת	1 וַיְהִי בִשְׁנַת הַרְבִּיעִית
היה דְּבַר הַיְהוָה אֵלָיו וַיֹּאמֶר	היה הַדְּבַר הַיְהוָה אֵלָיו וַיֹּאמֶר
וּכְתַבְתָּ עָלֶיהָ ^b	2 וּכְתַבְתָּ עָלֶיהָ
עַל־וְיִשְׂרָאֵל	עַל־וְיִשְׂרָאֵל
מִימֵי יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה	מִימֵי יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה
אֲוִלֵי יִשְׁמָעֵל בֵּית יְהוּדָה	3 אֲוִלֵי יִשְׁמָעֵל בֵּית יְהוּדָה
לְמַעַן יִשׁוּבוּ מִדְּרָגָם ^c הַרְעָה וּסְלַחְתִּי	לְמַעַן יִשׁוּבוּ מִדְּרָגָם ^c הַרְעָה וּסְלַחְתִּי
לְעֹנֹתֵיהֶם וּלְחַטָּאתֵיהֶם ^d	וּסְלַחְתִּי לְעֹנֹתֵיהֶם וּלְחַטָּאתֵיהֶם ^d
וּיְכַתֵּב	4 וּיְכַתֵּב בְּרוּךְ
אֶל־מַגְלַת־סֵפֶר	עַל־מַגְלַת־סֵפֶר
אֲנִי עָצוּר	5 אֲנִי עָצוּר
אֶל־בֵּית ^e יְהוָה	בֵּית יְהוָה
וּקְרַאת בַּמַּגְלָה הַזֹּאת	6 וּבְאֵת אֵתָהּ וּקְרַאת בַּמַּגְלָה
Deest	אֲשֶׁר־כָּתַבְתָּ מִפִּי אֶת־דְּבָרֵי יְהוָה
בְּבֵית יְהוָה	בֵּית יְהוָה
וּבְאֲזֵנֵי כְלִי־הַיְהוּדָה	7 וְגַם בְּאֲזֵנֵי כְלִי־הַיְהוּדָה
תִּקְרָא לָהֶם	תִּקְרָאֵם
וּיִשׁוּבוּ מִדְּרָגָם ^e הַרְעָה כִּי־גָדוֹל	7 וּיִשׁוּבוּ מִדְּרָגָם ^e הַרְעָה כִּי־גָדוֹל
הָאֵף וְחַמַּת יְהוָה אֲשֶׁר־דָּבַר עָלַי ^f	הָאֵף וְחַמַּת יְהוָה אֲשֶׁר־
הַעַם הַזֶּה	דָּבַר יְהוָה אֵלֵיהֶם הַזֶּה
וַיֵּשׂ בְּרוּךְ	8 וַיֵּשׂ בְּרוּךְ בְּיַד־יְרֵמְיָהּ
יִרְמְיָהוּ	יִרְמְיָהוּ הַנְּבִיא

^a ut Gen. 8:22. ^b Targ. עָלַיָּהּ. ^c Vid. vs. 7. ^d Vid. 16:18; 18:23;

31:34.—Targ. לְחַטָּאתֵיהֶם וּלְחַטָּאתֵיהֶם. ^e Targ. לְמַעַן. ^f Targ. בְּבֵית. ^g Vid. vs. 3. ^h Targ. עָלַי.

בבית יהוה	בית יהוה
בשנה השמינית למלך יהויקים	9 בשנה ההמשית ליהויקים בן־יאשיהו מלך־יהודה
	וְקִלְיָהֶם הַבָּאִים מִצָּרֵי יְהוּדָה בִּירוּשָׁלַם
בבית יהוה בבית גמריהו	10 בית יהוה בלשפת גמריהו
בפתחי שער ובאזני כליהעם	פֶּתַח שַׁעַר פֶּאֲזְנֵי כְלֵיהֶעָם
וירד אל־בית־המלך אל־בית־הספר	12 וירד בית־המלך על־לשפת־הספר
כל־שרים ושבוי	כל־השרים וושבוי
בן־שלמיהו ויהונתן	בן־שִׁמְיָהוּ וְיֹחָנָתָן
Deest	בֶּסֶפֶר
אל־ברוך בן־נְרִיָהוּ	14 אל־בְּרוּךְ בֶּן־נְרִיָהוּ
ובאֵ	וְלֵךְ
ברוך ויגד אליהם	בְּרוּךְ בֶּן־נְרִיָהוּ בִּגְדוֹ וַיָּבֵא אֵלֵיהֶם
שב ^d (שוב) קרא	15 שָׁב נָא וּקְרָאָהָ וַיִּקְרָא בְרוּךְ בְּאָזְנֵיהֶם
ויקרא ברוך	16 פָּתְרוּ וַיֹּאמְרוּ אֶל־בְּרוּךְ
התיעצו (נועצו)	17 הַנְּגִדָּנָא לָנוּ אֵיךְ כִּתְבַת מִפִּי
ויאמרו	18 וַיֹּאמֶר לָהֶם בְּרוּךְ וַקְרָא אֵלַי
איד (אן) כתבת	וַאֲנִי כָתַב עַל־הַסֵּפֶר בְּיָדִי
Deest	19 וַיֹּאמְרוּ הַשָּׂרִים לֵךְ הִסְתַּר וְאִישׁ אֲלִידַע
ויאמר ברוך	20 בְּלִשְׁפַת אֲלִישְׁמַע הַסֵּפֶר בְּאָזְנֵי הַמֶּלֶךְ אֶת כְּלֵי־הַדְּבָרִים
קרא אלי ורמיהו	21 וַיִּקְחָהּ מִלִּשְׁפַת אֲלִישְׁמַע הַסֵּפֶר וַיִּקְרָאָהָ
ואני כתבתי בספר	
ויאמרו	
לך והסתר	
איש אל־ידע	
בבית אלישמע	
למלך את כלי־הדברים האלה	
ויקחה מבית אלישמע ויקרא	

^a Targ. לְבֵית. ^b Targ. לְלִשְׁפַת. ^c Targ. וַקְרָא. ^d ut vs. 28.—Targ. הוֹב.

והמלך יושב בְּבֵית הַחֶרֶק	22 והמלך יושב בית החרק
Deest	בְּחֹדֶשׁ הַתְּשִׁיעִי
וְאֵחַ אֵשׁ (וְאֵשׁ הָאֵח) לִפְנֵיו	23 וְאֶת־הָאֵחַ לִפְנֵיו מִבְּעֵרַת
יִקְרַעַן בְּתֵרֵי הַסֶּפֶר וְהִשְׁלֵךְ בָּאֵשׁ	אֶל־הָאֵשׁ אֲשֶׁר אֶל־הָאֵחַ
אֲשֶׁר עַל־הָאֵחַ	עַל־הָאֵשׁ אֲשֶׁר עַל־הָאֵחַ
בָּאֵשׁ אֲשֶׁר עַל־הָאֵחַ	24 וְלֹא־פָתְחוּ
וְלֹא־פָקְדוּ (דָּרְשׁוּ)	וְכָל־עַבְדָּיו
וְעַבְדָּיו	25 וְגַם אֲלַנְתָּן וְדָלְיָהוּ וְגַמְרִיָּהוּ
וְאֲלַנְתָּן וְדָלְיָהוּ וְגַמְרִיָּהוּ	הִפְגְּעוּ בַּמֶּלֶךְ לְבִלְתִּי שִׂרְף
לְשִׂרְף	וְלֹא שָׁמַע אֲלֵיהֶם
Desunt {	26 וְאֶת־שְׁלֹמִיָּהוּ בֶן־עֲבֵדָאֵל
אֶת־כְּרוֹךְ וְאֶת־יִרְמְיָהוּ	אֶת־כְּרוֹךְ הַסֶּפֶר וְאֶת־יִרְמְיָהוּ
וְאֶת־יִרְמְיָהוּ וְאֶת־יִסְתָּרִם	הַנְּבִיא וְיִסְתָּרִם יְהוֹה
כָּל־הַדְּבָרִים	27 וְאֶת־הַדְּבָרִים
וְכַהֵב	28 וְכַתֵּב עָלֶיהָ
כָּל־הַדְּבָרִים	כָּל־הַדְּבָרִים הַרְּאשֹׁנִים
עַל־הַמַּגִּלָּה	עַל־הַמַּגִּלָּה הַרְּאשֹׁנָה
הַמֶּלֶךְ יְהוֹיָקִים	יְהוֹיָקִים מֶלֶךְ־יְהוּדָה
וְאֶמְרָתָּ	29 וְעַל־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה תֹּאמַר
וְשִׁבְתָּ (וְנִשְׁבַּתָּ)	וְהִשְׁבִּיתָ
לְחֹרֵב הַיּוֹם וְלִקְרַת הַלַּיְלָה	30 לְחֹרֵב הַיּוֹם וְלִקְרַת בַּלַּיְלָה
Deest	31 אֶת־עֲוֹנֵם
וְהַבֵּאתִי עֲלֵיכֶם	וְהַבֵּאתִי עֲלֵיכֶם
וְאֶל־אִישׁ יְהוּדָה	וְאֶל־אִישׁ יְהוּדָה
וְיִקַּח בְּרוּךְ מַגִּלָּה אַחֶרֶת	32 וְיִרְמְיָהוּ וְלִקַּח מַגִּלָּה אַחֶרֶת וַיִּתְּנָהּ
Deest	אֶל־כְּרוֹךְ בֶּן־נְרִיָּה הַסֶּפֶר
וְעוֹד נֹסֵף עֲלֵיהֶם דְּבָרִים רַבִּים	מֶלֶךְ־יְהוּדָה בָּאֵשׁ
מֵהֵמָּה	וְעוֹד נֹסֵף עֲלֵיהֶם דְּבָרִים רַבִּים
	מֵהֵמָּה

^a Targ. אֶת־הַסֶּפֶר.

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וימלך צדקיהו	1 וימלך־מֶלֶךְ צדקיהו
יהויקים	פָּנְיָהוּ בְּיַהֲוִיקִים
לְמֶלֶךְ בִּיהוּדָה	מֶלֶךְ־בְּבֵל בְּאַרְצֵי יְהוּדָה
ולא שמעו	2 ולא שמעו
ביד ירמיהו	ביד ירמיהו הַנְּבִיא
אל־ירמיהו	אל־ירמיהו הַנְּבִיא
אל־יהוה	אל־יהוה אֱלֹהֵינוּ
בא ויָצֵא בחוץ הַיָּם	4 בא ויָצֵא בחוץ הַיָּם
אֶל־בֵּית ^a הַכְּלוֹא	בֵּית הַכְּלוֹא
Deest	5 הַצָּרִים עַל־יְרוּשָׁלַם
ויַעֲלוּ עַל־יְרוּשָׁלַם	ויַעֲלוּ מֵעַל יְרוּשָׁלַם
אל־ירמיהו ^b לאמר	6 אל־ירמיהו הַנְּבִיא לאמר
יהוה	7 יהוה אֱלֹהֵי יִשְׂרָאֵל
כה תאמר	כה תאמרו
השֵׁלַח אֲתָךְ	השֵׁלַח אֲתָכֶם אֵלַי
וְשָׁבוּ לְאַרְצֵי מִצְרַיִם	שָׁבוּ לְאַרְצֵי מִצְרַיִם
ושֵׁבוּ הַמָּה הַכַּשְׂדִּים	8 ושֵׁבוּ הַכַּשְׂדִּים
9 כֹּה אמר יהוה אל־תִּשְׂאוּ	9 כֹּה אמר יהוה אל־תִּשְׂאוּ
(תִּשְׂאוּ) בַּנְּפֹשְׁתֵיכֶם ^c	נַפְשֹׁתֵיכֶם
וְאִם־הִכִּיתֶם	10 כִּי אִם־הִכִּיתֶם
וּנְשָׂאוּ	וּנְשָׂאוּרֹבְכֶם
אִישׁ בְּמִקְוֵמוֹ הַמָּה יִקְוֶמוּ	אִישׁ בְּאַהֲלוֹ יִקְוֶמוּ
בַּעֲלוֹת חֵיל הַכַּשְׂדִּים	11 בַּהֲעֲלוֹת חֵיל הַכַּשְׂדִּים
וְצֵא ירמיהו	12 וְצֵא ירמיהו
לְקַחַת (לְלַקַּח?)	לְחַלֵּק
13 וּשְׁמוֹ וְשֵׁם אִישׁ אֲשֶׁר שָׁבָן אָצְלוֹ (עֲמוֹ)	13 וּשְׁמוֹ בַּעַל פְּקֻדַת
שְׂרָיָה (צְרוּיָה)	וְרָאִיָּה
את־ירמיהו	את־ירמיהו הַנְּבִיא
14 ויאמר וְרָמְיָהוּ שָׁקֵר אֵינִי נָפֵל	14 ויאמר וְרָמְיָהוּ שָׁקֵר אֵינִי נָפֵל
נָפֵל	עַל־הַכַּשְׂדִּים

^a ut vs. 18.—Targ. בְּבֵית.^b Targ. הַיָּם וְרָמְיָהוּ לְמִיָּדָה.^c Vid. 44:7.^d ut vs. 13.—Targ. לְכַסְּפָא.

	וְרָאִיָּה	
15	וְנָתַנוּ אוֹתוֹ בֵּית הָאֶסוּר בֵּית וְשָׁלְחוּ אוֹתוֹ אֶל־בֵּית יְהוֹנָתָן יְהוֹנָתָן	שְׂרָיָה (צְרוּיָה)
	עָשׂו לְבֵית הַכֹּלָא	עָשׂו לְבֵית כֹּלָא ^a
16	כִּי בָא יִרְמִיָּהוּ וְאֶל־הַתְּנִיּוֹת וּשְׁבִי־שָׁם וְרָמְיָהוּ וּשְׁבִי־שָׁם	וַיָּבֹא יִרְמִיָּהוּ וְאֶל־הַתְּרָת ^b וּשְׁבִי־שָׁם
17	וַיִּשְׁלַח הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּקְרָאֵהוּ וַיִּשְׁאַלֵהוּ וַיִּשְׁאַלֵהוּ הַמֶּלֶךְ בְּבֵיתוֹ בְּסֹתֵר וַיֹּאמֶר הִישׁ דְּבַר מֵאֵת יְהוָה וַיֹּאמֶר יֵשׁ בְּיָדִי וַיֹּאמֶר וְרָמְיָהוּ יֵשׁ וַיֹּאמֶר בְּיַד־מֶלֶךְ בָּבֶל תִּנְתֵּן	וַיִּשְׁלַח צִדְקִיָּהוּ וַיִּקְרָאֵהוּ וַיִּשְׁאַלֵהוּ הַמֶּלֶךְ בְּסֹתֵר לֵאמֹר הִישׁ דְּבַר מֵאֵת יְהוָה וַיֹּאמֶר יֵשׁ בְּיָדִי מֶלֶךְ בָּבֶל תִּנְתֵּן
18	אֶל־הַמֶּלֶךְ צִדְקִיָּהוּ	אֶל־הַמֶּלֶךְ
19	כִּי־נִתְּתָם אוֹתִי אֶל־בֵּית הַכֹּלָא וְאוֹי	כִּי־נִתְּתָ אוֹתִי אֶל־בֵּית כֹּלָא ^c וְאוֹיָהּ
	לֹא־יִבּוֹא מֶלֶךְ־בָּבֶל עֲלֵיכֶם וְעַל־הָאָרֶץ הַזֹּאת	כִּי לֹא־יִבּוֹא מֶלֶךְ בָּבֶל עַל־הָאָרֶץ הַזֹּאת
20	שְׁמַע־נָא תַפְלִינָא תַחֲנִיתִי	Deest תַּפְּל תַּחֲנִיתִי
	וְאֶל־תְּשִׁבֵנִי בֵּית יְהוֹנָתָן הַסֹּפֵר וְלֹא אֲמוֹת שָׁם	וְלִמָּה תְּשִׁבֵנִי אֶל־בֵּית ^d יְהוֹנָתָן הַסֹּפֵר וְיָמֵי שָׁם
21	הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּפְקְדוּ אֶת־וְרָמְיָהוּ בְּחֶצֶר הַמִּטְרָה וְנָתַן לוֹ כַּפְר־לֶחֶם לְיוֹם	הַמֶּלֶךְ וַיִּשְׁלִיכוּ אוֹתוֹ אֶל־בֵּית הַמִּטְרָה וַיִּתְּנוּ ^e לוֹ לֶחֶם אֶתֶד לְיוֹם
	עַד־תֵּם כְּלֵי־הַלֶּחֶם מִן־הָעִיר	עַד־תֵּם הַלֶּחֶם מִן־הָעִיר

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1	שְׁפִטְיָה בְּיָמֵתָן	צְפִיָּה (שְׁפִיָּה) בְּיָמֵתָן
	וּפְשָׁחוּר בְּיָמֵלְכָיָהּ	Deest
	מְדַבֵּר אֶל־כְּלֵי־הָעַם לֵאמֹר	דְּבַר עַל־הָעַם לֵאמֹר

^a Vid. vs. 18. ^b καὶ εἰς τὴν γερῆδ. ^c Vid. vs. 15. ^d Targ. לְבֵיתֵי.^e Targ. וַיִּתְּנוּ.

