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THE TEXT OF JEREMIAH.

PRINTED BY MORRISON AND GIBB

FOR

T. & T. CLARK, EDINBURGH.

LONDON, HAMILTON, ADAMS, AND CO.

DUBLIN, GEORGE HERBERT.

NEW YORK, SCRIBNER AND WELFORD.

TORONTO, METHODIST BOOK & PUBLISHING HOUSE.

LEIPZIG, J. C. HINRICHS'SCHE BUCHHANDLUNG.

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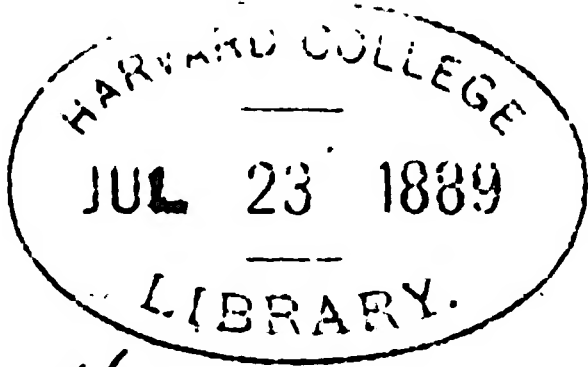
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TO
MY VENERABLE AND VALUED FRIEND,
PROFESSOR FRANZ DELITZSCH, D.D.
OF THE
UNIVERSITY OF LEIPZIG,
IN ADMIRATION OF
HIS DEEP PIETY AND PROFOUND SCHOLARSHIP,
THIS BOOK IS DEDICATED
AS A TOKEN OF
GRATITUDE AND AFFECTION.

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 CORRECTION.

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 *וְיֵעֵפוּ* ("and they shall be weary"), in chap. li. 64, is manifestly repeated from ver. 58. The historical piece, vers. 59-64, therefore, may originally have occupied another position in this prophetic book.

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

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

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

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

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

time of Jeconiah, chaps. xiii. – xx. Hereupon follow the three middle groups. **4.** The book against the shepherds of the people, without chronological arrangement, chaps. xxi. – xxv. **5.** The book of the conflict of Jeremiah with the false prophets, belonging partly to the time of Jehoiakim and partly to the first years of Zedekiah, chaps. xxvi. – xxix. Here along with Jeremiah, as true prophets, are mentioned the elder Micah and the contemporary Uriah; and, as false prophets, Hananiah, Ahab, Zedekiah, and Shemaiah, the warning against false prophets in chap. xxvii. constituting a keynote. **6.** The book of the restoration of Israel, without chronological arrangement, chaps. xxx.–xxxiii. The remaining three groups form the conclusion of the collection. **7.** The book of the accounts of the unbelief and scepticism of the kings and of the people of Israel, accounts belonging to the time of Jehoiakim, and encompassed by incidents of the time of Zedekiah, chaps. xxxiv.–xxxviii. **8.** The book of the destinies of the people after the destruction of Jerusalem, chaps. xxxix.–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 *Con-spectus* 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 παύνη σου ἐνεχείρησέ σοι*, stands for *תְּקַלְצֶתָּהּ הַשָּׂיָא אֶתָּךְ* ("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 אָמַר יְהוָה נְאֻם ("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 נְאֻם, 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 אָמַר, 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 Ἰερειμίας κατενοήσαμεν, ἐν ᾧ καὶ πολλὰν μεταθέσιν καὶ ἐναλλαγὴν τῆς λέξεως τῶν προφητευομένων εὗρομεν. *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 - Uebersetzung des Buches Jeremias*, Regensburg, 1875.

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

A fresh and full discussion is thus considered desirable, as well by some of those who commonly 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 levioe pronuntiatu sono, modo altioe voce effertur." *De Jeremiae Versione Alexandrina*, pp. 70, 71.

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

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

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

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

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

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

The charge of systematic omission is perfectly disproved again by the important fact that sometimes such appendages do not appear in Hebrew

cognomine vel titulo tantum initio novæ narrationis coniungi soleat, narratione autem progrediente, nisi maior orationi vis concilianda est, solum nomen admittatur. *De utriusque recensiois vaticiniorum Jeremiæ, etc., p. 4.*

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

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

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

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

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

In chaps. xiv. 12; xxi. 9; xxiv. 10; xxvii. 8, 13; xxix. 17, 18; xxxii. 24, 36; xxxviii. 2; 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; xliv. 30. Had the absent words, "into the hand of Nebuchadrezzar, king of Babylon," been present in his text, the translator would undoubtedly have reproduced it. The variation in chap. xxxvi. 9, instead of indicating wilful omission and abridgment, as Graf and Hitzig claim, rather affords a clear proof of a twofold reading of this passage in the ancient manuscripts. For the sentence, "all the people that came from the cities of Judah unto Jerusalem," in the Hebrew, there is only the clause, "the house of Judah," in the Greek. But the one word "Judah" is common to both the texts, so that they cannot have been originally alike. The supposition is absurd. The same may be asserted also of the supposed omissions in chaps. xlii. 9; xliv. 24. The Septuagint translation of these passages is terse and good, and must have been made from a manuscript which was different from the present Hebrew text in manifold respects.

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

26, or in the absence of definite chronological data in some of the superscriptions, as in chaps. xxv. 1; xlvii. 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, *ἀοίδα* in chap. viii. 7; *χαυῶνας* in chaps. vii. 18; xliv. 19. Modern translators, it should be observed, have often done the same thing. A similar transcription of the

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

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

9. The translator has omitted lengthy passages,

¹ "Ein Uebersetzer kann nicht über unbekante 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 Rathes 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. xlvi. 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. xlvi. 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 Grafs zu abschätzig ist, der ihr gar keine Autorität zuschreiben will.” *Das Verhältniss der Massora zur Septuaginta*, p. 60.

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

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

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

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

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

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

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

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

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

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

—כַּעֲרָבִי, ii. 34; בְּכַפִּיךָ—בְּכַנְפֶיךָ, i. 14; תִּפְתַּח—תִּפְתָּח, iii. 3; רַבִּים—רַבְבִּים (?) וַיִּמְנוּ—וַיִּמְנְעוּ, iii. 2; כָּעֲרַב, iv. 1; מִפִּי—מִפְּנֵי, vi. 2; וּמְנַעָה—וְהִמְעַנְגָה (?), vi. 6; מְשֻׁבְּתָם—מִחֻשְׁבוֹתָם, vi. 14; וְאֵן—וְאִין, vi. 19; נְשִׂיתָה—נִשְׁחִיתָה, l. 42; אִישׁ—אִישׁ, vi. 23; מְשֻׁבְּתֵינוּ—מִחֻשְׁבוֹתֵינוּ, xi. 19; פְּלִים—וְאֶקְלִים, xv. 16; זָרִים—זָרִים, xviii. 14; עֲנִי—לְעֵנָה, xxiii. 15; אֵלֵינוּ—אֵלֵהֵינוּ, xxxvii. 11; בְּעֵלוֹת—בְּהֵעֵלוֹת, xlvi. 2; בְּבִרְמֵשׁ—בְּבִרְמֵשׁ, xlvi. 12; קוֹלְךָ—קוֹלְךָ, xlvi. 22; דְּלָתִים—דְּבָלָתִים, xlvi. 6; כְּעָרוֹד—כְּעָרוֹד, xlix. 9; וּבְאֵיִם—וּבְאֵימִים, l. 38; מְנוּחָה—מְנוּחָה, li. 27; וְאֶשְׁכְּנוּ or וְאֶשְׁכְּנוּ, 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 צבאות שם וגדל יהוה or צבאות 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 הצית אש עליה (יש) עלך. 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 redundancy in one verse. Instead of appearing to be an interpolation, it rather bears the appearance of genuineness; and instead of injuring the parallelism of the verse-members, it rather gives them a rhythmical balance. Thus both objections to it are unjust, and the latter, that the words should be rejected because they overload the verse, is really absurd. Hitzig also foolishly supposes that the translator wrongly inserted the sentence after the analogy of ver. 22, because of having incorrectly interpreted it. The sentence is most appropriate where it stands, and gives an increased significance to the verse. There seems to be a happy contrast in the Septuagint between ver. 20 and ver. 23. In the former, addressing Jehovah, the prophet says, "they have concealed their cause of stumbling from me;" in the latter, he says, "let their cause of stumbling be before thee."

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

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

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

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

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

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

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

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

it seems to be superior, for the reason that it makes much more natural sense, and corresponds much more nearly with the parallel passage, Isa. 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—נְאֻצְלָנוּ, vii. 10; תִּשְׂאֵל—תִּשְׂאֵל (?) vii. 16; xi. 14;
 שְׂפָתַיִם—שְׂפָתַיִם, iii. 21; vii. 29; דְּמִיּוֹן—דְּמִיּוֹן, viii. 2;
 ix. 21; xvi. 4; אֵשׁ—אֵשׁ (?) xi. 16; וְהֶאֱגִרָם—וְהֶאֱגִרָם,
 xviii. 21; וּבִקְעָתִי—וּבִקְעָתִי (?) xix. 7; נְאֻבְחָת—נְאֻבְחָת,
 xxii. 23; יִלְחָנוּ—יִלְחָנוּ (?) xxx. 16; אֵלֶּה—אֵלֶּה,
 xxxi. 21; דְּעִמָּדִים—דְּעִמָּדִים, xxxii. 12; וְדָלְיָהוּ—
 וְדָלְיָהוּ, xxxvi. 25; בְּגִבְרוֹת—בְּגִבְרוֹת, xli. 17; בְּשַׁעְרֵי—
 בְּשַׁעְרֵי, xliv. 6; גִּלְעָד—גִּלְעָד, xlix. 1; צִירִים—צִירִים, l. 39;
 יִתְעַלֶּה—יִתְעַלֶּה (?) li. 3.

CHAPTER IV.

THE VARIATIONS—TRANSPOSITIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This opinion receives the strongest possible support from Bleek, who regards the sentence in question as undoubtedly intended for a superscription in each text, and considers it appropriate where it stands only when, as in the Septuagint, it is followed by a series of utterances concerning foreign nations. After showing its unsuitableness as a title to the list of nations given in vers. 15–38, he says, “The maker of the Massoretic recension, however, who transplanted those other oracles against individual nations from here to the end of the book, has, as Movers also properly observes, misunderstandingly drawn the doubtful words to the context of the prophecy, together with the insertion of כִּי, and then also, for the purpose of connecting it with the foregoing, has placed at the beginning of ver. 14 a וְ, 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 כִּי und dann auch v. 14 (am Anfange) zur Anknüpfung an das Vorhergehende ein וְ 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 exhortatory 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 unwidersprechlich 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 masoreth. Text und die LXX-Uebersetzung*, etc., p. 156.

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

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

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

¹ “Met H. xxv., bepaaldelijk 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 Philistää, 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 Ninive's. So wurden zuerst die Aussprüche über die grossen Völker in chronologischer Ordnung gebracht." *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 157.

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

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

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

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

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

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

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

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

that it is entirely independent of any principle either of geographical position or of 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 Grieksche vertaler zich veroorloofd heeft, die godspraken om te zetten en te verplaatsen." *Historisch-Kritisch Onderzoek*, etc., Tweede Deel, p. 240.

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

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

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

drinischer Redactor, wenn er auch diesen Orakeln im Allgemeinen im Buche eine andere Stellung gab, als worin er sie 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 versé-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. xlviii. 18; "the snare," chap. xlviii. 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. xlviii. 24. The frequent occurrence of "from the Lord," always in a superscription, and also of "the priest" and "the prophet," always in a similar construction, proves these transpositions to have been recensional. Certain verbal combinations, though common, are not uniform in either text, as has been shown by

the discussion of the group of words, "sword, famine, and pestilence."

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

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

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

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

נְהָצוּ—נִבְחָה, ii. 15; לְמוֹקֵשׁ—מִלְקוֹשׁ, iii. 3; נְהָצוּ—נִבְחָה, iv. 26; נִבְחָה—נְהָצוּ, v. 4; נְהָצוּ—נִבְחָה, vi. 2; נְהָצוּ—נִבְחָה, vi. 28; צוּרָה—צָרוּף, vi. 29; יוֹבָא—יֹבֵא, ix. 1; נְהָצוּ—נִבְחָה, ix. 9; יוֹבָא—יֹבֵא, x. 9; יִתְמוּ—יָמְתוּ, xi. 22; אַחֲרֵיתֵינוּ—אַחֲרֵינוּ, xii. 4; מְנַאֲצִי—נִמְצָאוּ, xv. 16; עֲמָק—עָקֵב, xvii. 9; וְהִרְחֵם—וְהִרְחִיב, xx. 11; וְהִרְחֵם—וְהִרְחִיב, xx. 17; עֲשֹׂקוּ—עֲשׂוּק, xxi. 12; עֲשֹׂקוּ—עֲשׂוּק, xxii. 3; הָיוּ—הָיוּ, xxii. 14; שָׁבוּ—שָׁבוּ, xxii. 23; נִבְחָה—נְהָצוּ, xxii. 23

הָיָה, xxx. 7; נָשָׂאתִי—אָנוּשׁ, xxx. 12; יֵאָכְלוּ—יִלְכוּ (?),
 xxx. 16; וַיִּרְחֶק—וַיִּתְקַרֵּב (?), xxxi. 37;
 וַיִּסְפְּדוּ—יִשְׂרְפוּ, xxxiv. 5; הָאָרֶץ—הָאוֹצָר, xxxviii. 11;
 תִּתְמוּ—תִּמּוֹתָיו, xlii. 22; יִתְמוּ—יִמּוֹתָיו,
 xlii. 17; מַעֲשֵׂיהָ—הוֹשֵׁעֶיהָ, xliii. 2; לְהִרְעֶה—לְרַעָה,
 xliv. 27; עִירָהּ—עָרֶיהָ, xlviii. 15; קוֹלָהּ—קוֹלֹנָהּ,
 xlvi. 12; בָּצִירָהּ—בָּצִירָהּ, xlviii. 32; חֲשַׁפְתִּי—
 חָדָם—דָּמִים, xlix. 9; נְשָׂאִים—נְאֻשִׁים (?), l. 7; שְׁחַפְתִּי
 or סַחַבְתִּי, xlix. 10; הָיוּ—הָיוּ, l. 32; מְעָרָה—עֲרָמִים,
 l. 26; בָּעֵבֶר—בָּעֵרָו, l. 32; בָּעֵבֶר—בָּעֵרָבוֹת, li. 2;

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—יֹאמֵר (“it shall be said”—“they shall say”), chaps. iv. 11; vii. 32; xvi. 14; בְּחָרוּ—בְּבָחַר (“it shall be chosen”—“they shall choose”), chap. viii. 3.

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

Kal for Hiphil. — רָאִיתִי—הִרְאִיתָנִי (“thou shewedst me”—“I saw”), chap. xi. 18; הִבְאִירוּ—יָבוֹא (“cause it to come”—“it may or shall come”), chap. xiii. 1; הִשְׁמַעַ—אֲשַׁמְעֶךָ (“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—וַיִּקְחוּם (“ shall be taken up”—“ they shall take up”), chap. xxix. 22.

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

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

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

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

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

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

TENSE.

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

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

Perfect for Infinitive. — עָשָׂתָה—עֲשׂוּתָה (“to do”—“has done”), chap. xi. 15 ; וְאַכְרִית—לְהַכְרִית (“to cut off”—“I will cut off”), chap. xlvii. 4.

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

Imperative for Perfect. — הִקְשַׁבְתִּי וְאָשָׁמַע — הִקְשִׁיבוּנָא וְשָׁמַעוּ (“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—יְעוֹלְלוּ (“they shall glean”—“glean”), chap. vi. 9.

Imperfect for Infinitive. — הִגְנוּב רָצַח וְנָאֵף וְהִשָּׁבַע — הִתְרַצְחוּ וְהִתְנַאֲפוּ וְהִתְשָׁבְעוּ (“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—וְהִסִּף (“to pour out”—“they pour out”), chap. vii. 18.

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

Participle for Infinitive.—אָמַרִים—לֵאמֹר (“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.—בְּפִשּׁוֹ—בְּפִשְׁהָ (“herself”—“himself”), chap. iii. 11.

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

PERSON.

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

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

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

broken, thou hast burst"), chap. ii. 20 ; לְבָבְכֶם—לְבַי (" my heart " — " your heart "), chap. viii. 18 ; עֵינֵינוּ, עֵינֵיכֶם—עֵלֵינוּ, עֵלֵיכֶם (" for us, our eyes " — " for you, your eyes "), chap. ix. 17 ; שְׁבָרִי, מִכָּתְוִי—שְׁבָרְךָ, מִכָּתְוֶךָ (" my hurt, my wound " — " thy hurt, thy wound "), chap. x. 19 ; עֵינֵיכֶם, נַפְשִׁי—עֵינֵי, נַפְשְׁכֶם (" my soul, my eye " — " your soul, your eyes "), chap. xiii. 17.

Second for Third.—לְקַחְתֶּם—לְקַחוּ (" they received " — " ye received "), chap. ii. 30 ; מְרִית—מָרְתָה (" 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-פָּנָי—עַל-פָּנֶיהָ (" before me " — " before her "), chap. vi. 7 ; מְרֵעֵתָם—מְרֵעֵתִי (" my pasture " — " their pasture "), chap. xxiii. 1 ; הִדִּיחָם—הִדִּיחֵתִים (" I had driven them " — " he had driven them "), chap. xxiii. 8 ; וְשָׂמָתִי—וְשָׂמָתִי (" I will set " — " he shall set "), chap. xliii. 10 ; וְהִצִּיתִי—וְהִצִּיתִי (" I will kindle " — " he shall kindle "), chap. xliii. 12.

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

iii. 20 ; צִנְאָרָם — צִנְאָרְךָ (“thy neck” — “their neck”), chap. xxx. 8 ; שְׁמַעוּ—שָׁמַעְתֶּם (“ye have obeyed”—“they have obeyed”), chap. xxxv. 18 ; אֹתָם—אֶתְכֶם (“you”—“them”), chap. xxxviii. 5 ; קְנֹו — קְנֵה (“thy nest” — “his nest”), chap. xlix. 16.

NUMBER.

Singular for Plural (Noun).—מִשְׁפָּחַת—מִשְׁפָּחוֹת (“families” — “family”), chap. ii. 4 ; הַבְּעָלִים—הַבַּעַל (“Baalim”—“Baal”), chap. ii. 23 ; בְּמִבְטָחֶיךָ, לֹו—לָהֶם (“thy confidences, in them”—“thy confidence, in it”), chap. ii. 37 ; כַּעֲנָנִים—כַּעֲנָן (“as clouds”—“as a cloud”), chap. iv. 13 ; מִרְחָק—מִרְחָקִים (“distances” — “distance”), chap. viii. 19.

Singular for Plural (Verb).—שָׁמַעְתָּ—שָׁמַעְתֶּם (“ye have obeyed”—“thou hast obeyed”), chap. iii. 13 ; בָּגַד—בָּגְדוּ (“have dealt treacherously”—“has dealt treacherously”), chap. v. 11 ; וְיִשְׁמְעוּ—וְיִשְׁמַע (“they may hear”—“he may hear”), chap. vi. 10 ; דַּבְּרָתְךָ—דַּבְּרָתֶם (“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 ;
 הַנְּשָׂאֵר—הַנְּשָׂאֵרִים ("left"—"left"), chap. xl. 6 ;
 מְבַקֵּשׁ—מִבְּקָשִׁי ("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 ; וּנְתַתּוּ—וּנְתַתָּם ("put
 them"—"put it"), chap. xxxii. 14 ; אַתֶּם אֹמְרִים—
 אַתָּה אֹמֵר ("ye are saying"—"thou art saying"),
 chap. xxxii. 36, 43 ; עָלֵיהֶם—עָלָיו ("upon them"—
 "upon him"), chap. xxxvi. 31 ; עָלֵיהֶם—עָלֵיהָ
 ("to them"—"to it"), chap. xxxvi. 32.

Plural for Singular (Noun). — נְהָרוֹת—נְהָר ("river"—"rivers"), chap. ii. 18 ; דְּרָכֶיךָ—דְּרָכֶיךָ
 ("thy way"—"thy ways"), chaps. ii. 33 ; iv. 18 ;
 גּוֹיִם—גּוֹי ("nation"—"nations"), chaps. ii. 11 ;
 vi. 22 ; רַעֲתֵיךָ—רַעֲתֵיךָ ("thy wickedness"—"thy
 wickednesses"), chap. iii. 2 ; דְּבָרֶיךָ—דְּבָר ("word"—
 "words"), chap. xxxi. 10.

Plural for Singular (Verb). — הִיאֲמִירוּ—הִיאֲמִיר ("hath changed"—"have changed"), chap. ii. 11 ;
 הִלְכָה—הִלְכוּ ("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; קִצְרֵיכֶם, לֶחֱמִיכֶם—קִצְרֵיהָ, לֶחֱמָהּ (‘‘thy harvest, thy bread’’—‘‘your harvest, your bread’’), chap. v. 17; שְׁמָעָם—שְׁמָעוֹ (‘‘its fame’’—‘‘their fame’’), chap. vi. 24; לְבָבְכֶם—לְבוֹ (‘‘his heart’’—‘‘your heart’’), chap. xvi. 12; אַתֶּם—אֵתוֹ (‘‘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 אֶת־אָזְנָם—הִקְשִׁיבָה אָזְנָם (‘‘they inclined their ear’’—‘‘their ear hearkened’’), chap. vii. 24, 26; תִּרְדָּנָה עֵינַי 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.—הִשׁוּב אֵלֶיהָ עוֹד—
הִשׁוּב תֵּשׁוּב 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. — אָנֹשׁ — אָנֹשׁ (“sick” — “man”), chap. xvii. 9; אָנוּשׁ — אָנוּשׁ (“woeful” — “man”), chap. xvii. 16; פָּסַח — פָּסַח (“lame” — “passover”), chap. xxxi. 8.

Adjective for Noun. — נָס — נָס (“standard” — “fleeing”), chap. iv. 21; רָעָה (רָעִים) — יָדָעָה (“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. — אָמֶת — אָמֶת (“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 קְדוֹשׁ יִשְׂרָאֵל—אֲחֵרֵי (“after me”—“after the Holy One of Israel”), chap. ii. 2; אֵלֶּה—אֵלֶּה (“these”—“oak”), chap. ii. 34; אֲלֵהֶם הַזֶּה—אֲלֵהֶם (“upon them”—“upon this people”), chap. xi. 11; מְלָכֵי יְהוּדָה—מְלָכֶיהָ (“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—עָרֶיהָ (“her cities”—“the cities of Judah”), chap. xxxiv. 1.

Pronoun for Noun.—חַמַּתִּי—חַמַּת יְהוָה (“the fury of the Lord”—“my fury”), chap. vi. 11; לוֹ—לַיהוָה (“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; אוֹתוֹ, אוֹתוֹ—אֶת־אוּרִיָּהוּ, אֶת־נַבְלָתוֹ (“Uriah, his dead body”—“him, him”), chap. xxvi. 23; עֵינָיו—עֵינָיו מֶלֶךְ־בָּבֶל (“the eyes of the king of Babylon”—“his eyes”), chap. xxxiv. 3; אוֹתוֹ—אֶת־יֵרֵמְיָהוּ (“Jeremiah”—“him”), chap. xxxviii. 6, 13.

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

“word”), chaps. ix. 11; xxiii. 17; חֶפְצִי — חֶפְצֵתִי (“I delight” — “my delight”), chap. ix. 23; חָרַב — חָרַב (“slay” — “sword”), chap. l. 21; פְּקֻדָּתְךָ — פְּקֻדָּתִי (“I will visit thee” — “thy visitation”), chap. l. 31.

Verb for Noun.—יְבוֹשׁוּ — בִּשְׁתּוֹ (“confusion” — “may be confused”), chap. vii. 19; וְעָשִׂיתִי — עֲתָרָת (“abundance” — “I will execute”), chap. xxxiii. 6; וְרָם — וְרָם (“haughtiness” — “is lifted up”), chap. xlviii. 29; כְּהִפּוּךְ — כְּמִהְפֵּכֶת (“as the overthrowing” — “as he overthrew”), chap. l. 40; נִסְכּוֹ — נִסְכּוֹ (“his molten image” — “they melt”), chap. li. 17.

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

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

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

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

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

Interjection for Verb.—הוּי — הוּי (“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.—בָּהּ — בָּהּ
 (“it is come”—“upon her”), chap. xlvi. 20.

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

Article for Pronoun.—הָאָרֶץ, הָעָרִים — אֶרֶץ, עָרֵיךָ
 (“thy land, thy cities”—“the land, the cities”),
chap. iv. 7 ; הָעָרִים — עָרָיו (“its cities”—“the
cities”), chap. iv. 26 ; הַשְּׁכֵנִים — שְׁכֵנֵי (“my neigh-
bours”—“the neighbours”), chap. xii. 14 ; רֶחֶם —
הָרֶחֶם (“her womb”—“the womb”), chap. xx. 17.

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

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

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

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

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

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

Adverb for Noun with Preposition.—בִּירוּשָׁלַם—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.—בְּחִדְשָׁה—בְּחִדְשָׁה (“in her month” —“in her humiliation”), chap. ii. 24; רְעִים—רְעִים (“lovers” —“shepherds”), chap. iii. 2; כְּעֶרְבִי—כְּעֶרְבִי (“as an Arabian” —“as a raven”), chap. iii. 2; צְרִירִים (צָרִים)—נְצִירִים (“watchers” —“companies”), chap. iv. 16; כְּאִישׁ—כְּאֵשׁ (“as a man” —“as fire”), chap. vi. 23; גְּלִים—גְּלִים (“heaps” —“captivity”), chap. ix. 10; הַמּוֹלָה—הַמּוֹלָה (“tumult” —“her circumcision”), chap. xi. 16; מִצָּפוֹן—מִצָּפוֹן (“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; מְקַנְיָה—מְקַנְיָה (“the hope” —“the

collector"), chap. l. 7; פְּרִיָּה—פְּרִיָּה ("her bullocks"—"her fruit"), chap. l. 27; וַיִּבְשׁוּ—וַיִּבְשׁוּ ("they shall be dried up"—"they shall be ashamed"), chap. l. 38; מִחֶרֶב (מֵאֶרֶץ)—מִחֶרֶב ("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; שְׁבוּבֵיכֶם—מְשׁוּבֵיכֶם ("your backslidings"—"your wounds"), chap. iii. 22; קַנְמוֹן—קִנְיָה הַטּוֹב ("sweet cane"—"cinnamon"), chap. vi. 20; דְּבִקְרָבָם—דְּרָשׁוּם ("whom they have sought"—"to whom they have cleaved"), chap. viii. 2; תַּאֲוָה—שְׂרָרוֹת ("stubbornness"—"desire"), chaps. ix. 13; xvi. 12; xviii. 12; וְתַעֲנִינָה—וְתָבוֹאנָה ("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; אֲנָשֵׁי—יֹשְׁבֵי ("men"—"inhabitants"), chap. xi. 23; יִלְדוּ—יִלְכוּ ("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—הַאֲגִרִים ("give them over"—"collect them"), chap.

xviii. 21 ; תַּעֲשׂוּ—תִּשְׁמְעוּ (“ye will hear”—“ye will do”), chap. xxii. 5 ; הַדָּבָר קְדוֹשׁוֹ—דְּבָרֵי קְדוֹשׁוֹ (“his holy words”—“his glorious majesty”), chap. xxiii. 9 ; שְׂנֵאָה—שְׂנֵינָה (“a taunt”—“a hatred”), chap. xxiv. 9 ; רִיחַ מוֹר—קוֹל יַרְחִים (“the sound of the millstones”—“the perfume of myrrh”), chap. xxv. 10 ; הָאָרֶץ—הָעִיר (“the city”—“the country”), chap. xxix. 7 ; כְּעֵץ פְּרִי—כְּגֵן רִוּחַ (“a watered garden”—“a fruitful tree”), chap. xxxi. 12 ; רַעֲבָה—דָּאָבָה (“sorrowful”—“hungry”), chap. xxxi. 25 ; אֲרָץ—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 ; בְּאֲרָץ—בְּעָרֵי (“in the cities”—“in the land”), chap. xl. 5 ; בְּעֵרְוֹ—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.—**תָּשׁוּב—יָשׁוּב** (“return”—“verily return”), chap. iii. 1; **הָיוּ יְהִיָּה—יְהִיָּה** (“were”—“really were”), chap. xxii. 24; **נָתַתִּי 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; **הִנָּתֵן תִּנָּתֵן—הִנָּתֵן** (“behold, I will give”—“verily it shall be given”), chaps. xxxii. 28; xxxiv. 2; **וְשָׁכַר יִשְׁכַּר—וְשָׁכַרְתִּי** (“I will make drunk”—“I will verily make drunk”), chap. li. 57.

Unemphatic for Emphatic Form.—**וְאָדַרְבַּר אֲלֵיכֶם—וְאָדַרְבַּר** (“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—אָמוֹץ (“Amon” — “Amoz”), chaps. i. 2; xxv. 3; יְהוָה
אֱלֹהֵיךָ—צְבָאוֹת (“Lord of hosts” — “thy God”),
chap. ii. 19; יְהוָה—יִשְׂרָאֵל קְדוֹשׁ (“the Lord” —
“the Holy One of Israel”), chap. iii. 16; אֱלֹהֵיהֶם
—אֱלֹהֵי קְדוֹשָׁם (“their God” — “their Holy God”),
chap. iii. 21; לַיהוָה—לַאֱלֹהֵיכֶם (“to the Lord” —
“to your God”), chap. iv. 4; יְהוָה—אֲדָנִי יְהוָה
 (“the Lord God” — “the Lord”), chaps. vii. 20;
xiv. 13; xxxii. 17; יְהוָה—יְהוָה צְבָאוֹת (“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;
מִאֲפֹז—אֲפֹז (“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 צְבָאוֹת
 (“Lord God of hosts” — “Lord of hosts”),
chap. xv. 16; יְכַנְיָהוּ—כַּנְיָהוּ (“Coniah” — “Jecon-

iah”), chap. xxii. 24, 28 ; יהוה אלהינו — יהוה (“Lord”—“Lord our God”), chap. xxiii. 38 ; בוז — רוז (“Buz”—“Roz”), chap. xxv. 23 ; פָּרַס—מְדַי (“Medes”—“Persians”), chap. xxv. 25 ; יהוה — יהוה אלהי ישראל (“Lord”—“Lord God of Israel”), chap. xxxii. 28 ; יִכְנְיָה—יִאֲזַנְיָה (“Jaazaniah”—“Jeconiah”), chap. xxxv. 3 ; אַשּׁוּר — אַרְם (“Syrians”—“Assyrians”), chap. xxxv. 11 ; יִשְׂרָאֵל — יְרוּשָׁלַם (“Israel”—“Jerusalem”), chap. xxxvi. 2 ; שְׁמַיָּה וְאֶלְנָתָן — שְׁלֵמְיָהוּ וְיְהוֹנָתָן (“SHEMAIAH and Elnathan”—“Shelemiah and Jonathan”), chap. xxxvi. 12 ; יֵרֵמְיָהוּ — בְּרוּךְ (“Jeremiah”—“Baruch”), chap. xxxvi. 32 ; שְׂרַיָּה — יִרְמְיָהוּ (“Irijah”—“Seraiah”), chap. xxxvii. 13, 14 ; אֵלִישָׁמָע — אֵלִישָׁע (“Elishama”—“Elisha”), chap. xli. 1 ; יֵזַנְיָה — עֲזַרְיָה בֶן־מַעֲשִׂיָה — בֶּן־הוֹשִׁעַיה (“Jezaniah the son of Hoshaiiah”—“Azariah the son of Maaseiah”), chap. xlii. 1 ; יהוה אלהים — יהוה (“Lord”—“Lord God”), chaps. xlii. 4 ; li. 62 ; יהוה — יהוה אלהיך (“Lord thy God”—“Lord”), chap. xlii. 5 ; יהוה — יהוה אלהינו (“Lord our God”—“Lord”), chap. xlii. 20 ; הוֹשַׁעְיָה — הוֹשַׁעְיָה (“Hoshaiiah”—“Maaseiah”), chap. xliii. 2 ; יהוה — אֲדֹנָי יְהוִה צְבָאוֹת (“Lord, the Lord of hosts”—“Lord our

God"), chap. xlvi. 10; אֵלֶּלְיָהּ—אֵיתָם ("Elealeh"—"Etham"), chap. xlvi. 34; נְבָרִים—נְמָרִים ("Nimrim"—"Nivrim"), chap. xlvi. 34; יְהוָה—יְהוָה צְבָאוֹת ("Lord"—"Lord of hosts"), chap. xlix. 18; יְהוֹיָכִים—יְהוֹיָכִין ("Jehoiachim"—"Jehoiakim"), chap. li. 31.

Proper Noun for Common Noun.—צוֹר—צוֹר ("rock"—"Zor"), chap. xxi. 13; אֶחָז—אֶרְזוֹ ("cedar"—"Ahaz"), chap. xxii. 15; צִיּוֹן—צִיּוֹנִים ("waymarks"—"Zion"), chap. xxxi. 21; הַמְּשָׁגֵב—הַמְּצָד ("the citadel"—"Hamath"), chap. xlvi. 1; צוֹעָרָה—צוֹעָרֶיהָ ("her little ones"—"Zoar"), chap. xlvi. 4; מֶלֶכָם (ל)—מֶלֶכָם ("their king"—"Milcom"), chap. xlix. 1, 3.

Proper Noun for Adjective.—הַשְּׁלִישִׁי—הַשְּׁלִישִׁי ("third"—"Salathiel"), chap. xxxviii. 14; אֵיתָן—אֵיתָן ("strong"—"Etham"), chap. xlix. 19; גַּיְתָן—גַּיְתָן ("strong"—"Gaithan"), chap. i. 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—

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

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

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

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

א = ב (הגמלוה) — ד (הגמלוה) (?), li. 35). — ד = ה (הגמלוה) — אלהי, xxii. 8). — ח = ט (הגמלוה) — אלהי, ii. 25; בא — ביה, xlvi. 20; מנה — מנה, xlvi. 25; הולילו — איליל, xlvi. 20; הוציקו — אזקק, li. 40). — י = יא (הגמלוה) — אלהי, ii. 24; סחשה — טאפה) ח = ט (הגמלוה) — אלהי, li. 12). — ע = פ (הגמלוה) — אלהי, ii. 24; רעבה — לרעה, xxxi. 12; ותבענה — ותבואנה, ix. 16; ותעבה — רעבה, xxxi. 25; והעברתי — והאברתי, xlix. 38). — ט = יב (הגמלוה) — אלהי, xxi. 12; נצא תצא — תצא) ט = י (הגמלוה) — אלהי, xlvi. 16).

ב = ג (הגמלוה) — אלהי, xxxi. 32). — ג = ד (הגמלוה) — אלהי, xlvi. 14; עכור — עכור (?), xxiii. 9; והכינינו — הברו, li. 11). — ו = ז (הגמלוה) — אלהי, li. 11). — ז = ח (הגמלוה) — אלהי, xxxviii. 24; בארץ — מארץ, xlvi. 10). — ח = ט (הגמלוה) — אלהי, xi. 15). — ט = י (הגמלוה) — אלהי, xii. 13; מותשאתכם — מתבואתיכם) פ = ק (הגמלוה) — אלהי, xv. 3; ולחרפת — ולחרבות, xxv. 9; ולחרפת — ולחרבות, i. 37). — י = יא (הגמלוה) — אלהי, xxiii. 9). — יא = יב (הגמלוה) — אלהי, xvii. 9). — יב = יג (הגמלוה) — אלהי, iv. 29; בתורים — בעבים) יב = יד (הגמלוה) — אלהי, xxx. 16; שרמה — שבמה, xlvi. 32).

ג = ד (הגמלוה) — אלהי, xlv. 3).

ד = ה (הגמלוה) — אלהי, xxv. 31). — ה = ו (הגמלוה) — אלהי, ii. 24). — ו = ז (הגמלוה) — אלהי, x. 3). — ז = ח (הגמלוה) — אלהי, ii. 19; רעה — יעה, iii. 15; תנוד — תנוד, iv. 1; ותגוררו — ותגוררו, v. 7; הרמה — הרמה, vi. 2; והחיה — והחיה, vi. 18; והשקר — והשקר, vi. 6).

- בְּרִיקָה—מִדִּיקָה, xiii. 14; הֶרְמִנִי—הִדְמָנִי, וְנִרְמָה
 25; אָחָד—מָרִי—מֵי, xx. 8; נִרְדָּם—נִדְדָּם, xiv. 9; נִרְדָּם—נִדְדָּם, xiv. 9;
 הָאָבָה, xxiv. 2; לָרַעְבָה—לָדְאָבָה, xxxi. 12; הָאָחָר, xxiv. 2;
 בֵּיר—אָחָר (bis), xxxii. 39; רַעְבָה—רַעְבָה, xxxi. 25; אָחָד—אָחָד, xxxi. 25;
 וְרָמִי—נִרְמָתָה—נִדְמָתָה, xlvii. 5; בֹּר—בֹּר, xli. 9; וְרָמִי—
 עִיר—עִיר, xlviii. 32; יְרָאָה—יְרָאָה, xlvii. 7; יְרָאָה—יְרָאָה, xlvii. 6;
 יְרָאָה—יְרָאָה, xlix. 32; עֲרִיָהם—עֲרִיָהוּ, xlviii. 34; יְרָאָה—יְרָאָה, xlix. 32;
 יְרָאָה—יְרָאָה, xlix. 22; יְרָאָה—יְרָאָה, l. 30; יְרָאָה—יְרָאָה, xlix. 22;
 יְרָאָה—יְרָאָה, xlix. 27; יְרָאָה—יְרָאָה, xlix. 38; יְרָאָה—יְרָאָה, li. 6;
 יְרָאָה—יְרָאָה, li. 14; יְרָאָה—יְרָאָה, li. 58).
 = ת (עֵת—אֵיד, xlviii. 16; בָּעֵת—בָּעֵד, xi. 14).
 ה = א (אָרְפָא—הָרְפָא, xv. 18; אָרְפָא—הָרְפָא, xi. 5; אָרְפָא—הָרְפָא, xi. 5;
 וְאָשִׁיב—וְאָשִׁיב, xlii. 12; וְאָשִׁיב—וְאָשִׁיב, xxxii. 25; וְאָשִׁיב—וְאָשִׁיב, xxxii. 25;
 בְּעָרְב—בְּכָרָה) ב = א (וְאָכְרִית—לְהַכְרִית, xlvii. 4).
 בָּיִם—הָיִם, xxxi. ii. 23; בָּיִם—הָיִם, xxv. 11; בָּיִם—הָיִם, xxv. 11;
 וּבְגִלְעָד—וּבְגִלְעָד, l. 19). = ד (וּבְגִלְעָד—וּבְגִלְעָד, l. 19).
 דָּעוּהוּ—הָעוּהוּ) ד = א (נִרְדָּם—נִדְדָּם, xiv. 9).
 לָהֶם—לָהֶם) ח = א (לָהֶם—לָהֶם, xvi. 7; לָהֶם—לָהֶם, xvi. 7;
 אָתָם—אָתָה) ט = א (אָתָם—אָתָה, v. 17; אָתָם—אָתָה, v. 17;
 בָּעָרָם—בָּעָרָה, xxix. 7; בָּעָרָם—בָּעָרָה, xxix. 7;
 וְלִגְבִירִים—וְלִגְבִירָה, xiii. 18; וְלִגְבִירִים—וְלִגְבִירָה, xiii. 18;
 וְלִגְבִירָה—וְלִגְבִירָה, xlv. 22). = ס (וְלִגְבִירָה—וְלִגְבִירָה, xlv. 22).
 עָרְדָה—עָרְדָה) ז = א (עָרְדָה—עָרְדָה, xlviii. 2).
 עָרְדָה—עָרְדָה, xxv. vi. 18; עָרְדָה—עָרְדָה, xiii. 17; עָרְדָה—עָרְדָה, xiii. 17;
 אָתָה—אָתָה) ח = א (אָתָה—אָתָה, i. 6; xiv. 13; xxxii. 17;
 מִלְכָת—מִלְכָת, xvii. 16; מִלְכָת—מִלְכָת, xvii. 16;
 מִלְכָת—מִלְכָת, xxxiii. 12).
 צִדְכָם—צִדְכָם) ט = א (צִדְכָם—צִדְכָם, iii. 15).
 גְּבִירָה—גְּבִירָה, ii. 12; גְּבִירָה—גְּבִירָה, xxx. 17). = ח (גְּבִירָה—גְּבִירָה, ii. 12;

- ix. 2; לְמַדּוּ—לְמַדָּה, ix. 4; הַפְסֵחַ—הַפְסֵחָה, xxxi. 8; עָשׂוּ—עָשָׂה (?), xlix. 8). = י (עַרְבֵית—עַרְבוֹת), v. 6; כְּמוֹ—כְּמוֹצֵי—נְמֻצָאוּ, xv. 16; נִדְהָה—נִדְהָה, vi. 2; וְהִתָּה—וְהִתָּה, xv. 18; שְׂוִיחָה—שְׂוִיחָה, xviii. 20, 22; יִרְעוּם—יִרְעוּם, xxiii. 4; וְשָׁמַע—וְשָׁמַע, xx. 16; וְיִשְׁבִי—וְיִשְׁבִי, xxxi. 24). = י (לָהּ—לוֹ), xxii. 15). = ל (לְנֶפֶל—וְנֶפֶל), xxi. 9; וְסָעַר—וְסָעַר, xxiii. 19; לְזָרְעָה—לְזָרְעָה (?), = ר (לְמִקְוֵה—וּמִקְוֵה, xxxiv. 17).
- וָן = ו (בִּהְרֵקָה—מִהְרֵקוֹן), xii. 13). = ו (אֲמִין—אֲמִין), i. 2; xxv. 3).
- ז = ז (אֲזַחֵק—אֲזַחֵק), xx. 8). = ז (אֲזַחֵק—אֲזַחֵק), xx. 8). = ו (וּבְזָרָה—וּבְזָרָה), or וּבְזָרָה (וּבְזָרָה), xv. 17). = ו (וּבְזָרָה—וּבְזָרָה), l. 37). = ש (אֲשִׁיחֵק—אֲשִׁיחֵק), xx. 8).
- ח = ח (הִרְבֵּה—הִרְבֵּה), ii. 12; נִהְרַח or נִהְרַח—נִהְרַח, ii. 24; בְּהַרְשֵׁה—בְּהַרְשֵׁה, viii. 16; וְהִלְלָה—וְהִלְלָה, xxxi. 4, 13; בְּמַהוֹל—בְּמַהוֹל, xxxi. 5). = כ (נְכַמְסֵה—נְכַמְסֵה), xiii. 22; וְיִשְׁלַחֵם—וְיִשְׁלַחֵם, xvii. 8). = ט (יִשְׁלַחֵם—יִשְׁלַחֵם), xxxviii. 11). = מ (נָס (מְ)מָה—נָס (מְ)מָה), ii, 6; וְשִׁוְחָה—וְשִׁוְחָה), xlvii. 15). = ע (מִיָּחָה—מִיָּחָה), ii. 25). = ר (לְכַחֵב—לְכַחֵב), xv. 3).
- ט = ט (צַפְרֵיָה or שְׁפִנֵּיָה—שְׁפִטֵּיָה), xxxviii. 1).
- י = י (וְאָכְלוּ—יָאָכְלוּ), xviii. 17). = י (וְרָכַב—וְרָכַב, v. 17; עוֹלָלוּ עוֹלָלוּ—עוֹלָלוּ עוֹלָלוּ, vi. 9; וְיָצְאוּ—וְיָצְאוּ, vi. 23; וְיָצְאוּ—וְיָצְאוּ, ix. 10; לְגִלִּים—לְגִלִּים, x. 20; מְקוּם—מְקוּם, x. 24; וְדָפַי—וְדָפַי, xx. 10; שְׁמָרָה—שְׁמָרָה, xx. 10; שְׁלָמוֹ—שְׁלָמוֹ, xx. 24).

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 (וַיִּרְעָתָם—וַיִּרְעָתָם) הֵ = הֵ, vi. 29; קָבַרְתָּ—קָבַרְתָּ,
 xxxvi. 23).
- יֵ = ע (עֵת—יוֹם) xxxviii. 28).
- יֵם = ד (דִּמְעָה—מִיַּקְבְּיָם) xlvi. 33).
- יֵן = א (אֶשְׂרָף—לְשִׁנְיָה) xxiv. 9).
- כ = ב (בַּאֲשֶׁר—בַּאֲשֶׁר) v. 19; שְׁבוּרֵי—שְׁבוּרֵי, xxiii. 9;
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- ל = ז (זָלַל—יִלָּךְ) xlvi. 22). = ז (זָמַן—עֲמָה) xxi. 7). = י (יוֹם—יָרָה) ם = ם,
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- ל = ב (בְּכֶם—בְּכֶם) xiv. 13; בָּבֶל—בָּבֶל) viii. 9; לְכָם—לְכָם,
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 לְכָם—לְכָם) xlvi. 13; לְכָם—לְכָם) xlvi. 11; לְכָם—לְכָם) xlvi. 13;
 לְכָם—לְכָם) xlvi. 11; לְכָם—לְכָם) xlvi. 13; לְכָם—לְכָם) xlvi. 11;
 לְכָם—לְכָם) xlvi. 13; לְכָם—לְכָם) xlvi. 11; לְכָם—לְכָם) xlvi. 13;
 לְכָם—לְכָם) xlvi. 11; לְכָם—לְכָם) xlvi. 13; לְכָם—לְכָם) xlvi. 11;
 לְכָם—לְכָם) xlvi. 13; לְכָם—לְכָם) xlvi. 11; לְכָם—לְכָם) xlvi. 13;

- xxxix. 3). = ר (וּאֶרְוֹן—וּאֶעֱלוֹ), xv. 17; בְּבָיִ—בְּבָלִי, xxv. 34). = ת (אֵתָהּ—אֵלֶיהָ), ii. 19).
- מ = ב (בְּצִיּוֹן—מִצִּיּוֹן), ix. 18; בְּרָחֶם—מִרְחֶם, xx. 17; בְּשֵׁלֶשׁ—מִשְׁלֶשׁ = מִן שְׁלֹשׁ, xxi. 1; בְּעֵשְׂיָה—מִעֵשְׂיָה, xxv. 3; בִּיקָקָהּ—מִיקָבִים, xlvi. 25; מִנָּא, xlvi. 33; נְבִירִים—נְבָרִים, xlvi. 34; סָמַר (?), li. 27; מִגְבְּעוֹת) ה = בְּאֶרֶץ—מִאֶרֶץ, li. 54; בְּבָבֶל—מִבְּבֶל, xli. 17). = ט (פְּמֹדָה—פְּמֹדָה, iii. 23; הַגְּבְּעוֹת—מִפָּם, iv. 8; מִלְּכָל—מִלְּכָם), xlix. 32). = ל (נָתַן or נָתַן—מִתָּן), xxxviii. 1; עֲנָקִים—עֲמָקִים, xlvii. 5; עֲנָקִים—עֲמָקָה, xlix. 4). = צ (בְּקַהֲל—בְּמַחֲוֹל), xxxi. 4, 13). = ק (זָרַת—זָמַת), vi. 25; עַת—יּוֹם, xxxviii. 28).
- ם = נ (עֲשִׂינָה—עֲשִׂים), xxvi. 19). = יר (לְגָלוֹת—לְגָלִים), ix. 10).
- נ = ג (יָגֵר—תָּגֵד), iv. 1). = ד (נְחָרַת—נְחָרַת), viii. 16). = כ (תִּחְבֵּל—תִּחְבֵּל), xiv. 21). = נה (מִרְגֵן—נִרְגֵל), xxxix. 3; נָה—מָה, xlvi. 14; וּבְמִתְיָהּ—וּבְנִתְיָהּ, xlix. 2). = ר (הִחָרַת—הִחָרַת), xxxvii. 16).
- נו = ם (מִפָּם—מִמְּנֵה), iv. 8; אֵינָם—אֵינָנִי, xxxi. 15; אֲרִיִּצָם—אֲרִיִּצָנִי, xlix. 19).
- ן = ח (חָם—חָם), xxxi. 2). = ם (?), vi. 14). = ם (?), xv. 3). = כ (?), li. 27). = מ (לְמָר—לִי סוּרִי), ii. 21). = ש (הִסִּירָה—

- וְנִשְׂאוּ—וְנִסְעוּ (שׁ), xxxi. 24. = וְנִשְׂאוּ (?), v. 10).
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 ע = מְלָאָה—מַעֲלָה, xlvi. 24; וְנִשְׂאוּ—וְנִסְעוּ (א), xlvi. 24.
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 = יָקַד—עָצַר (י), xx. 9). = בְּחֻלָּתִי—
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 פ = יִפְלֵא—יִפְלֵא (כ), ii. 19). = בְּחָרָתִי—פְּהָרָתִי (ב),
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 פ = נָס (מ) מָה—נִסְחָה (ך), xlvi. 15).
 צ = מְבַחַר—מְבַצֵּר (ח), ii. 6). = וְגִלְמוּד—וְצִלְמוֹת (ג),
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 צ = עָרִיבָם—עָרִיבָה (ס), xlvi. 34). = בְּאֶרֶץ (ן)
 = צִיּוֹן—צִיּוֹן (ן), xlvi. 9). = בְּאוֹן, xliii. 13).
 ק = הַמְזֻלָּנוֹת—הַמְזֻרְקוֹת (ג), li. 18). = סַפְּתֵי (ד)
 = הִתְחַלְּלוּ—הִתְקַלְּלוּ (ח), iv. 24). = סַפְּתֵי, xxxi. 19).
 = עָמַק—עָקַב (מ), xvii. 9). = נְתַכָּה—נְתַקוּ (כ),
 = הַצִּנּוֹר—הַצִּינּוֹן (ר), x. 18). = צוּלַע—קוּלַע (צ),
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 ר = עַרְבֵי—עַרְבֵי, v. 6; עַרְבֵי, v. 6; עַרְבֵי, v. 6;
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 = or אִיבְתוֹ—אָרְבוֹ) ר (בְּאֶרֶץ—בְּאֶרֶץ, xxii. 15). = ח (הָאִיבָה,
 ix. 7). = כ (הָבִינִי—הָבִירִי) יב (הָבִינִי—הָבִירִי, li. 11). = ל (?),
 בְּלֶכֶת—מִרְעָה) ל (?), iv. 11). = נ (הַמְזֻלְגָת—הַמְזֻרְקוֹת,
 xvii. 16; נְבִיכְדָרְאֶצֶר) נ (אָמֵן—אָמֵר) ן (נְבִיכְדָרְאֶצֶר—
 סְמִינָת—סְמִינָר) ת (סְמִינָת—סְמִינָר) ת =
 וְאֶשְׁבֵּעַ = סְחָפְתָה = שְׁחָפְתָה—שְׁחָפְתָה) ש = שִׁיחָה—
 שִׁיחָה, v. 24; שְׁבַעַת—שְׁבַעַת, v. 7; וְאֶשְׁבֵּעַ,
 xviii. 20, 22; וְהִשְׁפִּיל—יִכְשֵׁל, xx. 11; נָשָׂא—נָשָׂא,
 xxiii. 39; לְשִׁנְיָה—לְשִׁנְיָה, xxiv. 9; אָנֹשׁ—
 אָנֹשׁ, xxxvii. 9; תִּשְׂאוּ—תִּשְׂאוּ, xxx. 12; נְשִׂיֵיכֶם—
 נְשִׂיֵיכֶם, xliv. 9.
 וְהִשְׂאֵל(?)—הִשְׂאֵל, vii. 23; מְשַׁרְקָת—מְשַׁרְקָת) ש = שִׁיחָה—
 שִׁיחָה, xiii. 16; וְשָׂמָה—וְשָׂמָה, xi. 14; שְׁדִים—
 שְׁדִים, xviii. 14; שְׁדִידִי—שְׁדִידִי, xxxi. 2; קִיר־חֹדֶשׁ—
 קִיר־חֹרֶשׁ, xlvi. 31, 36). = ע (שְׁבַמָּה—שְׁבַמָּה) ע =
 וְגִלְמֹד—וְגִלְמֹד) ד = ד (לְטִמָּא—לְמִדְתִּי) א = א (יִפְתַּח—
 יִפְתַּח) ב = ב (וְיִלְחָה—וְיִלְחָה) ח = ח (יִפְתַּח—
 יִפְתַּח, xxxi. 40). = ו (יָגֵר—תָּנוּד) ו = ו (יִפְתַּח—
 יִפְתַּח, xxiii. 20). = י (תְּבוֹנָנִי—תְּבוֹנָנִי) י = י (יִפְתַּח—
 יִפְתַּח) ז = ז (מְעַנָּה—מְעַנָּה) ז = ז (יִפְתַּח—
 יִפְתַּח, x. 22; xlix. 33).