בחרב וברעב יְהִיָּה וְהִיתָה־לִּי נַפְשׁוֹ לְשַׁלֵּל ^a כִּי כֹה אָמַר יְהוָה בְּיַד־חַיִל מֶלֶךְ־בָּבֶל וַיֹּאמְרוּ הַשְּׂרָרִים אֶל־הַמֶּלֶךְ יוֹמֵת נָא נָא אֶת־הָאִישׁ הַזֶּה כִּי עַל־פִּנְיָ הוּא מֵרְפָא הַנְּשֹׂאִים בְּעִיר הַזֹּאת לְדַבֵּר אֵלֵיהֶם אִינְנוּ דְרֹשׁ לְשָׁלוֹם	2 בְּחָרֵב בְּרַעֲב וּבְדָבָר יְהִיָּה וְהִיתָה־לִּי נַפְשׁוֹ לְשַׁלֵּל 3 כֹּה אָמַר יְהוָה בְּיַד חַיִל מֶלֶךְ־בָּבֶל 4 וַיֹּאמְרוּ הַשְּׂרָרִים אֶל־הַמֶּלֶךְ יוֹמֵת נָא אֶת־הָאִישׁ הַזֶּה כִּי עַל־פִּנְיָ הוּא מֵרְפָא הַנְּשֹׂאִים בְּעִיר הַזֹּאת לְדַבֵּר אֵלֵיהֶם אִינְנוּ דְרֹשׁ לְשָׁלוֹם
וַיֹּאמֶר הַמֶּלֶךְ הַנְּהַי־הוּא בְּיַדְכֶם כִּי לֹא־יוֹכֵל הַמֶּלֶךְ לָקֵחַ אֶהְיֶם דְּבָר	5 וַיֹּאמֶר הַמֶּלֶךְ צַדִּיקֵהוּ הַנְּהַי־הוּא בְּיַדְכֶם כִּי־אֵינִן הַמֶּלֶךְ יוֹכֵל אֶהְיֶם דְּבָר
Deest אֶל־בּוֹר מַלְכֵיהוּ ^b וַיִּשְׁלְחוּ אוֹתוֹ בְּבוֹר וַיְהִי בְטִיט Deest וְהַמֶּלֶךְ הָיָה וַיֵּצֵא אֵלָיו וַיֹּאמֶר	6 וַיִּקְחֵהוּ אֶת־יִרְמְיָהוּ אֶל־הַבּוֹר מַלְכֵיהוּ וַיִּשְׁלְחוּ אֶת־יִרְמְיָהוּ בְּתַבְרֹתַיִם וַיִּטְבַּע יִרְמְיָהוּ בְטִיט 7 אוֹשׁ סָרִיס וְהַמֶּלֶךְ יוֹשֵׁב 8 וַיֵּצֵא עַבְד־מֶלֶךְ מִבַּיִת הַמֶּלֶךְ לֵאמֹר
אֲדֹנָי הַמֶּלֶךְ הִרְעוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־כָּל־אֲשֶׁר עָשׂוּ לִירְמְיָהוּ הַנְּבִיא אֶת אֲשֶׁר־הַשְּׁלִיכוּ אֵלָי הַבּוֹר וַיָּמָת תַּחְתָּיו מִפְּנֵי הָרַעֲב כִּי אֵינִן הַלְחֵם עוֹד בְּעִיר	9 אֲדֹנָי הַמֶּלֶךְ הִרְעוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־כָּל־אֲשֶׁר עָשׂוּ לִירְמְיָהוּ הַנְּבִיא אֶת אֲשֶׁר־הַשְּׁלִיכוּ אֵלָי הַבּוֹר וַיָּמָת תַּחְתָּיו מִפְּנֵי הָרַעֲב כִּי אֵינִן הַלְחֵם עוֹד בְּעִיר
אֶת־עַבְד־מֶלֶךְ ^c קָח בִּידָךְ וְהַעֲלִית אוֹתוֹ מִן־הַבּוֹר וְלֹא (פָּ) יָמוּת	10 אֶת־עַבְד־מֶלֶךְ הַנְּבִישִׁי קָח בִּידָךְ וְהַעֲלִית אֶת־יִרְמְיָהוּ הַנְּבִיא מִן־ הַבּוֹר בְּשֶׁרְךָ יָמוּת
Deest הַחַת (ה) אָרָץ	11 בְּיַדוֹ אֶל־תַּחַת הָאוֹצָר

^a Vid. 21:9; 39:18. ^b Targ. לְגִנְזָא דְּמַלְכָּא. ^c Targ. יְהִי עַבְדָּא דְּמַלְכָּא.

בלוי הִסְהַבּוֹת וּבְלוֹי מְלָחִים בְּלוֹי סַחְבוֹת וּבְלוֹי הַקְּבָלִים	וּשְׁלָחִים וּשְׁלָחִים Deest בְּהַקְּבָלִים
12 וַיֹּאמֶר עַבְד־מֶלֶךְ הַכּוֹשִׁי אֶל־יִרְמְיָהוּ שִׁים נָא בְּלוֹאֵי הַסְּחָבוֹת וְהַמְּלָחִים תַּחַת אֲצִילוֹת יְדֵיהֶם מִתַּחַת לַחֲבָלִים	וַיֹּאמֶר אֶת־יִרְמְיָהוּ וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ וַיִּקְהַ אֶת־יִרְמְיָהוּ הַנְּבִיא אֱלֹהֵי אֱלִי־מִבּוֹא הַשְּׁלִישִׁי
וַיִּמְשְׁכוּ אֹתוֹ וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָאֵהוּ אֱלֹהֵי אֱלִי־בֵית הַשְּׁלוֹשִׁיל ^a	13 וַיִּמְשְׁכוּ אֶת־יִרְמְיָהוּ 14 וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ וַיִּקְהַ אֶת־יִרְמְיָהוּ הַנְּבִיא אֱלֹהֵי אֱלִי־מִבּוֹא הַשְּׁלִישִׁי
וַיֹּאמֶר אֱלֹהֵי הַמֶּלֶךְ וְאַל־תַּכְחֹד נָא מִמֶּנִּי דְבַר אֱלִי־הַמֶּלֶךְ	וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִרְמְיָהוּ אֱלִי־תַכְחֹד מִמֶּנִּי דְבַר אֱלִי־צְדָקְיָהוּ
16 וַיֹּשְׁבַע לֹא הַמֶּלֶךְ וַיִּשְׁבַּע לֹא הַמֶּלֶךְ וַיִּרְמְיָהוּ בַּסֶּתֶר	15 וַיִּשְׁבַּע הַמֶּלֶךְ צְדָקְיָהוּ אֶל־יִרְמְיָהוּ בַּסֶּתֶר
אֲשֶׁר עָשָׂה־לִּנּוּ וְאִם־אֶתְּנֶךָ בְּיָדִי	אֲתָ אֲשֶׁר עָשָׂה־לִּנּוּ וְאִם־אֶתְּנֶךָ בְּיָדִי
Deest וַיֹּאמֶר אֱלֹהֵי יִרְמְיָהוּ יְהוָה	אֲשֶׁר מִבְּקָשִׁים אֶת־נַפְשִׁי וַיֹּאמֶר יִרְמְיָהוּ אֶל־צְדָקְיָהוּ יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
18 וְאִם לֹא־תַצֵּא תִנְתֵּן הַעִיר הַזֹּאת בְּיַדֵּי הַכַּשְׂדִּים	17 וְאִם לֹא־תַצֵּא אֱלִי־שָׂרֵי מֶלֶךְ בְּבָל וְלֹא־תַנְּהָ הַעִיר הַזֹּאת בְּיַדֵּי הַכַּשְׂדִּים
וְאִתָּה לֹא־תִמְלַט וַיֹּאמֶר הַמֶּלֶךְ פְּדִיתֵנוּ אֹתִי בְּיַדֵּיהֶם ^b	וְאִתָּה לֹא־תִמְלַט מִיָּדָם וַיֹּאמֶר הַמֶּלֶךְ צְדָקְיָהוּ פְּדִיתֵנוּ אֹתִי בְּיָדָם
19 לֹא יִתְּנוּ שְׂמֵע־נָא בְּקוֹל יְהוָה אֲנִי דְבַר אֱלֹהֵי	20 לֹא יִתְּנוּ שְׂמֵע־נָא בְּקוֹל יְהוָה אֲנִי דְבַר אֱלֹהֵי
22 הַטְּפָעוּ בְּבֶן רַגְלֹךָ נִסְגוּ הַקְּשִׁילוּ בְּחִלְקוֹת (בְּחִלְקִלְקוֹת) רַגְלֶיךָ נִסְגוּ מִמֶּנָּה	22 הַטְּפָעוּ בְּבֶן רַגְלֹךָ נִסְגוּ הַקְּשִׁילוּ בְּחִלְקוֹת (בְּחִלְקִלְקוֹת) רַגְלֶיךָ אַחֲרָי
וְאִת־נְשִׁיךְ	וְאִת־כְּלִי־נְשִׁיךְ

^a 'Ασελισηλ.^b Targ. גְּדִיִּיהוֹן.^c Targ. לְכִי־קָרָא בְּיָדֵי.

	Deest	מִיָּדָם
	וְהָעִיר הַזֹּאת תִּשְׂרָף בְּאֵשׁ	וְאֶת־הָעִיר הַזֹּאת תִּשְׂרָף בְּאֵשׁ
24	וַיֹּאמֶר אֶל־יְרֵמְיָהוּ וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ אִישׁ אֶל־יָדַע	וַיֹּאמֶר אֶל־יְרֵמְיָהוּ וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ אִישׁ אֶל־יָדַע
	מְדַבְּרִים־ (מִן־הַדְּבָרִים) הָאֵלֶּה	אִישׁ אֶל־יָדַע בְּדַבְּרִים־
		הָאֵלֶּה
25	וְכִי הִשְׂרִים יִשְׁמְעוּ	וְכִי־יִשְׁמְעוּ הַשְּׂרִים
	הַגִּידָה לָנוּ מֵהַדְּבָרָה אֲלֵי	הַגִּידָה־נָא לָנוּ מֵהַדְּבָרָה אֲלֵי
	הַמֶּלֶךְ	הַמֶּלֶךְ
	וּמֵהַדְּבַר אֲלֵיךְ	וּמֵהַדְּבַר אֲלֵיךְ
26	לְעֵינַי הַמֶּלֶךְ	לְפָנַי הַמֶּלֶךְ
	אֶל־בֵּית יְהוֹנָתָן לְהַמִּיתַנִּי שָׁם	בֵּית יְהוֹנָתָן לְמוֹת שָׁם
27	אֲשֶׁר צִוָּה הַמֶּלֶךְ וַיַּחֲרֹשׁוּ כִי לֹא־	אֲשֶׁר צִוָּה הַמֶּלֶךְ וַיַּחֲרֹשׁוּ מִמֶּנּוּ
	נִשְׁמַע דְּבַר־יְהוָה	כִּי לֹא־נִשְׁמַע הַדְּבָר
28	עַד־עַתָּה	עַד־יּוֹם
	Deest	וְהָיָה כַּאֲשֶׁר נִלְכְּדָה יְרוּשָׁלַם

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	בְּשִׁנְה־הַתְּשַׁעִּית... בַּחֹדֶשׁ הָעֲשָׂרִי וַיְהִי בַחֹדֶשׁ הַתְּשַׁעִּי	1
	עַל־יְרוּשָׁלַם	אֶל־יְרוּשָׁלַם
	וּבַעֲשָׂת־יַעֲשָׂרָה שָׁנָה	2
	מֶרְגָנָאצַר וְסַמְגַת וְנְבוּזַשְׁכַר וְנָבִיר	3
	סָרִיס נְקִרְזַשׁ נֹאצַר־בְּמוֹת ^a וְשָׂאֲרִית	רַב־סָרִיס נְקִרְזַשׁ נֹאצַר־רַב־
	שָׂרֵי מַלְכ־בְּבַל	מִג וְכָל־שָׂאֲרִית שָׂרֵי מַלְכ־
		בְּבַל
	וַיְהִי כַּאֲשֶׁר רָאָם אֶדְקִיָּהוּ מֶלֶךְ־	4
	יְהוּדָה וְכָל אֲנָשֵׁי הַמְּלַחְמָה	וְהָיָה וְכָל אֲנָשֵׁי הַמְּלַחְמָה
	וַיִּבְרְחוּ וַיֵּצְאוּ לְיָלֵה מִן־הָעִיר	וַיִּבְרְחוּ וַיֵּצְאוּ לְיָלֵה מִן־הָעִיר
	דֶּרֶךְ עֵן הַמֶּלֶךְ בְּשַׁעַר בֵּין	דֶּרֶךְ עֵן הַמֶּלֶךְ בְּשַׁעַר בֵּין
	הַחֲמֹתַיִם וַיֵּצְא דֶּרֶךְ הָעֲרָבָה:	הַחֲמֹתַיִם וַיֵּצְא דֶּרֶךְ הָעֲרָבָה:
Desunt	{	

^a Μαργασιάρ και Σαμαγῶδ και Ναβουσιάχαρ και Ναβουσαρείς, Ναγαργάς, Νασερραβαμάδ.

5 וַיִּרְדְּפוּ הַיְלִד־פְּשָׁדִים אַחֲרֵיהֶם
 וַיִּשְׁנוּ אֶת־צַדִּיקָהוּ בְּעֶרְבוֹת יְרֵחוֹ
 וַיִּקְחוּ אֹתוֹ וַיַּעֲלֵהוּ אֶל־
 נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל רַב־לְתָה
 בְּאַרְץ הַמֶּת וַיִּדְבַר אִתּוֹ
 6 מִשְׁפָּטִים: וַיִּשְׁחַט מֶלֶךְ בָּבֶל
 אֶת־בְּנֵי צַדִּיקָהוּ בְּרַבְלָה לְעֵינָיו
 וְאֵת כָּל־חֲרֵי יְהוּדָה שְׁחַט מֶלֶךְ
 7 בָּבֶל: וְאֶת־עֵינֵי צַדִּיקָהוּ עִוֵּר
 וַיֹּאסְרֵהוּ בַּמַּחְשָׁתִים לְבִיא אֹתוֹ
 8 בְּבִלְהָ: וְאֶת־בֵּית הַמֶּלֶךְ וְאֶת־
 בֵּית הָעַם שָׂרְפוּ הַפְּשָׁדִים בְּאֵשׁ
 9 וְאֶת־חֹמֹת יְרוּשָׁלַם נִתְצָו: וְאֵת
 יְתֵר הָעַם הַנְּשָׂאִים בְּעִוֵּר וְאֶת־
 הַנְּפִלִים אֲשֶׁר נָפְלוּ עָלָיו וְאֵת
 יְתֵר הָעַם הַנְּשָׂאִים הַגְּלָה
 נְבוּזַרְאֲדָן רַב־טַבָּחִים בָּבֶל:
 10 וּמִן־הָעַם הַדְּלִים אֲשֶׁר אִי־
 לָהֶם מְאוּמָה הַשְּׂאִיר נְבוּזַרְאֲדָן
 רַב־טַבָּחִים בְּאַרְץ יְהוּדָה וַיִּתֵּן
 לָהֶם כְּרָמִים וַיַּגְבִּים בַּיּוֹם הַהוּא:
 11 וַיֵּצֵאוּ נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל עַל־
 יְרֵמְיָהוּ בֶנֶד נְבוּזַרְאֲדָן רַב־
 12 טַבָּחִים לֵאמֹר: קַחְנוּ וַעֲיַנְיָה שֵׁים
 עָלָיו וְאַל־תַּעַשׂ לוֹ מְאוּמָה רַע כִּי
 אִם כַּאֲשֶׁר יִדְבַר אֵלֶיךָ כִּן עָשֵׂה
 13 עִמּוֹ: וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב־
 טַבָּחִים וּבְנוֹשְׁזָבוֹ רַב־סָרִיס
 וַנְּגַל שָׂרְאֶצֶר רַב־מַג וְכָל רַבֵּי
 מֶלֶךְ־בָּבֶל:

Desunt

וַיִּרְצֵאוּהוּ
 Desunt {
 כה־אמר יהוה

14 לְהוֹרֵצָאוֹ אֱלֹהֵי־בַיִת
 15 בְּהִיחֹו עֲצוּר
 16 לֵאמֹר
 כה־אמר יהוה זְבָאוֹת

עֲלֵה־עִיר ^a הַזֹּאת	אֲלֵה־עִיר הַזֹּאת
Deest	וְהָיָה לְפָנֶיךָ בַּיּוֹם הַהוּא
וְלֹא אֶתְנֶהּ בְּיַד הָאֲנָשִׁים	17 נְאֻם־יְהוָה וְלֹא תִתֶנּוּ בְּיַד הָאֲנָשִׁים
וְהָיְתָה נַפְשְׁךָ לְשַׁלֵּל ^b	18 וְהָיְתָה לְךָ נַפְשְׁךָ לְשַׁלֵּל

CAPUT XL.

מֵאֵת יְהוָה אֲלֵי־רַמְיָהוּ	1 אֲלֵי־רַמְיָהוּ מֵאֵת יְהוָה
אֲשֶׁר מִן־הַרְמָה בִּקְחָתוּ אֹתוֹ	מִן־הַרְמָה בִּקְחָתוּ אֹתוֹ וְהוּא־
בְּאֲזָקִים בְּתוֹךְ גְּלוּת יְהוּדָה	אָסוּר בְּאֲזָקִים בְּתוֹךְ פְּלִגְלוּת
וַיִּקְרָהוּ (וַיִּקָּח אֹתוֹ) רַב־טַבָּחִים	וַיִּרְשָׁלֶם וַיְהוּדָה
עֲלֵה־מְקוֹם ^c הַזֶּה	2 וַיִּקָּח רַב־טַבָּחִים לְרַמְיָהוּ
וַיַּעַשׂ יְהוָה כִּי־חָטַאתֶם לִי	3 וַיָּבֵא וַיַּעַשׂ יְהוָה בְּאֲשֶׁר דִּבֶּר
Deest	כִּי־חָטַאתֶם לַיהוָה
הִנֵּה פִתְחֵיכֶם מִן־הָאֲזָקִים אֲשֶׁר	וְהָיָה לָכֶם דִּבְרֵי הַזֶּה
עֲלֵי־דִוָּךְ	4 וְעָתָה הִנֵּה פִתְחֵיכֶם הַיּוֹם מִן־
וְאֲשִׁים אֶת־עֵינַי עֲלֵיכֶם	הָאֲזָקִים אֲשֶׁר עֲלֵי־דִבְךְ
Desunt	פֶּאֶר וְאֲשִׁים אֶת־עֵינַי עֲלֵיכֶם
	וְאִם־רַע בְּעֵינֶיךָ לְבֹא־אֶתִי
וְאִם־לֹא ^d לָךְ שֵׁב אֶל־גְּדֻלְיָה	בְּכָל חֶדְל רָאָה פְּלִי־הָאָרֶץ
	לְפָנֶיךָ אֶל־טוֹב וְאֶל־הַיָּשׁוּר
	בְּעֵינֶיךָ לְלָכֶת שְׁמָה לָךְ:
	5 וְעוֹדְנִי לֹא־יָשׁוּב וְשָׁבָה אֵלַי
	גְּדֻלְיָה
בְּאָרֶץ יְהוּדָה וְשָׁב אֹתוֹ בְּתוֹךְ הָעַם	בְּעָרֵי יְהוּדָה וְשָׁב אֹתוֹ בְּתוֹךְ
בְּאָרֶץ יְהוּדָה אֲלֵי־כֹל־הַטּוֹב	הָעַם אֹו אֲלֵי־כֹל־הַיָּשׁוּר בְּעֵינֶיךָ
בְּעֵינֶיךָ לְלָכֶת שְׁמָה וְלֹךְ	לְלָכֶת לָךְ
מִשְׁאֵת ^e	אֶרְצָהּ וּמִשְׁאֵת

^a Targ. עֲלֵה עֲרֵבָה הָרְחָקָה. ^b Vid. 21:9; 38:2. ^c Targ. עֲלֵה אֶרְצָה הַרְחֵק.

^d Targ. וְאִם לֹא לִיחַ אֶת צְבִי. ^e Targ. נְבִיָּאָה.

למה יכה (את) נַפְשֶׁךָ	למה יככה נַפְשֶׁךָ
Desunt {	בְּנִי אֲהִיגֶם 16
אל־תַּעֲשֶׂה הַדָּבָר	בְּנִי קִרְתִּי
אתה דבר עַל־יִשְׁמַעֵאל	אל־תַּעֲשֶׂ אֶת־הַדָּבָר הַזֶּה
	אתה דבר אֶל־יִשְׁמַעֵאל

CAPUT XLI.

בְּנִי אֲלִישַׁע מִזְרַע הַמֶּלֶךְ	בְּנִי אֲלִישַׁמַּע מִזְרַע הַמֶּלֶכָה 1
Desunt {	וְרַבִּי הַמֶּלֶךְ
	בְּנִי אֲהִיגֶם
	בַּמִּצְפָּה
	בְּנִי־תִנְיָה 2
עַל־הָאָרֶץ	בְּנִי אֲהִיגֶם בְּנִי־שֶׁזֶן בְּחֶרֶב וַיָּמָת
Deest	אֲתוֹ
ואת־כְּלֵי־הַכֶּשֶׂדִּים	בְּאָרֶץ
Desunt {	אֶת־גְּדָלְיָהוּ 3
	ואת־הַכֶּשֶׂדִּים
לְהַמִּיתוֹ (לְהַחֲתוֹ) אֶת־גְּדָלְיָהוּ	אֶת אֲנָשֵׁי הַמֶּלְחָמָה הַזֶּה
וּמִשָּׁלָם	וְשָׁמַעֵאל
שְׁמַנִּים אֲנָשִׁים	לְהַמִּית אֶת־גְּדָלְיָהוּ 4
וּלְבוּנָה בִּידְיָהִם ^b	מִשְׁלוֹ 5
וַיֵּצֵא לְקִרְיָתָם וַיִּשְׁמַעֵאל הַמֶּלֶךְ	שְׁמַנִּים אִישׁ
הִלְכּוּ וּבְכֵי וַיֹּאמֶר אֲלֵיהֶם	וּלְבוּנָה בְּרָדָם
Deest	וַיֵּצֵא וַיִּשְׁמַעֵאל בְּנִי־תִנְיָה 6
	לְקִרְיָתָם מִן־הַמִּצְפָּה הַלְּזָה
	הַלְּזָה וּבִכְהָ נִיְהִי כַּפָּגַשׁ אֶתֶם
	וַיֹּאמֶר אֲלֵיהֶם
	בְּנִי אֲהִיגֶם
וַיִּשְׁחַטֶם וַיִּשְׁמַעֵאל בְּנִי־תִנְיָה אֶל־	7
	תוֹךְ הַבּוֹר הוּא וְהָאֲנָשִׁים
	אֲשֶׁר־אִתּוֹ

^a Targ. עַל. ^b Targ. בִּידְיָהוּן.

	נמצאוֹרֶבֶם	S נמצאוֹרֶבֶם
	דִּבְשׁ וְשִׁמֶן	וְשִׁמֶן וְדִבְשׁ
	Deest	9 פָּנְרֵי הָאֲשִׁים
	בֹּר גָּדֹל הוּא (הָרָה)	בְּנִדְגָלְתָּהּ הוּא
	Deest	בְּנִדְתָּתָּהּ
	וַיִּשָּׁב וַיִּשְׁמַעֲלֵה אֶת־כָּל־הָעַם	10 וַיִּשָּׁב וַיִּשְׁמַעֲלֵה אֶת־כָּל־שְׂאֲרֵי
	הַנְּשֹׂאִים בַּמִּצֵּפָה וְאֶת־בְּנוֹת	הָעַם אֲשֶׁר בַּמִּצֵּפָה אֶת־בְּנוֹת
	הַמֶּלֶךְ אֲשֶׁר הִפְקִיד רַב־	הַמֶּלֶךְ וְאֶת־כָּל־הָעַם הַנְּשֹׂאִים
	טְבָחִים	בַּמִּצֵּפָה אֲשֶׁר הִפְקִיד
	Deest	בְּבִזְרָאֲדָן רַב־טְבָחִים
	וַיִּלְךְ לְעִבְרֵי בְנֵי עַמּוֹן	וַיִּשָּׁב וַיִּשְׁמַעֲלֵה בְּנִדְתָּתָּהּ
	וְכָל־שְׂרֵי הַחֲוִלִּים	וַיִּלְךְ לְעִבְרֵי אֶל־בְּנֵי עַמּוֹן
	Deest	11 וְכָל־שְׂרֵי הַחֲוִלִּים
	וַיִּקְחוּ אֶת־כָּל־הָאֲשִׁים וַיִּלְכוּ	בְּנִדְתָּתָּהּ
	עִמּוֹן	12 וַיִּקְחוּ אֶת־כָּל־הָאֲשִׁים וַיִּלְכוּ
	עַל־מֵיִם רַבִּים בְּגִבְעוֹן	לְהַלְתֵּם עִם־וְשִׁמַּעֲלֵה בְּנִדְתָּתָּהּ
	Deest	אֶל־מֵיִם רַבִּים אֲשֶׁר בְּגִבְעוֹן
	כָּל־שְׂרֵי הַחֲוִלִּים	13 בְּנִדְתָּתָּהּ
	Deest	כָּל־שְׂרֵי הַחֲוִלִּים
	וַיִּשָּׁבוּ אֶל־יְהוָה	וַיִּשְׁמָחוּ
	וַיִּסְפוּ כָּל־הָעַם אֲשֶׁר־שָׁבָה	14 וַיִּסְפוּ כָּל־הָעַם אֲשֶׁר־שָׁבָה
	וַיִּשְׁמַעֲלֵה מִן־הַמִּצֵּפָה וַיִּשְׁבוּ	וַיִּשְׁמַעֲלֵה מִן־הַמִּצֵּפָה וַיִּשְׁבוּ
	וַיִּלְכוּ אֶל־יְהוָה בְּנִדְתָּתָּהּ	וַיִּלְכוּ אֶל־יְהוָה בְּנִדְתָּתָּהּ
	Desunt {	15 בְּנִדְתָּתָּהּ
	וַיִּהְיוּ כָּל־שְׂרֵי הַחֲוִלִּים	מִפְּנֵי יוֹחָנָן
	Desunt {	16 וַיִּהְיוּ כָּל־שְׂרֵי הַחֲוִלִּים
	בְּנִדְתָּתָּהּ מִן־הַמִּצֵּפָה אַחֵר הָרָה	בְּנִדְתָּתָּהּ מִן־הַמִּצֵּפָה אַחֵר הָרָה
	בְּרִים ^b בַּמִּלְחָמָה וְהַנְּשִׂים וְהַשְּׂאֲרֹת	אֶת־גָּדְלָהּ בְּנִדְתָּתָּהּ
	וְהַסְרִיסִים אֲשֶׁר הִשִּׁיבוּ מִגְּבֻעוֹן	בְּרִים אֲשִׁי הַמִּלְחָמָה וְהַנְּשִׂים
		וְטָף וְסְרִיסִים אֲשֶׁר הִשִּׁיבוּ
		מִגְּבֻעוֹן
	בְּנִדְתָּתָּהּ (?) כְּמֹהֶה ^c	17 בְּנִדְתָּתָּהּ כְּמֹהֶם

^a Targ. גָּל. ^b Vid. 43:6. ^c ἐν Γαβριελαμάα.

ללכת מצרים

ללכת לבוא מצרים

Desunt {

בְּנִתְּנָהּ 18
בְּנִיאָחִיקָם

CAPUT XLII.

ויגשו כל־שרי התּוֹלִים ויוהֲנָן וְגִזְרִיהָ	1 ויגשו כל־שרי התּוֹלִים ויוהֲנָן
בְּנִימְעֻשֵׁיהָ ^a	בְּנִימְעֻשֵׁיהָ
אלִירְמִיָּהוּ הַנְּבִיא ויאמרו אֵלָיו	2 ויאמרו אלִירְמִיָּהוּ הַנְּבִיא
והתפלל	והתפלל בְּעַדְנוּ
בעד הפּוֹשְׁאִים הָאֵלֶּה	בעד פְּלִהֵשָׁאֵרִית הַזֹּאת
כאשר עִינִיךְ רֹאוֹת	כאשר עִינִיךְ רֹאוֹת אֹתָנוּ
ירמיהו	4 ירמיהו הִנְבִיא
הנני מתפלל (אֶתְפַּלֵּל) בְּעַדְכֶם אֵלֶי	הנני מתפלל אֵלֵיהֶוּה אֱלֹהֵיכֶם
יהוה אֱלֹהֵינוּ	יהוה אֱלֹהֵינוּ
הדבר	כְּלִי־הַדְּבַר
יהוה אֱלֹהִים	יהוה אֱתֶכֶם
לֹא־אֶסְתִּיר מִכֶּם דְּבַר	לֹא־אֶמְנַע מִכֶּם דְּבַר
לעד אֶדְבַר ונאמן	5 לעד אֶמֶת ונאמן
אשר שָׁלַח יהוה אֵלֵינוּ	אשר וְשָׁלַח יהוה אֱלֹהֵיךְ אֵלֵינוּ
וְאֶסְטוֹב וְאֶסְרַע אֶת־קוֹל יהוה	6 אֶסְטוֹב וְאֶסְרַע בְּקוֹל יהוה
הִנֵּה דְבַר־יהוה	7 וְהִנֵּה דְבַר־יהוה
Deest	8 בְּנִימְעֻשֵׁיהָ
שרי התּוֹלִים	כְּלִי־שָׂרֵי הַתּוֹלִים אֲשֶׁר אִתּוֹ
מקטוֹן ^b ועד־גְּדוֹל	לְמַקְטוֹן וְעַד־גְּדוֹל
Desunt {	9 אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שָׁלַחְתֶּם אֵתִי
אֲבָנָה אֲתֶכֶם	אֵלָיו לְהַפִּיל תַּחְנִתְכֶם לְפָנָיו
כי תִּדְלָתִי מִן־הָרֶעָה ^c	10 וּבְנִיתִי אֲתֶכֶם
אלִיתְרֹאוּ	11 כי נַחְמָתִי אֶל־הָרֶעָה
להושיע אֲתֶכֶם וְלֹהוֹשִׁיעַ אֲתֶכֶם	להושיע אֲתֶכֶם וְלֹהוֹשִׁיעַ אֲתֶכֶם
מִיָּד	מִיָּד

^a Vid. 43:2. ^b ut vs. 1. ^c Targ. אֲרֵי תְּבִית דָּן בְּיָשָׁא.

- 21 וְאָנֹכִי לָכֵם הַיּוֹם וְלֹא שָׁמַעְתֶּם וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה אֲשֶׁר־
 בְּקוֹל יְהוָה אֶלְהֵיכֶם וְלֹכַל שְׁלַחְנִי אֵלֵיכֶם
 אֲשֶׁר־שְׁלַחְנִי אֵלֵיכֶם
- 22 וְעַתָּה יָדַעְתִּי כִּי בַחֲרַב פָּרַעַב וְעַתָּה בַחֲרַב וּבִרְעַב תִּקְרָאוּ^a
 וּבִדְבַר תְּמוֹתוֹ

CAPUT XLIII.

- 1 לְדַבֵּר אֱלֹהֵי־הַעַם אֲתִּינְלִידְבֹרֵי לְדַבֵּר אֱלֹהֵי־הַעַם אֲתִּינְלִידְבֹרֵי יְהוָה
 יְהוָה אֶלְהֵי־הֶעָם אֲשֶׁר שְׁלַחַו יְהוָה
 יְהוָה אֶלְהֵי־הֶעָם
- 2 בְּיַד־הוֹשִׁיעִיָּהּ בְּיַד־מִשְׁשִׁיָּהּ^b
 הַיְיָדִים Deest
- הָאֹמְרִים אֲלֵי־יְרֵמְיָהוּ שֶׁקֶר אֶתָּה הָאֹמְרִים אֲלֵי־יְרֵמְיָהוּ לֵאמֹר שֶׁקֶר לֹא־
 מְדַבֵּר לֹא שְׁלַחְךָ יְהוָה אֶלְהֵינוּ שְׁלַחְךָ יְהוָה אֶלְהֵינוּ
- 3 כִּי כִי
 בְיַד־הַכַּשְׂדִּים בְיַד־הַכַּשְׂדִּים
- 4 בְּיַד־קֶרֶחַ בְּיַד־קֶרֶחַ
 וּכְלִישְׁרֵי הַתְּהוֹלִים וּכְלִישְׁרֵי הַתְּהוֹלִים
- 5 בְּיַד־קֶרֶחַ בְּיַד־קֶרֶחַ
 וּכְלִישְׁרֵי הַתְּהוֹלִים וּכְלִישְׁרֵי הַתְּהוֹלִים
- מִקְלֵי־הַגּוֹזִים אֲשֶׁר נִדְחֵי־שָׁמַיִם מִקְלֵי־הַגּוֹזִים אֲשֶׁר נִדְחֵי־שָׁמַיִם
 לְגוֹר בְּאַרְצָה יְהוּדָה לְגוֹר בְּאַרְצָה יְהוּדָה
- 6 אֲתִּי־הַגְּבָרִים אֲתִּי־הַגְּבָרִים
 וְאֲתִּי־הַטֶּהָטָה וְאֲתִּי־הַטֶּהָטָה הַנְּשָׂאִים^c
- וְאֲתִּי־הַנְּשָׂאִים וְאֲתִּי־הַנְּשָׂאִים וְאֲתִּי־הַנְּשָׂאִים^d אֲשֶׁר הֵנִיחָה
 נְבוֹזַרְאֲדָן בְּיַד־שִׁבְטֵי־בְּרִיטָנְיָה נְבוֹזַרְאֲדָן בְּיַד־שִׁבְטֵי־בְּרִיטָנְיָה
- Deest בְּיַד־שִׁבְטֵי־בְּרִיטָנְיָה
- 7 וַיָּבֹאוּ אֶרֶץ מִצְרַיִם וַיָּבֹאוּ אֶרֶץ מִצְרַיִם
- 9 קַח בְּיַדְךָ קַח בְּיַדְךָ^e

^a Cf. 14:15; 44:12. ^b Vid. 42:1. ^c Vid. 41:16. ^d Targ. נְשָׂאִים וְאֲתִּי־הַנְּשָׂאִים.
^e Targ. קַח עִפְיָהּ.