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 erfuhren eine Ueberarbeitung. Diese ist selbstverständlich nicht von einem der heiligen Schrift Unkundigen ausgegangen, sondern von einem Lehrer und auch unter diesen gewiss von einem der angesehensten." *Der masoreth. Text und die LXX-Uebersetzung*, etc., p. 104.

due to this cause. Errors on the part of copyists occur, to a greater or a lesser extent, in nearly every ancient manuscript. It is also probable that mistakes of this kind in some degree belong to both the texts. A few examples of variation which seem to have been owing to so-called 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 אִיך, chap. iii. 19, is an abbreviation for אִמֶן יְהוָה כִּי. The example is interesting, and the explanation is possible. Again, according to Movers, אִיש, 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 אִסִּיש. 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:—

אֲחֵרִי—אֲחֵרִי, i. 12 ; דְּבָרִי—דְּבָרִי, i. 3 ; גְּלוֹת—גְּלוֹת, ii. 2 ; נְתִיקָתִי—שְׁבִירָתִי, ii. 13 ; יִכְלוּ—יִכְלוּ, ii. 20 ; נְתִיקָתִי—אֶת־הַרְעוֹת, ii. 23 ; קָלָה—קָלָה, ii. 33 ; אֶת־הַרְעוֹת—אֶלָּה, ii. 34 ; לְשָׁנוֹת—תּוֹלִי, ii. 36 ; לְשָׁנוֹת, ii. 36 ;

—וּתְכַסֶּנוּ, iii. 9 ; מִקֵּל—מִקֵּל, iii. 1 ; רַעִים—רַעִים,
 נָם—נָם, iv. 4 ; עַרְלוֹת—עַרְלוֹת, iii. 25 ; וּתְכַסֶּנוּ,
 iv. 21 ; לְהַרְגִים—לְהַרְגִים, iv. 31 ; רַבּוֹ—רַבּוֹ, v. 6 ;
 בְּשָׂרוֹתֶיהָ—בְּשָׂרוֹתֶיהָ, v. 10 ; וְאֶשְׁבַּע—וְאֶשְׁבַּע,
 v. 7 ; שְׁבַעַת—שְׁבַעַת, v. 24 ; בְּאֶרֶץ—בְּאֶרֶץ,
 v. 19 ; הָעֶזוֹ, v. 24 ; בְּעַמִּי—בְּעַמִּי, vi. 27 ;
 עֲצָה—עֲצָה, vi. 6 ; הָעֶזוֹ, vi. 1 ; קָרְאוּ—קָרְאוּ,
 vi. 30 ; בְּאֶרֶץ—בְּאֶרֶץ, vii. 7 ; אֲסִיפִם—אֲסִיפִם,
 viii. 6 ; x. 7 ; x. 10 ; לְגִלִּים—לְגִלִּים, ix. 7 ; שׁוֹחֵט—שׁוֹחֵט,
 viii. 13 ; יוֹשֵׁב—יוֹשֵׁב, ix. 10 ; דְּבַר—דְּבַר, ix. 11 ; xxiii. 17 ;
 יַעֲבֹרוּ—יַעֲבֹרוּ, xi. 15 ; נִבְלָת—נִבְלָת, ix. 21 ;
 הוֹדִיעֵנִי—הוֹדִיעֵנִי, xi. 16 ; הַמוֹלָה—הַמוֹלָה ; יָפָה—יָפָה,
 xi. 18 ; חַיִּית—חַיִּית, xi. 21 ; וְלֹא—וְלֹא, xi. 18 ; הוֹדִיעֵנִי,
 xi. 18 ; שְׂמָמָה—שְׂמָמָה ; שְׂמָמָה—שְׂמָמָה, xii. 9 ;
 שְׂמָמָה—שְׂמָמָה ; קָצְרוּ—קָצְרוּ ; זָרְעוּ—זָרְעוּ ; שְׂמָמָה,
 xii. 11 ; שְׂמָמָה—שְׂמָמָה ; וְשָׂמָה—וְשָׂמָה, xiii. 16 ;
 כָּלָה—כָּלָה, xiii. 16 ; אַחֲרֵי—אַחֲרֵי, xiii. 23 ; הָרַע—הָרַע,
 xiii. 19 ; הַגָּלָת—הַגָּלָת, xiii. 19 ; מִצְפּוֹן—מִצְפּוֹן,
 xiv. 8 ; נָטָה—נָטָה, xiv. 8 ; אַחֲרֵי, xiii. 27 ;
 מִאֲנָה—מִאֲנָה, xv. 18 ; וַיְהִי—וַיְהִי, xv. 16 ; וַיְהִי—וַיְהִי,
 xv. 12 ; וַהֲשִׁבוּתִים—וַהֲשִׁבוּתִים, xvi. 12 ; xvi. 12 ; שְׂרָרוֹת—שְׂרָרוֹת,
 xvi. 18 ; בְּנִבְלָת—בְּנִבְלָת, xvi. 18 ; וַהֲשִׁבוּתִים,
 xvi. 15 ; וַאֲנָשׁ—וַאֲנָשׁ, xvii. 8 ; יָרָא—יָרָא, xvii. 8 ;
 וַאֲנָשׁ—וַאֲנָשׁ, xvii. 5 ; הָאֲבָנִים—הָאֲבָנִים,
 xvii. 16 ; אָנוּשׁ—אָנוּשׁ, xvii. 9 ; אָרְאִים—אָרְאִים,
 xviii. 6 ; בְּיָדֵי—בְּיָדֵי, xviii. 6 ; אָרְאִים—אָרְאִים,
 xviii. 3 ;

xviii. 17 ; בְּלִשׁוֹן — בְּלִשׁוֹן, xviii. 18 ; יוֹצֵר — יוֹצֵר,
 xix. 1 ; מִכְתָּה — מִכְתָּה, xix. 8 ; בְּמִצּוֹר וּבְמִצּוֹק —
 לְמַגּוֹר, xix. 11 ; יִשְׁבֵּר — יִשְׁבֵּר, xix. 9 ; יִגִּיעָה ;
 יִגִּיעָה — יִגִּיעָה, xx. 4 ; יִגִּיעָה — יִגִּיעָה, xx. 5 ;
 יִגִּיעָה — יִגִּיעָה, xx. 7 ; יִגִּיעָה — יִגִּיעָה, xx. 12 ;
 יִגִּיעָה — יִגִּיעָה, xx. 15 ; יִגִּיעָה — יִגִּיעָה, xxi. 7 ;
 יִגִּיעָה — יִגִּיעָה, xxi. 13 ; יִגִּיעָה — יִגִּיעָה, xxi. 12 ;
 יִגִּיעָה — יִגִּיעָה, xxi. 15 ; יִגִּיעָה — יִגִּיעָה, xxi. 19 ;
 יִגִּיעָה — יִגִּיעָה, xxiii. 10 ; יִגִּיעָה — יִגִּיעָה, xxiii. 17 ;
 יִגִּיעָה — יִגִּיעָה, xxiii. 32 ; יִגִּיעָה — יִגִּיעָה, xxiii. 36 ;
 יִגִּיעָה — יִגִּיעָה, xxv. 36 ; יִגִּיעָה — יִגִּיעָה, xxvi. 4 ;
 יִגִּיעָה — יִגִּיעָה, xxvi. 19 ; יִגִּיעָה — יִגִּיעָה, xxvii. 11 ;
 יִגִּיעָה — יִגִּיעָה, xxx. 6 ; יִגִּיעָה — יִגִּיעָה, xxxi. 2 ;
 יִגִּיעָה — יִגִּיעָה, xxxi. 5 ; יִגִּיעָה — יִגִּיעָה, xxxi. 8 ;
 יִגִּיעָה — יִגִּיעָה, xxxi. 13 ; יִגִּיעָה — יִגִּיעָה, xxxi. 20 ;
 יִגִּיעָה — יִגִּיעָה, xxxi. 33 ; יִגִּיעָה — יִגִּיעָה, xxxii. 32 ;
 יִגִּיעָה — יִגִּיעָה, xxxiii. 2 ; יִגִּיעָה — יִגִּיעָה, xxxv. 11 ;
 יִגִּיעָה — יִגִּיעָה, xxxvi. 15 ; יִגִּיעָה — יִגִּיעָה, xxxvii. 4 ;
 יִגִּיעָה — יִגִּיעָה, xxxvii. 5 ; יִגִּיעָה — יִגִּיעָה, xxxvii. 9 ;
 יִגִּיעָה — יִגִּיעָה, xxxviii. 23 ; יִגִּיעָה — יִגִּיעָה, xxxvii. 9 ;
 יִגִּיעָה — יִגִּיעָה, xli. 4 ; יִגִּיעָה — יִגִּיעָה, xli. 5 ;
 יִגִּיעָה — יִגִּיעָה, xli. 10 ; יִגִּיעָה — יִגִּיעָה, xli. 16 ;
 יִגִּיעָה — יִגִּיעָה, xliii. 6 ; יִגִּיעָה — יִגִּיעָה, xli. 16 ;
 יִגִּיעָה — יִגִּיעָה, xliv. 20 ; יִגִּיעָה — יִגִּיעָה, xliv. 17 ;
 יִגִּיעָה — יִגִּיעָה, xliv. 26 ; יִגִּיעָה — יִגִּיעָה, xlvi. 9 ;
 יִגִּיעָה — יִגִּיעָה, xlvi. 16 ; l. 16 ;

לְמִשְׁפָּט — לְמִשְׁפָּט, xlvi. 17 ; קָרְאוּ שָׁם — קָרְאוּ שָׁם, xlvi. 28 ;
 מְהַרְהָ — מְהַרְהָ, xlvi. 28 ; מְהַרְהָ — מְהַרְהָ, xlvi. 28 ;
 וְשָׁכְנוּ — וְשָׁכְנוּ ; עָזְבוּ — עָזְבוּ, xlvi. 16 ; וְשָׁכְנוּ — וְשָׁכְנוּ, xlvi. 28 ;
 בְּדִיּוֹ — בְּדִיּוֹ (?), xlvi. 29 ; וְרָם — וְרָם, xlvi. 29 ; גָּאָה — גָּאָה, xlvi. 30 ;
 עָשׂוּ — עָשׂוּ, xlix. 8 ; מְלָכִים — מְלָכִים, xlix. 3 ; עָשׂוּ — עָשׂוּ, xlix. 8 ;
 הַדִּיחֻ — הַדִּיחֻ, l. 7 ; מְקַנְיָה — מְקַנְיָה, l. 22 ; בְּצָרָה — בְּצָרָה, l. 22 ;
 הַדִּיחֻ, l. 17 ; חָרַב — חָרַב, l. 21 ; בָּאוּ — בָּאוּ, l. 26 ;
 אֶל־קְדוֹשׁ (?) ; פְּלִיטָה — פְּלִיטָה, l. 27 ; פְּרִיָה — פְּרִיָה, l. 27 ;
 יִתְהַלְלוּ — יִתְהַלְלוּ ; וַיִּבְשׂוּ — וַיִּבְשׂוּ ; אֵל קְדוֹשׁ, l. 29 ;
 נָסְכוּ — נָסְכוּ, li. 17 ; אָמַת — אָמַת, li. 13 ; אָמַת — אָמַת, l. 38 ;
 מִחָרַב — מִחָרַב, li. 38 ; נָעָרוּ — נָעָרוּ, li. 34 ; מִמֶּעַדְנִי — מִמֶּעַדְנִי, li. 34 ;
 הִרְחַבְהָ — הִרְחַבְהָ, li. 55 ; נָתַן — נָתַן, li. 50 ; מִחָרַב, li. 50 ;
 עָמַד — עָמַד, lii. 12 ; עָמַד — עָמַד, 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:—

נְצִיטָה—נְצִיטָה, ii. 12; הַרְבֵּה—הָרְבוּ, i. 7, etc.; אֵל—עַל, ii. 27, etc.; מִשְׁרָקָת—מִשְׁרָקָת, ii. 23; נְתָצוּ, ii. 15; ix. 9; מֵאִין תִּכְלְמִי—מֵאִנָּה הַכֵּלִם, iii. 3; נְצִיטוּ—נְצִיטוּ, iv. 26; הַתְּחַלְחְלוּ—הַתְּחַלְחְלוּ, iv. 24;

הַשְּׂאִירוֹ or הוֹתִירוֹ — הִסִּירוֹ, v. 4 ; נוֹחֲלוֹ — נוֹאֲלוֹ,
v. 10 ; נִתְּקָה — נִתְּקוּ, vi. 19 ; מִשְׁבֹּתָם — מִחֻשְׁבֹּתָם,
vi. 29 ; שָׁב : חָדַךְ — שִׁבְתָּךְ, vii. 10 ; נִצַּלְנוּ — נִצַּלְנוּ,
xi. 5 ; תַּעֲלֹזִי — בָּעֵת — בְּעֵד, xi. 14 ; אָקִים — הָקִים,
xi. 15 ; נְשִׂיתָה — נְשִׁיתָה (?), xi. 19 ; נְשִׁיבָה —
וְהוֹשִׁיבָתִים — וְהוֹשִׁיבָתִים, xii. 15 ; xvi. 15 ; נִדְהָם —
נִדְהָם (?), xiii. 22 ; נִחְמָסוּ — נִחְמָסוּ, xiii. 17 ; נִרְדָּם,
xiv. 9 ; מִאֲנָה אֲרַפָּא — מִאֲנָה הֲרַפָּא, xv. 18 ;
מִשְׁבוֹתֵינוּ — מִחֻשְׁבוֹתֵינוּ, xvii. 8 ; יִשְׁלַח — יִשְׁלַח,
xviii. 12 ; יִנְטָשׁוּ — יִנְטָשׁוּ, xviii. 14 ; כָּרוֹ —
וּבִקְתִי — וְהֶאֱגִרָם — וְהֶאֱגִרָם, xviii. 21 ; xix. 7 ;
אֲשַׁחֵק or אֲצַחֵק — אֲזַעֵק (?), xix. 7 ; וּבִקְעֹתִי
בְּאֲחָז — בְּאֲרָז, xxii. 15 ; הַבִּנְיָה — הוּי בִּנְיָה,
xxii. 13 ; וַיִּנּוּמוּ נֹיָם — וַיִּנְאָמוּ נְאָם,
xxiii. 31 ; וַאֲרָמוֹן — הַחֲמָר — הַחֲמָה, xxv. 15 ;
וְהֶאֱלִלוּ — וְהֶאֱלִלוּ, xxxi. 5 ; וְהֶאֱמִינוּ — וְהֶאֱמִינוּ,
xxx. 18 ; וְנִסְעוּ — סָפְדֹתִי — סָפְדֹתִי, xxxi. 19 ;
וְנִשְׂאוּ — בְּחֵלְתִי — בְּעֵלְתִי, xxxi. 24 ; וְנִנְאָלוּ —
וְנִנְאָלוּ, xxxvi. 22 ; וַיִּשְׁלַחֵם — וַיִּשְׁלַחֵם (?), xxxvi. 24 ;
וַיִּלְהִיבוּ — וַיִּלְהִיבוּ, xlii. 12 ; וְנִטָּה — וְנִטָּה,
xxxviii. 11 ; וְעָדָה — וְעָטָה (?), xliii. 10 ; וְעָטָה —
וְעָטָה, xliii. 12 ; תְּהִלָּת — בָּה — בָּה, xlvi. 20 ;
בְּמַעֲשֵׂיךָ — מְלֵאָה — מְעֵלָה, xlviii. 5 ; תְּעֵלָת

וּבְנֵי תִיָּהּ, xlvi. 16 ; עֵת — אֵיד, xlvi. 7 ; בְּמַעְיָדָי,
 — וּבְמַתִּיָּהּ, xlix. 2 ; נִסַּע — נָסוּ or נָשָׂא, xlix. 8 ;
 — מְזַרְקוֹת, li. 2 ; הוּי — הָיוּ, l. 11 ; תָּפוּזוּ — תָּפוּשִׁי
 מְזַלְגוֹת, 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:—

נפתח—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; צרר—נצר, iv. 16; זנה—זון or יזן, v. 8; עזז—עז, vi. 1; כלה—כול, vi. 11; אצל—נצל, vii. 10; ספה or 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.*; מנה—מאן, xv. 18; חוס—חסה, xvii. 17; שוח—שוח, xviii. 20, 22; נחת—יצת—יצא, xxi. 12; גוד—נגד or גוד, xx. 10; רעה—רעע, xxii. 22; ישוב—ישב, xxi. 13; נשן—נשא, xxiii. 39; נוס—נאם, xxiii. 8; יעד—יעל, xxx. 13; יעד—יעד, xxx. 20; יחד—יחד, xxxi. 13; נחח—נחם, xxxi. 15; xlii. 10; ירא—ראה,

xxxii. 21 ; נשא-נשא, xxxvii. 9 ; שוב-שבה, xli. 10 ;
 עור-נער, l. 38 ; בוש-יבש, xlvi. 2 ; דמם-דמן,
 li. 38 ; מנח-נח, li. 59.

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

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

— הַדּוֹר אַתֶּם ; ii. 20 ; אֶצְטָעָה = אֶתְצָעָה — אַתָּה צָעָה
 — רַבִּים ; ii. 33 ; לֹא-כֵן — לָכֵן ; ii. 31 ; וְלֹא יִרְאֶתֶם
 ; iii. 3 ; מֵאִין תִּכְלְמִי — מֵאַנֶּת הַכָּלִים ; רַעִים רַבִּים
 (?), מִבְּלִי-גֵהָה — מִבְּלִי-גִיתִי ; v. 6 ; עַד-בֵּית — עַרְבוֹת
 ; ix. 5 ; שָׁב : תָּה — שְׁבִתָּה ; viii. 18 ;
 ; xvii. 11 ; עָשְׂרוּ לֹא — עָשָׂר וְלֹא ; xii. 13 ; מִחֲרָף
 ; xx. 2 ; הַבְּנָה — הוּי פְּנָה (?), בְּנִין מְמָנָה — בְּנִימָן
 ; xxii. 20 ; מֵעֲבָרִים — מֵעֲבָרִים ; xxii. 13 ;
 , אַתֶּם הַמִּשָּׂא — אַת־מַה-מִּשָּׂא ; xxiii. 23 ; אֱלֹהִים קָרַב —
 — בָּם עוֹר ; xxxi. 2 ; וְלֹא הָרְגוּ — לְהַרְגִיעוּ ; xxiii. 33 ;
 ; xli. 9 ; גָּדֹל הוּא (הָיָה) — גְּדֻלָּהּ ; xxxi. 8 ; בְּמוֹעֵד
 , עָרֵי מִיעוֹר — עַד יָם יַעוֹר ; xlvi. 15 ; נָס(מ) מָה — נִסְתָּה
 ; xlvi. 34 ; עָרִיהֶם — עַרְיָהֶץ ; xlvi. 32 ;
 — בְּרֵאשׁ ; li. 58.

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

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; וְלִחְמֹת—וְלִחְמֹת = וְלִחְמוֹת, ii. 13; וְיֹבֵלוּ—יֹבֵלוּ, ii. 23; קוֹלָהּ—קוֹלָהּ = קוֹלָהּ, ii. 23; בְּמַחְתָּרָת—בְּמַחְתָּרָת = בְּמַחְתָּרוֹת, ii. 34; עֲרֵלוֹת = עֲרֵלוֹת—עֲרֵלוֹת, iv. 4; נִסּוּ—נִסּוּ = נִסּוּ, iv. 6; חֲקוֹת = חֲקוֹת—חֲקוֹת, v. 24; בְּמַת—בְּמַת = בְּמַת, vii. 31;

נבִּלַת — נבִּלַת ; ix. 5 ; שׁוּב : תּוֹדֶה = שׁוּב : תּוֹדֶה — שְׁבִיחָה
 = עֲשׂוּתָה — עֲשׂוּתָה = עֲשׂוּתָה ; ix. 21 ; נבִּלּוֹת =
 חַיִּית = חַיִּית = חַיִּית ; xii. 9 ; xxvii. 6 ; בַּצָּרוֹת =
 אֵילַת — אֵילַת ; xiv. 1 ; בַּצָּרוֹת or בַּצָּרוֹת — בַּצָּרוֹת
 = אֵילוֹת ; xiv. 5 ; כְּאוֹרַח (זוֹ) — כְּאוֹרַח = כְּאוֹרַח ;
 xiv. 8 ; כְּגִבּוֹר — כְּגִבּוֹר = כְּגִבּוֹר ; xiv. 9 ; וְהִגְלָם —
 וְהִכּוּם = וְהִכּוּם — וְהִכּוּם ; xx. 4 ; מְשַׁפְּחוֹת =
 מְשַׁפְּחוֹת — מְשַׁפְּחוֹת ; xxiii. 20 ; מְשַׁפְּחוֹת =
 מְשַׁפְּחוֹת — מְשַׁפְּחוֹת ; xxv. 9 ; xxx. 25 ; לְשַׁמְּחוֹת =
 לְשַׁמְּחוֹת — לְשַׁמְּחוֹת ; xxv. 12 ; בְּתוֹרַתִּי — בְּתוֹרַתִּי ;
 xxvi. 4 ; מִחֲשָׁבֶת — מִחֲשָׁבֶת = מִחֲשָׁבֶת ;
 xxix. 11 ; li. 29 ; תּוֹעֲלָה = תּוֹעֲלָה — תּוֹעֲלָה ;
 xxxi. 4, 13 ; בְּקִהְלִי (?) — בְּקִהְלִי = בְּקִהְלִי ;
 xxxi. 33 ; תּוֹרַתִּי = תּוֹרַתִּי ; xxxi. 33 ; עֵד — עֵד = עוֹד ;
 xxxii. 5 ; יוֹלֵךְ — יוֹלֵךְ = יוֹלֵךְ ; xxxii. 39 ;
 רָעוֹת = רָעוֹת — רָעוֹת ; xxxii. 32 ; וּבְמִרְאִים
 — הָאֵצֶר = הָאֵצֶר ; xxxvi. 15 ; שׁוּב = שׁוּב — שׁוּב ;
 xxxviii. 11 ; מְשַׁאוֹת = מְשַׁאוֹת — מְשַׁאוֹת ;
 xl. 5 ; יִתְּמוּ = יִתְּמוּ (∞) ; xlii. 17 ; יִתְּמוּ = יִתְּמוּ (∞) ;
 xlii. 22 ; שִׁיד — שִׁיד — שִׁיד ; xlvi. 18 ;
 שְׁלַח — שְׁלַח — שְׁלַח ; xlix. 14 ; וּמִחֲשָׁבוֹתָיו =
 — חָצוֹר = חָצוֹר ; xlix. 20 ; וּמִחֲשָׁבוֹתָיו —
 חָצוֹר ; xlix. 28, 30, 33 ; תְּפִישׁוּ = תְּפִישׁוּ (∞) ;
 l. 11 ; זִרְעַת = זִרְעַת ; l. 13 ; מִכְּתָה — מִכְּתָה = מִכְּתָה ;

—זרע, l. 16 ; נַעֲרוּ = נַעֲרוּ—נַעֲרוּ, li. 38 ; חמות =
מְנַחֵה—מְנַחֵה = מְנַחֵה, li. 58 ; חמת—חמת, li. 59.

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

י. שָׁפָם—שָׁפָם = שָׁפָים, iii. 2 ; כָּעָרַב—כָּעָרַב = כָּעָרַבִי,
iii. 21 ; vii. 29 ; וְאֵן—וְאֵן = וְאֵין, vi. 14 ;
כָּאֵשׁ = כָּאֵשׁ = בְּנִפְלָם—בְּנִפְלָם = בְּנִפְלָים,
vi. 15 ; מְשַׁחֲתִים—מְשַׁחֲתִים = מְשַׁחֲתִים, vi. 23 ; l. 42 ;
רְבִיבִים, vii. 7 ; מוֹעֲדָה—מוֹעֲדָה = מוֹעֲדִיהָ, vi. 28 ;
אֵיךְ = אֵיךְ—אֵיךְ, xvi. 19 ; רְבִיבִים—רְבִיבִים =
רְבִיבִים, xiv. 22 ; זָרָם—זָרָם = זָרָם, xviii. 14 ;
יְגִיעִיהָ = יְגִיעִיהָ—יְגִיעִיהָ, xx. 5 ; מְכַשְׁלָם,
xviii. 23 ; דְּבָרָה—דְּבָרָה = דְּבָרֶיהָ, xx. 12 ;
אֲדִירָיו = אֲדִירָיו—אֲדִירָיו, xxx. 21 ;
וּבְיָדוֹ—וּבְיָדוֹ = וּבְיָדוֹ, xxxii. 19 ; אֵיךְ = אֵיךְ—אֵיךְ,
xxxvi. 17 ; אֵיבֹ = אֵיבֹ—אֵיבֹ, xliv. 7 ;
מְהִירָה = מְהִירָה—מְהִירָה, xliv. 30 ; יְתִמָּה = יְתִמָּה—
יְתִמָּה, xlvi. 44 ; וּמְחַשְׁבֹתוֹ = וּמְחַשְׁבֹתוֹ—
וּמְחַשְׁבֹתוֹ, xlix. 11 ; שׁוֹבְבִים = שׁוֹבְבִים—
שׁוֹבְבִים, xlix. 20 ; מְכַתָּה—מְכַתָּה = מְכַתָּה,
l. 13 ; עֲצָמָיו = עֲצָמוֹ—עֲצָמוֹ, l. 17 ;

פְּקֻדָּתֶיךָ — פְּקֻדָּתֶיךָ = פְּקֻדָּתֶיךָ, l. 29 ; כְּפָעֲלֶיךָ
 (or פְּקֻדָּתֶיךָ), l. 31 ; מִפִּי — מִפִּי = מִפִּי, 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 נִצַּח is rendered “overcome” in Greek, the meaning expressed is rather Aramaic than Hebrew. In chap. l. 42, where the verb חָזַק 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:—

יֵן — אֵם (הֵן), iii. 1 ; יֵרְדוּ — יִמְחֲאוּ (יִרְדוּ), v. 31 ;
 עֲבָדְתוֹ — עֲבָדְתוֹ (עֲבָדְתוֹ), vii. 29 ; אֲוֵר — רוּחַ
 x. 13 ; li. 16 ; עֲבֹד — עֲבֹד (עֲבֹד), xiv. 4 ; אֵלָה —
 אֵלָה (אֵלָה), xxxi. 21 ; שֵׁב — שֵׁב (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; κατευθυνόντων 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 ὄμους, 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 musoreth. Text und die LXX-Uebersetzung*, etc., p. 22.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

exhibits a shorter and, in many respects, a better text than the Hebrew exhibits. The original of the version was tolerably, if not entirely, free from glosses. Hitzig believes that it was a text, as yet, not amplified or glossed at all. Whether, as he supposes, the process of interpolation had not commenced at the time of the translation has not been definitely determined. One thing, at least, is certain, the interpolations in the Hebrew are vastly greater than they are in the Greek. The Massoretic text, moreover, as has been frequently and fully evinced, abounds in superfluities, 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 Kühl’s Monograph.)

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

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

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

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

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

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

CHAPTER IX.

THE RESULTS OF THE INVESTIGATION.

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

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

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

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

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

¹ שְׁעֵשָׂה רְצוֹנִי לְיַרְעֵם מִשָּׂנְאָי

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 לִי , and the Greek translator לִי . 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 η 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 רָאָבָה, the translator apparently read, with Schleusner, רָעָבָה. 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 \aleph , 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. xliv. 9 ; “ voice ” for “ shame,” chap. xlvi. 12 ; “ the name ” for “ there,” chap. xlvi. 17 ; “ upon her ” for “ it is come,” chap. xlvi. 20 ; “ wild ass ” for “ heath,” chap. xlviii. 6 ; “ altars ” for “ daughters,” chap. xlix. 2 ; “ in her forest ” for “ in his cities,” chap. l. 32 ; “ around ” for “ hollow,” chap. lii. 21.

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

in chaps. xxix. 25 ; xxxvii. 3, of both the Hebrew and the Greek, it may be correct. In chap. 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 *Nablus*, 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 שֵׁלֶם 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 *νιοῦ 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 בֶּן־הַדָּד, or more probably, perhaps, בֶּן־אֲדָר. This latter name or title denotes "the son of Adar," which was apparently the

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

designation of an ancient Syrian divinity, akin if not equivalent to the old Assyrian deity, an appellation of which appears in the word Adrammelech, as found in 2 Kings xvii. 31 ; xix. 37. The method of spelling the word "Nebuchadnezzar," in the Septuagint, also indicates a more primitive pronunciation of the name, and one in all probability more like the Assyrian original, which, Schrader says, is written *Na-bi-uv-ku-du-ur-ri-u-su-ur* in the cuneiform inscriptions, but was pronounced *Nabû-kudur-ri-uşur* by the native Babylonians.¹ Throughout this book, the word in Greek is almost regularly written *Ναβουχοδονόσορ*, corresponding to *נְבוּכַדְנֶאֱצַר* 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 *Ναβουσαάχαρ* 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 *ι*, as *Γαλαάδ* for גִּלְעָד (Gilead); an *ě* for an *ι*, as *Ἐμμήρ* for אִמֶּר (Immer); an *o* for an *ǎ*, as *Γοδολίας* for גְּדַלְיָהוּ (Gedaliah); an *ō* for an *ū*, as *Ἀζώρ* for עֲזֹר (Azzur), and *Πασχώρ* for פַּשְׁחֹר (Pashhur); an *ě* for an *ǎ* and an *ē* for an *ū*, as *Σελλήμ* for שְׁלֹם (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 *ī* in *Δαυίδ* for דָּוִד (David), and *ǎ* in *Γαμαρίος* for גַּמְרִיָּה (Gemariah), an *ā* in *Ῥαχάβ* for רְחָב (Rechab), an *ē* in *Ῥαχήλ* for רָחֵל (Rachel), and an *ū* in *Σαμουήλ* for שְׁמוּئֵל (Samuel). When, in other books, moreover, the Septuagint writes an *ǎ* and an *ō* in *Σαμψών* for שֹׁשַׁן (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 נָתַן צֶעֶה , as though they were a verb of the Hithpael species, נָתַן צֶעֶה . According to the Massoretic system, this latter form is not now properly permissible, the law of euphony requiring נָתַן צֶעֶה . 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־הִוָּה being rendered by *Οὐκ ἔστι ταῦτα* (these things are not so), indicates that the word הִוָּה, 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 שְׁפָם. Hence this latter word seems clearly to be an ancient dual form for the mouth or the lips, as it is rendered in both the English and Alexandrian versions of Ezek. xxiv. 17, 22.

In chap. xi. 21, the two words אֱלֵךְ 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 אֱלֵךְ, a form that is equivalent to אֱלֵם־לֵךְ, 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 עוֹד־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 ל (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 בָּגַד rarely occurs with the preposition מ (from), and the present passage is cited as an example. Besides being the only instance, this verb appears not to have been rightly used with מ (from). The verse, therefore, should be rendered, "Surely as a wife proves faithless to her husband, so ye have proved faithless to me, O house of Israel, declares Jehovah." This case furnishes but one example out of very many that might be given of the way in which the Septuagint corrects peculiar or exceptional uses of prepositions in the present Hebrew text.

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

other of these words. In the Hebrew, the prepositions לְ and עַל, 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 an לְ for an עַל and *vice versa*, where the one or the other wrongly stands in the Hebrew. The translator's use of these two prepositions is so admirable, and so agreeable to the genius of the Jewish language, that apparently, in his manuscript, the true distinction between them was more carefully observed than it is in the present Massoretic text. The difference between the texts in this respect, while probably in part recensional, may possibly have been in part transcriptional. The difference, too, is decidedly in favour of the Septuagint.

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

example, the word translated "astonied" is both obscure and inappropriate. The corresponding word in the version, on the other hand, affords an excellent sense. The first member of this verse in Greek is rendered, "Why shouldst thou be as a man *asleep*, as a *man* that cannot save?" The parallelism here is perfect, and the meaning expressed is superior to that in the Hebrew. In the former case, the divergency was due to the substitution of a γ for a η and of a η for a γ ; 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," חֲלַף , 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—אֱהָלִי, iv. 7; הָעָרִים—עָרֶיךָ; הָאָרֶץ—אֶרְצֶךָ, iv. 20; הָמְרָעִית—מְרָעִיתָם, iv. 26; הָעָרִים—עָרֶיךָ, x. 21; הַשְּׂכָנִים—שְׂכֵנֶיךָ, xii. 14; הַמָּדָה אֲמָרִים—הָאֲמָרִים, xiv. 15; הַבְּחֹרִים—בְּחֹרֵיהֶם, xviii. 21; הָאֲמָרִים—הֵם אֲמָרִים, וְהָרָחֵם—וְרַחֲמָה, xx. 17; הָאֲמָרִים—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:—

בֵּיתִי — הַבַּיִת הַזֶּה ; iv. 10 ; נַפְשָׁם — הַנְּפָשׁ
 וְהַנָּשִׁים ; וְאֲבוֹתֵיהֶם — וְהָאֲבוֹת ; בְּנֵיהֶם — הַבָּנִים
 — הַדָּרָךְ ; שְׂרִייהֶם — הַשָּׂדֶה ; vii. 18 ; וְנָשִׂיהֶם
 בְּתַרְמִיתָם — בְּתַרְמִית ; עַמִּי — הָעָם ; vii. 23 ; דְּרָכֵי
 — הַבְּחוּרִים ; שְׁבוּעָתִי — הַשְּׁבוּעָה ; viii. 5 ;
 הַמְּלָכִים ; בְּנַחֲלָתִי — בְּנַחֲלָה ; xii. 14 ; בְּחֹרֵיהֶם
 וְאֲבוֹתֵיהֶם — וְהָאֲבוֹת וְהַבָּנִים ; מְלִכֵיהֶם —
 בָּרָקֶב ; נְבִיאֵיהֶם — הַנְּבִיאִים ; xiv. 13 ; וּבְנֵיהֶם
 יוֹמִי — הַיּוֹם ; xvii. 25 ; בְּרַבֵּיהֶם וּבְסוּסֵיהֶם — וּבְסוּסִים
 — וְהַנְּבִיאִים ; xl. 6 ; עֲמוֹ — הָעָם ; xxvi. 23 ; xx. 8 ;
 קָדְשׁוֹ — הַקֹּדֶשׁ ; xxxi. 23 ; וְנְבִיאֵיכֶם
 סְרִינוֹתֵיכֶם — הַסְּרִינוֹת ; xlv. 22 ; תּוֹעֲבֹתֵיכֶם — הַתּוֹעֲבָה
 מְלַחְמָתְךָ — הַמְּלַחְמָה ; xlix. 26 ; xlvi. 4 ;

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 בְּעִנְתוֹת כַּאֲשֶׁר (אֲשֶׁר) אִמָּץ (אִמָּץ) עַד עַד-גְּלוֹת^c אֵלַי אַתָּה (הָיָה אַתָּה)^d אֶל-כָּל וְכָל אֲחִידוֹ אֵלַי^e הַיּוֹם^f עַל-גּוֹיִם וְעַל-מַמְלָכוֹת Desunt { עַל-דְּבַרִי לַעֲשׂוֹתָם שְׁנֵית אֵלַי Deest</p>	<p>1 דְּבַרִי יִרְמְיָהוּ אֲשֶׁר בְּעִנְתוֹת 2 אֲשֶׁר אִמָּץ 3 עֲדָתָם עַד-גְּלוֹת 4 אֵלַי לֵאמֹר 6 אַתָּה 7 עַל-כָּל וְאֵת כָּל 9 אֲחִידוֹ 10 הַיּוֹם הַזֶּה עַל-הַגּוֹיִם וְעַל-הַמַּמְלָכוֹת וְלַהֲרוֹס^g 11 יִרְמְיָהוּ אֲנִי רֹאֶה^h 12 עַל-דְּבַרִי לַעֲשׂוֹתוֹ 13 אֵלַי שְׁנֵית אֲנִי רֹאֶה^k</p>
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^a ut Hos. 1:1; Joel 1:1; Micah 1:1; Zeph. 1:1. ^b Targ. דְּקָבֵל
אֲחִסְטָיִיחָא. ^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. מְהַרְבֵּי. ^k ut 24:3.

	תִּפְתַּח	14
	לְכַלְמִשְׁפַּחֹת מַמְלָכוֹת צְפוֹנָה	15
	וְעַל כָּל הַחֹמוֹת סָבִיב	
	Deest	אֲלֵיהֶם 17
	אֶל־תַּחַת מִפְּנֵיהֶם פָּדְאָהֶתָּה	
	מִפְּנֵיהֶם כִּי אָתָּה אֲנִי לְהַצִּילָהָ	לְפָנֵיהֶם
	נְאֻם־יְהוָה ^o	
	Deest	וְאֲנִי 18
	הַיּוֹם הַזֶּה ^d	הַיּוֹם
	וְלַעֲמֹד בְּרָזָל וּלְחַמּוֹת נַחֲשָׁת	וְלַעֲמֹד בְּרָזָל וּלְחַמּוֹת נַחֲשָׁת
	עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה	עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה
	Deest	לְכַהֲנֵיהָ
	לְהַצִּילְךָ אָמַר יְהוָה	נְאֻם־יְהוָה לְהַצִּילְךָ 19

CAPUT II.

	Deest {	1 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר
		2 הָלוֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם
	וַיֹּאמֶר	לֵאמֹר
	זָכַרְתִּי לָךְ	זָכַרְתִּי לָךְ
	לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאָרֶץ לֹא	לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאָרֶץ לֹא
	יְהוָה	זְרוּעָה
	רַעַת תְּבוּאָה עֲלֵיהֶם ^e	3 רַעַת תְּבוּאָה אֲלֵיהֶם
	אָמַר יְהוָה	נְאֻם־יְהוָה
	וְכַלְמִשְׁפַּחֹת ^f	4 וְכַלְמִשְׁפַּחֹת
	וְשָׂמָה בְּאֶרֶץ צִיָּה וּגְלָמוֹד	6 וְשָׂמָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת
	הַכְּרַמִּל	7 אָרֶץ הַכְּרַמִּל
	Deest	9 נְאֻם־יְהוָה ^g
	הַהִימִירָה גוֹיִם אֱלֹהֵיהֶם	11 הַהִימִירָה גוֹי אֱלֹהִים

^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. יִזְמַא רִין. ^e Targ. גִּבְשֹׁר. ^f Cf. 15:20. ^g Targ. עֲלִיהוֹן. ^h Targ. אָמַר. ⁱ Targ. זְרָעִית. ^k Alex. אָמַר יְהוָה. ^l Targ. עֲמִינָא לָא טִבְקָא.

הַרְבֵּה מְאֹד ^a	12 חָרְבֵי מְאֹד
וַיִּתְצְבוּ לָהֶם בְּאֲרוֹת	13 לְחֻצְב לָהֶם בְּאֲרוֹת בְּאֲרוֹת
לֹא־יִכְלוּ לְהַכִּיל הַמַּיִם ^b	לֹא־יִכְלוּ הַמַּיִם
וַיִּתְנֶרֶוּ	15 נָתְנוּ
וַעֲרִיו נִתְצְרוּ ^c	עֲרִיו נִצְתָּו
יִדְעוּ וַיִּצְחָקוּ לָךְ ^d (וַיִּגְדְּפוּ)	16 יִדְעוּ קָדְקָד
עֲזָבָה אֹתִי נְאֻמֵּי הוֹהוּ אֱלֹהֵיךָ בְּעַת	17 עֲזָבָה אֹתֵיהוּהוּ אֱלֹהֵיךָ בְּעַת
	מוֹלֶכֶת בְּיָדְךָ
וּלְדַרְדֵּר מִצְרַיִם	18 לְדַרְדֵּר מִצְרַיִם
מִי גִיחוּךְ	מִי שְׁחֹר
וּלְדַרְדֵּר אֲשׁוּר	לְדַרְדֵּר אֲשׁוּר
מִי נְהַרְוֹת ^e	מִי נְהַר
תִּיסַרְדֵּךְ מִשְׁבוֹתֶיךָ וְרַעַתְךָ תּוֹכַחַךְ	19 תִּיסַרְדֵּךְ רַעַתְךָ וּמִשְׁבוֹתֶיךָ תּוֹכַחַךְ
כִּי מֵרַע עֲזָבָה אֹתִי נְאֻמֵּי הוֹהוּ	כִּי־רַע וְמֵרַע עֲזָבָה אֹתֵיהוּהוּ
אֱלֹהֶיךָ	אֱלֹהֶיךָ
וְלֹא בְחַרְתִּי בְךָ (אִתְּךָ)	וְלֹא בְחַרְתִּי אֵלֶיךָ
אֱלֹהֶיךָ	יְהוָה צְבָאוֹת
שְׁבַרְתִּי . . . נִתְקַמְתִּי	20 שְׁבַרְתִּי . . . נִתְקַמְתִּי
לֹא אֶעְבֹּד לָךְ	לֹא אֶעְבֹּד ^f
כִּי אֵלֶיךָ עַל־כֹּל	כִּי עַל־כֹּל
כִּלְעַץ עָבַת ^g	כִּלְעַץ רַעֲנָן
שֵׁם אֶתְצַעֲהָ (= אֶצְטַעֲהָ) זִנְהָ	אֶת צַעֲהָ זִנְהָ
(אֶשְׁפֹּךְ בְּתִזְנוּתִי ^h)	
שׁוֹרֵק זֹרַע (גִּפְסָן פּוֹרְיָה) כֹּלָה אֲמַת	21 שׁוֹרֵק כֹּלָה זֹרַע אֲמַת
לְמַר (לְמַרִּי?)	לִי סַרְדִּי
נִכְתְּמָהּ בְּעוֹנוֹתֶיךָ	22 נִכְתְּמָם עוֹנֶיךָ
יְהוָה	אֲדֹנֵי יְהוָה
הַבְּעָלִי	23 הַבְּעָלִים
הַרְכִּיךְ	הַרְכִּיךְ
דַּעֲרִי	דַּעֲרִי

^a ut Gen. 15:1; 41:49 etc. ^b ut II. Chron. 7:7. — Targ. לְקַזְמָא. ^c Targ. יִדְעוּ. ^d Targ. יִדְעוּ. ^e Targ. נְהַרְוֹת. ^f Cf. Ps. 137:1. ^g ut Ezek. 20:28 (Gk. & Heb.). ^h Cf. Ezek. 16:15. ⁱ Targ. טַעֲוִית.

בְּעָרְבַּ קְלָה מְשַׁרְקָתָ: דְּרִכִּיהִי ^a	בְּכָרָה קְלָה מְשַׁרְכַת דְּרִכִּיהָ:
פְּרָעָה (פְּתָא—פְּתָה) לְמִי־מְדַבֵּר	24 פְּרָה לְמַד מְדַבֵּר
סְחָפָה רוּחַ (נְסָחָפָה בְּרוּחַ)	שְׁאָפָה רוּחַ
נִתְנָה	תְּאָנְתָה
בְּהִרְשָׁה (בְּהִרְשָׁה)	בְּהִרְשָׁה
(מִיעָה?) מִדְּרָךְ מִזְקֵשׁ ^b	25 מִיָּהָר
וּתְאָמַר אֶתְאֲשֵׁשׁ (טֹאשׁ לִי)	וּתְאָמְרִי טֹאשׁ לֹא
אֲחָבָה	אֲחָבְתִּי
הֲלָכָה	אֲלָךְ
בְּנֵי יִשְׂרָאֵל	26 בְּיַת יִשְׂרָאֵל
וּמְלַכְיָהֶם וְשִׂרְיָהֶם	מְלַכְיָהֶם שִׂרְיָהֶם
לַעֲץ אֲמַרִים כִּי אֲבִי אַתָּה	27 אֲמַרִים לַעֲץ אֲבִי אַתָּה
וּלְדָתְנִי	וּלְדָתְנִי
פְּנֹ עָלַי	פְּנֹ אֲלַי
פְּנִיָּהֶם ^c	פְּנִיָּהֶם
אֲפִי־קוֹמוֹ וְיֹשִׁיעֵנו	28 יְקוֹמוֹ אֲפִי־יֹשִׁיעֵנו
כִּי מִסְפָּר עֲרִידַת הַיּוֹ אֱלֹהֵיךָ יִהְיֶה	כִּי מִסְפָּר עֲרִידַת הַיּוֹ אֱלֹהֵיךָ
וּמִסְפָּר חֲצוֹת יְהוֹשִׁלָּם קְטָרָה	יִהְיֶה
לְבַעַל ^d	
תְּדַבֵּר (תְּדוֹבְבוּ?)	29 תְּרִיבוּ
כֻלְכֶם פִּשְׁעֵתֶם וְכֻלְכֶם בְּגִדְתֶם בִּי	כֻלְכֶם פִּשְׁעֵתֶם בִּי
לְקַחְתֶּם	30 לְקַחְתֶּם
אֲכַלְתֶּם חֶרֶב	אֲכַלְתֶּם חֶרֶבְכֶם
כֹּאֲרִיָּה מִשְׁחִית וְלֹא יִרְאֶתֶם:	כֹּאֲרִיָּה מִשְׁחִית:
שְׁמַעֲנִי דְבַר־יְהוָה כֹּה אָמַר יְהוָה	31 הִיזֹר אַתֶּם רְאוּ דְבַר־יְהוָה
הֲלֹא רַדְנֹו וְלֹא־נְבוֹא עוֹד	רַדְנֹו לֹא־נְבוֹא עוֹד אֲלֵיכֶם
הַתְּשַׁכַּח בַּתּוֹלָה עֲדִית כֹּלָה	32 הַתְּשַׁכַּח בַּתּוֹלָה עֲדִית כֹּלָה
קְשָׁרִיָּה	קְשָׁרִיָּה
מֵה עוֹד תִּיטְבִי דְרָכֶיךָ (בְּדְרָכֶיךָ ^e)	33 מֵה תִיטְבִי דְרָכֶיךָ
לֹא־כֵן כִּי גִמְאַתְהֶם הַרְעוֹת לְטִמְאָה	לֹא־כֵן גַּם אֶת־הַרְעוֹת לְמִדְתִּי אַתָּה ^f
אֶת־דְּרָכֶיךָ	דְּרָכֶיךָ

^a Inc. vs. 24. ^b Targ. מְלֹאֲחָבְרָא לְעַמְטִיָּא. ^c Targ. אֲפִי־הוֹן. ^d Cf. 11:13. ^e Inc. vs. 31.—Targ. קְבִילִי. ^f Targ. בְּאִוְרֵתֶיךָ.

בְּכַפִּיר	בְּכַנְפֵיךְ 34
דְּמִי ^א	דָּם
Deest	אֲבוֹנִים
לֹא־בַמְחִתָּה	לֹא־בַמְחִתָּה
עַל־כַּלְאֵלָה	עַל־כַּלְאֵלָה
כִּי תִזְלִי מֵאֵד לְשֵׁנוֹת	מִהֲתִזְלִי מֵאֵד לְשֵׁנוֹת 36
כִּי גַם מֵאֵת זֶה	גַּם מֵאֵת זֶה 37
בַּמְבַּטְחִי ^ב	בַּמְבַּטְחִיךְ
תְּצַלִּיחִי לִי	תְּצַלִּיחִי לָהֶם

CAPUT III.

אִם (הֵן)	1 לֵאמֹר הֵן
תָּשׁוּב תָּשׁוּב אֵלַי עוֹד	הִיָּשׁוּב אֵלַיָּה עוֹד
הַאֲשֶׁה הֵיִא	הַאֲרָץ הֵיִא
רְעִים רְבִים	רְעִים רְבִים
וְתָשׁוּבִי (וְתָשׁוּבִי)	וְתָשׁוּב
אֶל־שָׁפֵי	2 עַל־שָׁפִים
עַל־הַדְּרוֹכִים	עַל־דְּרוֹכִים
בְּעַרְבִי (ב) מְדַבֵּר	בְּעַרְבִי בְּמְדַבֵּר
וּבְרַעְתִּיךְ	וּבְרַעְתִּיךְ
וַיִּמְנַע רְבָבִים וּמִלְקוֹשׁ לֹא הָיָה	3 וַיִּמְנַע רְבָבִים וּמִלְקוֹשׁ לֹא הָיָה
פָּנִי (מִצַּח) אֵשׁה זֹנָה	מִצַּח אֵשׁה זֹנָה
מֵאִין תְּכַלְמִי מִפְּנֵי־ (בְּפִנֵי־) כָּל	מֵאִנָּה הַכֹּלִם
הַלֹּא מֵעַתָּה קִרְאתִי לִי וְאֵב וְאֵלֶי־	4 הַלֹּא מֵעַתָּה קִרְאתִי לִי אֲבִי
נְעוּרַיָּךְ (נְעוּרֹתַיָּךְ, נְעוּרֹתַיָּךְ)	אֵלֹהֶם נְעוּרֵי אָתָּה
הִרְעוֹת הָאֵלָה	5 הִרְעוֹת
עֲשֵׂתָה לִי	6 עֲשֵׂתָה
יִשְׁבָּת ^א (מוֹשְׁבָה)	מִשְׁבָּה
הַלְכָה ^ב	הַלְכָה הִיא

^a Cf. Gen. 4: 10, 11; L. Kings 2: 5. ^b Targ. רִאֲזָנִיךְ. ^c Cf. Ps. 102: 7.
^d Cf. 23: 1 seq. ^e Vid. vss. 8, 12. ^f Targ. אֲזִלִּין אֲנִיךְ.

ותזנינה ^א שם	ותזני שם
הזנותה ^ב	7 עשתה
חשובי (שובי)	חשוב
ותראה בגדה בגדה יהודה	ותראה בגודה אחותה יהודה
על-כל-אדות אשר נתפשה באשר	8 על-כל-אדות אשר נאפה משבה
נאפה ישבת ^ג ישראל	ישראל
ושלחתי	שלחתי
ואתן לה ספר כריתת ^ד בידיה ^ה	ואתן את-ספר כריתתיה אליה
Deest	אחותה
ותהי מקל ^ו זנותה	9 ותהי מקל זנותה
ותנאף אתה-עץ ואתה-אבן	ותתחנף אתה-ארץ ותנאף את-האבן ואתה-עץ
ובכל-זאת	10 וגם-בכל-זאת
Desunt {	אחותה
צדק נפשו ישראל	נאס-יהודה
שובה אלי ישבת ישראל ^ז	11 צדקה נפשה משבה ישראל
ולוא אשים פני עליכם ^ח	12 שובה משבה ישראל
ולא אטור לכם ^ט	לוא-אפיל פני בכם
לא-שמעת	לא אטור
אל-ציון ^י	13 לא-שמעתם
רעה (רעים) בהשכיל	14 ציון
על-הארץ נאס-יהוה בימים	15 רעה והשכיל
ההמה	16 בארץ בימים ההמה נאס-יהוה
ברית קדוש ישראל	ברית יהוה
לא יעלה על-לב לא יזכר ולא יפקד	ולא יעלה על-לב ולא יזכר-בו ולא יפקדו
בימים ההם ובעת ההיא ^{יא}	17 בעת ההיא
ונקוו כל-הגוים אליה	ונקוו אליה כל-הגוים
Deest	לשם יהוה לירושלם

^א Targ. ופלוהין. ^ב ut Lev. 19 : 29; II. Chron. 21 : 13. ^ג Vid. vs. 6, 12.
^ד Targ. אגרת גט פטורין. ^ה ut Deut. 24 : 1. ^ו Targ. מדקלילא. ^ז Vid. vs. 6, 8. ^ח ut II. Kings 8 : 11. ^ט Cf. Nahum 1 : 2. ^י Targ. לציון. ^{יא} ut 33 : 15; 50 : 4, 20.

מִזְעֻצוֹת	שְׂרָרֹת
מֵאַרְץ צִפּוֹן וּמְכַל תְּאַרְצוֹת ^a	18 מֵאַרְץ צִפּוֹן
אֲבוֹתֵיהֶם ^b	אֲבוֹתֵיכֶם
אֲמֵן יְהוָה כִּי	19 אֵיךְ
נִחַלְתָּ אֱלֹהִים ^c	נִחַלְתָּ צָבִי
אֲב תִקְרָאֵלִי (תִקְרָאֵנִי)	אֲבִי תִקְרָאֵלִי
תִּשׁוּבָה	תִּשׁוּבָה
אֵךְ כְּמֹד בְּגֵדָה אֲשֶׁה בְּרַעְה ^d	20 אֲכֵן בְּגֵדָה אֲשֶׁה מְרַעְה
בְּגֵדָה	בְּגֵדְתֶם
מִשָּׁפֶם	21 עַל־שִׁפְיֵיהֶם
וְתַחֲנוּנֵי ^e	תַחֲנוּנֵי
דַרְכֵיהֶם	דַרְכֶם
אֱלֹהֵי קִדְשָׁם ^f	אֱלֹהֵיהֶם
וְאַרְפֵּה שְׂבָרֵיכֶם ^g	22 אֲרַפֵּה מְשׁוֹבְתֵיכֶם
עֲבָדִים (נְתוּנִים) לְךָ ^h	אֲתֵנִי לְךָ
הַגְּבַעוֹת	23 מְגַבְעוֹת
וְחַמּוֹן	הַמּוֹן
וְאַתְּבַנִּיהֶם ⁱ	24 אֲתַבְנִיהֶם
נִתְכַסְּנוּ	25 וְתִכְסְּנוּ

CAPUT IV.

יָשׁוּב . . . יָשׁוּב	1 תִּשׁוּב . . . תִּשׁוּב
וְאַחֲרֵי־כֵן שִׁקְוֹצִיו מִפְּנֵי ^a	וְאַחֲרֵי־כֵן שִׁקְוֹצִיהָ מִפְּנֵי
וּמִפְּנֵי יָגוּר	וְלֹא תִנּוּד
וְנִשְׁבַּע	2 וְנִשְׁבַּעְתָּ
יְהַלְלוּ אֶת־אֱלֹהִים בִּירוּשָׁלַם	יְתַהַלְלוּ
לְאַשֵׁי יְהוּדָה וְלִישְׁבֵי יְרוּשָׁלַם ^b	3 לְאַשֵׁי יְהוּדָה וְלִירוּשָׁלַם
עַל־קִצִּים	אֶל־קִצִּים

^a ut 16:15; 23:8 etc. ^b Targ. אַבְרָהָם וְיִצְחָק. ^c Cf. 11:5. ^d ut II. Sam. 20:19; 21:3. ^e Targ. אֲתֵנִי לְךָ אֲתֵנִי לְךָ. ^f Targ. וְאַחֲרֵי־כֵן. ^g Cf. Hab. 1:12. ^h ut 6:14; 8:11; Zech. 11:16; Ps. 60:4; 147:3. ⁱ Targ. וְיִתְּנֵנִי לְךָ. ^j Cf. Zech. 9:7. ^k ut 11:2, 9.—
וְלִתְּבַר יְרוּשָׁלַם. Targ.

לְאַלְהֵיכֶם	4 לִיהוָה
עֲרֹלָה (עֲרֹלָה, קָשִׁיׁם)	עֲרֹלָה
אֲנָשֵׁי יְהוּדָה	אִישׁ יְהוּדָה
וַיִּשְׁמַע בִּירוּשָׁלַם	5 וּבִירוּשָׁלַם הִשְׁמִיעַ
אָמְרוּ	וְאָמְרוּ
חֲקְעוּ עַל־הָאָרֶץ (בָּאָרֶץ) שׁוֹפֵר	וְחֲקְעוּ שׁוֹפֵר בָּאָרֶץ
מִלֵּא ^b (מֵאֵד)	מִלֵּא ^c
אָמְרוּ	וְאָמְרוּ
הַנְּשֹׂאִי ^d (?) (שׂאוּ) וְנָסוּ	6 שׂאוּ נָס
נָסַע וַיֵּצֵא (וַיֵּצֵא)	7 נָסַע יֵצֵא
הָאָרֶץ	אֶרֶץ
וְהָעָרִים	עָרֶיךָ
מֵאֵין יוֹשֵׁב בָּהֶן	מֵאֵין יוֹשֵׁב
עַל־אֶלֶּה	8 עַל־זֹאת
וְסִפְדוּ	סִפְדוּ
Deest	חֲרוֹן
מִכֶּם	מִפְנֵי
וְהִכְהַנִּיחַ יִשְׁמֹד	9 וְנִשְׁמֹד הִכְהַנִּיחַ
אֶתְהָ ^d	10 אֶתְהָ
Deest	לְכֶם
וְהִנֵּה ^e נֹעֵת	וְנֹעֵת
עַד־נִשְׁפָּם	עַד־הַנִּשְׁפָּם
יֹאמְרוּ	11 יֹאמְרוּ
רוּחַ הַזֹּעַה (סִינָה)	רוּחַ צֶחַ שְׁפִימַי
לֹא לְזִכּוֹת	לֹא לְזִכּוֹת
Deest	12 מֵאֶלֶּה
מִשְׁפָּטִי ^f	מִשְׁפָּטִים
בְּעֵנֶיךָ ^g	13 בְּעֵנֶיךָ
מִדֶּן יָבוֹא	15 מִדֶּן
וַיִּשְׁמַע	וּמִשְׁמִיעַ
מִהָרִי	מִהָרִי

^a Targ. רָשָׁע. ^b ut 12:6. ^c ἀναλαμβάντες. ^d Cf. 1:6; 14:13; 32:17.
^e Targ. וַיֵּצֵא. ^f Targ. מִדִּינָתִי הָרִי. ^g ut Ezek. 38:9, 16. Targ. בְּעֵינֶיךָ.