וטמנתם בפלט במלפני אשר	וטמנתם באַלְמִים ^a (ב) שְׁעַר בֵּית־
בַּפֶּתַח בֵּית־פְּרֵעָה	פְּרֵעָה
אֲנָשִׁים יְהוּדִים	אֲנָשֵׁי יְהוּדָה
10 ואמרת אליהם	ואמרת
יהוה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	יהוה
וְלִקְחָתִי אֶת־נְבוּכַדְרֶאצַּר מֶלֶךְ־	וְהִבֵּאתִי אֶת־נְבוּכַדְרֶאצַּר מֶלֶךְ־בְּבַל
בְּבַל עֲבָדִי וְשִׁמְתִי כִסְאוֹ	וְיֹשֵׁם כִסְאוֹ
אֲשֶׁר טִמְנִיתִי וְנָטָה אֶת־שִׁפְרוֹרֹתָי	אֲשֶׁר טִמְנִיתָ וְנָטַל (וְנָטָה) הַנְּשִׁקָּה
11 וּבֵאתִי	וּבֵאתִי
12 וְהִצִּיתִי אֵשׁ בְּבֵתִי אֱלֹהֵי מִצְרַיִם	וְהִצִּיתִי אֵשׁ בְּבֵתִי אֱלֹהֵיהֶם
וְעָטָה אֶת־אֶרֶץ מִצְרַיִם כְּאֲשֶׁר־	וְעָטָה ^b אֶת־אֶרֶץ מִצְרַיִם כְּאֲשֶׁר־
יְעַטָּה הָרְעָה אֶת־בְּגָדוֹ וַיֵּצֵא	יְעַטָּה ^c הָרְעָה אֶת־בְּגָדוֹ וַיֵּצֵא
מִשֹּׁם בְּשִׁלּוֹם	בְּשִׁלּוֹם
13 בֵּית שֶׁמֶשׁ אֲשֶׁר בְּאֶרֶץ מִצְרַיִם	בֵּית שֶׁמֶשׁ אֲשֶׁר בְּאֶזֶן וְאֶת־
וְאֶת־בֵּתוֹ אֱלֹהֵי־מִצְרַיִם	בְּתוֹקָם

CAPUT XLIV.

וְהַיְשׁוּבִים בַּמַּגְדָּל	1 הַיְשׁוּבִים בַּמַּגְדָּל
Deest	וּבִלְקָה
יהוה	2 יהוה צְבָאוֹת
וְעַל־עֲרֵי יְהוּדָה וְהֵנִים הָרְבִבָה	וְעַל־עֲרֵי יְהוּדָה וְהֵנִים הָרְבִבָה
וְיֹשֵׁב	הַיּוֹם הַזֶּה וְאִין בָּהֶם יוֹשֵׁב
Deest	3 לְעַבְדִּי
אֲשֶׁר לֹא יִדְעוּם הָמָּה אֲתָם	אֲשֶׁר לֹא יִדְעוּם הָמָּה אֲתָם
אֶת־עַבְדִּי	וְאֶבְתִּיכֶם
וְאֶשְׁלַח	4 אֶת־כָּל־עַבְדֵי
אֶל־תַּעֲשׂוּ	וְשִׁלַּח
וְלֹא שִׁמְעוּ אֵלַי	5 אֶל־יָנֵא תַעֲשׂוּ
בְּעֲרֵי יְהוּדָה וּבְהַצֹּת יְרוּשָׁלַם	6 בְּעֲרֵי יְהוּדָה וּבְהַצֹּת יְרוּשָׁלַם

^a ἐν πύλαις.^b καὶ φθεῖραι.—Targ. יִרְבֵּוּ.^c ὡς περ φθεῖραι.^d ἕξωθεν.—Vid. vss. 9, 17, 21.

לחרבות ולשממה	להרפה לשממה
יהוה צבאות	7 יהוה אלהי צבאות אלהי ישראל
על ^a -(ב)נפשותכם	אלנפשותכם
לבלתי הנתר לכם (מכם) איש	לבלתי הותר לכם שארית
למען תפרתו	8 למען הכרית לכם
ואת רעות נשויאיכם (שריכם)	9 ואת רעות נשיו ואת רעותיכם
ומחויץ ^b ירושלים	ובחצות ירושלים
לא תדלו ^c	10 לא דפאו
ולא-תחזיקו (תמכו) במצותי	ולא יראו ולא-הלכו בהורתי
לפני אבותיהם	לפניכם ולפני אבותיכם
לכן כה-אמר יהוה הנני שם פני	11 לכן כה-אמר יהוה צבאות אלהי ישראל הנני שם פני בקם לרעה ולהכרית את-כל-יהודה
לאבד את-כל-הנשארים אשר	12 ולקחתיו את-שארית יהודה אשר-שמו פניהם לבוא ארץ-מצרים לגור שם ותמו כל בארץ מצרים וכלו בחרב פרעב יחמו מקטן ועד-גדול
	בחרב וברעב ימותו והיו לאלה לשמה ולקללה ולחרפה
	13 והבדבר
	14 ולא יהיה פליט ושריד לשארית יהודה הבאים לגור-שם בארץ מצרים ולשוב ארץ יהודה אשר-המה מנשאים אתנפשם לשוב לשבת שם פי לא-ישובו
	15 לאלהים אתרים
	העמדות
	17 אשר-יבא מפינו
	מלכינו

^a Targ. על. ^b Vid. vss. 6, 17, 21. ^c Targ. פסקי. ^d ἐπιζῶσαι ταῖς ψυχαῖς αὐτῶν

וּמְהוּץ יְרוּשָׁלַם ^a	וּבְחֻצוֹת יְרוּשָׁלַם
וְכַאֲשֶׁר חִדְלָנוּ	וּמִן־אֵז חִדְלָנוּ 18
Deest	וְהִסְדָּלָה נְסֻכִים
הַקְטָרְנוּ	מִקְטָרִים 19
וּמִנְסֻכִים ^b לָהּ נִסְכִים	וְלִהְסֵךְ לָהּ נִסְכִים
Deest	לְהַעֲצֵבָה
וּסְכָנוּ לָהּ נִסְכִים	וְהִסְךָ לָהּ נִסְכִים
אֲלֵה־גִבְרִים וְאֵלֵה־נְשִׁים ^c וְאֵל־כָּל־	עַל־הַגְּבָרִים וְעַל־הַנְּשִׁים וְעַל־
הָעַם הָעֲנִים אֹתוֹ דְּבָרִים	כָּל־הָעַם הָעֲנִים אֹתוֹ דְּבָר
וּמְהוּץ לְיְרוּשָׁלַם	וּבְחֻצוֹת יְרוּשָׁלַם 21
וּמִלְכִיכֶם	מִלְכִיכֶם
זָכַר יְהוָה	אֲתֶם זָכַר יְהוָה
וּמִתּוֹעֲבֵי־חֵיקֶם (וּמִן־הַתּוֹעֲבֹת)	מִסְפֵּי הַתּוֹעֲבֹת 22
וַתְּהִי אֶרְצְכֶם לַחֲרוּבָה ^d	וַתְּהִי אֶרְצְכֶם לַחֲרוּבָה
Deest	מֵאִין יוֹשֵׁב
וּבַחֲקֵתוֹ וּבַתְּרֹתוֹ (וּבְעֵדוּתוֹ)	וּבַתְּרֹתוֹ וּבַחֲקֵתוֹ 23
וַתִּקְרָאֶנָּה אֲתֶכֶם הַרְעוֹת הָאֵלֶּה	עַל־כֵּן קָרָאת אֲתֶכֶם הַרְעָה הַזֹּאת
Deest	בַּיּוֹם הַזֶּה
אֵלֵהֶם וְאֵלֵה־נְשִׁים	24 אֵלֵי־כָל־הָעַם וְאֵל כָּל־הַנְּשִׁים
Deest	כָּל־יְהוּדָה אֲשֶׁר בְּאֶרֶץ מִצְרָיִם
כִּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲתֶן	25 כִּה־אָמַר יְהוָה־עֲבָאֹת אֱלֹהֵי
הַנְּשִׁים בְּפִיכֶם דְּבַר־כֵּן וּבִידוּכֶן	יִשְׂרָאֵל לֵאמֹר אֲתֶם וּנְשֵׁיכֶם
מִלֹּאֲתֶן	וַתִּדְבַּרְנָה בְּפִיכֶם וּבִידוּכֶם
	מִלֹּאֲתֶם
וַעֲשֵׂה תַעֲשִׂינָה	וַעֲשֵׂה תַעֲשִׂינָה אֶת־דְּרִיכֶם
אִסְיִיהִי עוֹד שְׁמִי בְּפִי כָל־יְהוּדָה	26 אִסְיִיהִי עוֹד שְׁמִי נִקְרָא בְּפִי
אָמַר חִי־יְהוָה	כָּל־אִישׁ יְהוּדָה אָמַר חִי־
	אֱדֹנָי יְהוָה
כִּי אֲנִי שָׂקַד עֲלֵיהֶם לְהַרְעֵם לָהֶם	27 הֲנִנִּי שָׂקַד עֲלֵיהֶם לְרַעַה וְלֹא
וְלֹא לְהִיטִיב וַתִּמּוּ כָל־יְהוּדָה	לְטוֹבָה וַתִּמּוּ כָל־אִישׁ יְהוּדָה
הַיּוֹשְׁבִים בְּאֶרֶץ מִצְרָיִם	אֲשֶׁר בְּאֶרֶץ מִצְרָיִם
Deest	28 מִן־אֶרֶץ מִצְרָיִם

^a Vid. vss. 6, 9, 21. ^b Targ. וּמִנְסֻכִים. ^c Targ. לְגַבְרָא וְלְנְשָׂא. ^d Vid. vs. 6.

וידעו כָּל־שְׂאֵרֵי יְהוּדָה הַבָּאִים וידעו שארית יהודה הַעֲמֻדִים	לְאֶרֶץ־מִצְרַיִם	מִמִּי וּמִהֵם
בְּאֶרֶץ־מִצְרַיִם	Deest	
וזאת לכם האות נֶאֱמַרְיָהוּהָ כִי־ וזאת האות לכם כִּי־פָקַד אֲנִי עֲלֵיכֶם	פָּקַד אֲנִי עֲלֵיכֶם בְּמָקוֹם הַזֶּה	לְמַעַן תִּדְעוּ כִּי קוֹם יְקוּמִי
לְרַעַה	דְּבַרְוּ עֲלֵיכֶם לְרַעַה	
אֶת־חֲפָרַע	30 אֶת־פְּרֵעַל־הַחֲפָרַע	
בְּיַד אִיבֹו וּבְיַד מִבְקָשִׁי נִפְשׁוּ	בְּיַד נְכוֹדְרָאֲצַר	בְּיַד אִיבֹו וּבְיַד מִבְקָשִׁי נִפְשׁוּ
בְּיַד נְכוֹדְרָאֲצַר		בְּיַד נְכוֹדְרָאֲצַר

CAPUT XLV.

בְּסֵפֶר	עַל־סֵפֶר	1
Deest	לְאֹמֵר	
כֹּה־אָמַר יְהוָה	כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל	2
כִּי (וַיֵּן) אָמַרְתָּ אוֹי לוֹ אוֹי לוֹ כִּי־	אָמַרְתָּ אוֹי־נָא לוֹ כִּי־יִסַּף יְהוָה	3
יִסַּף יְהוָה יְגוֹן מִכָּאֵב לִי (?) יַעֲשֵׂתִי	יְגוֹן עַל־מִכָּאֵבִי יַעֲשֵׂתִי בְּאֶנְחֹתַי	
(שְׁכַבְתִּי) בְּאֶנְחֹת מְנוּחָה לֹא	וּמְנוּחָה לֹא מִצָּאתִי	
מִצָּאתִי		
אָמַר אֲלוֹי	4 כֹּה תֹאמַר אֲלוֹי	
Deest	וְאֶת־כָּל־הָאָרֶץ הִיא	
וְנָתַת אֶת־נַפְשְׁךָ לְשַׁלֵּל עַל	וְנָתַתִּי לָךְ אֶת־נַפְשְׁךָ לְשַׁלֵּל עַל	
אֲשֶׁר תִּלְכֶּם־שָׁם	כָּל־הַמְּקוֹמוֹת אֲשֶׁר תִּלְכֶּם־שָׁם	

CAPUT XLVI.

בְּרֵאשִׁית מַלְכוּת צָדְקָנְהוּ מֶלֶךְ־יְהוּדָה	אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלַי	1
הָיָה תִּדְבַר הַזֶּה לְעֵינֵיכֶם	יְרַמְיָהוּ הַנְּבִיא עַל־הַגּוֹיִם	
בְּכַרְמֵשׁ ^a	2 בְּכַרְמֵשׁ	
נְכוֹדְרָאֲצַר ^b	נְכוֹדְרָאֲצַר	

^a ἐν Χαρμείσ. ^b Targ. נְכוֹדְרָאֲצַר.

	ליהויקים	ליהויקים בְּיִיאֲשִׁיָּהוּ
3	הִתְזַקְּוּ (תִּפְשׁוּ) מִגֶּן (נִשְׁק) וּצְנֹת ^a	עָרְכוּ מִגֶּן וּצְנָה
	וְאָסְרוּ הַסּוֹסִים עָלָו הַפְּרָשִׁים	אָסְרוּ הַסּוֹסִים וְעָלוּ הַפְּרָשִׁים
	וְהַתִּיצְבוּ בְּכּוּבֵיכֶם זָרְקוּ (הָרִיקוּ)	וְהַתִּיצְבוּ בְּכּוּבָיִם מָרְקוּ
	הַרְמַחִים וְלָבְשׁוּ סְרִינֹתֵיכֶם	הַרְמַחִים לָבְשׁוּ הַסְּרִינֹת
	מִדּוּעַ הָמָּה חֲתִים וְנִסּוּגִים אַחֲרָו	5 מִדּוּעַ רָאִיתִי הָמָּה חֲתִים נִסּוּגִים
	כִּי גְבוּרֵיהֶם יָכְתוּ מִנּוֹס	אַחֲרָו וְגְבוּרֵיהֶם יָכְתוּ וּמִנּוֹס
	נִסוּ	נִסוּ
6	עַל־צִפּוֹן עַל־יָד פָּרַת כִּשְׁלוּ	6 צִפּוּהָ עַל־יָד נְהַר־פָּרַת כִּשְׁלוּ
	וְכִנְהָרוֹת יִתְגַּעְשׂוּ מִיָּמִיו ^b	7 פְּנֵה־רוֹת יִתְגַּעְשׂוּ מִיָּמָיו
	מִי מִצְרִים כִּי־אוֹר יַעֲלֶה	8 מִצְרִים כִּי־אוֹר יַעֲלֶה
	Deest	וְכִנְהָרוֹת יִתְגַּעְשׂוּ מִיָּם
	אֲעֹלָה וְאִנְסֶה־הָאָרֶץ וְאִבִּידָה	אֲעֹלָה אִנְסֶה־הָאָרֶץ אִבִּידָה עִיר
	יִשְׁבִּיבָה	וְיִשְׁבִּיבָה
9	עָלוּ עַל־הַסּוֹסִים וְהַתְּהַלְּלוּ הָרֶכֶב	9 עָלוּ הַסּוֹסִים וְהַתְּהַלְּלוּ הָרֶכֶב
	צִאוּ גְבוּרֵי־כּוֹשִׁים ^d וְלוֹבָיִם תִּפְשׁוּ	וְיִצְאוּ הַגְּבוּרִים כּוֹשׁ וּפִיט
	מִגֶּן וְלוֹדִים עָלָו דָּרְכוּ	תִּפְשׁוּ מִגֶּן וְלוֹדִים תִּפְשׁוּ
	קֶשֶׁת	דָּרְכוּ קֶשֶׁת
	לִיהוָה אֶלְהֵינוּ	10 לְאֵלֵינוּ יְהוָה צְבָאוֹת
	לְהִנָּקֵם מֵאֹיְבָיו וְאָכְלָה הָרֶב יְהוָה ^e	לְהִנָּקֵם מֵאֹיְבָיו וְאָכְלָה הָרֶב
	לְאֵדְנִי מֵאָרֶץ צִפּוֹן עַל־נְהַר־	לְאֵדְנִי יְהוָה צְבָאוֹת בְּאָרֶץ צִפּוֹן
	פָּרַת	אֶל־נְהַר־פָּרַת
11	לְבַתּוֹלַת בַּת־מִצְרַיִם לְשׂוֹא הַרְבִּיתִי	11 לְבַתּוֹלַת בַּת־מִצְרַיִם לְשׂוֹא הַרְבִּיתִי
	רַפְאוֹתֶיךָ תַעֲלֶה אֵין בְּךָ	רַפְאוֹת תַעֲלֶה אֵין כֶּךָ
	שָׁמְעוּ גוֹיִם קוֹלְךָ	12 שָׁמְעוּ גוֹיִם קוֹלְךָ
	כִּשְׁלוּ יַחַד	כִּשְׁלוּ יַחְדָּיו
13	אֲשֶׁר דָּבַר יְהוָה בְּיַד־יִרְמְיָהוּ בְּבוֹא	13 הַדָּבָר אֲשֶׁר דָּבַר יְהוָה אֶל־
	מֶלֶךְ בָּבֶל	יִרְמְיָהוּ הַנְּבִיא לְבוֹא
		נְבוּכַדְרֶאֶצַּר מֶלֶךְ בָּבֶל
14	הַגִּידוּ לְ(ב) מַגְדוֹל וְהַשְׁמִיעוּ אֶל־	14 הַגִּידוּ בְּמִצְרַיִם וְהַשְׁמִיעוּ
	(ב) מֶלֶךְ ^g	בְּמַגְדוֹל וְהַשְׁמִיעוּ בְּנֶטָה
		וּבַת־הַפְּתָחִים