הנה באי (באים)	16 הנה
בירושלם	על־ירושלם
צָרִים (צרים)	לָצִים
מארץ מרחק ^a	מארץ המרחק
מִרְתָּה ^b	17 מִרְתָּה
דְּרִכָּךְ	18 דְּרִכָּךְ
וקירות לבי הוֹמָה נִסְשִׁי יִרְגֹז (יִגְעֵשׁ, יִתְנַעֵשׁ) לבי	19 קירות לבי הוֹמָה-לי לבי
שִׁמְעָה (שמעת) ^c	שִׁמְעָתִי
וְשָׁד שֶׁבֶר נִקְרָא	20 שֶׁבֶר עַל־שֶׁבֶר נִקְרָא
שָׁדִד הָאֶחָל (אֶחָלִי) רָגַעוּ (רָגַעוּ) יריעתי	שָׁדִדוּ אֶחָלִי רָגַע יריעתי
אֲרֵאֲהֶנָּס (נָסִים)	21 אֲרֵאֲהֶנָּסִים
שׁוֹמֵעַ קוֹל שׁוֹשְׂרוֹת (שׁוֹפֵר)	אֲשִׁמְעָה קוֹל שׁוֹפֵר
כִּי אֵילִי ^d (אֵילִי) עִמִּי	22 כִּי אֵילִי עִמִּי
ולא נבונים	ולא נבונים הִמָּה
ראיתי על-הארץ והנה אֵינֶנָּה (אֵין)	23 ראיתי אֶת-הָאָרֶץ וְהֵנָּה-תְּהֵאֵרָא וְנָחָה
וְהִמָּה רַעֲשִׁים	24 וְהֵנָּה רַעֲשִׁים
(התחלחלו) מִתְחַלְחָלִים	התקלקלו
אֵין אָדָם	25 אֵין הָאָדָם
מִדְּבַר ^e	26 הַמִּדְּבַר
וְכָל־הָעָרִים נִצְתוּ בְּאֵשׁ ^f	וְכָל־עָרֵיוֹ נִחְצָר
וּמִפְנֵי חֲרוֹן אַפּוֹ אָבְדוּ (כָּלוּ)	מִפְנֵי חֲרוֹן אַפּוֹ
כֹּה אָמַר	27 כִּי־כֹה אָמַר
כִּי־דַבַּרְתִּי זַמְתִּי וְלֹא נִחַמְתִּי זַמְתִּי וְלֹא־ אָשׁוּב מִמֶּנָּה	28 כִּי־דַבַּרְתִּי זַמְתִּי וְלֹא נִחַמְתִּי וְלֹא־אָשׁוּב מִמֶּנָּה
וְרִמָּה קִשְׁתָּ בְּרַחַת כְּלֵה־עִיר	29 וְרִמָּה קִשְׁתָּ בְּרַחַת כְּלֵה־עִיר
בְּאוֹ בְּחָרִים (בְּמַעְרוֹת) וּבְיַעֲרִים (וּבְעֵבִים) נִחְבְּאִי וְעַל־כַּפִּים	בְּאוֹ בְּעֵבִים וּבְכַפִּים
כִּלְעִיר עֲזוּבָה	כִּלְעִיר עֲזוּבָה

^a ut 6: 20.—Targ. מִאֲרֵעַ וְהִיָּקָא.
II Kings 24: 15. ^e Targ. מִדְּבַרָא.
אֲרֵעָא ^b Targ. לֹא־אָשׁוּבָא.

^b Targ. סְרִיבָתָא. ^c Targ. שִׁמְעָתָא. ^d Cf.
^f ut 49: 2; 51: 58. ^e Targ. כָּל יְהִיבִי.

אִי־יֹשֵׁב	וְאִי־יֹשֵׁב
Deest	30 שְׂדֵדָד
וְחַעֲרֵי	כִּי־חַעֲרֵי
יִפְיָךְ	תְּחַיֵּפֵי
עֲגִבֶיךָ ^א	עֲגִבִים
צַעֲקָתְךָ	31 צָרָה
וְחַפְרֵשׁ כַּפֵּיךָ ^ב	חַפְרֵשׁ כַּפֵּיךָ
לְהַרְגִים (עַל־הַהַרְגִים)	לְהַרְגִים

CAPUT V.

וְרֵא	1 וְרֵאֲנָא
אִם־חַמְצָאוֹ אִם־יֵשׁ (אִישׁ = אִם־יֵשׁ)	אִם־חַמְצָאוֹ אִישׁ אִם־יֵשׁ
וּמִבְקֶשׁ	מִבְקֶשׁ
וְאִסְלַח לָהֶם ^א (אָמַר) נְאֻמֵּי־הוֹה	וְאִסְלַח לָהּ
Deest	2 וְאִם
לֹא (ל) שֶׁקֶר	לְשֶׁקֶר
Deest	3 חֲלוּא
וּמֵאֲנֹ (וְיִמְאֲנֹ) (bis)	מֵאֲנֹ (bis)
כִּי לֹא־כָלֹ (נְלֹא, נְחָלֹ) ^ב	4 נְאֻלֹ
וּמִשְׁפַּט אֱלֹהִים ^א	מִשְׁפַּט אֱלֹהִים
וּמִשְׁפַּט אֱלֹהִים ^ב וְהִנֵּה	5 מִשְׁפַּט אֱלֹהִים אֶךְ הִנֵּה
אֲרִיָּה מִיַּעַר זֶאֵב עַרְבֹת	6 אֲרִיָּה מִיַּעַר זֶאֵב עַרְבֹת
וְנֹמֵר שֶׁקֶר	נֹמֵר שֶׁקֶר
כִּלְהִיּוֹצֵאִים מֵהֵנָּה יִטְרֹף	כִּלְהִיּוֹצֵא מֵהֵנָּה יִטְרֹף
כִּי רַב ^א	כִּי רַב
בְּמִשְׁבוֹתֵיהֶם	מִשְׁבוֹתֵיהֶם
וְאִשְׁבַּע ^ב אוֹתָם	7 וְאִשְׁבַּע אוֹתָם
וּבְבֵיתִי זֹנוֹת יִתְגַּדְּדוּ (יִתְלֹנְנוּ)	וּבֵית זֹנוֹת יִתְגַּדְּדוּ
סוֹסִים זֹנוֹתִים ^א (מְזֻנִים, מְזֻנִים) הֵיוּ	8 סוֹסִים מְזֻנִים מְזֻנִים הֵיוּ

^א Targ. רְחֻמְךָ. ^ב Targ. וּפְרָסָא יִדְנָא. ^א Targ. לְהוֹן. ^ד Cf. Ezek. 19 : 5.
^א Targ. אֲרִיָּהוֹן דְּחֻקְנֵי קָדְשֵׁי יְיָ. ^ב Vid. vs. 4. ^א ut Pa. 44 : 13. ^ב Targ. טְבִיעֵיהָ.
^א Targ. אַגְוִיִּסִין.

על-אשת ^א	אל-אשת	
עלו על-שרותיה	עלו בשרותיה	10
הסירו נטישותיה כי לא ליהוה	הסירו נטישותיה כי לא ליהוה	
המח (אשיותיה) ^ב כי ליהוה המח	המח	
בגוד בגדי בי נאסיהוה בית	בגוד בגדי בי בית ישראל ובית	11
ישראל ובית יהודה	יהודה נאסיהוה	
כחש באדניו	כחשו ביהוה	12
נביאינו היו לרוח	והנביאים יהיו לרוח	13
ודבר יהוה	והדבר	
Desunt {	כה יעשה להם	
דברתם	אלהי	14
חנה נתתי	דברכם	
אש	הגני נתן	
Deest	לאש	
גוי אשר לא תשמע קול לשונו ^ג	גוי איתן הוא גוי מעולם הוא	15
(שפתו)	גוי לא תדע לשונו ולא תשמע	
Deest	מהידבר	
ואכלו קצירכם ולאכלו קצירכם	אשפתו קקבר פתיה	16
ובנותיכם ולאכלו קצירכם	ואכל קצירה ולאכלו קצירה	17
ובקריכם ולאכלו קצירכם	ובנותייה לאכל צאקה ובקרה	
ותאניכם ותאניכם	ואכל גפנה ותאנתה ירשש	
(וירשש) ערי מבצריכם אשר אתם	ערי מבצריה אשר אתם בטה	
בטהים (בטהתם) בהנה בחרב	בהנה בחרב	
והיה בימים ההמה נאסיהוה	וגם בימים ההמה נאסיהוה	18
אלהיה לאראעשה אתכם לכלה ^ד	לאראעשה אתכם כלה	
באשר עבדתם	כאשר עזבתם אותי ותעבדו	19
בארץ	בארץ	
אל-בית יעקב	בבית יעקב	20
וירשמע בבית-יהודה ^ה	והשמיעה ביהודה לאמר	
אשר-שם (השם)	אשר-שמתי	22

^a Targ. אלה. ^b ut 50: 15. ^c Cf. Deut. 28: 49. ^d ut Ezek. 18: 13; II. Chron. 12: 12. ^e Targ. ירשש.

ויתגַעֲשׂוּ וְלֹא יוּכְלוּ	ויתגַעֲשׂוּ וְלֹא יוּכְלוּ
וַיִּסְרְרוּ	23 סָרוּ
חֲמֵתָן לָמַי	24 חֲמֵתָן
יִוְרָה	וְיִוְרָה
בַּעַת שְׁבַעַת ^a חֲקַת קִצִּיר וַיִּשְׁמַר־	בַּעַתוֹ שְׁבַעַת חֲקוֹת קִצִּיר וַיִּשְׁמַר־
לָנוּ	לָנוּ
וַיְקוּשִׁים הַצִּיּוּר (וּמִזְקָשִׁים יִצִּיבוּ)	26 וַיִּשְׂרוּ כְּשֶׁף יְקוּשִׁים חֲצִיבוּ
לְהַשְׁחִית ^b אַנְשִׁים וַיִּלְכְּדוּ	מִשְׁחִית אַנְשִׁים יִלְכְּדוּ
כַּפַּח נָצַב (בְּרִשָׁת פְּרוּשָׁה)	27 כְּכֹלֵב
וַיַּעֲבֹד דִּין ^c	28 שְׁמֵנוּ עָשָׂה נָם עָבַד דְּבִרְרָע
	דִּין
Deest	וַיִּצְלִיחַ
אַלְמָנָה	אֲבִיּוֹנִים
עַל־הָאָרֶץ	30 בְּאָרֶץ
נִבְאוּ שִׁקְרָה	31 נִבְאוּ בְּשִׁקְרָה
יִמְחָאוּ יְדֵיהֶם (יִרְדּוּ בִידֵיהֶם)	יִדְּוּ עַל־יְדֵיהֶם
אֲהַב	אֲהַבּוּ
לְאַחֲרֵיהֶם	לְאַחֲרֵיהֶם

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הֵלֵא	1 חֲעֹז
נְהִיָּה הַרְמָה ^a (רְמָתִי) בַת־צִיּוֹן	2 חֲנּוּהַ וְהַצְעֲנָה הַמִּיתִי בַת־
(וְעִבְרָה רְמָתָה)	צִיּוֹן
וְחִקְטִי	3 חִקְטִי
וְרַעֲוִי ^b (וְיִרְעוּ) אִישׁ בְּיָדוֹ	רַעֲוִי אִישׁ אֲחִידוֹ
הַתְּקַדְּשׁוּ עֲלֵיהֶם לְמַלְחָמָה	4 קְדָשׁוּ עֲלֵיהֶם מַלְחָמָה
וְנַעֲלָה עֲלֵיהֶם ^c	וְנַעֲלָה
כִּי־יִנְטוּ צַלְלֵיהֶם	כִּי־יִנְטוּ צַלְלֵיהֶם
וְנַעֲלָה עֲלֵיהֶם ^d	5 וְנַעֲלָה

^a Cf. Ezek. 16:49. ^b Targ. לְחַבְּלָא. ^c Targ. עֲלֵיהֶם אֲחִידָא. ^d Targ. מִיִּנְטוּ שִׁקְרָה. ^e Targ. לְסוּפָא. ^f τὸ ἕψος. ^g Targ. וְסִיעִין. ^h Vid. vs. 5. ⁱ Vid. vs. 4.

יִסְדוּתִיָּה (מוֹסְדוּתִיָּה)	אַרְמְנוּתִיָּה
Deest	6 צְבָאוֹת
קָרַת עֲצָה שְׁפָן עַל־יְרוּשָׁלַם חֵיל	7 קָרַת עֲצָה וְשָׁפָן עַל־יְרוּשָׁלַם
(חֵיל) הוּי עִיר הַשָּׁקָר כְּל־עֲשָׂק	סָלָח הוּא הָעִיר תְּפָקֵד
בְּקִרְבָּה	כָּלָה עֲשָׂק בְּקִרְבָּה
כַּח־קִיר בּוֹר מֵיָם	7 כַּח־קִיר בּוֹר מֵיָמִיָּה
עַל־פְּנֵיָּה	עַל־פְּנֵי
בְּחֵלִי וּבְמִכָּה	חֵלִי וּמִכָּה
תּוֹסֵף יְרוּשָׁלַם	8 הוֹסֵף יְרוּשָׁלַם
כִּי כַה־אָמַר יְהוָה	9 כַה־אָמַר יְהוָה צְבָאוֹת
עוֹלָלִי עוֹלָלִי	עוֹלָל יְעוֹלָלִי
הַשִּׁיבִי	הַשִּׁב יְדֵי
עַל־סִלְסוֹלִי (— סִלֹּ)	עַל־סִלְסוֹלֹת
אֶל־מִי אֲדַבֵּר	10 עַל־מִי אֲדַבֵּר
וַיִּשְׁמַע	וַיִּשְׁמַע
חֲמַת־יְהוָה מִלֵּאֲתִי וְאֶת־אֶפֶס וְכִלְיֹתָיִם	11 חֲמַת־יְהוָה מִלֵּאֲתִי וְכִלְיֹתָיִם הַכִּיל
אֲשַׁפֵּךְ עַל־עוֹלָלִי	שַׁפֵּךְ עַל־עוֹלָלִי
כִּי־אִישׁ וְאִשָּׁה	כִּי־גַם־אִישׁ עִם־אִשָּׁה
מִלֵּאֵי יָמַיִם	מִלֵּא יָמַיִם
שְׂדוֹתֵיהֶם וְנָשׁוֹתֵיהֶם יַחַד	12 שְׂדוֹת וְנָשִׁים יַחַד
עַל־יֹשְׁבֵי הָאָרֶץ הַזֹּאת	עַל־יֹשְׁבֵי הָאָרֶץ
כִּי מִקְטָנָם וְעַד־גְּדוֹלָם כָּל־בָּצֵעַ	13 כִּי מִקְטָנָם וְעַד־גְּדוֹלָם כָּל־
בָּצֵעַ מִכֶּהֶן וְעַד־נְבִיא (נְבִיא	בָּצֵעַ מִכֶּהֶן וְעַד־נְבִיא
הַשָּׁקָר) כָּל־עֲשִׂים שָׁקֵר	כָּל־עֹשֵׂה שָׁקֵר
עַמֵּי מִקְלִים וְאֲמָרִים ^d	14 עַמֵּי עַל־נִקְלָח לְאֹמֵר
וְאִיָּה (וְאֵן) שְׁלוֹם	וְאִיָּן שְׁלוֹם
כָּל־ (אֲבָהִי)	15 תוֹעֵבָה עָשׂוּ
וְלֹא כְבוֹשִׁים יְבוֹשׁוּ גַם־כְּלָמָתָם	גַּם־בוֹשׁ לֹא־יְבוֹשׁוּ גַם־הַכְּלִים
(הַכְּלָמָה) לֹא יִדְעוּ לִכְן יִפְלוּ	לֹא יִדְעוּ לִכְן יִפְלוּ בְּנִפְלִים
בְּנִפְלָם וּבְעַת־מִקְדָּה ^e יֵאָבְדוּ	בְּעַת־מִקְדָּתָם יִנְשָׁט ^f
לִנְתִיבוֹת יְהוָה עוֹלָם וְרָאָה	16 לִנְתִיבוֹת עוֹלָם
חֲדָרֵךְ הַטּוֹב	דָּרֶךְ הַטּוֹב

^a ut 8: 10. ^b Targ. בּוֹלְחוֹן. ^c Targ. עֲבָדֵי שָׁקֵר. ^d Vid. 7: 4.
^e Alex. בְּעַת־מִקְדָּתָם. ^f Cf. Gen. 21: 33.

מְרֹצֵעַ לנפְשֵׁכֶם	לְפָרִי לנפְשׁוֹתֵיכֶם
17 הַקְשִׁיבוּ לְקוֹל שׁוֹפֵר	הַקְשִׁיבוּ לְקוֹל הַשׁוֹפֵר
18 שְׁמַעוּ הַגּוִיִּם וְדַעִי עֲדָה אֶת־	שְׁמַעוּ הַגּוִיִּם וְדַעִי עֲדָה אֶת־
אֲשֶׁר־בָּם	
19 שְׁמַעִי הָאָרֶץ	שְׁמַעִי אֶרֶץ ^א
אֲנִכִּי מֵבִיא רַעַח אֶל־הָעַם הַזֶּה	אֲנִכִּי מֵבִיא רַעַח אֶל־הָעַם הַזֶּה
פְּרִי מִחֻשְׁבָּתָם	פְּרִי מִשׁוֹבָתָם ^ב
וַיִּמָּאֲסֶרְבָּה	מָאֲסִי
20 לְבוֹנָה מִשְׁבֵּא תְבוּאָה וְקָנָה הַטּוֹב	לְבוֹנָה מִשְׁבֵּא תְבוּאָה וְקָנָה הַטּוֹב
21 הַנְּגִי נִתֵן אֶל־הָעַם הַזֶּה מִכְשָׁלִים	הַנְּגִי נִתֵן אֶל־הָעַם הַזֶּה מִכְשָׁלִים
וְכִשְׁלוּ בָם	וְכִשְׁלוּ
וַיִּאָבְדוּ	וַיִּאָבְדוּ
22 מִמְּאָרֶץ צַפּוֹן	מִצַּפּוֹן
וְגַי גָּדוֹל יַעוֹר מִיִּרְכַּת־אֶרֶץ	וְגַיִם יַעוֹר ^ג מִקְצֵה אֶרֶץ
23 וְלֹא יִרְחַמוּ קוֹלָם בַּיּוֹם יִהְיֶה	וְלֹא יִרְחַמוּ קוֹלָם בַּיּוֹם יִהְיֶה
וְעַל־סוֹסִים יִרְכָּבוּ עָרֹךְ	סוֹסִים וְיִרְכָּבוּ עָרֹךְ כְּאִשׁ לְמַלְחָמָה
כְּאִשׁ לְמַלְחָמָה עָלֶיךָ	אֵלֶיךָ
24 אֶת־שְׁמַעוֹ	אֶת־שְׁמַעֲמִי ^ד
חֵיל	חֵילִי
25 אֶל־חֲצֵאִי הַשְּׂדֵחַ וּבִקְרָךְ אֶל־	אֶל־חֲצֵאִי בַשְּׂדֵחַ (אֶל־הַשְּׂדֵחַ)
חֲלָכִי כִּי חָרַב לְאֵיב מְגוֹר	וּבִדְרָכִים אֶל־חֲלָכִי כִּי חָרַב
מִסְבִּיב	לְאֵיבִים תִּגְוֵר מִסְבִּיב
26 אֲבַל יְחִיד	אֲבַל יְחִיד
יִבֵּא הַשְּׂדֵד עָלָיו	יִבֵּא שֵׁד עָלֵיכֶם
27 נִתְחַד בְּעַמִּי מִבְּצָר וְחִדַּע	נִתְחַד בְּעַמִּי מִבְּחָן (מִבְּחָר)
וּבַחֲנֻתָּ	וְחִדַּעֲנִי בְּבַחֲנִי
28 סָרִי	Deest
הֲלֹכִי רָכִיל	הֲלֹכִי מִעֲקָשִׁים
כֹּלֵם מִשְׁחִיתָם	כֹּלֵם מִשְׁחָתֵיכֶם
29 נָתַר מִפֶּחַ מֵאֲשֶׁתָם עִפְרָת	נָתַר מִפֶּחַ מֵאֲשֶׁתָם עִפְרָת

^a Cf. Job 33: 24. ^b ut Isa. 1: 2. ^c Targ. על. ^d Targ. עֲבֹדֵיהוֹן. ^e ut 4: 6; 6: 1; 46: 20; 50: 3, 41.—Targ. מְאֻמָּא. ^f Targ. וְעַמְמִין. ^g Targ. יִרְחַמוּ. ^h Targ. שְׁמַעוֹן. ⁱ Targ. תְּבַלִּין.

לשוא צרף צדוף ורעים לא נתקו לשוא צרף צדוף ורעים^א לא נתקה
 30 כסף נמאס קראו להם כי מאס כסף נמאס קראו להם כי מאס
 יהוה בהם יהוה בהם

CAPUT VII.

Desunt	}	1	הַדְּבַר אֲשֶׁר הָיָה אֶל־דְּבַר מִיָּהוּ מֵאֵת יְהוָה לֵאמֹר
		2	עָמַד בְּשַׁעַר בַּיִת יְהוָה וְקִרְאתָ שֵׁם אֵת הַדְּבַר הַזֶּה וְאָמַרְתָּ הַבָּאִים בְּשַׁעְרֵי הָאֵלֹהִים לְהַשְׁתַּחֲוֹת לַיהוָה
		3	צְבָאוֹת
		4	אֶל־תִּבְטְחוּ לָכֵם אֶל־דְּבַר יְהוָה הַשֶּׁקֶר לֵאמֹר הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה
		5	אִם־עָשׂוֹת עָשׂוֹת
		6	צַר יִתּוֹם
		7	בְּאֶרֶץ
		8	הַנֶּחֱלָה
		9	הַגִּבּוֹר רָצַח וְנָאֵף וְהַשֹּׁבֵעַ לְשֶׁקֶר וְקָטַר לְבַעַל וְהַלֵּץ לְאִידֹעֲתָם
		10	חָזָה
		11	בָּצַלְתָּ לְמִעַן עֲשׂוֹת הָיָה הַבַּיִת הַזֶּה אֲשֶׁר נִקְרָא שְׁמִי־עָלָיו בְּעֵינֵיכֶם גַּם אֲנִי הִנֵּה רֹאֵתִי

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

כי לכו	כי לכרנא	12
Deest	נאסדיהוה	13
ולא שמעתם אלי	השכם ודבר ולא שמעתם	
לכן גם אני אעשה	ועשיתי	14
ואל תחשבו לחן אתם (?) ואל-	ואלהתשא בעדם רנה ותשלה	16
תתפלל ואלתפגע-בי בעדם כי	ואלתפגע-בי כי אינני שמע	
לא אשמע	אתך	
בניהם... ואבותיהם... ונשיהם	הבנים... והאבות... והנשים	18
לצבא השמים ויפסי נסכים	למלכת השמים ותפסו נסכים	
יבושוי פניהם	בשת פניהם	19
יהוה	אלני יהוה	20
וחמתי נתת עליהמקום הזה	וחמתי נתת אלהמקום הזה	
ועליהאדם	עליהאדם	
ועל-קלעך שדיהם	ועל-עץ השדה	
Deest	צבאות אלהי ישראל	21
אספי עם-זבתיכם	ספי על-זבתיכם	
אל-אבותיכם	את-אבותיכם	22
ביום העלותי	ביום הוציא	
על-דברי עולות ^a	על-דברי עולת	
בכל-הדרך	בכל-הדרך	23
ולא שמעו אלי ולא הקשיבה אזנם ^b	ולא שמעו ולא-השו את-אזנם	24
Deest	בשרהת	
אבותיהם	אבותיכם	25
ועד היום הזה	עד היום הזה	
והשכם ואשלה	השכם ושלה	
לא הקשיבה אזנם ויקשו את-	ולא השו את-אזנם ויקשו את-	26
ציארם	ערפם	
	חרעי	
Desunt	ודברת אליהם את-קל-ההיבירים	27
	האלה ולא ישמעו אליה	
	וקראת אליהם ולא יעניכה	

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

ואמרת אליהם אַתְּהִדְבָּר הַזֶּה	28 ואמרת אליהם
אשר לוא־שמע	אשר לוא־שמע
Deest	אלהיו
ולא לקח	ולא לקחו
Deest	ונכרתה
ושאי על־שפם	29 ושאי על־שפם
את־הדור אֲשֶׁר עָשָׂה אֱלֹהִים ^a	את־דור עֲבָרְתוֹ
ובנו במת ^b התפת	31 ובנו במות התפת
אשר לא צויתי אתם (צויתים)	אשר לא צויתי
ולא־יאמר עוד בַּמַּת ^c התפת	32 ולא־יאמר עוד התפת
גיא ההרגים ^d	גיא התרגת
קול ששים וקול שִׁמְחִים	34 קול ששון וקול שִׁמְחָה
לחרבה תהיה כְּלֵה־אָרֶץ	לחרבה תהיה הארץ

CAPUT VIII.

יוציאו	1 ויוציאו
נביאים	הנביאים
היושבים בירושלם	ושבירושלם
ולירח ולקלה־כוכבים	2 ולירח
ואשר דבקו בם ^e	ואשר הרשע
לא יספור ^f	לֹא יֵאָסֵפּוּ
והיו לדמיון על־פני האדמה	לדמן על־פני האדמה יהיו
כי בחרו במות מחיים ^g ולכל השארית	3 ונבחר מות מחיים לכל השארית
Deest	הרעת
בכל־המקום	בכל־המקומות הנשארים
Deest	נאם יהוה צבאות
כי כה אמר יהוה	4 ואמרת אליהם כה אמר יהוה
היפלה ולא יקומו אב־ישוב ולא	היפלה ולא יקומו אב־ישוב ולא
ישוב	ישוב

^a Aram. עב־דוּ = עב־דוּחָ. ^b Targ. בַּמַּת. ^c Vid. vs. 32. ^d Vid. vs. 31.
^e Targ. קָטִילָא. ^f Cf. Deut. 10:20; 30:20. ^g ut 16:4. ^h Vid. 9:21;
16:4. ⁱ Targ. וַיִּחַרְעַן בַּמּוֹתָא. ^k Cf. Deut. 30:19.