^a Targ. וְהִתְזַקְּוּ.^b ut vs. 8.^c Targ. רְהִיבֶנָּה.^d Targ. בִּישְׁאֵי.^e Cf. I, Chron. 21:12.^f Targ. עָלָו.^g Vid. vs. 19.—Targ. בְּבִשְׁאֵי.

כִּי־אֹכְלָה חֶרֶב סִבְיָיִךְ מִדּוֹעַ נֹס מִמֶּנִּי (= מִן) אֲפִיִּם עָגַל בְּהִירָד	כִּי־אֹכְלָה חֶרֶב סִבְיָיִךְ 15 מִדּוֹעַ נִסְתַּחֵף אֲפִירִיד
מִרְבִּיתָּךְ (הַרְבֵּה) כָּשָׁל גַּם־נִפְל אִישׁ אֲלִירְעֵהוּ אָמַר נָקוּם מִפְנֵי חֶרֶב הַיּוֹנָה (הַיּוֹנִית)	16 הַרְבֵּה כּוֹשֵׁל גַּם־נִפְל אִישׁ אֲלִי־ רְעֵהוּ וַיֹּאמְרוּ קוּמָה מִפְנֵי חֶרֶב הַיּוֹנָה
קָרְאוּ שֵׁם פִּרְעָה נָלָה מֶלֶךְ־מִצְרַיִם שֶׁאֵין הַשְּׂבִי(ת) (ה)מוֹעֵד ^a נֹאסִי־אֵלַי יְהוָה כִּי־מָתָּ ^b	17 קָרְאוּ שֵׁם פִּרְעָה מֶלֶךְ־מִצְרַיִם שֶׁאֵין הַעֲבִיר הַמוֹעֵד 18 נֹאסִי־הַמֶּלֶךְ יְהוָה עֲבָאוֹת שְׁמוֹ 19 כִּי־נָתַתָּ
וַנִּקְרָא אֹזִי מֵאֵין יוֹשֵׁב בָּהּ קִרְץ מִצְפּוֹן בֵּא בָהּ ^c כַּעֲגָלֵי מִרְבֵּק מְגֹדְלִים בְּהוֹכָה וְנָסוּ יַחֲדָיו	וַנִּצְתָּה מֵאֵין יוֹשֵׁב 20 קִרְץ מִצְפּוֹן בֵּא בֵּא 21 כַּעֲגָלֵי מִרְבֵּק נָסוּ יַחֲדָיו
כִּי יוֹם אֵינָם עַתָּה כִּי יוֹם אֵיךְ בֵּא עֲלֵיהֶם רַעַת פִּקְדָתָם	כִּי יוֹם אֵינָם בֵּא עֲלֵיהֶם עַתָּה פִּקְדָתָם
קוֹלָם כִּנְחָשׁ וְלֹל כִּי־בַהוֹל יִלְכוּ בְּקִרְדָּמוֹת בָּאוּ עָלֵיהֶם: כַּחֲטָבִי ^d עֲצִים	22 קוֹלָה כִּנְחָשׁ וְלֹף כִּי־בַהוֹל יִלְכוּ וּבְקִרְדָּמוֹת בָּאוּ לָהּ כַּחֲטָבִי עֲצִים:
כִּי לֹא יִדְמָה כִּי רַב מֵאַרְבֵּה נִתְנָה בְּיַד עַם־צִפּוֹן	23 כִּי לֹא יִתְקַר כִּי רַבּוֹ מֵאַרְבֵּה 24 נִתְנָה בְּיַד עַם־צִפּוֹן
הַנְּנִי פוֹקֵד אֶת־אֲמוֹן בְּנֵה עַל־פִּרְעָה וְעַל הַבְּטָחִים בּוֹ	25 אָמַר יְהוָה עֲבָאוֹת אֵלַי וְשָׂרְאֵל הַנְּנִי פוֹקֵד אֶל־אֲמוֹן מִנְּאֵ וְעַל־ פִּרְעָה וְעַל־מִצְרַיִם וְעַל־ אֵלֹהֵיהֶם וְעַל־מַלְכֵיהֶם וְעַל־ פִּרְעָה וְעַל הַבְּטָחִים בּוֹ
וַיִּתְּתֵם בְּיַד מִבְּקָשֵׁי נַפְשָׁם וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד עַבְדָּיו וְאַחֲרֵיהֶם תִּשְׁלַח קִימֵי־ קָדָם נֹאסִי־יְהוָה:	26 וַיִּתְּתֵם בְּיַד מִבְּקָשֵׁי נַפְשָׁם וּבְיַד נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וּבְיַד עַבְדָּיו וְאַחֲרֵיהֶם תִּשְׁלַח קִימֵי־ קָדָם נֹאסִי־יְהוָה:
מִשְׁבִּיִּם	27 מֵאֶרֶץ שִׁבִּיִּם

^a Σαῖον Ἐσβεῖν Μωϋδ̄.

^b Vid. vs. 14.

^c Targ. נִתְתַן עָלָה.

^d Inc.

וּשְׁנַיִן וְאֵין מַחְרִיד אֹתוֹ אֶל־תִּירָא	וּשְׁאֵן וְאֵין מַחְרִיד אַתָּה אֶל־תִּירָא
כִּי אַתָּךְ אֲנִי כִי אַתָּךְ כִּי אַתָּךְ כִּי אַתָּךְ (וְהַמְעַנָּה) סְנָרָה כִּי אַעֲשֶׂה לְעַם כֹּלָה בְּכִלְגֹי	כִּי אַתָּךְ אֲנִי כִי אַעֲשֶׂה כֹלָה כִּי אַתָּךְ בְּכִלְגֹי
וּסְרַחֲדִךְ לְמַשְׁפַּט	וּסְרַחֲדִךְ לְמַשְׁפַּט

CAPUT XLVII.

1 אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ עַל־פְּלִשְׁתִּים הַנְּבִיא אֶל־פְּלִשְׁתִּים בְּטָרָם יָבֵה פָרְעָה אֶת־עֲזָה	1 אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ עַל־פְּלִשְׁתִּים הַנְּבִיא אֶל־פְּלִשְׁתִּים בְּטָרָם יָבֵה פָרְעָה אֶת־עֲזָה
2 וּזְעַקוּ הָאֲרָם וְהִילֵל כָּל יוֹשְׁבֵי הָאָרֶץ	2 וּזְעַקוּ הָאֲרָם וְהִילֵל כָּל יוֹשְׁבֵי הָאָרֶץ
3 מִקּוֹל שַׁעֲטָת פְּרָסוֹת אֲבִירָיו מִקּוֹל שַׁעֲטָתוֹ (שְׂאוֹנוֹ) מִפְּרָסוֹת מֵרַעַשׁ לִרְכֹבָיו	3 מִקּוֹל שַׁעֲטָת פְּרָסוֹת אֲבִירָיו מִקּוֹל שַׁעֲטָתוֹ (שְׂאוֹנוֹ) מִפְּרָסוֹת מֵרַעַשׁ לִרְכֹבָיו
לֹא־הָפְנוּ אַבּוֹת אֶל־בְּנֵיהֶם מִרְפִּיּוֹן יָדָיִם	לֹא־הָפְנוּ אַבּוֹת אֶל־בְּנֵיהֶם מִרְפִּיּוֹן יָדָיִם
4 עַל־יְהוּם הַבֵּא לְשָׂדֶה אֶת־כָּל־ פְּלִשְׁתִּים לְהַכְרִית לְצַר וּלְצִדּוֹן כִּי שָׂרִיד עֲזָר כִּי־שָׂדֶד יִהְיֶה אֶת־פְּלִשְׁתִּים שְׂאֵרִית אִי כְּפָתוֹר	4 עַל־יְהוּם הַבֵּא לְשָׂדֶה אֶת־כָּל־ פְּלִשְׁתִּים לְהַכְרִית לְצַר וּלְצִדּוֹן כִּי שָׂרִיד עֲזָר כִּי־שָׂדֶד יִהְיֶה אֶת־פְּלִשְׁתִּים שְׂאֵרִית אִי כְּפָתוֹר
5 בָּאָה קְרַחָה אֶל־עֲזָה נְדַמְתָּה אֲשַׁקְלוֹן שְׂאֵרִית וְשְׂאֵרִית עֲנָקִים: עַד־ מַתִּי תִתְנַדְדִי ⁶	5 בָּאָה קְרַחָה אֶל־עֲזָה נְדַמְתָּה אֲשַׁקְלוֹן שְׂאֵרִית וְשְׂאֵרִית עֲנָקִים: עַד־ מַתִּי תִתְנַדְדִי ⁶
6 הוּי תֵרַב לַיהוָה הֲרַגְעִי וְדָמִי	6 הוּי תֵרַב לַיהוָה הֲרַגְעִי וְדָמִי
7 אִיךְ תִּשְׁקָטִי	7 אִיךְ תִּשְׁקָטִי

^a Targ. על ^b Targ. בְּנֵי אֲנָשָׁא. ^c Targ. וְהִילֵלִין כָּל הָרֵבִי אֶרְצָא. ^d Targ. לְהַכְרִיתוֹהִי. ^e Ἐνακίμ.—Targ. הַנְּבִיאָהוּן. ^f Inc. vs. 6. ⁶ Aram. הַגְּדִי.

מבטחם (בְּבִטְחָה) בָּהֶם	13 מבטחם
וְאִישׁ חֵיל לְמַלְחָמָה	14 וְאִישׁי חֵיל לְמַלְחָמָה
עִירָה (עִירוֹ)	15 וְעִירָה עָלָה
Deest	נְאֻמֵּיהֶם מְלֵךְ יְהוָה צְבָאוֹת שְׁמוֹ
קְרוֹב עֲתֵמוֹאֵב לְבוֹא וְרַעְתּוֹ מְהֵרָה ^a	16 קְרוֹב אִידֵמוֹאֵב לְבוֹא וְרַעְתּוֹ
מֵאֵד	מְהֵרָה מֵאֵד
כָּל הַדְּרִיעֵי שָׁמַיִם	17 וְכָל יְדֵיעֵי שָׁמַיִם
וְשָׁבִי בַּצָּהָה יוֹשֶׁבֶת דִּיבּוֹן בְּתָ(ה) ^b	18 יִשְׁבִּי בַצָּמָא יוֹשֶׁבֶת פְּתִידִיבּוֹן
כִּי שֹׁדֵד מוֹאֵב עָלָה בְּךָ מִשְׁחִית	כִּי שֹׁדֵד מוֹאֵב עָלָה בְּךָ
מִבְּעַרְךָ	שְׁחִית מִבְּעַרְךָ
עַל־דֶּרֶךְ עַמְדוֹ וְצַפִּי יוֹשֶׁבֶת פְּעוֹרָה ^d	19 אַל־דֶּרֶךְ עַמְדוֹ וְצַפִּי יוֹשֶׁבֶת
וְשֹׂאֲלֵינֶם וְנִמְלֹט וְאָמַר מֵהֵ־	עוֹרָה שֹׂאֲלֵינֶם וְנִמְלֹטָה
נְהִיתָה	אָמַר מֵהֵנְהִיתָה
הַלִּילִי וְזַעֲקִי הַגִּידוֹי בְּאַרְנוֹן	20 הַלִּילִי וְזַעֲקִי הַגִּידוֹי בְּאַרְנוֹן
וּמִשְׁפֵּט בָּא אֶל־אַרְצֵךְ מִיִּשְׂרָאֵל עַל־	21 וּמִשְׁפֵּט בָּא אֶל־אַרְצֵךְ הַמִּיִּשְׂרָאֵל
חֶלְוֹן וְרִיפָת וּמוֹפֶעַת	חֶלְוֹן וְאֶל־יְהִצָּה וְעַל־מוֹפֶעַת
וְעַל־בֵּית הַבְּלָתִים	22 וְעַל־בֵּית הַבְּלָתִים
וְעַל כְּלֵעֵי מוֹאֵב	24 וְעַל כְּלֵעֵי אֶרֶץ מוֹאֵב
Deest	25 נָאֵם יְהוָה
וּסַעַק מוֹאֵב בְּכַפּוֹ ^f	26 וּסַעַק מוֹאֵב בְּקִיאוֹ
וְאֵם לֹא שֶׁחֻק הָיָה לְךָ יִשְׂרָאֵל	27 וְאֵם לֹא הֶשְׁחֻק הָיָה לְךָ יִשְׂרָאֵל
וּבִגְבּוֹרָתְךָ נִמְצָא כִּי נִלְחַמְתָּ	אֶסְבִּיגְנִיבִים נִמְצָאוּ כִּי־מָדִי
בּוֹ	דְּבָרֶיךָ בּוֹ תִתְנַדֵּד
עָזְבוּ עָרִים וְשָׁכְנוּ בְּסֻלָּעִים יוֹשְׁבֵי	28 עָזְבוּ עָרִים וְשָׁכְנוּ בְּסֻלָּעֵי יוֹשְׁבֵי
מוֹאֵב וְהָיוּ כִּיּוֹנִים תִּקְנָה בְּסֻלָּעֵי	מוֹאֵב וְהָיוּ כִּיּוֹנָה תִּקְנָן
(בְּצוֹרָר) פִּירֵפַחַת	בְּעִבְרֵי פִירֵפַחַת
וְשָׁמַעְתִּי (וְאֶשְׁמָע) גְּאוֹן־מוֹאֵב גָּחָה	29 שָׁמַעְתִּי גְּאוֹן־מוֹאֵב גָּחָה מֵאֵד
מֵאֵד גְּאוֹנוֹ וּגְאוֹתוֹ וְרָם לְבוֹ	גָּחָהוּ וּגְאוֹנוֹ וּגְאוֹתוֹ וְרָם לְבוֹ
וְאֵנִי יָדַעְתִּי עֲבָרְתוֹ ^h הֲלֹא בְּדָדוֹ	30 אֵנִי יָדַעְתִּי נְאֻמֵּי־יְהוָה עֲבָרְתוֹ
לֹא־כֵן עָשָׂה	וְלֹא־כֵן בְּדָדוֹ לֹא־כֵן עָשָׂה
עַל־כֵּן עַל־מוֹאֵב הַלִּילִי מְסֻבִּים	31 עַל־כֵּן עַל־מוֹאֵב אֶל־לִיל וְלִמּוֹאֵב

^a Targ. מוֹחֵתָא. ^b ἐκτριβήσεται. ^c Targ. עַל אֶרְחָא. ^d Targ. בְּעִירָה.

^e Μείσωρ. ^f καὶ ἐπικρούσει Μωὰβ ἐν χειρὶ αὐτοῦ. ^g ut vs. 26. ^h Targ. מִיִּלְלִין. ⁱ Targ. מִיִּלְלִין.