5	הָעַם הַזֶּה יְרוּשָׁלַם	מֵאֲנִי	וְהַחֲזִיקוּ בְּתַרְמִיתָם	וּמֵאֲנִי	עַמִּי הַזֶּה (זֶה)
	הַחֲזִיקוּ לָשׁוּב		בְּתַרְמִיתָם לָשׁוּב		(וּמֵאֲנִי) לָשׁוּב
6	הִקְשִׁבְתִּי וְאָשְׁמַע		הִקְשִׁיבֵנָא וְשָׁמַעַי		הִקְשִׁיבֵנָא וְשָׁמַעַי
	כִּלְהָ שָׁב בְּמַרְצֹתָם		כִּלְהָ נָס (שָׁט) מְמַרְצָתוֹ		כִּלְהָ נָס (שָׁט) מְמַרְצָתוֹ
	בַּפְּלִחָמָה		בַּמְצַחְלָה (בַּמְצַחְלָה)		בַּמְצַחְלָה (בַּמְצַחְלָה)
7	גַּם חִסִּידָה בְּשָׁמַיִם יָדְעָה מוֹעֲדֶיהָ		גַּם־הַחֲסִידָה בְּשָׁמַיִם יָדְעָה מוֹעֲדֶיהָ		גַּם־הַחֲסִידָה בְּשָׁמַיִם יָדְעָה מוֹעֲדֶיהָ
	וְתוֹר וְקוֹס וְעִגּוֹר שָׁמְרוּ אֶת־		תוֹר וְקוֹס וְעִגּוֹר שָׁמְרוּ אֶת־		תוֹר וְקוֹס וְעִגּוֹר שָׁמְרוּ אֶת־
	עַת בְּאֵנָה וְעַמִּי לֹא יָדְעוּ אֶת־		עַת בְּאֵנָה וְעַמִּי לֹא יָדְעוּ אֶת־		עַת בְּאֵנָה וְעַמִּי לֹא יָדְעוּ אֶת־
	מִשְׁפָּט יְהוָה		מִשְׁפָּט יְהוָה		מִשְׁפָּט יְהוָה
8	חֲכָמִים אֲנַחְנוּ		כִּי חֲכָמִים אֲנַחְנוּ		כִּי חֲכָמִים אֲנַחְנוּ
	אָכֵן הִנֵּה		Deest		Deest
	לְשַׁקֵּר עָשָׂה עִם שֹׁקֵר סַפְרִים		לְשַׁקֵּר הָיָה עִם שֹׁקֵר לְסַפְרִים		לְשַׁקֵּר הָיָה עִם שֹׁקֵר לְסַפְרִים
9	חָתוּ וּלְכַדּוּ הִנֵּה בְּדַבְרֵי־יְהוָה		חָתוּ וּלְכַדּוּ כִּי תוֹרַת יְהוָה מֵאֲסוּ		חָתוּ וּלְכַדּוּ כִּי תוֹרַת יְהוָה מֵאֲסוּ
	מֵאֲסוּ וְחִכְמַתְמָה לָהֶם		וְחִכְמַתְמָה בָּהֶם ^d		וְחִכְמַתְמָה בָּהֶם ^d
10	שְׁדוּתֵיהֶם		וְשְׁדוּתֵיהֶם		וְשְׁדוּתֵיהֶם
	כִּי מִקָּטָן וְעַד־גָּדוֹל כִּלְהָ בָצַע		כִּי מִקָּטָן וְעַד־גָּדוֹל כִּלְהָ בָצַע		כִּי מִקָּטָן וְעַד־גָּדוֹל כִּלְהָ בָצַע
	בָּצַע מִנְּבִיא וְעַד־כֹּהֵן כִּלְהָ		בָּצַע מִנְּבִיא וְעַד־כֹּהֵן כִּלְהָ		בָּצַע מִנְּבִיא וְעַד־כֹּהֵן כִּלְהָ
11	עָשָׂה שֹׁקֵר: וַיִּרְפוּ אֶת־שֹׁבֵר		עָשָׂה שֹׁקֵר: וַיִּרְפוּ אֶת־שֹׁבֵר		עָשָׂה שֹׁקֵר: וַיִּרְפוּ אֶת־שֹׁבֵר
	בְּתַעֲבִיר עַל־נַקְלָה לֵאמֹר שְׁלוֹם		בְּתַעֲבִיר עַל־נַקְלָה לֵאמֹר שְׁלוֹם		בְּתַעֲבִיר עַל־נַקְלָה לֵאמֹר שְׁלוֹם
12	שְׁלוֹם וְאַיִן שְׁלוֹם: חֲבָשׁוּ כִּי		שְׁלוֹם וְאַיִן שְׁלוֹם: חֲבָשׁוּ כִּי		שְׁלוֹם וְאַיִן שְׁלוֹם: חֲבָשׁוּ כִּי
	תוֹעֵבָה עָשׂוּ גַם־בוֹשׁ לֹא־		תוֹעֵבָה עָשׂוּ גַם־בוֹשׁ לֹא־		תוֹעֵבָה עָשׂוּ גַם־בוֹשׁ לֹא־
	יְבוֹשׁוּ וְהַכֵּלֶם לֹא יָדְעוּ לָכֵן		יְבוֹשׁוּ וְהַכֵּלֶם לֹא יָדְעוּ לָכֵן		יְבוֹשׁוּ וְהַכֵּלֶם לֹא יָדְעוּ לָכֵן
	יָפְלוּ בְּנַשְׂלִים בְּעַת פְּקֻדָּתָם		יָפְלוּ בְּנַשְׂלִים בְּעַת פְּקֻדָּתָם		יָפְלוּ בְּנַשְׂלִים בְּעַת פְּקֻדָּתָם
	יִכְשְׁלוּ אָמַר יְהוָה:		יִכְשְׁלוּ אָמַר יְהוָה:		יִכְשְׁלוּ אָמַר יְהוָה:
13	אֲסֹף אֲסִיפֶם		וְאֲסֹפִי אֲסִיפֶם		וְאֲסֹפִי אֲסִיפֶם
	אֵינִי עֹנְבִים בְּגֹפֶן וְאֵינִי תַאֲנִים		אֵינִי עֹנְבִים בְּגֹפֶן וְאֵינִי תַאֲנִים		אֵינִי עֹנְבִים בְּגֹפֶן וְאֵינִי תַאֲנִים
	בַּתְּאֵנָה וְהַעֲלָה נוֹבֵל		בַּתְּאֵנָה וְהַעֲלָה נוֹבֵל		בַּתְּאֵנָה וְהַעֲלָה נוֹבֵל
	וְאַתֶּן לָהֶם יַעֲבֹדֶם		Deest		Deest
14	וְנִדְמָה־שֵׁם כִּי יְהוָה אֱלֹהֵינוּ		וְנִדְמָה־שֵׁם כִּי הָאֱלֹהִים הַשְּׁלִיכֵנוּ		וְנִדְמָה־שֵׁם כִּי הָאֱלֹהִים הַשְּׁלִיכֵנוּ
	הַדְּמֵנוּ		(הַדְּמֵנוּ)		(הַדְּמֵנוּ)
	כִּי חֲטֵאוּ לַיהוָה		כִּי חֲטֵאוּ לַיהוָה		כִּי חֲטֵאוּ לַיהוָה

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

קוֹיִנְרִי לְשָׁלוֹם	15 קִיָּה לְשָׁלוֹם
וְהִנֵּה בְּהִלָּה ^ב	וְהִנֵּה בְּעָתָה
קוֹל דְּהִרְתָּ (נְהִרְתָּ?) סוֹסִיו מִקוֹל	16 נְהִרְתָּ סוֹסִיו מִקוֹל מִצְהָלוֹת
מִצְהָלֹת רָכַב סוֹסָיו (אֲפִירִיו)	אֲפִירִיו
וַיִּבּוֹא וַיֹּאכַל	וַיִּבּוֹא וַיֹּאכֵל ^ב
נַחְשִׁים מִמִּיתָיִם	17 נַחְשִׁים צָעֵנִים
Deest	נֶאֱסִיחָה
מִבְּלִיגִית (מִבְּלִיגָה?) עָלַי יִגוֹן	18 מִבְּלִיגִיתִי עָלַי יִגוֹן עָלַי לְבִי
לְפָנֶיךָ דָּוִד	דָּוִד
מֵאֲרֶץ מְרֻחָק ^ב	19 מֵאֲרֶץ מְרֻחָקִים
אִם־מְלָכָה ^ב אֵין שָׁם כִּי הִכְעִסוּנִי	אִם־מְלָכָה אֵין בָּהּ מִדּוֹעַ הִכְעִסוּנִי
וּבַחֲבִלֵי נֹכַר	בַּחֲבִלֵי נֹכַר
עֲבַר קִיץ כֹּלָה קִצִּיר	20 עֲבַר קִצִּיר כֹּלָה קִיץ
Deest	21 הַשְּׂפָרָתִי
בְּשִׁמְהָ הַחֲזַקְתָּנִי צִירִים (תְּבָלִים)	שִׁמְהָ הַחֲזַקְתָּנִי
כִּי־וָלְדָה ^ב	
וְהַצִּיר אֵין בְּגִלְעָד	22 הַצִּיר אֵין בְּגִלְעָד
מִדּוֹעַ	כִּי מִדּוֹעַ
מִרִּיתְךָ לְרֵאשֵׁי מַיִם וְלַעֲיֹנֵי ^ב מִקּוֹר	23 מִרִּיתְךָ רֵאשֵׁי מַיִם וְעֵינֵי מִקּוֹר
דְּמַעֲוֹת וְאַבְכָּה אֶת־עַמִּי הָהָה ^ב	דְּמַעֲוֹת וְאַבְכָּה

CAPUT IX.

מֶלֶךְ אֲחֵרוֹן (רְחוֹק)	1 מֶלֶךְ אֲרָחִים
וַיִּדְרֹכּוּ אֶת־לְשׁוֹנָם כְּשִׁתָּם שִׁקָּר	2 וַיִּדְרֹכּוּ אֶת־לְשׁוֹנָם כְּשִׁתָּם שִׁקָּר
וְלֹא לְאִמּוֹנָה גְבוּרָה (גִּבּוֹר) עַל־הָאָרֶץ	וְלֹא לְאִמּוֹנָה גְבוּרָה בְּאָרֶץ
אָמַר יְהוָה	נֶאֱסִיחָה
וְעַל־אֲחֵיהֶם	3 וְעַל־כָּל־אֶחָד
יְהִי־לָהֶם לְמִדָּה לֹא יִדְבְּרוּ לְמִדָּה	4 יְהִי־לָהֶם לְאִמַת לֹא יִדְבְּרוּ לְמִדָּה
לְשׁוֹנָם	לְשׁוֹנָם

^a Vid. 14: 19.—Targ. סְבִרְנָא. ^b Cf. 15: 8. ^c Targ. רְחוֹקָא. ^d Targ. מְלָכָא. ^e Cf. 49: 24. ^f Inc. cap. IX. ^g Targ. וְעֵינֵי. ^h Cf. II. Chron. 1: 10. ⁱ Targ. כְּנִשְׁתָּא.

הַעֲוֹהִי וְלֹא נִלְאוּ שָׁב (שׁוֹב):	הַעֲוֹה נִלְאוּ:
הַתְּקִי בַתּוֹךְ מִרְמָה בִּמְרֹמָה	5 שְׁבִתָּהּ בַתּוֹךְ מִרְמָה בִּמְרֹמָה
אָמַר יְהוָה	נְאֻם־יְהוָה
Deest	6 צְבָאוֹת
כִּי אַעֲשֶׂה מִפְּנֵי רַעְתִּי בַחֲדָעִמִּי	כִּי־אֲרִי אַעֲשֶׂה מִפְּנֵי בַחֲדָעִמִּי
חֵץ שׁוֹחֵט לְשׁוֹנֵם מִרְמֹתַי דְּבָרֵי	7 חֵץ שׁוֹחֵט לְשׁוֹנֵם מִרְמֹתַי דְּבָרֵי
פִּיהֶם אֶת־רַעְהוּ יִדְבֵר שְׁלוֹם	בְּפִיו שְׁלוֹם אֶת־רַעְהוּ יִדְבֵר
וּבִקְרָבוֹ יִשִּׁים הָאֵיבָה (יֵשׁ אֵיבָתוֹ)	וּבִקְרָבוֹ יִשִּׁים אָרְבוֹ
לֹא־אֶפְקְדֵם ^a	8 לֹא־אֶפְקְדֵם
שָׂאֵי נְהִי	9 אָשָׂא בְּכִי וְנְהִי
כִּי נִתְצַו (כָּלוֹ) מִבְּלִי־אִישׁ לֹא	כִּי נִתְצַו מִבְּלִי־אִישׁ עֹבֵר וְלֹא
שָׁמְעוּ	שָׁמְעוּ
לְגִלִּים (לְגִלּוֹת) וְלִמְעֹן תַּנִּים	10 לְגִלִּים מְעֹן תַּנִּים
מִי־הָאִישׁ הַנְּבֹן	11 מִי־הָאִישׁ הַחָכֵם
דְּבַר פְּרִיהוּה אֱלֹהֵי יִגְדֵךְ לָכֶם (וַיִּגְדְּכֶם)	דְּבַר פְּרִיהוּה אֱלֹהֵי וַיִּגְדֵךְ
מִבְּלִי עֵבֶר בָּהּ	מִבְּלִי עֵבֶר
וַיֹּאמֶר יְהוָה אֵלַי	12 וַיֹּאמֶר יְהוָה
Deest	וְלֹא־הִלְכֵי בָהּ
הַאֲזַח לְבָם הָרֵעַ ^b	13 שְׁרַחַח לְבָם
Deest	14 צְבָאוֹת
מֵאֲכִילִם עֲנִי (עֲקָה) ^c	מֵאֲכִילִם אֲתִהְעֵם הַזֶּה לְעֲנָה
15 וּשְׁלַחְתִּי עֲלֵיהֶם אֲתִהְחַרֵּב עַד	15 וּשְׁלַחְתִּי אֲתִהְחַרֵּב אֲתִהְחַרֵּב עַד
כָּלוֹתָם בָּהּ	כָּלוֹתִי אוֹתָם
כֹּה אָמַר יְהוָה קְרָאוּ	16 כֹּה אָמַר יְהוָה צְבָאוֹת הַתְּבוֹנֵנִי
וְחַבְעֲנָה ^d (וְחַעֲנִינָה)	וְקְרָאוּ
וְחַבְעֲנָה עֲלֵינִי נְהִי וְחַשְׁאָנָה עֲלֵיכֶם קִינָה וְחַרְדָּנָה	17 וְחַמְהָרְנָה וְחַשְׁנָה עֲלֵינִי נְהִי
עֵינֵיכֶם דְּמַעֲוֹת ^e וְעַפְעֵפִיכֶם יִזְלַר־	וְחַרְדָּנָה עֵינֵינִי דְמַעֲוֹת
מִים	וְעַפְעֵפֵינִי יִזְלַר־מִים
נִשְׁמַע בְּצִיּוֹן	18 נִשְׁמַע בְּצִיּוֹן

^a Targ. אֵינְשָׁנִי. ^b Cf. Ps. 55:12.—Inc. vs. 5. ^c Targ. . . . הַיְחַבְעֵנִי. ^d Targ. בְּגִירֵי הַיְחַבְעֵנִי. ^e Targ. נְכַלִּין. ^f Targ. בְּסִימְחוֹן. ^g ut Ps. 119:171. ^h ut 5:9, 29. ⁱ Vid. 23:15.—Targ. עֲקָה. ^j Targ. הַמַּעֲוֹת.

מי-עזבנו ארץ כי השליכו כי-עזבנו הארץ והשליכונו	משכנותינו	משכנותינו
19 כי-שמענה נשים דבריהות ותקח ותקח אזנכם דבר-פיו	שמענה נשים דבריהות ותקח	אזניכם דבר-פיו
20 כי-עלה מות בחלונינו בא בארמנותינו להכרית עולל	כי-עלה מות בחלונינו בא	בארמנותינו להכרית עוללים
21 דבר כה נאסיהות ונפלה נבלת האדם כלמן על-פני השדה וכעמיר	מחוך ובחורים מרחבות	מחוך ובחורים מרחבות
22 אליתהלל עשיר	Deest	והיה נבלת האנשים לדמיון על-פני שדה ארצכם (ארמנתכם) כחציר (כעשב)
23 השכל וידוע אותי	ואליתהלל עשיר	השכל וידוע
עשה חסד משפט וצדקה בארץ	עשה חסד ומשפט וצדקה עלהארץ	כרבאלה חסדי על-כלמולי ערלתם ועל-אדומים
24 על-כלמול בערלה	על-כלמולי ערלתם	ועל-אדומים
25 ועל-יהודה	ועל-מואב ועל-כלקצוצי פאה ערלים	ועל-פני מואב ועל כלקצוצי הפאה ערלים
ערלילב	ערלילב	ערלילבכם (הלב).

CAPUT X.

1 הדבר אשר דבר יהוה	דבר יהוה אשר דבר
2 אל-דרכי הגוים	אל-דרכי הגוים
כריחתו הגוים מהמה	כריחתו המה מפניהם (לפניהם)
3 כרעץ מיער כרתו מעשה	כרעץ מיער כרת מעשה חרש
4 ידירחרש במעצד: בכסת ובזהב	ידירחרש במעצד: בכסת ובזהב
יפאה במסרות ובמקבות	יפאה במסרות ובמקבות
יחזקום ולוא יפיק	יחזקום ולוא יפיק

^aTarg. אודניכון. ^bTarg. למלי. ^cTarg. ינקין. ^dVid. 8:2; 16:4. ^eTarg. אודומאי. ^fTarg. מואבאי. ^gTarg. בבשרהון. ^hInc. vs. 5. ⁱCf. Isa. 41:7.

Deest	5 כְּתוּמָה מְקַשָּׁה חָמָה וְלֹא יִדְבַר אלֹהֵי יִשְׂרָאֵל מֵהֶם וְגַם־הֵיטִיב אֶתְכֶם וְטוֹב אֵין בְּהֶם	5 כְּתוּמָה מְקַשָּׁה חָמָה וְלֹא יִדְבַר אלֹהֵי יִשְׂרָאֵל מֵהֶם וְגַם־הֵיטִיב אֶתְכֶם וְטוֹב אֵין בְּהֶם	
Desunt	{	6 מֵאֵין כְּמוֹהָ יְהוָה גְּדוֹל אֲתָה 7 וְגְדוֹל שְׁמָהּ בְּגִבּוֹרָה: מִי לֹא יִרְאֶה מֶלֶךְ תְּגִזִּים כִּי לָהּ יֵאָתָה כִּי בְּכָל־חֲכָמֵי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאֵין כְּמוֹהָ: 8 וּבְאֵתָת יִבְעַר וְיִכְסֹף מִדְּסַר הַבָּלִים עַץ הוּא:	6 מֵאֵין כְּמוֹהָ יְהוָה גְּדוֹל אֲתָה 7 וְגְדוֹל שְׁמָהּ בְּגִבּוֹרָה: מִי לֹא יִרְאֶה מֶלֶךְ תְּגִזִּים כִּי לָהּ יֵאָתָה כִּי בְּכָל־חֲכָמֵי הַגּוֹיִם וּבְכָל־מַלְכוּתָם מֵאֵין כְּמוֹהָ: 8 וּבְאֵתָת יִבְעַר וְיִכְסֹף מִדְּסַר הַבָּלִים עַץ הוּא:
		9 כֶּסֶף מִרְקַע מִתְרַשֵּׁשׁ יִבָּא רָחֵב מְאוּפֹז מַעֲשֵׂה חָרֶשׁ וְיָדֵי צוּרָה תְּכַלֵּת וְאֲרַגְמָן לְבוּשָׁם מַעֲשֵׂה חֲכָמִים כֹּלם	9 כֶּסֶף מִרְקַע מִתְרַשֵּׁשׁ יִבָּא רָחֵב מְאוּפֹז מַעֲשֵׂה חָרֶשׁ וְיָדֵי צוּרָה תְּכַלֵּת וְאֲרַגְמָן לְבוּשָׁם מַעֲשֵׂה חֲכָמִים כֹּלם
		10 וַיְהוֶה אֱלֹהִים אֲמָתָה הוּא־אֱלֹהִים חַיִּים וּמְלֶכֶת עוֹלָם מְקַצֵּפוֹ תָרַעַשׁ הָאָרֶץ וְלֹא־יִכְלֹף גּוֹיִם זַעְמוֹ	10 וַיְהוֶה אֱלֹהִים אֲמָתָה הוּא־אֱלֹהִים חַיִּים וּמְלֶכֶת עוֹלָם מְקַצֵּפוֹ תָרַעַשׁ הָאָרֶץ וְלֹא־יִכְלֹף גּוֹיִם זַעְמוֹ
		12 עֲשֵׂה אָרֶץ בַּחֲתוֹ מִכָּן תַּבַּל בַּחֲכַמְתּוֹ וּבַתְּבוּנָתוֹ נִטָּה שָׁמַיִם	12 עֲשֵׂה אָרֶץ בַּחֲתוֹ מִכָּן תַּבַּל בַּחֲכַמְתּוֹ וּבַתְּבוּנָתוֹ נִטָּה שָׁמַיִם
13 לְקוֹל תְּהוֹ הַמּוֹן מִיִּם מִקְצֵה אָרֶץ וַיּוֹצֵא רוּחַ	13 לְקוֹל תְּהוֹ הַמּוֹן מִיִּם מִקְצֵה אָרֶץ וַיּוֹצֵא רוּחַ		
14 הַבִּישׁ כִּלְצוּרָה מְפֹסֵל כִּי שָׁקַר נָכְזוּ וְלֹא־רוּחַ בָּם	14 הַבִּישׁ כִּלְצוּרָה מְפֹסֵל כִּי שָׁקַר נָכְזוּ וְלֹא־רוּחַ בָּם		
15 הָבַל הַמָּה מַעֲשֵׂה הַתַּעֲתָעִים (מִתַּעֲתָעִים)	15 הָבַל הַמָּה מַעֲשֵׂה הַתַּעֲתָעִים (מִתַּעֲתָעִים)		
Desunt	{	16 וַיִּשְׂרָאֵל שָׁבַט צְבָאוֹת	

• *Μωφάξ.* ^b Cf. 51: 15. ^c Vid. 51: 16.

17	אֶסְפִּי מֵאֶרֶץ כְּנַעַן יוֹשְׁבֵי	אֶסְפֵּה מִחוּץ כְּנַעַן (קְנִינָה) יוֹשְׁבֵים
	בְּמִצְרָיִם	בְּמִצְרָיִם
18	הַנְּנִי קוֹלֵעַ	הַנְּנִי צוֹלֵעַ (מְצַלִּיעִי ^e)
	בְּפַעַם	Deest
	וְהִצַּרְתִּי לָהֶם	בְּצָרָה
	לְמַעַן יִמְצְאוּ	לְמַעַן תִּמְצָא מִכְתָּבִי ^b
19	אֲרִי לִי עַל־שִׁבְרֵי נַחֲלָה מִכְתִּי	אֲרִי עַל־שִׁבְרֵי נַחֲלָה מִכְתָּבִי
	אֲךָ זֶה חֲלִי וְאֶשְׁאֲנֵי	אֲךָ זֶה חֲלִי וְיִשְׁאֲנֵי
20	אֲהֲלִי שָׂדֵד וְכַלְמִיתָרֵי נַתְקוּ	אֲהֲלֵךְ שָׂדֵד אָבֵד וְכַלְדַּיִתוֹתֵיךָ
	בְּנֵי יִצְאָנִי וְאִינָם אֵין נֹטָה	נַתְקוּ בְּנֵי יִצְאָנִי אִינָם אֵין עוֹד
	עוֹד אֲהֲלִי וּמְקוֹם יִרְעוּתִי	מְקוֹם (נְוָה) אֲהֲלִי מְקוֹם יִרְעוּתִי
21	כִּי נִבְעְרוּ הָרַעִים	כִּי הָרַעִים נִבְעְרוּ
	לֹא הִשְׁכִּילוּ וְכַלְמֵרְעִיתָם נִפְוָה	לֹא הִשְׁכִּילָה כַלְמֵרְעִית וְנִפְוָה
22	שִׁמְמָה מֵעוֹן הָאִים	לְשִׁמְמָה ^e וּמֵעוֹן יַעֲנִים
23	לֹא־אִישׁ הִלֵּךְ וְהָכִין	וְלֹא־אִישׁ יָלַךְ וַיִּכַּן
24	יִסְרְנֵי יְהוָה	יִסְרְנֵי יְהוָה
	אֶל־בִּאֵהָ פָּתַח־מַעְטִנִּי	וְאֶל־בִּאֵהָ פָּתַח־מַעְטִנִּי
25	וְאָכְלָהּ ^d	Deest

CAPUT XL

1	אֶל־יִרְמִיָּהוּ מֵאֵת יְהוָה	מֵאֵת יְהוָה אֶל־יִרְמִיָּהוּ
2	וּדְבַרְתֶּם אֶל־אִישׁ יְהוּדָה וְעַל־	וּדְבַרְתֶּם אֶל־אִישׁ יְהוּדָה וְעַל־
	יְשִׁבֵי יְרוּשָׁלַם	הַיֹּשְׁבִים בְּיְרוּשָׁלַם ^e
4	הוֹצִיָאֵרְאוֹתֶם	הַעֲלוֹתֵי (אֲשֶׁר הָעֲלִיתִי) אוֹתֶם
	וַעֲשִׂיתֶם אוֹתָם כְּכֹל	וַעֲשִׂיתֶם כְּכֹל
5	הַקִּים אֶת־הַשְּׁבוּעָה	אֲקִים שְׁבוּעָתִי
6	אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה	אֶת־הַדְּבָרִים הָאֵלֶּה
	וּבְחֻצוֹת יְרוּשָׁלַם	וּמִחוּץ לְיְרוּשָׁלַם
7	כִּי הָעַד הָעֲלִיתִי בְּאֲבוֹתֵיכֶם	Desunt {
	בְּיוֹם הָעֲלוֹתִי אוֹתָם מֵאֶרֶץ	

^a σκελίζω. ^b פּוֹרְעָנָה חוֹבֵרְהוֹן. ^c Targ. לְצַד. ^d Cf. Ps. 79: 7. ^e Vid. vs. 9; 4: 3.

	Desunt	{	<p>מִצָּרִים עַד־הַיּוֹם הַזֶּה הִשְׁכַּם וְהָעַר לֵאמֹר שְׁמַעוּ בְּקוֹלִי: 9 וְלֹא שְׁמַעוּ וְלֹא־הָשִׁי אֶת־אָזְנוֹם וַיִּלְכּוּ אִישׁ בְּשָׂרֵיהֶם לְבָם הָרַע וְאָבִיָּא עֲלֵיהֶם אֶת־כָּל־ דְּבָרֵי הַבְּרִיחַ־הַזֹּאת אֲשֶׁר־ צִוִּיתִי לַעֲשׂוֹת</p>
בְּאֲנָשֵׁי יְהוּדָה וּבִישׁבִים בִּירוּשָׁלַם ^א			9 בְּאִישׁ יְהוּדָה וּבִישְׁבֵי יְרוּשָׁלַם
וְהַזֶּה הֵמָּה הַלְכִים			10 וְהֵמָּה הָלְכוּ
וְהִפְרוּ (וַיִּפְרוּ)			הִפְרוּ
אֲשֶׁר נָתַתִּי לְאֲבוֹתָם			אֲשֶׁר פָּרַתִּי אֶת־אֲבוֹתָם
הַנְּנִי מִבִּיא עַל־הָעָם הַזֶּה רָעוֹת ^ב			11 הַנְּנִי מִבִּיא אֶלְיָהֶם רָעָה
אֲשֶׁר לֹא־יוֹשִׁיעוּ			12 וְהוֹשִׁיעַ לֹא־יוֹשִׁיעוּ
Deest			13 מִזְבַּחֹת לְבָשֶׁת
וְאֶל־תִּשָׁא [לְבוֹא] בְּעַדָם בְּתַחֲנָה			14 וְאֶל־תִּשָׁא בְּעַדָם וְנָה
וּבַתְּפִלָּה ^ד			וּתְפִלָּה
בַּעַת רַעְתָם ^ה			בַּעַד רַעְתָם
לְמַה הִדְדִּיהָ (וְדִדְתִי) בְּבֵיתִי			15 מָה לִּידִידֵי בְּבֵיתִי עָשׂוֹתָהּ
עָשׂוֹתָהּ (מ) זִמְתָהּ הַרְבִּים (הַרְנָנִים,			הַמִּזְמַתָּה הַרְבִּים וּבִשְׂר־קֹדֶשׁ
הַנְּדָרִים) וּבִשְׂר־קֹדֶשׁ יַעֲבֹד מֵעַלִּיד			יַעֲבֹד מֵעַלִּיד כִּי רַעַתְכִי אֲז
רַעַתְכִי אוֹ (אִם) תִּחַלְצִי בָהֶם			תִּחַלְצִי
זִית יָפָה רַעֲנָן בְּתֹאֵר			16 זִית רַעֲנָן יָפָה פְּרִי־תֹאֵר
לְקוֹל הַמּוֹלָה הַיָּצִית אֲשֶׁר עָלֶיהָ			לְקוֹל הַמּוֹלָה גְּדֹלָה הַיָּצִית אֲשֶׁר
גְּדֹלָה הַיָּצִירָה עֲלֶיהָ רַעוּ דְלִיּוֹתֶיהָ			עָלֶיהָ וְרַעוּ דְלִיּוֹתֶיהָ
Deest			17 צְבָאוֹת
כִּי עָשׂוּ לָהֶם			אֲשֶׁר עָשׂוּ לָהֶם
בְּקִטְרָם לְבַעַל			לְקִטְרָם לְבַעַל
יְהוָה הוֹדִיעַנִי			18 וַיְהוּהוּ הוֹדִיעַנִי
רְאִיתִי (אֶרְאֶה)			הָרְאִיתִנִּי
כִּכְבַּשׁ תָּמִים			19 כִּכְבַּשׁ אֲלֹפָתָם
לֹא יָדַעְתִּי כִּי־עָלִי חֲשַׁבוּ			וְלֹא יָדַעְתִּי כִּי־עָלִי חֲשַׁבוּ
לֵאמֹר לָכוּ וְנָשִׂיתָהּ (וְנִשְׁלִיכָהּ ^ז)			מִחֲשָׁבוֹת נִשְׁחִיתָהּ

^a Vid. vs. 2; 4: 3. ^b Targ. עֲלִיכֹן. ^c Cf. 8: 5. ^d Vid. 7: 16. ^e Targ. נְרַמִּי. ^f Targ. עֲלֵה. ^g Targ. עֲשֶׂהוֹנִין בִּיכִין. ^h Targ. נְרַמִּי. ⁱ Targ. בְּצִנְתִּי בִּישְׁתִּיהוֹן.

יהוה שפט צדקות ולבות (ולבבות) המבקשים את-נפשי האמרים ^o על-שם יהוה ולא (ואם-לא ^b) תמות בידינו הנה אפקד עליהם בחוריהם ^c בחרב ימותו ובניהם ובנתיהם יתמו ברעב ^d	20 ויהוה צבאות שפט צדק ולב 21 המבקשים את-נפשי לאמר בשם יהוה ולא תמות בידינו 22 לכן כה-אמר יהוה צבאות הנני פקד עליהם בחוריהם ימותו בחרב בניהם ובנתיהם ימתו ברעב 23 אל-אנשי ענתות שנת פקדתם אל-היושבים בענתות בשנת פקדה
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CAPUT XII.

ילדה	2 ילכו
ובחנת לבי אתך הקדש ליום הרגתם (ההרגה) ^e	3 תראני ובחנת לבי אתך התקם כצאן לטבתה והקדשם ליום הרגה
וכל-עשב השדה לא יראה האלהים את-ארתיו אתה רגליה ירוצו וילאוד ואיד תתערך ובארץ שלומה (השלום) איד תעשה	4 ועשב כל-השדה לא יראה את-ארתיו 5 כי את-רגלים רצתה וילאוד ואיד תתחרת ובארץ שלום ואיד תעשה
קראו מאחריך מלאי (התמלאו) נתנה עלי קולה ^f המערת צבוע המערת מסביב לה כלחית השדה וראתיו לאכלה ^g שמה (הושמה) לשממה אבדה (אבדה) עלי שממה	6 קראו אחריך מלא 8 נתנה עלי בקולח 9 העיט צבוע העיט סביב עליה כלחית השדה התיו לאכלה 11 שמה לשממה אבדה עלי שממה

^a Targ. דאמרין. ^b Cf. I. Sam. 2: 16. ^c Targ. עגלימחון. ^d ut 14: 15;
44: 12. ^e Vid. 23: 12. ^f ut 7: 32; 19: 6. ^g Targ. אחרגשחה. ^h Targ.
למבוזה.

מקצה הארץ ועדקצה הארץ	12	מקצה ארץ ועדקצה הארץ
זרעו חטים וקצירם קצרו נחלו	13	זרעו חטים וקצירם קצרו נחלו
לא יועלו לבשרם		לא יועלו ובשר מתבואתיכם
מתרחק לפני יהוה		מתרחק אפדיהוה
כי כה אמר יהוה	14	כה אמר יהוה
השכנים ^א		שכני
הנגעים בנחלתי		הנגעים בנחלה
ואתיהודה		ואתבית יהודה
והושבתים (והושבתים)	15	והשיבתים
אתהרר ^ב עמי	16	אתהררני עמי
ונבנה		ונבנה
ואם לא ישגבו	17	ואם לא ישמעו
Deest		נאםיהוה

CAPUT XIII.

Deest		1 אֱלֹהֵי
ובמים לא יבוא		ובמים לא תבאנה
Desunt {		3 שְׁנִית
ולך פרתה		4 אֲשֶׁר קָנִיתְךָ
כאשר צוה אותי יהוה		לך פרתה
לטמךשם		5 כאשר צוה יהוה אותי
ואלך פרתה הנהר		6 לטמךשם
והנה נשחת אשר לא יצלח לכל ^א		7 ואלך פרתה
ואתגאון ירושלם:		והנה נשחת האזור לא יצלח לכל
הרב ^ד הגאון הזה		9 ואתגאון ירושלם הרב:
והלכים אחרי ^א		10 הָעַם הַזֶּה הָרַע
אחרים		והלכים בשררות לבם וילכו
ויהי ^א		אחרי אלהים אחרים
עלמתני איש		ויהי
		11 אֶל־מַתְנֵי אִישׁ

^a Targ. מְגִירָא. ^b Targ. מְאֻדָּת. ^c ut vs. 10. ^d Inc. vs. 10. ^e Targ. ויהי.

את־בית ישראל	את־כָּל־בית ישראל
Deest	נא־מִיְהוָה
לעם ולשם ולתהלה ולתפארת	לעם ולשם ולתהלה ולתפארת
ולא שמעו אלי	ולא שמעו
ואמרת אֶל־הָעָם הַזֶּה	12 ואמרת אֲלֵיהֶם
Desunt {	אֶת־הַדְּבָר הַזֶּה כֹּה־אָמַר יְהוָה
והיה כִּי־אָמַרְוּ אֵלַיךְ	אֱלֹהֵי יִשְׂרָאֵל
את־יֹשְׁבֵי הָאָרֶץ	בְּאָמְרוֹ אֵלַיךְ
13 ואת־מְלָכֵיהֶם הַיֹּשְׁבִים לְדוֹד עַל־	13 את־כָּל־יֹשְׁבֵי הָאָרֶץ
עַל־כִּסְאוֹתָם ^b	ואת־הַמְּלָכִים הַיֹּשְׁבִים לְדוֹד עַל־
ואת־הַנְּבִיאִים וְאֶת־יְהוֹדָה וְאֵת־כָּל־	כִּסְאוֹ
הַיֹּשְׁבִים בִּירוּשָׁלַם שֶׁכֶר	ואת־הַנְּבִיאִים וְאֵת כָּל־יֹשְׁבֵי
וְהַשִּׁיזוֹתִים אִישׁ יְאֹחִיו וְאֲבוֹתֵיהֶם	יְרוּשָׁלַם שֶׁכֶרֶזֶן
וּבְנֵיהֶם יַחַד לֹא־אֲחַמּוֹד אָמַר	14 וְנִפְצָתִים אִישׁ אֶל־אֹחִיו וְהָאֲבוֹת
יְהוָה (נא־מִיְהוָה)	וְהַבָּנִים יַחַד־וְנֹא־מִיְהוָה לֹא־
וְאֶל־תַּגְּבֹהוּ	אֲחַמּוֹל
וְשָׁמָּה צְלָמוֹת ^c וְשָׁתוּ לְעַרְפֹל	15 אֶל־תַּגְּבֹהוּ
וְאִם לֹא תִשְׁמְעוּ	16 וְשָׁמָּה לְצְלָמוֹת וְשָׁתוּ לְעַרְפֹל
תִּבְכֶּה נַפְשְׁכֶם	17 וְאִם לֹא תִשְׁמְעוּ
Deest	תִּבְכֶּה נַפְשִׁי
וְתִרְדְּנָה עֵינֵיכֶם הַמְּעוֹת ^d כִּי נִשְׁבֵּר	וְדַמַּע הַדָּמִיעַ
עַד יְהוָה	וְתִרְדַּע עֵינֵי הַמְּעָה כִּי נִשְׁבָּה עַד־
אֲמַר לְמֶלֶךְ וּלְגַבִּירִים (וּלְגַבּוֹרִים)	יְהוָה
הַשִּׁפִּילוּ וְשָׁבוּ כִּי הוֹרֵד מֵרָאשֵׁיכֶם	18 אֲמַר לְמֶלֶךְ וּלְגַבִּירֵת הַשִּׁפִּילוּ
כָּל־הַגְּלָת שְׁלוֹמִים	שָׁבוּ כִּי יֵרֵד מֵרָאשֵׁיכֶם
שָׂאִי עֵינֵיךָ יְרוּשָׁלַם וּרְאִי	19 כָּל־הַגְּלָת שְׁלוֹמִים
כִּי־יִפְקְדוּ עֲלֶיךָ	20 שָׂאִי עֵינֵיכֶם וּרְאִי
נַחֲשׁוּפוֹ (נִכְמָסוּ, נִרְאוּ, נִדְמִי) עַקְבִּיד	21 כִּי־יִפְקְדוּ עֲלֶיךָ
לְמִדֵּי הַרְעָה (הַרְעוֹת)	22 נַחֲמָסוּ עַקְבִּיד
כִּקֵּשׁ עוֹבֵר מְרוּחַ לְמַדְבָּר ^e	23 לְמִדֵּי הַרְעָה
	24 כִּקֵּשׁ עוֹבֵר לְרוּחַ מַדְבָּר

^a ut 15:2; Exod. 12:26. ^b Cf. Ps. 122:5. ^c Targ. . . . וִיחִי. ^d Targ. דַּמְצִין. ^e παραδειγματισθητε.—Targ. אֶתְחִי. ^f Targ. כִּקֵּשׁ. ^g וְדַמְצִין מִן קִדְמָה וְחָזָא לְכַדְבָּרָא.

25	מִנְדַמְדִּיךָ מֵאֵתִי	וּמִנְדַמְדִּיכֶם אֵתִי
27	נֹאפֵיךְ וּמִצְחֹלֹתֶיךָ זִמַּת זְנוּתְךָ	וְנֹאפֵיךְ וּמִצְחֹלֹתֶיךָ זִמַּת זְנוּתְךָ (וְנֹכַר)
	עַל־גִּבְעוֹת בִּשְׂדֵה	זְנוּתְךָ עַל־גִּבְעוֹת וּבִשְׂדוֹת
	לֹא תִטְהַר אַחֲרַי מִתִּי עַד	כִּי לֹא תִטְהַר אַחֲרַי עַד־מִתִּי עַד

CAPUT XIV.

1	אֲשֶׁר הָיָה דְבַר־יְהוָה	וַיְהִי דְבַר־יְהוָה
	עַל־דְּבַר־יְהוָה הַבְּצֹרֹת	עַל־הַבְּצֹרֹת (הַבְּצֹרֹת ^o)
2	קָדְרוּ לָאָרֶץ	וְקָדְרוּ עַל־הָאָרֶץ
3	וְאִדְיִיהֶם	וְאִדְיִיהֶם
	לֹא־מִצְאוּ מִים	וְלֹא־מִצְאוּ מִים ^d
	שָׁבוּ	וְשָׁבוּ
	בְּשׁוֹ וְהִכְלִמוּ וְחָפוּ רֵאשֵׁם	Deest
4	בְּעִבּוֹר הָאֲדָמָה חָתַח	וְעִבּוֹד ^e (ת) הָאֲדָמָה חָתַל
	בְּאָרֶץ	Deest
5	כִּי גִסְאֵילֹת בִּשְׂדֵה יִלְדָה וְעִזּוֹב	גִּסְאֵילֹת בִּשְׂדֵה יִלְדוּ וְעִזּוֹב
6	וּפְרָאִים	פְּרָאִים
	שָׂאפוּ רוּחַ פְּתָנִים	וְשָׂאפוּ רוּחַ
	כִּי־אֵין עֵשֶׁב	כִּי־לֹא תִיְהִי עֵשֶׁב
7	אִם־עֹנִינִי עָנִי בְנוֹ יְהוָה עָשָׂה	עֹנִינִי קָמוּ בְנוֹ יְהוָה עָשָׂה לָנוּ
	לְמַעַן שְׂמֵךְ כִּי־רָבוּ מְשׁוֹבְתֵינוּ	לְמַעַן שְׂמֵךְ כִּי־רָבוּ עֹנִינֵינוּ לְפָנֶיךָ
	לֶךְ חֲטָאוּ	(לְנִגְדָה) כִּי לֶךְ חֲטָאוּ
8	מִקּוֹה יִשְׂרָאֵל מוֹשִׁיעוֹ בַּעַת צָרָה	מִקּוֹה יִשְׂרָאֵל יְהוָה ^g וְתוֹשִׁיעַ בַּעַת
	לְמַה תְּהִיָּה כְגַר בְּאָרֶץ וּכְאֶרֶץ	רָעָה ^h לְמַה תְּהִיָּה כְגַר עַל־הָאָרֶץ
	נָטָה לְלוֹךְ	וּכְאֶזְרָת נָטָה לְמָלוֹךְ ⁱ
9	כֹּאִישׁ נִדְהָם כְּגִבּוֹר	כֹּאִישׁ נִדְהָם אִו כְּגִבּוֹר (וּכְגִבּוֹר)
	וְאֵתָה בְּקִרְבֵּנוּ	וְאֵתָה בְּנוּ
	וְשִׁמְךָ עָלֵינוּ נִקְרָא אֶל־תִּפְתָּחֵנוּ	וְשִׁמְךָ נִקְרָא אֶל־תִּשְׁפָּחֵנוּ

^a Targ. נִשְׁמַחְתִּיךָ וְנִשְׁמַחְתִּיךָ. ^b ἀπαλλοτριώσις. ^c Cf. 17: 8. ^d Targ. וְלֹא אִשְׁפָּחוּ מִיָּא. ^e Aram. וְעִבּוֹד. ^f ut vs. 5.—Targ. לֹא הָיוּ. ^g ut 17: 13. ^h Cf. 15: 11. ⁱ Targ. דִּשְׁכָּא לְמִבְרָא.

10	בֶּן אֱהָבוּ לְנוֹעַ רַגְלֵיהֶם לֹא חֲשָׁנוּ וַיְהִי הָיָה לֹא רָצָם וַיִּפְקְדוּ חַטָּאתָם	10	בֶּן אֱהָבוּ לְנוֹעַ רַגְלֵיהֶם לֹא חֲשָׁנוּ וַיְהִי הָיָה לֹא רָצָם וַיִּפְקְדוּ חַטָּאתָם
	Deest		
	כִּי אִם יִצְמוּ אֶל־תִּפְקְדוּתָם ^b אֲנֹכִי אֶכְלֶה אוֹתָם אֶתֶּה יְהִי הָיָה ^c הַנְּבִיאִים מִנְּבִיאִים ^d וְאֹמְרִים וְרַעַב לֹא־יִהְיֶה לָכֶם כִּי שְׁלוֹם אִמַּת אֲתָן לָכֶם בַּמָּקוֹם הַזֶּה	12	כִּי יִצְמוּ אֶל־רִפְתָּם אֲנֹכִי מְכַלֶּה אוֹתָם אֶתֶּה אֲדַנִּי יְהִי הָיָה הַנְּבִיאִים אֹמְרִים לָהֶם וְרַעַב לֹא־יִהְיֶה לָכֶם כִּי שְׁלוֹם אִמַּת אֲתָן לָכֶם בַּמָּקוֹם הַזֶּה
	הַזֶּה		
14	חֲזוֹן שֶׁקֶר וְקִסְם וְאֵלּוּל וְתַרְמוֹת לְבָב הַנְּבִיאִים בְּשֵׁמִי שֶׁקֶר וְהִמָּה אֹמְרִים לֹא יִהְיֶה בְּאֶרֶץ הַזֹּאת בְּחָרֵב הַנְּבִיאִים הִהְמָה יִהְיוּ מִשְׁלָכִים	14	חֲזוֹן שֶׁקֶר וְקִסְם וְאֵלּוּל וְתַרְמוֹת לְבָב הַנְּבִיאִים בְּשֵׁמִי שֶׁקֶר וְהִמָּה אֹמְרִים לֹא יִהְיֶה בְּאֶרֶץ הַזֹּאת בְּחָרֵב הַנְּבִיאִים הִהְמָה יִהְיוּ מִשְׁלָכִים
	הַנְּבִיאִים בְּשֵׁמִי שֶׁקֶר וְהִמָּה אֹמְרִים לֹא יִהְיֶה עַל־הָאָרֶץ הַזֹּאת מִמּוֹתֵי תַחְלָאִים וְמָתוּ ^e (בְּמוֹת חָלִי) הַנְּבִיאִים וַיִּהְיוּ מִשְׁלָכִים	15	הַנְּבִיאִים בְּשֵׁמִי וְהִמָּה אֹמְרִים לֹא יִהְיֶה בְּאֶרֶץ הַזֹּאת בְּחָרֵב הַנְּבִיאִים הִהְמָה יִהְיוּ מִשְׁלָכִים
	מִפְנֵי הָרַעַב וְהַחֲרֵב וְהָרַעַב ^f וְאִין מִקְבֵּר אוֹתָם וְנִשְׁיָהֶם הַתְּרַדְנָה עֵינֵי הַמָּעָה לְיֹלָה וַיּוֹמֵם	16	מִפְנֵי הָרַעַב וְהַחֲרֵב וְאִין מִקְבֵּר לְהִמָּה הִמָּה נִשְׁיָהֶם הַתְּרַדְנָה עֵינֵי הַמָּעָה לְיֹלָה וַיּוֹמֵם
	כִּי שֶׁבֶר גָּדוֹל נִשְׁבְּרָה בְּתוֹלָת בַּת־עַמִּי מִכָּה נַחְלָה מֵאֵד כִּי כֹהֵן גַּם־נִבְיָא אֲשֶׁר לֹא יָדְעוּ וַיִּצְוּן תִּקַּע נִפְשָׁד ^g קְוִינָא לְשָׁלוֹם לְעַת מִרְפָּא	17	כִּי שֶׁבֶר גָּדוֹל נִשְׁבְּרָה בְּתוֹלָת בַּת־עַמִּי מִכָּה נַחְלָה מֵאֵד כִּי גַם־נִבְיָא גַם־כֹּהֵן וְלֹא יָדְעוּ אֲסִיבְצִיוֹן גְּעָלָה נִפְשָׁד קְוִי לְשָׁלוֹם וְלְעַת מִרְפָּא
	כִּי שֶׁבֶר גָּדוֹל נִשְׁבְּרָה בְּתוֹלָת בַּת־עַמִּי וּמִכָּה נַחְלָה מֵאֵד כִּי כֹהֵן גַּם־נִבְיָא אֲשֶׁר לֹא יָדְעוּ וַיִּצְוּן תִּקַּע נִפְשָׁד ^g קְוִינָא לְשָׁלוֹם לְעַת מִרְפָּא	18	כִּי גַם־נִבְיָא גַם־כֹּהֵן וְלֹא יָדְעוּ אֲסִיבְצִיוֹן גְּעָלָה נִפְשָׁד קְוִי לְשָׁלוֹם וְלְעַת מִרְפָּא
	כִּי גַם־נִבְיָא גַם־כֹּהֵן וְלֹא יָדְעוּ אֲסִיבְצִיוֹן גְּעָלָה נִפְשָׁד קְוִי לְשָׁלוֹם וְלְעַת מִרְפָּא	19	כִּי גַם־נִבְיָא גַם־כֹּהֵן וְלֹא יָדְעוּ אֲסִיבְצִיוֹן גְּעָלָה נִפְשָׁד קְוִי לְשָׁלוֹם וְלְעַת מִרְפָּא

^a Alex. לא רָצָם. ^b Targ. צְלוּהוּן. ^c Vid. 1:6; 4:10; 32:17.
^d Targ. דְּמִתְנַבְּן. ^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. סִבְרָנָא.

20	ידענו יהוה רשענו עון אבותינו ידענו יהוה רשעותינו עונות ^א	20	ידענו יהוה רשענו עון אבותינו ידענו יהוה רשעותינו עונות ^א
	כי חטאנו לך		כי חטאנו לך
	אבותינו כי חטאנו לפניה ^ב	21	אל־תנאך
	הֲרָף (אל־תנאף?)		אל־תנבל
	אל־תחבל (תאבד)		אל־תפר בריתך אתנו
	אל תפר בריתך אשר אתנו	22	בְּהַבְלֵי הַגּוֹיִם מִגַּשְׁמִים
	בְּאַלְיֵלֵי (בְּפִסְיֵלֵי) הַגּוֹיִם מִגַּשְׁמִים		יתנו רביבים
	יתנו רביבם (רָבַם, רְוִיָתָם)		יהוה אֱלֹהֵינוּ וְנִקְוֶה־לְךָ
	ונקודה־לך יהות		

CAPUT XV.

1	אין נפשי אֶל־העם הזה שלח אין נפשי אֶל־יהם שלח אֶת־העם	1	אין נפשי אֶל־העם הזה שלח אין נפשי אֶל־יהם שלח אֶת־העם
	מֵעַל־פְּנֵי		מֵעַל־פְּנֵי
3	ואת־הכלבים לִסְחָב ואת־עוף השמים ואת־החית הארץ	3	ואת־הכלבים לִסְחָב ואת־עוף השמים ואת־החית הארץ
	ואת־עוף השמים		ואת־עוף השמים
4	לְזוּעָה	4	לְזוּעָה
	על־אשר־עשה		על־אשר־עשה
5	כי מי־יחמל על־ך ירושלם ומי יירא ומי ינדד לך	5	כי מי־יחמל על־ך ירושלם ומי יירא ומי ינדד לך
	לְשָׂאֵל		לְשָׂאֵל
6	עֲלֶיךָ	6	עֲלֶיךָ
	נְלֵאִיתִי הַנְּחָם		נְלֵאִיתִי הַנְּחָם
7	בשערי הָאָרֶץ שִׁפְלֹתֵי אֲבָדָתִי	7	בשערי הָאָרֶץ שִׁפְלֹתֵי אֲבָדָתִי
	את־עמי מִהֲרִכִּיהֶם לֹא שָׁבוּ		את־עמי מִהֲרִכִּיהֶם לֹא שָׁבוּ
8	עצמ־לי אלמנותו ^ד	8	עצמ־לי אלמנותו ^ד
	הבאתי לָהֶם עַל־אֵם בְּחֹר שִׁדָּה		הבאתי לָהֶם עַל־אֵם בְּחֹר שִׁדָּה
	בצהרים		בצהרים
	עיר ובהלֹת		עיר ובהלֹת
9	ילדת השבעה	9	ילדת השבעה
	באה שְׁמֹשֶׁה בעד יומם		באה שְׁמֹשֶׁה בעד יומם
	שאריתם		שאריתם

^a Targ. וְחֹבֵי. ^b Targ. קְדָמָה. ^c ἀνάγκας. ^d Targ. אֲרִמְלֵתוֹן.
^e Targ. טַלְפִּידוֹן.

	Deest	נְאֻמֵי יְהוָה
10	אִישׁ מִדּוֹן וְאִישׁ מִדּוֹן וְלֹא-נִשְׁוֶה בִּי כֹלָה מִקְלֹנִי אִם יִלְדֹתַי אִישׁ רִיב אִישׁ רִיב אִם יִלְדֹתַי כָּאִישׁ רִיב	10 אִישׁ מִדּוֹן וְאִישׁ מִדּוֹן וְלֹא-נִשְׁוֶה בִּי כֹלָה מִקְלֹנִי אִם-לֹא שְׂרֹתָהּ לְטוֹב אִם יִלְדֹתַי אִישׁ רִיב אִישׁ רִיב (לְמִיִּשְׁרִים לְטוֹב (לְכַת) (?)
11	בַּעַת רְעָה וְבַעַת צָרָה אֶת-הָאֵיב בַּעַת רְעוּתֵיהֶם וְבַעַת צָרָתָם לְטוֹב אֶל-הָאֵיב	11 אִם יִלְדֹתַי אִישׁ רִיב אִישׁ רִיב אִם יִלְדֹתַי כָּאִישׁ רִיב אִם יִלְדֹתַי כָּאִישׁ רִיב אִם יִלְדֹתַי כָּאִישׁ רִיב
12	הִירָע בְּרָזַל מִצְפוֹן וְנַחֲשָׁת: הִירָע (הִירָדַע) בְּרָזַל וּמִצְפוֹן (וְצַפּוּי) נַחֲשָׁת	12 הִירָע בְּרָזַל מִצְפוֹן וְנַחֲשָׁת: הִירָע (הִירָדַע) בְּרָזַל וּמִצְפוֹן (וְצַפּוּי) נַחֲשָׁת
13	חִילְךָ וְאוֹצְרֹתֶיךָ לִבְזֹת אֶתְּךָ לֹא חִילְךָ וְאוֹצְרֹתֶיךָ לִבְזֹת אֶתְּךָ לֹא בְּמַחִיר וּבְכִלְחַטְאוֹתֶיךָ	13 חִילְךָ וְאוֹצְרֹתֶיךָ לִבְזֹת אֶתְּךָ לֹא חִילְךָ וְאוֹצְרֹתֶיךָ לִבְזֹת אֶתְּךָ לֹא בְּמַחִיר וּבְכִלְחַטְאוֹתֶיךָ
14	וְהַעֲבַרְתִּי אֶת-אֵיבֶיךָ בְּאַרְץ לֹא וְהַעֲבַרְתִּי אֶת-אֵיבֶיךָ בְּאַרְץ לֹא יָדַעְתָּ יָדַעְתָּ	14 וְהַעֲבַרְתִּי אֶת-אֵיבֶיךָ בְּאַרְץ לֹא וְהַעֲבַרְתִּי אֶת-אֵיבֶיךָ בְּאַרְץ לֹא יָדַעְתָּ יָדַעְתָּ
15	Deest	אֶתְּךָ יָדַעְתָּ
	וְנִקְנִי וְהִנֵּקְסָם לִי אֶל-לְאֹד אֶתְּךָ תִּקְחֵנִי אֶל-לְאֹד אֶתְּךָ תִּקְחֵנִי	15 אֶתְּךָ יָדַעְתָּ וְהִנֵּקְסָם לִי אֶל-לְאֹד אֶתְּךָ תִּקְחֵנִי אֶל-לְאֹד אֶתְּךָ תִּקְחֵנִי
16	כִּי נִשְׂאָתִי עֲלֶיךָ חֲרָפָה כִּי נִשְׂאָתִי עֲלֶיךָ חֲרָפָה מִנְּצִי דְבָרֶיךָ כִּלְמֵי וְיִהְיֶה דְבָרֶיךָ מִנְּצִי דְבָרֶיךָ כִּלְמֵי וְיִהְיֶה דְבָרֶיךָ	16 כִּי נִשְׂאָתִי עֲלֶיךָ חֲרָפָה כִּי נִשְׂאָתִי עֲלֶיךָ חֲרָפָה מִנְּצִי דְבָרֶיךָ כִּלְמֵי וְיִהְיֶה דְבָרֶיךָ מִנְּצִי דְבָרֶיךָ כִּלְמֵי וְיִהְיֶה דְבָרֶיךָ
17	יְהוּה אֱלֹהֵי צְבָאוֹת יְהוּה אֱלֹהֵי צְבָאוֹת וְאֶעֱלֶז וְאֶעֱלֶז	17 יְהוּה אֱלֹהֵי צְבָאוֹת יְהוּה אֱלֹהֵי צְבָאוֹת וְאֶעֱלֶז וְאֶעֱלֶז
18	כִּי-צָעַם מִלְּאֲתָנִי כִּי-צָעַם מִלְּאֲתָנִי לְמָה הָיָה כְּאֲבִי נֶצַח לְמָה הָיָה כְּאֲבִי נֶצַח מִאֲנָה הָרַפָּא מִאֲנָה הָרַפָּא	18 לְמָה הָיָה כְּאֲבִי נֶצַח לְמָה הָיָה כְּאֲבִי נֶצַח מִאֲנָה הָרַפָּא מִאֲנָה הָרַפָּא
19	כְּמוֹ אֲכֹזֵב מִיָּמַי לֹא נִאֲמַנִּי כְּמוֹ אֲכֹזֵב מִיָּמַי לֹא נִאֲמַנִּי לְפָנַי תַּעֲמִד לְפָנַי תַּעֲמִד יִשְׁבוּ הֵמָּה יִשְׁבוּ הֵמָּה	19 כְּמוֹ אֲכֹזֵב מִיָּמַי לֹא נִאֲמַנִּי כְּמוֹ אֲכֹזֵב מִיָּמַי לֹא נִאֲמַנִּי לְפָנַי תַּעֲמִד לְפָנַי תַּעֲמִד יִשְׁבוּ הֵמָּה יִשְׁבוּ הֵמָּה
20	Deest	וְהִצִּילָהּ נְאֻמֵי יְהוָה
21	וְהִצִּילָהּ נְאֻמֵי יְהוָה וְהִצִּילָהּ נְאֻמֵי יְהוָה מִכַּף עֲרִיצִים מִכַּף עֲרִיצִים	20 וְהִצִּילָהּ נְאֻמֵי יְהוָה וְהִצִּילָהּ נְאֻמֵי יְהוָה מִכַּף עֲרִיצִים מִכַּף עֲרִיצִים

^a κατενευστόντων αὐτῶν. ^b Inc. vs. 13. ^c Cf. 17: 4.—Targ. וְהִשְׁתַּחֲבַדְתִּי. ^d Targ. דָּלָא. ^e Targ. דְּקַבְּלִיָּה. ^f Targ. מִיִּמְרָהּ.