- כָּלֵה אֲזַעַק אֶל־אֲנָשֵׁי קָרֵר־
הַרֵשׁ יְהוָה
הַזְעִיקוּ^a (זַעְקוּ) עַל־אֲנָשֵׁי קִיר־הַרֵשׁ
הַרֵשׁ^c
- 32 מִבְּכִי יַעֲזֹר אַבְכֵה־לָךְ הַגֶּפֶן
שְׁבֵמָה
עַד רֵם יַעֲזֹר נִגְעוּ עַל־קִיּוֹצַד וְעַל־
בְּצִירְךָ שֶׁדָּר נֶפֶל
עִיר־יַעֲזֹר (עָרֵי מִיַּעֲזֹר) נִגְעוּ עַל־קִיּוֹצַד
עַל־בְּצִירְךָ שֶׁדָּר נֶפֶל
- 33 וְנֶאֱסַפְהָ שְׂמַחָה וְגִיל מִכְּרָמָל
וּמֵאָרְץ מוֹאָב וַיִּזֶן מִיִּקְבִּים
הַשְּׂבֵמִי לֹא־יִדְרֹף הַיִּדְרֹף הַיִּדְרֹף
לֹא הַיִּדְרֹף
נֶאֱסַפְהָ שְׂמַחָה וְגִיל מִכְּרָמָל
וּמֵאָרְץ מוֹאָב וַיִּזֶן מִיִּקְבִּים
הַשְּׂבֵמִי לֹא־יִדְרֹף הַיִּדְרֹף הַיִּדְרֹף
לֹא הַיִּדְרֹף
- 34 עַד־אֲלַעֲלֶה עַד־יִהְיֶה נִתְּנוּ קוֹלָם
עֲגַלַת שְׁלִשִׁיָּה כִּי גַם־מִי נְמָרִים
לְמִשְׁמֹת יִהְיוּ
וְהַשְּׂבֵמִי לֹא־יִדְרֹף הַיִּדְרֹף הַיִּדְרֹף
לֹא הַיִּדְרֹף
- 35 וְהַשְּׂבֵמִי לֹא־יִדְרֹף הַיִּדְרֹף הַיִּדְרֹף
לֹא הַיִּדְרֹף
מַעֲלָה בְּמָה וּמִקְטִיר לֹא־הָיוּ
עַל־כֵּן לְבִי לְמוֹאָב כַּחֲלָלִים יִהְיֶה
וְלִבִּי אֶל־אֲנָשֵׁי קִיר־הַרֵשׁ
כַּחֲלָלִים יִהְיֶה עַל־כֵּן יִתְּרָה
עֲשֵׂה אֲבָדוֹ
מַעֲלָה בְּמָה וּמִקְטִיר לֹא־הָיוּ
עַל־כֵּן לְבִי לְמוֹאָב כַּחֲלָלִים יִהְיֶה
וְלִבִּי אֶל־אֲנָשֵׁי קִיר־הַרֵשׁ
כַּחֲלָלִים יִהְיֶה עַל־כֵּן יִתְּרָה
עֲשֵׂה אֲבָדוֹ
- 37 כִּי כִלְרֹאֵשׁ קָרְחָה
עַל כָּל־יִדְיִים גִּדְדַת וְעַל־מִתְנִים
שָׁק
כִּי כִלְרֹאֵשׁ קָרְחָה
עַל כָּל־יִדְיִים גִּדְדַת וְעַל־מִתְנִים
שָׁק
- 38 עַל כָּל־גִּגּוֹת מוֹאָב וּבְרַחֲבֹתֶיהָ
כִּי־שִׁבְרָתִי אֶת־
מוֹאָב כַּכִּלְי אֵין־חַפֵּץ בּוֹ נֹאֵם־
יְהוָה
עַל כָּל־גִּגּוֹת מוֹאָב וּבְרַחֲבֹתֶיהָ
כִּי־שִׁבְרָתִי נֹאֵם־יְהוָה כַּכִּלְי אֵין־
חַפֵּץ בּוֹ
- 39 הַיִּלְלוּ
כִּי־כִהָ אִמֵּר יְהוָה הִנֵּה כְּנָשׁוֹר
יִדְאָה וּפְרָשׁ כְּנָפָיו אֶל־
מוֹאָב
- 40 כִּי־כִהָ אִמֵּר יְהוָה הִנֵּה כְּנָשׁוֹר
יִדְאָה וּפְרָשׁ כְּנָפָיו אֶל־
מוֹאָב

^a Targ. מְצַוִּין. ^b Targ. עַל. ^c κείραδας ἀύχμοῦ (הַרֵשׁ=הַרֵשׁ).—
Vid. vs. 36. ^d Targ. . . . פְּקָא. ^e Ἀσπερημά. ^f αἶθε. ^g ἀγγελά. ^h Targ. מִן־הַיִּדְרֹף הַיִּדְרֹף הַיִּדְרֹף.
Σαλασία. ⁱ Targ. עַל. ^k Vid.
vs. 31. ^l Cf. Deut. 32:26; Hos. 9:12.

Desunt	{	41 וְהָיָה לֵב גְבוּרֵי מוֹאָב בְּיוֹם הַהוּא כָּלֵב אִשָּׁה מִצָּרָה
		43 פָּחַד וּפְחַת וְפַח נְאֻמֵי־הָיָה
		Deest
		44 יִלְכַּד בַּפַּח כִּי־אָבִיא אֵלָי מוֹאָב שְׁנַת־פְּקֻדָּתָם נְאֻמֵי־הָיָה
		45 בְּצֵל חֶשְׁבוֹן עֲמֵדוֹ מִכַּת נְסִים פִּרְאֵשׁ תָּצֵא מִחֶשְׁבוֹן וְלֹהָבָה מִבֵּין סִיחֹן וְהַאֲלֵל פָּאת מוֹאָב
		46 וְקָדַד בְּנֵי שְׁאוֹן: אוֹרֵלָה מוֹאָב אָבַד עִם־כְּמוֹשׁ פִּירִלְקָחוּ בְּיָהּ
Desunt	{	47 בְּשִׁבִי וּבְנִתְיָהּ בְּשִׁבְיָהּ: וְשִׁבְתִּי שְׁבוּת־מוֹאָב בְּאַתְרוֹת הַיָּמִים נְאֻמֵי־יְהוָה עַד־הַנְּהָה מִשֶּׁפֶט מוֹאָב:

CAPUT XLIX.

1 הבנים אין לישראל אסיוורש אין לז' מדוע וירש מלכם את גד ועמזו בעריו יושב	1 הבנים אין לישראל אסיוורש אין לז' מדוע וירש מלכם את גד ועמזו בעריו יושב
2 והשמעתי על־רבת בני־עמון תרועת מלחמה והיתה לתל שממה ובנתיה באש תצתנה וירש ישראל את־ירשיו אמר יהוה	2 והשמעתי על־רבת בני־עמון תרועת מלחמה והיתה לתל שממה ובנתיה באש תצתנה וירש ישראל את־ירשיו אמר יהוה
3 ספדנה והתשוטטנה בנדרות כי מלכם בגולה ילך	3 ספדנה והתשוטטנה בנדרות כי מלכם בגולה ילך
4 מה־תתהללי בעמקים זב עמק הבת השובבה הבטחה באצרת האמרה מי יבוא עלי	4 מה־תתהללי בעמקים זב עמק הבת השובבה הבטחה באצרת האמרה מי יבוא עלי

^a Targ. כַּל. ^b Vid. 11: 23; 23: 12. ^c Μελογόλ. Vid. vs. 3. ^d Vid. vs. 1. ^e Ἐνακέιμ.—Targ. הַנְּהָה. ^f Targ. מִן יַעֲלֵל עָלַי.

- 17 כל עבר עליה ישם וישרק עלי כל עבר עליה וישרק
כל־מכותה
- 18 כִּמְהִפְכַת סֵדֶם וְעִמְרָה וּשְׁכֵנֶיהָ כְּאִשֶּׁר נִהְפְּכָה סֵדֶם וְעִמְרָה וּשְׁכֵנֶיהָ
אמר יהוה
ולא־יגור בָּהּ בְּנ־אָדָם
מִתּוֹךְ הַיַּרְדֵּן אֲלֵנוּהָ אִתָּהֶם^b
- 19 מִנְּאֻן הַיַּרְדֵּן אֲלֵנוּהָ אִתָּהֶן אַרְיָנֹו מֵעֲלִיהָ וּמִי בַחֹר אֲלִיהָ
אֲרִיָּנֹו מֵעֲלִיהָ וּמִי בַחֹרִים עָלֶיהָ^c
אָפְקָד וּמִי וְעִידָנִי
- 20 אִשֶּׁר יַעַן אֲל־אָדָם וּמַחֲשָׁבוֹתָיו אִשֶּׁר יַעַן עַל־אָדָם וּמַחֲשָׁבוֹתָיו^d
אִשֶּׁר הִשָּׁב אֲל־יִשְׁבֵי תִימָן
- 21 מִקּוֹל נִפְלֹם רַעֲשָׁה הָאָרֶץ אָפְקָה מִקּוֹל נִפְלֹם רַעֲשָׁה הָאָרֶץ אָפְקָה
בְּיֹסֶסֶף נִשְׁמַע קוֹלָהּ (וְצִעֲקָתָ) תָּיִם לֹא נִשְׁמַע
- 22 הִנֵּה כְּנֹשֶׁר וְעֵלָה וַיִּדְאָה וַיִּפְרֹשׁ הִנֵּה כְּנֹשֶׁר וַיִּדְאָה וַיִּפְרֹשׁ
עַל־מִבְצָרֶיהָ (בַּצָּרָה?)
- 23 כִּי־שִׁמְעָה רַעָה שָׁמְעוּ נִמְגוּ בָּיָם כִּי־שִׁמְעָה רַעָה שָׁמְעוּ נִמְגוּ בָּיָם
דָּאָגָה הַשְׁקֵט לֹא וּכְלָה^e
- 24 וְרַטֵּט הַחֲזוּיקָה רַטֵּט הַחֲזוּיקָה
צָרָה וְהַבְּלִים אֲחֻזָּתָהּ כִּי־לָדָה Deest
- 25 אִיךְ לֹא־עָזְבָה עִיר תְּהִלָּהּ קְרִית אִיךְ לֹא־עָזְבָה עִיר תְּהִלָּהּ קְרִית
מִשׁוֹשֵׁר (קְרִיָה אֲהָבָה)
- 26 לִכְן יִפְלוּ בַחֹרֶיהָ בְּרַחֲבֶיהָ לִכְן יִפְלוּ בַחֹרֶים בְּרַחֲבֶיהָ וְכִל־
וְכִל־אֲנָשֵׁי הַמְּלָחָמָה יִדְמֹו אֲנָשֵׁי מְלָחָמָהּ וְפָלוּ (יִרְמוּ)
בַּיּוֹם הַהוּא נָאִם יְהוָה
צָבָאוֹת
- 27 וְאָכְלָה אֲרַמְזוֹת בְּנ־הַדָּר וְאָכְלָה אֲרַמְזוֹת בְּנ־הַדָּר
- 28 וְלִמְמַלְכוֹת הַחַזָּר וְלִמְמַלְכוֹת הַחַזָּר
- 29 וְקִרְאוּ עֲלֵיהֶם מְגוֹר מִסְבִּיב וְקִרְאוּ עֲלֵיהֶם מְגוֹר מִסְבִּיב
- 30 נִסוּ נָדָו נִסוּ נָדָו
יִשְׁבֵי הַחַזָּר נֹאֲמֵיהֶהּ יִשְׁבֵי הַחַזָּר^f

^a Vid. vs. 33; 50:40. ^b Αἰθάλη. ^c Targ. עָלָה. ^d Targ. עָלָה. ^e Targ. יִפְלוּ. ^f Targ. עָלָה. ^g Targ. לֹא תִפְלוּ לְדָוִד. ^h ἀμφοτέρω. ⁱ Targ. עָלָה. ^k ἀπώλειαν. ^l Vid. vs. 33.

- כִּי־יַעֲזֹב עֲלֵיכֶם מֶלֶךְ־בָּבֶל וְחָשַׁב
 בָּבֶל עֲצָה וְחָשַׁב עֲלֵיהֶם
 מַחֲשָׁבָה
 31 קוּמוּ עִלּוּ אֶל־גּוֹי שְׁלֹו
 נְאֻם־יְהוָה
 Deest
 אֲשֶׁר לָהֶם לֹא־דַלְתוּם לֹא־בְרִיחִים
 לֹא־בְדִירִים^b
 לְכַלָּה (לְשֹׁמֵם)
 מַכְלֵעֲבָרִיו
 32 לְשַׁלֵּל
 וּמַכְלֵעֲבָרָיו
 33 וְהִיְתָה חֲצוֹר לְמַעַן תִּנְיֹם שִׁמְמָה
 עַד־עוֹלָם
 עַד־עוֹלָם
 וְלֹא־יִגּוֹר בָּהּ בֶּן־אָדָם
 אֲשֶׁר הִיָּה דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ
 הַנְּבִיא אֶל־עִלְמַי בְּרֵאשִׁית
 מַלְכוּת צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה
 לְאֹמֶר
 34 אֲשֶׁר הִיָּה דְבַר־יְהוָה אֶל־יְרֵמְיָהוּ
 הַנְּבִיא אֶל־עִלְמַי בְּרֵאשִׁית
 מַלְכוּת צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה
 לְאֹמֶר
 35 כֹּה אָמַר יְהוָה יְהוּדָה נִשְׁבַּר קֶשֶׁת
 עִלְמַי
 וְהִבַּאתִי עֲלֵי־עִלְמַי
 36 וְהִבַּאתִי אֶל־עִלְמַי
 וְזָרְתִים לְכָל הַרְחוֹת הָאֱלֹהִים וְלֹא־
 יִהְיֶה הַגּוֹי
 וְהַחֲתַתִּי אוֹתָם
 Deest
 וְהִבַּאתִי עֲלֵיהֶם כְּחֶרֶן אֲפִי וְשַׁלַּחְתִּי
 אַחֲרֵיהֶם חֶרְפִּי עַד כְּלַתֵּם
 אוֹתָם
 37 וְהַחֲתַתִּי אֶת־עִלְמַי
 וְהַחֲתַתִּי אֶת־חֶרֶן אֲפִי וְשַׁלַּחְתִּי
 אַחֲרֵיהֶם חֶרְפִּי עַד כְּלַתֵּם
 אוֹתָם
 38 וְהָאֲבָדְתִי מִשָּׁם מֶלֶךְ וְשָׂרִים
 נְאֻם־יְהוָה
 39 וְאָשׁוּב אֶת־שְׁבוּת עִלְמַי
 וְאָשׁוּב אֶת־שְׁבוּת עִלְמַי

^a Targ. עָמָא. ^b οἷς οὐκ εἰσὶ θύραι, οὐ βάλανοι, οὐ μοχλοί. ^c Vid. vs. 30. ^d Vid. vs. 18; 50:40. ^e Targ. קָל. ^f Targ. וְהִיָּה עִם.

CAPUT L.

1	הַדְּבָר אֲשֶׁר דָּבַר יְהוָה אֶל־בָּבֶל הַבְּרִייהוּה אֲשֶׁר דָּבַר עַל־בָּבֶל אֶל־אַרְצָא פְּטָדִים בְּנֵד יִרְמְיָהוּ הַכְּבִיא
2	וְשֹׁאֵי־נֶס הַשְּׁמִיעוּ אֶל־תַּכְחָדוּ וְאֶל־תַּכְחָדוּ חַת מִרְדָּךְ הַבִּישׁוּ עַצְמִיךָ חַתוּ בְּלִי־חַת (הַבְּטָחָה) וְהַמְעַנְנָה גְּלוּלִיךָ (וְהַעֲדִינָה) סְנָרָה מִרְדָּךְ
3	נָדוּ הַלְכוּ
4	נָאִם־יְהוָה
	Desunt {
	וַחֲקוּ הַלְדוּ וּבְכוּ יִלְכוּ וְאֶת־יְהוָה אֱלֹהֵיהֶם יִבְקְשׁוּ
5	צִיּוֹן יִשְׁאֲלוּ דֶרֶךְ הַנָּה פְּנִיָהֶם עַד־צִיּוֹן ^b יִשְׁאֲלוּ הַדֶּרֶךְ הַנָּה פִּי פְּנִיָהֶם בָּאוּ וּנְלוּ אֶל־יְהוָה בְּרִית עוֹלָם לֹא תִשְׁכַּח
6	צִיּוֹן אֲבֹדוֹת הָיָה עִמִּי רְעִיָהֶם צִיּוֹן אֲבֹדוֹת הָיָה עִמִּי רְעִיָהֶם הַתְּעוֹם הָרִים שׁוֹבְבִים מֵהָר הַתְּעוֹם עַל־הָרִים שׁוֹבְבִים מֵהָר עַל־גַּבְעָה הַלְכוּ עַל־גַּבְעָה הַלְכוּ
7	וְצִרִיָהֶם אִמְרוּ לֹא נָאִשָׁם וּמְקוֹה אֲבוֹתֵיהֶם יְהוָה צִרִיָהֶם אִמְרוּ לֹא נָשְׁלָהֶם (נְשָׂאֵם) לְמִקְוֵה אֲבוֹתֵיהֶם
8	וּמֵאֲרָץ כְּשָׁדִים יֵצְאוּ וְהָיוּ בְּעֵתֵי־צִיּוֹן לְפָנֵי־צִיּוֹן וּמֵאֲרָץ כְּשָׁדִים יֵצְאוּ וְהָיוּ בְּעֵתֵי־צִיּוֹן לְפָנֵי־צִיּוֹן
9	כִּי הִנֵּה אֲנִכִּי מֵעִיר וּמֵעֲלָה עַל־בָּבֶל קַהְלוֹת־בָּבֶל קַהְלוֹת־גּוֹיִם כִּי הִנֵּה אֲנִכִּי מֵעִיר וּמֵעֲלָה עַל־בָּבֶל קַהְלוֹת־גּוֹיִם
10	נָאִם־יְהוָה חֲצִיּוֹן כְּגֹבֹר מִשְׁכִּיל
11	כִּי הַשְּׁמִתִּי פִי תַעֲלִזִי כִּי הַשְּׁמִתִּי פִי תַעֲלִזִי כִּי תַפְזִי כַעֲגֻלָּה דָּשָׁא וְתַצְהִלִּי כִּי תַפְזִי ^c כַעֲגֻלָּה בְּדָשָׁא וְתַתְּנָהוּ כַאֲבָרִים כַאֲבָרִים
12	חֲפָרָה יוֹלְדַתְכֶם חֲפָרָה יוֹלְדַתְכֶם לְטוֹבָה

^a Targ. כל. ^b Targ. לְצִיּוֹן. ^c Targ. בְּהִתְנַחֵם. ^d Cf. Ps. 120: 4. ^e Targ. אֲרֵי תַרְצִיחִי.

כמו־מְעָרָה	תָּרוּהָ (חֲקָרוּהָ)	כְּלוּהָ כְּמו־עֲרָמִים
	(מְעָרִים?)	
27 חרבו כל־פְּרִיָּהּ וירדו לטבת הוי	חרבו כל־פְּרִיָּהּ וירדו לטבת הוי	27 חרבו כל־פְּרִיָּהּ וירדו לטבת הוי
	אֱלֹהֵיהֶם ^a	עֲלֵיהֶם
	וְעַת פִּקְדָתָם	עַת פִּקְדָתָם
	Deest	28 נִקְמַת הַיִּכְלוּ
29 השמיעו אֶל־בבל רבים כל־	השמיעו עַל־בבל רבים כל־דְרָךְ	29 השמיעו אֶל־בבל רבים כל־
	קֶשֶׁת	דְרָכֵי קֶשֶׁת
(אֱלֹהֵי־הַיָּלֶה פְּלוּט)	אֱלֹהֵי הַיָּלֶה פְּלוּטָה (אֱלֹהֵי־הַיָּלֶה פְּלוּט)	אֱלֹהֵי־הַיָּלֶה פְּלוּטָה
	שְׁלֹמֹלָה כַּפְעֵלֶיהָ	כַּפְעֵלָהּ
	אֶל קְדוּשַׁת יִשְׂרָאֵל	אֶל־קְדוּשַׁת יִשְׂרָאֵל
	וְיָמֹו נֹאסִיָּהוּ	30 וְיָמֹו בַּיּוֹם הַזֶּה נֹאסִיָּהוּ
31 הנני אֶלֶד דָּוִד נֹאסִיָּהוּ	הנני עֶלֶד דָּוִד נֹאסִיָּהוּ	31 הנני אֶלֶד דָּוִד נֹאסִיָּהוּ
	יְהוָה	צְבָאוֹת
	וְעַת פִּקְדָתֶךָ	עַת פִּקְדָתֶיךָ
32 וכשל דָּוִד ונפל ואין לוֹ מְקוֹם	וכשל דָּוִד ונפל ואין לוֹ מְקוֹם	32 וכשל דָּוִד ונפל ואין לוֹ מְקוֹם
	לוֹ וְהַצַּדִּיק אֵשׁ בִּיָּעָרָו ^d	וְהַצַּדִּיק אֵשׁ בִּעָרָיו
	יְהוָה	33 יְהוָה צְבָאוֹת
	יְהוָה פְּלִי־שְׂבִיחָם	יְהוָה וְכֹל־שְׂבִיחָם
	כִּי מֵאֲנֹו שְׁלַחֵם	מֵאֲנֹו שְׁלַחֵם
	וְגֹאֲלֵם (גִּם־גֹּאֲלֵם)	34 גֹּאֲלֵם
	רִיב יְרִיב לְיְרִיבָיו (לְמִרְיָבוֹ)	רִיב יְרִיב אֶת־דְּרִיבָם
	Deest	35 נֹאסִיָּהוּ
וְעַל־יֹשְׁבֵי בָבֶל וְעַל־שְׂרָיָה וְעַל־	וְעַל־יֹשְׁבֵי בָבֶל וְעַל־שְׂרָיָה וְעַל־	וְעַל־יֹשְׁבֵי בָבֶל וְעַל־שְׂרָיָה וְעַל־
	חַכְמֵיהָ	חַכְמֵיהָ
	Deest	36 חָרַב אֶל־חַכְמֵיהֶם וְנֹאֲלוּ
חַרַב עַל־גְּבוּרֵיהָ וְחָתוּ חַרַב עַל־	חַרַב עַל־גְּבוּרֵיהָ וְחָתוּ חַרַב עַל־	חַרַב אֶל־גְּבוּרֵיהָ וְחָתוּ חַרַב עַל־
	סוֹסֵיהֶם וְעַל־רֹכְבֵיהֶם ^b : חָרַב ^e	חַרַב אֶל־סוֹסָיו וְעַל־רֹכְבָיו וְעַל־
	עַל־גְּבוּרֵיהֶם וְעַל־הָעָרִב אֲשֶׁר	פְּלִי־הָעָרִב אֲשֶׁר בְּתוֹכָהּ וְהָיוּ
	בְּתוֹכָהּ וְהָיוּ כְּנֹשִׁים ^k חַרַב עַל־	לְנֹשִׁים חַרַב אֶל־אוֹצְרוֹתֶיהָ
	הָאוֹצְרוֹת וְשָׂרוּ (וּבְזָרוּ)	וּבְזָרוּ

^a Cf. 48:1. ^b Targ. גַּל. ^c Targ. גַּלְגַּל. ^d Cf. 21:14. ^e Targ. וְעַל
^f Targ. גַּל. ^g Inc. vs. 37. ^h Targ. וְעַל רְחֵיבָיו. ⁱ Targ. גַּל כּוֹסְוֵיהֶן וְעַל רְחֵיבָיו. ^j Targ. גַּל. ^k Vid. 51:30.—Targ. כְּנֹשִׁים. ^l Targ. גַּל.

על־מימיה ויבשו	38 הרב אל־מימיה ויבשו
ובאִיִּים [אָשֶׁר] יתהללו	ובאִיִּים יתהללו
לכן ישבו ציִּים (צִירִים) באִים	39 לכן ישבו ציִּים אֶת־אִים וישבו
וישבו בה בנות יִשְׁוֹה ^b (?) לא־	בה בנות יִעֲנֶה וְלֹא־תשב עוד
תשב עוד לנצח	לנצח וְלֹא תִשְׁכַּן עַד־הַיּוֹר וְדָר
כְּהַפֹּזֶה אֱלֹהִים	40 כְּמַהֲפַכַת אֱלֹהִים
ולא־יגור בָּהּ בן־אדם	ולא־יגור בָּהּ בן־אדם
קשת וכידן לָהֶם אֶזְרִי הוּא וְלֹא	42 קשת וכידן יִחַזְקוּ אֶזְרִי הָמָּה
יִרְחֵם	ולא יִרְחֵמוּ
על־סוסים ירכבו ערוך כֶּאֱשׁ	וְעַל־סוּסִים ירכבו ערוך כֶּאֱשׁ
למלחמה אֶלֶךְ בַּת־בַּבֶּל	למלחמה עֶלֶיךְ בַּת־בַּבֶּל
יעלה מִיֶּרֶדֶן אֶל־גֵּיא אִיתֶךָ	44 יעלה מִגְּאֹן הַיֶּרֶדֶן אֶל־נְוֶה אִיתֶךָ
וְכִל־בַּחֹר עֲלֶיהָ אֶפְקֵד	ומי בחור אֶלֶיהָ אֶפְקֵד
ומי יִעַדְךָ	ומי יִעַדְךָ
אשר יעץ עַל־בַּבֶּל	45 אשר יעץ עַל־בַּבֶּל
עַל־יוֹשְׁבֵי כְּשָׁדִים	אֶל־אֶרֶץ כְּשָׁדִים
אֶס־לֹא יִסְחָבוּ (יִשְׁחִיתוּ) צִפְרֵי צִאֲנִים	אֶס־לֹא יִסְחָבוּם צִפְרֵי הַצֶּאֱנָן
אֶס־לֹא יִשִּׁים נוֹה מַעֲלֵיהֶם	אֶס־לֹא יִשִּׁים עֲלֵיהֶם נוֹה
פִּי מְקוֹל תְּפִישָׁת בַּבֶּל תִּרְעַשׂ הָאָרֶץ	46 מְקוֹל תְּפִישָׁה בַּבֶּל תִּרְעַשׂה
וזַעֲקָה בְּגוֹיִם תִּשְׁמַע	הָאָרֶץ וְזַעֲקָה בְּגוֹיִם תִּשְׁמַע

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וְאֶל־יֹשְׁבֵי לֵב קָמִי רוּחַ מִשְׁחִית	1 וְאֶל־יֹשְׁבֵי לֵב קָמִי רוּחַ מִשְׁחִית
וְיָרִים וְיָרוּהָ ^m	2 וְיָרִים וְיָרוּהָ
הוּי עַל־בָּבֶל מִסְבִּיב בְּיוֹם רַעְתָּהּ	כִּי־הָיָה עֲלֶיהָ מִסְבִּיב בְּיוֹם רַעְתָּהּ
יִרְדֵּךְ הַדְרֹךְ קִשְׁתּוֹ (וְעֵטָה) וְתַעֲלֶנָּה	3 אֶל־יִרְדֵּךְ הַדְרֹךְ קִשְׁתּוֹ וְאֶל־
בִּסְרִינוֹ וְאֶל־תַּחֲמֵלוֹ עַל־בַּחֲרִיהָ	יִתְעַל בִּסְרִינוֹ וְאֶל־תַּחֲמֵלוֹ עַל־
וְהַחֲרִימוֹ כְּל־צַבָּאָה	בַּחֲרִיהָ הַחֲרִימוֹ כְּל־צַבָּאָה

^a Targ. מִשְׁחִיתֶיךָ. ^b *σειρήναι*. ^c Targ. יִרְחֵם. ^d Vid. 49:18, 33.
^e Vid. 6:23. ^f *Γαλάς*. ^g Targ. אֶמְנֵי עֲלֶיהָ. ^h Targ. עַל. ⁱ Targ. מְדוּזִין.
^j Cf. Isa. 4:4. ^k Targ. וְהָיָה אֶרֶץ כְּסָדָא. ^l Targ. עַל הַחֲרִיב.
^m Targ. מְדוּזִין. ⁿ Targ. עַל.

מאלהיהם ^a	5 מאלהיו
מקדושי ישראל	מקדוש ישראל
ומדקרים מחוץ לה ^b	4 ומדקרים בחוצותיה
ואלתרמו	6 אל-תדמו
עת נקמה היא ליהוה גמול הוא	עת נקמה היא ליהוה גמול הוא
וגמלו לה	משלם לה
על-כן יתנודדו (יתהללו)	7 על-כן יתהללו גוים
ופחאם	8 פחאם
לשברה ^c (למקתה)	למכאובה
נעזבה	9 עזובה
כי קרב ^d	כי נגע
נשא עד-כוכבים	ונשא עד-שחקים
את-משפטו	10 את-צדקתיו
את-מעשיו יהוה	את-מעשה יהוה
הכינו החצים מלאו האשפות	11 הברו החצים מלאו השלטים
מלך מדי כיראל-בבל זעמו (תמתו)	מלכו מדי כירעל-בבל מזמתו
כירנקמת עמו היא	כירנקמת היכלו
על-הרמת בבל	12 אלהומת בבל
הקימו האשפות הקיצו (העירו)	התזיקו המשמר הקימו שמרים
שמרים הכינו התרבים (ות) כי	הכינו הארבים כי גסזמים
זמם גסעשה יהוה	יהוה גסעשה
על-יושבי בבל	אליישיבי בבל
שכנים (שכני)	13 שכנתיו
ועל-רב אוצרתיה ^f	רבת אוצרת
אמת אל-מעוד	אמת בצעד
פי נשבע יהוה בנורעיו ^e	14 נשבע יהוה אבאות בנפשו
אנשים	אדם
וענו עליך היךד (היךדים)	וענו עליך היךד
יהוה עשה ארץ ^b	15 עשה ארץ
בתבונתו	ובתבונתו
לקול נתן	16 לקול תהו
מקצה הארץ	מקצה-ארץ

^a Targ. באַלְהוּיָן. ^b ἐξωθεν αὐτῆς. ^c Targ. להִבְרָה. ^d Targ. אָרִי. ^e Targ. קָרִיב. ^f Targ. גְּזוּהָא. ^g Cf. Isa. 62:8. ^h Vid. 10:12.

ויוצא אור ^a	ויוצא רוח
17 מִפְּסָל כִּי שָׁקַר נִסְכּוֹ וְלֹא־רוּחַ בָּם	17 מִפְּסָל כִּי שָׁקַר נִסְכּוֹ וְלֹא־רוּחַ בָּם
18 הַבָּל הַמָּה מַעֲשֵׂה תַעֲתוּעִים	18 הַבָּל הַמָּה מַעֲשֵׂה תַעֲתוּעִים
19 נַחֲלָתוֹ יְהוָה שָׁמוֹ	19 וְשָׁבַט נַחֲלָתוֹ יְהוָה צָבָאוֹת שָׁמוֹ
20 מִפִּיךָ־אֵתָה לִּי	20 מִפִּיךָ־אֵתָה לִּי
וְהַפְצַתִּי ^d בְּךָ גּוֹיִם וְהִשְׁחַתִּי מִמֶּדֶד ^e	וְהַפְצַתִּי בְּךָ גּוֹיִם וְהִשְׁחַתִּי בְּךָ
מַמְלָכוֹת (בְּךָ) מַלְכִים	מַמְלָכוֹת
וְהַפְצַתִּי ^d בְּךָ סוֹס וּרְכָבוֹ: וְהַפְצַתִּי ^d	21 וְהַפְצַתִּי בְּךָ סוֹס וּרְכָבוֹ וְהַפְצַתִּי
בְּךָ מִרְכָּבוֹת וּרְכַבֵּיהֶם ^e	רֶכֶב וּרְכָבוֹ
וְהַפְצַתִּי ^d בְּךָ בַתּוֹר וּבַתּוֹלָה וְהַפְצַתִּי ^d	22 וְהַפְצַתִּי בְּךָ אִישׁ וְאִשָּׁה וְהַפְצַתִּי
בְּךָ אִישׁ וְאִשָּׁה	בְּךָ זָקֵן וְזָקֵר וְהַפְצַתִּי בְּךָ
	בַּחֹר וּבַתּוֹלָה
וְהַפְצַתִּי ^d בְּךָ רֵעָה וְעַדְרוֹ וְהַפְצַתִּי ^d	23 וְהַפְצַתִּי בְּךָ רֵעָה וְעַדְרוֹ וְהַפְצַתִּי
בְּךָ אֶבֶד וְצַמְדוֹ וְהַפְצַתִּי ^d בְּךָ	בְּךָ אֶבֶד וְצַמְדוֹ וְהַפְצַתִּי בְּךָ
פַּחֹת וּסְגִינָה	פַּחֹת וּסְגִינִים
אֵת כְּלִדְעוֹתֵיהֶם אֲשֶׁר עָשׂוּ עַל־צִיּוֹן	24 אֵת כְּלִדְעוֹתֵהֶם אֲשֶׁר עָשׂוּ בְּצִיּוֹן
Deest	25 זָאִם־יְהוָה
וּגְלַגְלַתֶיךָ עַל־הַסְּלַעִים וְנַתִּיךָ כְּהַר	וּגְלַגְלַתֶיךָ מִן־הַסְּלַעִים וְנַתִּיךָ
שַׁרְפָה	לְהַר שַׁרְפָה
וּאֲבֵן לְמוֹסֵד כִּי־לֹשְׁמֶמָה תִּהְיֶה	26 וּאֲבֵן לְמוֹסְדוֹת כִּי־שְׁמֹמֹת עוֹלָם
לְעוֹלָם	תִּהְיֶה
שְׁאוּרֵי־נֶס עַל־הָאָרֶץ תִּקְעוּ בְּגוֹיִם	27 שְׁאוּרֵי־נֶס בְּאָרֶץ תִּקְעוּ שׁוֹפֵר
שׁוֹפֵר	בְּגוֹיִם
מִמְּלָכוֹת אֲרָרְט מְנִי וְאַשְׁכְּנֵנִי	מִמְּלָכוֹת אֲרָרְט מְנִי וְאַשְׁכְּנֵנִי
עַל־יָהּ כְּרִים ^f	פָּקְדוֹ עַל־יָהּ טָפָסָר
הַעֲלוּ עָלֶיהָ סוֹס כִּילָק כְּפִיר	הַעֲלוּ־סוֹס כִּילָק סָמָר
הַעֲלוּ עַל־יָהּ גּוֹיִם אֶת־מִלְחָה מְדִי	28 קָדְשׁוֹ עַל־יָהּ גּוֹיִם אֶת־מִלְחַתִּי מְדִי
וְאֶת־כְּלֵי־הָאָרֶץ אֶת־פַּחֹתָיו וְאֶת־	אֶת־פַּחֹתָיָהּ וְאֶת־כְּלֵי־סְגִינָהּ
כְּלֵי־סְגִינָהּ	וְאֵת כְּלֵי־אָרֶץ מִמְּשַׁלְתָּהּ
רָעָשָׁה הָאָרֶץ	29 וְתָרַעַשׂ הָאָרֶץ
מִחֻשְׁבֹּת יְהוָה	מִחֻשְׁבֹּת יְהוָה

^a Vid. 10:13.^b Targ. אַתְּרִיבִּינִי.^c Targ. קִבְּרָהּ.^d Targ. וְאַבְדֶּהּ.^e ἐκ σοῦ vel ἐν σοί.^f Inc. vs. 22.^g Targ. תְּהִיבִינִי וְתִקְבִּיחֵנִי.^h Ἀχαναζέσις.ⁱ βέλωντάταις.

	מַאֲזֵן יוֹשֵׁב	
וְלֹא תוֹשֵׁב (וְאִין יוֹשֵׁב בָּהּ)	30 תְּהִלּוֹ גְבוּרֵי בָבֶל	ישבו במצדות
חָדַל גְּבוּר בָּבֶל	הָיוּ לְנָשִׁים הַצִּירָתוֹ מִשְׁכַּנְתֶּיהָ	31 כִּי־נִלְכְּדָה עִירוֹ מִקְצָה:
יִשְׁבוּ שָׁם בְּמִצְדָּה	וְהַמַּעֲבָרוֹת נִתְפָּשׂוּ וְאֵתֵּהָ אֲנָמִים	32 שָׂרְפוּ בָּאֵשׁ וְאֵשֵׁי הַמִּלְחָמָה נִבְהָלוּ
הָיוּ כְּנָשִׁים נִצְּתוּ (הוֹצִיָּתוּ) מִשְׁכַּנְתֶּיהָ	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	33 בְּתִבְבֶּל כִּגְרֹן עַתְּ הַדְרִיכָה עוֹד מֵעַט וּבֹאָה עִתְּ הַקְּצִיר לָהּ
כִּי־נִלְכְּדָה עִירוֹ:	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	34 אֲבַלְלוּ הַמַּמְנוֹ נְבוּכַדְרֶאֱצַר מֶלֶךְ בָּבֶל
מִקְצָה ^b מֵעַבְרוֹתָיו נִתְפָּשׂוּ וְאֵתֵּהָ אֲנָמִים שָׂרְפוּ בָּאֵשׁ וְאֵשֵׁי הַמִּלְחָמָה נִבְהָלוּ	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	35 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:
אֲנָמִים שָׂרְפוּ בָּאֵשׁ וְאֵשֵׁי הַמִּלְחָמָה נִבְהָלוּ (וְאֵשֵׁי מִלְחָמָתוֹ) נִצְּתוּ (תְּלִכְוִי)	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	36 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:
כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	37 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:
כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	38 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:
כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	39 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:
כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	40 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:
כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	41 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:
כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	42 חֲתוּן מֵלֹא כִרְשׁוֹ מֵעַדְנֵי הַדְרִיכָה:

^a Vid. 50:37.—Targ. בְּנִשְׂאָ. ^b Inc. vs. 32. ^c Targ. בְּנִשְׂבֵי אֶרְצֵי. ^d Inc. vs. 35. ^e Targ. וּבִינֵי. ^f Targ. יָל.

56	כי בא עליה על-בבל שודך ונלכדו גבוריה חתתה קשתותם כי אל גמלות יהוה שלם ישלם:	כי בא על-בבל שודך ונלכדו גבוריה חתתה קשתתם כי אל ישלם להם ^a :
57	והשכרתי שריה וחכמיה פחותיה וסגניה וגבתייה ויושני שנת-עולם ולא יקיצו	יהוה ^b ישלם ושכר שריה וחכמיה וסגניה
58	כה-אמר יהוה צבאות המות בבל הרחבה	כה-אמר יהוה חמת בבל הרחבה
59	ושעריה הגבהים באש יצתו ויגעו עמים בדריריק ולאמים בדראש ויעפו	ושעריה הגבהים יצתו ולא יגעו עמים לריק ולאמים בראש יעפו (יכלו)
60	הדבר אשר-צוה ירמיה הנביא את-שריה	הדבר אשר-צוה יהוה את-ירמיהו הנביא לאמר אל-שריה ושריה שר-מנתה ^c
62	אשר-חבוא אל-בבל אל-ספר אהד הכתבים אל-בבל	אשר-חבוא על-בבל בספר הכתבים על-בבל
63	יהוה אתה דברת אליה-מקום הזה להכריתו לבלתי היות- בו יושב למאדם ועד-בהמה כי-שמוות עולם תהיה	יהוה יהוה (אדני יהוה) אתה דברת על-המקום הזה להכריתו ולבלתי היות-בו יושבים מאדם עד- בהמה כי-שמומה לעולם תהיה
	תקשר ויעפו עד-הנה דברי ירמיהו	תקשר Deest

CAPUT LII.

היה עשרים ואחת שנה	1	בן-עשרים ואחת שנה
Desunt {	2	ונעש הדיע בעיני יהוה בכל
	3	אשר-עשה יהוה ימים: פי על-אף

^a Targ. להון.^b Inc. vs. 57.^c Targ. היקרבא.^d Targ. כל.

	}	יְהוָה הָיְתָה בִּירוּשָׁלַם וַיְהוּדָה עַד־הַשְּׁלִיכוֹ אוֹתָם מֵעַל־פָּנָיו וַיִּמְרֹד צִדְקָנָהוּ בְּמִלְכָּה בְּכָל־ בְּחַדֵּשׁ הָעֲשׂוּרִי	4
Desunt		וְהָיָה וְכָל־חֵילוֹ וַיִּבְנוּ עָלָיו דִּיק סָבִיב	
בְּחַדֵּשׁ הָעֲשׂוּרִי וְכָל־חֵילוֹ		וַיִּבְנוּ עָלָיו דִּיק סָבִיב	
וַיִּבְנוּ עָלָיו דִּיק (?) ^a כָּבִיב		בְּחַדֵּשׁ הָרְבִיעִי בְּחַדֵּשׁ לַחַדֵּשׁ	6
בְּחַדֵּשׁ לַחַדֵּשׁ		וַיִּבְרָחוּ וַיִּצְאוּ מִהָעִיר לַיְלָה	7
וַיִּצְאוּ לַיְלָה		בֵּין־הַחֲמֹטִים	
בֵּין־הַחֲמוּמָה וְהַחֵל		וַיִּלְכוּ דֶרֶךְ הָעֲרָבָה	
וַיִּלְכוּ דֶרֶךְ (אֶל־) עֲרָבָה ^b		וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים	8
וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים		וַיִּשְׁיֶגּוּ אֶת־צִדְקָנָהוּ בְּעֲרַבְתִּי	
וַיִּשְׁיֶגּוּ אוֹתוֹ בְּעֶבֶר (בְּעֲבֹרוֹת) יַרְחוֹ		יַרְחוֹ וְכָל־חֵילוֹ נִפְצָו מֵעַלְיוֹ	
וְכָל־עֲבָדָיו נִפְצָו מֵעַלְיוֹ		וְרַבְלָתָהּ בְּאַרְצֵי חֲמָת וַיְדַבֵּר אֵתוֹ	9
וְרַבְלָתָהּ וַיְדַבֵּר אֵתוֹ בְּמִשְׁפַּטֵּם		מִשְׁפָּטִים	
וְגַם אֶת־כָּל־שְׂרָי יְהוּדָה שָׁחַט		וְגַם אֶת־כָּל־שְׂרָי יְהוּדָה שָׁחַט	10
וְאֶת־כָּל־שְׂרָי יְהוּדָה שָׁחַט בְּרַבְלָתָהּ		בְּרַבְלָתָהּ	
וַיַּתְנֶהוּ בְּבֵית־דִּרְתָּיִם		וַיַּתְנֶהוּ בְּבֵית־הַפְּקֻדָּה	11
Desunt		12 הָיָה שְׁנַת הָעֲשֵׁרֶשְׁרֵה שְׁנָה לְמִלְכָּה נְבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל	
עָמַד לִפְנֵי מֶלֶךְ־בָּבֶל		עָמַד לִפְנֵי מֶלֶךְ־בָּבֶל	
וְאֶת־כָּל־בְּתֵי הָעִיר		וְאֶת־כָּל־בְּתֵי יְרוּשָׁלַם	13
וְאֶת־כָּל־חֲמוּמַת יְרוּשָׁלַם סָבִיב		וְאֶת־כָּל־חֲמוּמַת יְרוּשָׁלַם סָבִיב	14
חֵיל כַּשְׂדִּים		נִתְצָו כָּל־חֵיל כַּשְׂדִּים	
Desunt		15 וּמִדְּלוֹת הָעָם וְאֶת־יְתֵר הָעָם הַנְּשָׂאָרִים בְּעִיר וְאֶת־הַנְּשָׂאָרִים אֲשֶׁר נָפְלוּ אֶל־מִלְכָּה בְּכָל וְאֶת יְתֵר הָאֱמוּנָה הַגְּלוּהָ נְבוּזַרְאֲדָן רַב־טַבָּחִים:	
וְאֶת־יְתֵר הָעָם הַשְּׂאִיר רַב־טַבָּחִים		וּמִדְּלוֹת הָאָרֶץ הַשְּׂאִיר נְבוּזַרְאֲדָן	16
טַבָּחִים		רַב־טַבָּחִים	
אֲשֶׁר בְּבֵית־יְהוָה		אֲשֶׁר לְבֵית־יְהוָה	17

^a τετραπίδοις λίδοις. ^b εἰς Ἀραβα. ^c Targ. בבית.

וישאו את־זל־נתשתם בבלה	ויקחו את־נתשתם וישאו (וִיִּבְיֹאוּ)
בבלה	
18 ואת־הסרות ואת־היעים ואת־	18 ואת־הסרות ואת־היעים ואת־הנביעים ואת־
המזמרות ואת־המזקקות	המזלגות ^a
ואת־הנפשות	
לקחו	Deest
19 ואת־הספים ואת־המהותות ואת־	19 ואת־הספים ואת־המהותות ואת־
המזקקות ואת־הסירות ואת־	הסירות ^b ואת־המנרות ואת־
המנרות ואת־הנפשות ואת־	המהותות (הכפות) ואת־
המנקיות	המנקיות
20 העמודים שנים הים האחד	20 והעמודים שנים וְהַיָּם אֶחָד
אשר־תחת המזלגות	תחת הים
זל־הגלים האלה	Deest
21 שמה עשרה	21 שלשים וְחָמֵשׁ
קבוב	קבוב
22 וכתרת עליו נחשת וקומת הכתרת	22 וכתרת עליו נחשת וְקוֹמַת הַכֶּתֶת
האחת חמש אמות	קומה גבה הכתרת האחת
לעמוד השני ורמונים	לעמוד השני שְׁמוֹנֶה רְמוֹנִים בְּאֶמֶת
	לְשֵׁתִים עֶשֶׂר הָאֶמֶת
23 רוחה כליה רמונים	23 רוח (חֶלֶק) אֶתְּ וַיְהִי כְלִי הַרְמוֹנִים
24 את־שְׂרֵיהָ כהן הראש ואת־	24 את־זכֶּהֶן הַרָאשׁ וְאֶת־זֶכֶן הַמִּשְׁנֶה
צפניה כהן המשנה ואת־	וְאֶת־שְׁלֹשַׁת שְׁמֵרֵי הַזָּהָב
שלושת שמרי הסף	
25 וּמִנְהַעִיר לָקַח סָרִיס	25 וְסָרִיס
ושבעה אֲשֵׁים מֵרְאֵי פְנֵי־הַמֶּלֶךְ	25 וּשְׁבַע אֲנָשִׁים שֵׁם אֶשֶׁר בְּפְנֵי הַמֶּלֶךְ
ספר שר הצבא וְהַמַּצָּבָא אֶת־עַם	25 סֵפֶר הַצְּבָאוֹת הַסֵּפֶר לְעַם
הארץ	הארץ
26 רבי־טבחים	26 רְבִי־טַבְחֵי הַמֶּלֶךְ
רבלתה	רְבִלְתָּהּ
27 וַיִּמְתֵּם בְּרִבְלָהּ	27 בְּדָבְלָהּ
וַיִּגְלֵ וַיְהִי־הָ מֵעַל אֲדָמָהּ	Deest

^a τὰς κρέατας. ^b καὶ τὰς ἀπφῶδ καὶ τὰς μαγμαρῶδ καὶ τοὺς ὑποστύγρας καὶ τὰς λυγρίας καὶ τὰς λυϊσκάς καὶ τοὺς κυάδους.

	}	28 זֶה הָעַם אֲשֶׁר הִגְלָה נְבוּכַדְרֶאֱצַר בְּשָׁנֹת־שֶׁבַע יְהוּדִים שְׁלֹשֶׁת
		29 אֲלֵפִים וְעֶשְׂרִים וְשָׁלֹשׁ: בְּשָׁנֹת שְׁמוֹנֶה עֶשְׂרֵה לְנְבוּכַדְרֶאֱצַר*
Desunt	}	מִירוּשָׁלַם נָפֶשׁ שְׁמֹנֶה מֵאוֹת 30 שְׁלֹשִׁים וְשָׁנִים: בְּשָׁנֹת שְׁלֹשׁ וְעֶשְׂרִים לְנְבוּכַדְרֶאֱצַר הִגְלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים יְהוּדִים נָפֶשׁ שֶׁבַע מֵאוֹת אַרְבָּעִים וְחַמֵּשֶׁה כָּל־נָפֶשׁ אַרְבַּעַת אֲלֵפִים וְשֵׁשׁ מֵאוֹת:
		31 לְגַלוֹת יְהוּיָקִים בְּעֶשְׂרִים וְחַמֵּשֶׁה לַחֹדֶשׁ אוֹיֵל מֵרֹדֶךְ
		אֶת־רֹאשׁ יְהוּיָקִים מֶלֶךְ־יְהוּדָה וַיִּגְלֶתְהוּ ^b וַיֵּצֵא אֹתוֹ מִן־הַבַּיִת אֲשֶׁר הָיָה כְּלוֹא בּוֹ (שְׁמוֹר בּוֹ)
		32 מִמַּעַל לְכֶסֶף מַלְכִּים 33 וּשְׁנֵה אֶת בְּגָדֵי כְּלוֹא וְאֵבֶל לֶחֶם לְפָנָיו תַּמִּיד
		34 וְאַרְחֹתָו אֲרֻחַת תַּמִּיד נִתְּנָה־לוֹ דְּבַר־יוֹם בְּיוֹמוֹ כָּל יְמֵי חַיָּו
		אֶת־רֹאשׁ יְהוּיָקִים מֶלֶךְ־יְהוּדָה וַיִּגְלֶתְהוּ ^b וַיֵּצֵא אֹתוֹ מִן־הַבַּיִת אֲשֶׁר הָיָה כְּלוֹא בּוֹ (שְׁמוֹר בּוֹ)
		מִמַּעַל הַמַּלְכִּים
		וּשְׁנֵה אֶת בְּגָדֵי כְּלוֹא וְאֵבֶל לֶחֶם תַּמִּיד לְפָנָיו
		וְאַרְחֹתָו אֲרֻחַת תַּמִּיד לֹו מִדֵּי יוֹם בְּיוֹם
		Deest

^a Οὐλαιμαδάχαρ.^b Cf. Gen. 41:14.

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