CAPUT XVI.

	Deest	1 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר
2 לֹא־תִקַּח לָךְ אִשָּׁה וְלֹא־יִהְיוּ לְךָ בָּנִים וּבָנוֹת		2 לֹא־תִקַּח לָךְ אִשָּׁה וְלֹא־יִהְיוּ לְךָ בָּנִים וּבָנוֹת
3 אֱלֹהֵי יִשְׂרָאֵל וְלֹא־יִהְיוּ לְךָ בֵּן וּבַת לְדַמְיוֹךָ עַל־פְּנֵי הָאָדָמָה		4 לְדַמְיוֹךָ עַל־פְּנֵי הָאָדָמָה
4 וּבַחֲרָב וּבִרְעָב יִכְלוּ וְהָיְתָה נִבְלָתְכֶם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבַהֲמַת הָאָרֶץ		4 וּבַחֲרָב וּבִרְעָב יִכְלוּ וְהָיְתָה נִבְלָתְכֶם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבַהֲמַת הָאָרֶץ
5 כֹּה אָמַר יְהוָה בְּיַת מְרוֹחַ נְאֻם־יְהוָה אֲתִּיחַסֶּדָה וְאֵת־הַרְחָמִים		5 כֹּה אָמַר יְהוָה בְּיַת מְרוֹחַ נְאֻם־יְהוָה אֲתִּיחַסֶּדָה וְאֵת־הַרְחָמִים
6 וַיְמַתֵּי גְדָלִים וְקִטְטִים בְּאֶרֶץ הַזֹּאת לֹא יִקְבְּרוּ וְלֹא־יִסְפְּדוּ לָהֶם וְלֹא יִתְגַדְּדוּ וְלֹא יִקְרָח לָהֶם	Desunt {	6 וַיְמַתֵּי גְדָלִים וְקִטְטִים בְּאֶרֶץ הַזֹּאת לֹא יִקְבְּרוּ וְלֹא־יִסְפְּדוּ לָהֶם וְלֹא יִתְגַדְּדוּ וְלֹא יִקְרָח לָהֶם
7 וְלֹא־יִפְרֹסוּ לָהֶם עַל־אֲבָל לְנַחְמוֹ עַל־מַת וְלֹא־יִשְׁקוּ אוֹתָם		7 וְלֹא־יִפְרֹסוּ לָהֶם עַל־אֲבָל לְנַחְמוֹ עַל־מַת וְלֹא־יִשְׁקוּ אוֹתָם
8 וּבֵית־מִשְׁתָּה לֹא־תָבוֹא		8 וּבֵית־מִשְׁתָּה לֹא־תָבוֹא
9 צְבָאוֹת קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה	Deest	9 צְבָאוֹת קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה
10 אֵת כָּל־הַרְעָה הַגְּדוֹלָה הַזֹּאת וּמַה עֹנְנֹו		10 אֵת כָּל־הַרְעָה הַגְּדוֹלָה הַזֹּאת וּמַה עֹנְנֹו
11 עַל אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אוֹתִי		11 עַל אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אוֹתִי
12 לַעֲשׂוֹת שְׂרָרֹת לְבִדְהָרַע	Deest	12 לַעֲשׂוֹת שְׂרָרֹת לְבִדְהָרַע
13 עַל־הָאָרֶץ יוֹמָם וְלַיְלָה לֹא־אֵתָן		13 עַל־הָאָרֶץ יוֹמָם וְלַיְלָה לֹא־אֵתָן
14 וְלֹא־יֹאמַר עוֹד חִי־יְהוָה אֲשֶׁר הִעֲלָה אֶת־בְּנֵי יִשְׂרָאֵל	Deest	14 וְלֹא־יֹאמַר עוֹד חִי־יְהוָה אֲשֶׁר הִעֲלָה אֶת־בְּנֵי יִשְׂרָאֵל

^a Vid. 8:2; 9:21. ^b Inc. vs. 6. ^c τῶν ἀρεστῶν. ^d Targ. לְאֶרֶץ. ^e Targ. וְלֹא יִחַן מִשְׁתַּעַן כּוֹד.

<p>את־בֵּית יִשְׂרָאֵל אֲשֶׁר הִדְחֹה שְׁמָה וְהַשְׁבוּתִים אֶל־ אֲדָמָתְכִי^a Deest וְלֹא־נִצְפְּנוּ עֹנֹתֵיהֶם^b וְשִׁלַּמְתִּי מִשְׁנֵה רְעִיתֵיהֶם וְחַטְאֵיהֶם עַל־אֲשֶׁר חָלְלוּ^c בְּנִבְלָת וְעֹנֹתֵיהֶם אֲשֶׁר מִלֹּא בָהֶם אָתָּה עֲזִי וְעֲזָרִי (וְעֲזָרְתִּי) בְּיָמֵי רַעַת מִקְצֵה הָאָרֶץ אֵיךְ שִׁקַּר נָחְלוּ אֲבוֹתֵינוּ הַקְּבִלִים הַנְּנִי מוֹדִיעִם בַּפֶּעַם (בְּעֵת) הַזֹּאת אֲתִידִי וְאוֹדִיעִם אֶת גְּבוּרְתִּי</p>	<p>15 את־בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִדְחִיחֵם שְׁמָה זְהֻשְׁבוּתִים עַל־אֲדָמָתָם 17 לֹא נִסְתְּרוּ מִלְּעֵינֵי וְלֹא־נִצְפְּנוּ עֹנֵם 18 וְשִׁלַּמְתִּי רְאשׁוֹנֶיהָ מִשְׁנֵה עֹנָם וְחַטְאֵתָם עַל־חֲלָלָם בְּנִבְלָת וְהוֹעֲבוּתֵיהֶם מִלֹּא 19 עֲזִי וְעֲזָרִי בְּיוֹם צָרָה מִמִּסְר־אָרֶץ אֲדָשִׁקַּר נָחְלוּ אֲבוֹתֵינוּ הַקְּבִל 21 הַנְּנִי מוֹדִיעִם בַּפֶּעַם הַזֹּאת אוֹדִיעִם אֲתִידִי וְאֶת־גְּבוּרְתִּי</p>
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CAPUT XVII.

Desunt

1 חֲטָאת יְהוּדָה כְּתוּבָה בְּעֵט
בְּרוּל בְּצַפְרֵן שְׁמִיר חֲרוּשָׁה עַל־
לִיחַ לֶבֶם וְלִקְרָנוֹת מְזַבְּחוֹתֵיכֶם:
2 כְּזֹכֵר בְּנֵיהֶם מְזַבְּחוֹתָם וְאֲשֵׁרֵיהֶם
עַל־עַץ רַעֲקָן עַל גְּבֻעוֹת הַגְּבֻהוֹת:
3 הִרְרִי בְשֹׁדֵה חִילָה כָּל־אוֹצְרוֹתֶיהָ
לְבַז אֶתֶן בְּמִתְיָה בְּחֲטָאת בְּכָל־
4 גְּבוּלֶיהָ: וְשִׁמְטָתָהּ וּבָהּ מִנְחָלָתָהּ
אֲשֶׁר נָתַתִּי לָהּ וְחַעֲבַדְתִּיהָ אֶת־
אִיבֵיהָ בְּאָרֶץ אֲשֶׁר לֹא־יָדַעְתָּ
כִּי־אֵשׁ קָדַחְתָּם בְּאֵפִי עַד־עוֹלָם
5 הַיּוֹקֵד: כֹּה אָמַר יְהוָה

^a Targ. לְאֲרֻעָהוֹן. ^b Targ. חוֹבִיחוֹן. ^c Vid. 18:23; 81:34;
36:6.—Targ. וְחַטְאֵיהֶם עַל דְּאֵחְלוּ.

אשר יבטח באדם ושם בְּשׁוֹר	אשר מבטח לו באדם ושם בְּשׁוֹר
זרעו	זרעו עָלְיוֹ
6 ושכן חררים במדבר ארץ מלחה	6 ושכן מלחים ובמדבר ובארץ מלחה
ולא תשב	אֲשֶׁר לֹא תִשָּׁב
7 ברוך הגבר	וברוך הגבר
8 כעץ	כעץ פֹּרֵחַ
ישלח שרשיו ולא ירא	ישלח שרשיו לא ירא (= יירא)
והיה עלהו רענן ובשנת בצרת	והיה עלהו רענן (עליו) עֲלֵה רֵעֵן בִּשְׁנַת
לא ידאג	בצרת לא יפחד (יירא)?
9 עקב הלב מכל ואנש הוא מי	9 עמק הלב ^b מכל ואנש ^c הוא ומי
ידענו	ידענו
10 בחן כליות ולתת לאיש כדרכו	10 ובחן כליות ולתת לאיש כדרכו
כפרי מעלליו	וכפרי מעלליו
11 קרא דגר ולא ילד עשה עשו	11 קרא דגר (אגר) אֲשֶׁר לֹא יִלְד
ולא במשפט	עשה עֲשׂוֹ לֹא בִּמְשַׁפֵּט
12 מראשון	Desunt {
מקום	
13 יסורי בארץ יכתבו	סורי (סרי) עֲלֵה ארץ יכתבו
מקור מים חיים	מקור חיים ^d
15 יבוא נא	יבוא
16 לא-אצתי מלעה אחריד ויום	16 לא נלאיתי מלכת אחריד ויום
אנש	אנש ^e
מוצא שפתי נכח פניך	מוצאי שפתי לפניך
17 אלתהיה-לי למחפת	17 אלתהיה-לי לְנֶכֶד (לזר) ^e
אתה	Deest
18 ומשנה שברון	משנה שברון
19 אלי	Deest
בשער בני-עם	בשערי בני עמך
בו (bis)	בהם (bis)
20 ישיבי	Deest
21 השמרו בנפשותיכם	שמרו נפשותיכם
והבאתם בשערי ירושלים	ואלתיצאו משערי ירושלים

^a Targ. דלא. ^b ut Ps. 64: 7 (Gk. & Heb.). ^c Vid. vs. 16. ^d ut Ps. 36: 10; Prov. 16: 22. ^e Targ. לא כפריה. ^f Vid. vs. 9. ^g sic ἀλλοτρίωσι.

	קָדְשׁוֹ	וְקִדְשָׁתְּכֶם	22
לבלתי	ויקשו את-ערפם מאבותיהם לבלתי	את-ערפכ	23
	שָׁמַע אֵלַי	שׁוֹמֵעַ	
	אִם-חֲשַׁמְעוֹן	אִם-שׁוֹמֵעַ חֲשַׁמְעוֹן	24
	Deest	בְּהִ	
	וְרִכְבִּים עַל-רִכְבֵּיהֶם וְסוּסֵיהֶם	רִכְבִּים בְּרִכְבּ וּבְסוּסִים	25
	אֲנָשֵׁי יְהוּדָה וְהַיּוֹשְׁבִים בִּירוּשָׁלַם	אִישׁ יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם	
	וְחָשַׁב (וְנִשְׁבָּה) הָעִיר הַזֹּאת	וַיִּשְׁבָּה הָעִיר הַזֹּאת	
	וּמִסְבִּיב יְרוּשָׁלַם	וּמִסְבִּיבוֹת יְרוּשָׁלַם	26
	וּמִאֲרָץ הַשְּׁפֵלָה	וּמִן-הַשְּׁפֵלָה	
	וּמִדְּאֲשֶׁר לְנֹגֵב	וּמִדְּהַנֹּגֵב	
	עֲלוֹתֵי הַחֲבָחִים וְקַטְרֹת וּמִנְחָה (?)	עֲלֹת וְזֹבַח וּמִנְחָה וּלְבוֹנָה וּמִבְּאֵי	
	וּלְבוֹנָה מִבְּאֵי תוֹדָה אֶל-בֵּית יְהוָה	תוֹדָה בֵּית יְהוָה	
	וְהָיָה אִם-לֹא	וְאִם-לֹא	27
	לבלתי שאת משא ובא בסערי	וּלְבִלְתִּי שֶׁאֵת מִשָּׂא וּבָא בְּסַעְרֵי	
	בשערי ירושלם	יְרוּשָׁלַם	
	חוצות ירושלם	אֲרָמְנוֹת יְרוּשָׁלַם	

CAPUT XVIII.

מאת יהוה אלירמיהו	1	אלירמיהו מאת יהוה
הִשְׁמַע אֶת-דְּבָרֵי	2	אֲשֶׁר-מִיַּעַד אֶת-דְּבָרֵי
עַל-הָאֲבָנִים	3	עַל-הָאֲבָנִים
בְּיָדֵי	4	בְּחֹמֶר בְּיַד הַיּוֹצֵר
כאשר ישר בעיניו		כאשר ישר בעיני הַיּוֹצֵר
Deest	6	נְאֻמֵי-יְהוָה
כחומר היוצר אתם בידי		כחומר בְּיַד הַיּוֹצֵר כֵּן אַתֶּם בְּיַדִּי
		בֵּית יִשְׂרָאֵל
או על-ממלכה לנתשם	7	וְעַל-מַמְלָכָה לְנַתּוֹשׁ וּלְנַתּוֹץ
מְכַלְרַעוּתֵיהֶם	8	מִרְצָתוֹ אֲשֶׁר דִּבַּרְתִּי עֲלֵיךְ
אשר חשבתי לעשות להם		אֲשֶׁר חֲשַׁבְתִּי לַעֲשׂוֹת לָךְ

^a Targ. עֲלֵיךְ. ^b Targ. לְבֵית. ^c ἀμφοδᾶ.

9	וְעַל־מַלְכָּה לְבָנוֹת וְלִנְכוּזֵי	9	וְעַל־מַלְכָּה לְבָנוֹת וְלִנְכוּזֵי
10	וְעָשָׂה הָרְעָה לְפָנָי ^a	10	וְעָשָׂה הָרְעָה בְּעֵינַי
	לְעֲשׂוֹת לָהֶם		לְהִיטִיב אוֹתוֹ
11	אָמַר אֶל־אֲנָשֵׁי יְהוּדָה וְאֶל־יוֹשְׁבֵי־ יְרוּשָׁלַם	11	אָמַר־נָא אֶל־אִישׁ יְהוּדָה וְעַל־ יוֹשְׁבֵי יְרוּשָׁלַם
	Deest		לֵאמֹר כֹּה אָמַר יְהוָה
	יָשׁוּב נָא		שׁוּבֵי נָא
	וְהִיטִיבוּ מֵעַלְלֵיכֶם		וְהִיטִיבוּ דְרָכֵיכֶם וּמֵעַלְלֵיכֶם
	וַיֹּאמְרוּ נְתַאֲוֶשׁ	12	וְאָמְרוּ נוֹאֲשׁ
	מִשְׁבוֹתֵינוּ		מִהַשְׁבוֹתֵינוּ
	הַתְּאוֹת ^b		שְׂרָרוֹת
14	הִיעֲזָבוּ מִצּוֹר שְׂדֵי שִׁלַּג לְבִנוֹן	14	הִיעֲזָבוּ מִצּוֹר שְׂדֵי שִׁלַּג לְבִנוֹן
	מִלְּבִנוֹן אֶם־יִנְטָשׁוּ מִיָּם זָרִים קָדִים		אֶם־יִנְתָּשׁוּ מִיָּם זָרִים קָדִים
	נוֹזְלִים		נוֹזְלִים
	וַיִּכְשְׁלוּ	15	וַיִּכְשְׁלוּ
	אֵינן לָהֶם דָּרַךְ לְעֵבֶר		דָּרַךְ לֹא סְלוּלָה
	וּשְׂרוּקַת עוֹלָם	16	שְׂרוּקַת עוֹלָם
	כָּל הָעוֹבְרִים עָלֶיהָ יִשְׁמָוּ וַיִּנּוּדוּ		כָּל עוֹבְרֵי עָלֶיהָ יִשְׁמָוּ וַיִּנּוּדוּ
	בְּרֹאשׁוֹ		בְּרֹאשׁוֹ
17	אֶפְיָצוּ לְפָנָי אוֹיְבֵי־פָנָי ^c אֲרָאם יוֹם	17	אֶפְיָצוּ לְפָנָי אוֹיְבֵי עָרְהָ וְלֹא־פָנָי
	אָבְדָם		אָרָאם בְּיוֹם אִידָם
	מַחֲשַׁבָּה	18	מַחֲשַׁבוֹת
	וַנִּכְהוּ בְּלִשׁוֹן וַנִּקְשִׁיבָה אֶל־כָּל־		וַנִּכְהוּ בְּלִשׁוֹן וְאֶל־נִקְשִׁיבָה אֶל־
	דְּבָרָיו		כָּל־דְּבָרָיו
19	הַקְּשִׁיבָה יְהוָה אֵלַי וְשָׁמַע לְקוֹלִי	19	הַקְּשִׁיבָה יְהוָה אֵלַי וְשָׁמַע לְקוֹלִי
	רִיבִי		רִיבִי
20	כִּי־קָרָאוּ (הַפְּרֹה) שְׂיַחַת לְנַפְשִׁי	20	כִּי־קָרוּ שְׂיַחַת לְנַפְשִׁי
	וּמִכְשָׁלִים טָמְנוּ לִי		
21	וַהֲגִרָם עַל־יַד־יַחַרְבֵּי וַתְּהִינָה	21	וַהֲגִרָם עַל־יַד־יַחַרְבֵּי וַתְּהִינָה
	נְשִׂיהֶם		נְשִׂיהֶם
	וַבַּחֲוָרִים לְשַׁלְיַחַרְבֵּי		בַּחֲוָרֵיהֶם מְיַחַרְבֵּי

^a Targ. קָדְמִי. ^b Targ. וְלִיחַבֵּי. ^c τὰ ἀπεστά. ^d Targ. דְּבַיְהוֹן. ^e ut 20:12.—Targ. עֲגֻלְבָּי.

22	תִּשְׁמַע זַעֲקָה מִבְּתִיחֵם כִּי־תֵבִיא עֲלֵיהֶם גְּדוּדִים ^a (שׁוֹדְדִים) כִּי כָרוּ שְׂיַחָה לִלְכַדְנִי טַמְנוּ לְרַגְלִי	22	תִּשְׁמַע זַעֲקָה מִבְּתִיחֵם כִּי־תֵבִיא עֲלֵיהֶם גְּדוּד כִּי כָרוּ שְׂיַחָה לִלְכַדְנִי טַמְנוּ לְרַגְלִי
	כֹּונֻתֵיהֶם וְחַטְאֵיהֶם ^b יְהִי מְכַשְׁלָם לַפְּנִיךְ	23	עֹונָם וְחַטְאֵתָם וְיִהְיֶה מְכַשְׁלִים לַפְּנִיךְ

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	אֵז אָמַר יְהוָה אֲלֵי ^d יֹוצֵר חֶרֶשׁ וּמִזְקְנֵי הָעַם וּמְךְ־הַכְּהֻנִים בְּנֵי בְנֵיהֶם (בְּנֵי נִינָם) שַׁעַר הַחֶרֶסֶת ^e אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם שִׁמְעוּ דְבַר־יְהוָה מַלְכֵי יְהוּדָה וְאַנְשֵׁי יְהוּדָה וְהַיֹּשְׁבִים בְּיְרוּשָׁלַם וְהַבָּאִים בְּשַׁעְרֵים הָאֵלֶּה ^f יְהוָה	1	כֹּה אָמַר יְהוָה יֹוצֵר חֶרֶשׁ וּמִזְקְנֵי הָעַם וּמִזְקְנֵי הַכְּהֻנִים בְּךְ־הַנֶּלֶם שַׁעַר הַחֶרֶסֶת ^g אֶת־הַדְּבָרִים וְאָמַרְתָּ שִׁמְעוּ דְבַר־יְהוָה מַלְכֵי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם יְהוָה צְבָאוֹת
	הַנִּי מֵבִיא רַעַה עַל־הַמְּקוֹם הַזֶּה אֲשֶׁר לֹא־יִדְעוּם וּמִלֹּא אֶת־הַמְּקוֹם הַזֶּה דָּמִי נְקִים בְּמוֹת לְבַעַל Deest	2	הַנִּי מֵבִיא רַעַה עַל־הַמְּקוֹם הַזֶּה אֲשֶׁר לֹא־יִדְעוּם וּמִלֹּא אֶת־הַמְּקוֹם הַזֶּה דָּם נְקִים אֶת־בְּמוֹת הַבַּעַל עֲלוֹת לְבַעַל
	וְלֹא דִבַּרְתִּי וְלֹא עָלְתָה עַל־לְבִי וּבִקְעֵתִי (?) אֶת־עַצַּת יְהוּדָה וְעַצַּת יְרוּשָׁלַם	3	וְלֹא דִבַּרְתִּי וְלֹא עָלְתָה עַל־לְבִי וּבִקְעֵתִי אֶת־עַצַּת יְהוּדָה וְיְרוּשָׁלַם
	וּבִידִי מִבְּקֵשֵׁי נַפְשָׁם וְנָתַתִּי אֶת־	4	וּבִידִי מִבְּקֵשֵׁי נַפְשָׁם וְנָתַתִּי אֶת־

^a Targ. מְשֻׁדְדִין. ^b ἐνεχείρησαν. ^c Vid. 16:18; 31:34; 36:3—Targ.
חֹובִיתוֹן וְחַטְאֵיהוֹן. ^d Targ. אָמַר יְיָ לִי. ^e Targ. וְהַדְּבָר. ^f τῆς καρσεῖβ.
^g ut 7: 2; 17: 20; 22: 2.

נבלתם למאכל לעופות השמים ולבהמת הארץ על-כל-מקתה ואכלו במצור ובמצוק Deest ואמרת יהוה כאשר ישבר כל-יחורש Deest	נבלתם למאכל לעוף השמים ולבהמת הארץ 8 על-כל-מקתה 9 ויהאכלתים במצור ובמצוק ואמבקשי נפשם 11 ואמרת אליהם יהוה צבאות כאשר ישבר את-כלי היחור ובתפת יקברו מאין מקום לקבור 12 כדאעשה למקום הזה נאם- יהוה וליושביו ולתת את- העיר הזאת כתפת 13 והיו בתי ירושלים ובתי מלכי יהודה כמקום התפת הטמאים לכל הבתים אשר קטרו והספו נסכים 15 יהוה צבאות אלהי ישראל אלה-העיר הזאת ועל-כל- עריה לבלתי שמוע את-דברי
כדאעשה נאם-יהוה למקום הזה וליושבים בו לתת את-העיר הזאת כתפת ובתי ירושלים ובתי מלכי יהודה יהיו כמקום התפת מטמאותיהם בכל הבתים אשר בָהֶם קטרו והספּוֹ נסכים ^a יהוה על-העיר הזאת ועל-כל עריה ועל- כל-כפריה (שדוּתיה, מגרשיה) לבלתי שמוע אל-מצותי (?)	

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והוא יהיה פקיד נגיד בית יהוה ויבהו וישלכו אתו אלהמהפכת ^c אשר היתה בשער הבית הפנה לבית העליון (בנין ממנה?) Deest קרא כי אדםגור	1 והוא-פקיד נגיד בבית יהוה 2 ויבה פשחור את ירמיה הנביא ויתן אתו על-המהפכת אשר בשער בנימן העליון 3 ויהי מִפְחָרָת קרא יהוה כי אדםגור מסביב
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^a Targ. ונסרכו נסרכו. ^b Targ. על קרתא. ^c Targ. לסיפתא.

לְכֵן אָמַר לְמַגִּיר עַם-כָּל-אֱהֻבִּיךָ וְאוֹתָהּ וְאֶת-כָּל-יְהוּדָה אֶתְּךָ בְּיָדֵי מֶלֶךְ-בָּבֶל וְהַגְּלָם וְהִפְּסָם בְּחָרְבוֹת וְאֶת-כָּל-יְגִיעָהּ וְאֶת-כָּל-יִקְרָהּ מִלֶּךְ יְהוּדָה בְּיָדֵי אֲיָבִיּוֹם וְהַבְּיָאוֹם בְּבֵלָה	4 כִּי-כֵן אָמַר לְמַגִּיר לָךְ וְלְכָל-אֱהֻבִּיךָ וְאֶת-כָּל-יְהוּדָה אֶתְּךָ בְּיָד מֶלֶךְ- בָּבֶל וְהַגְּלָם בְּבָלָה וְהִפְּסָם בְּחָרְב 5 וְאֶת-כָּל-יְגִיעָהּ וְאֶת-כָּל-יִקְרָהּ וְאֶת כָּל-אֲוִצְרוֹת מְלַכְיִי יְהוּדָה אֶתְּךָ בְּיָד אֲיָבִיּוֹם וּבְזָוִים וְלִקְחָם וְהַבְּיָאוֹם בְּבֵלָה
וְאֶתְּךָ וְכָל הַיֹּשְׁבִים בְּבֵיתְךָ וּבְבָבֶל תָּמוּת שְׂקָרִים חֲזָקָתְךָ וְתוֹכֵל כָּל-הַיּוֹם כָּלָה (ה) נִלְעָגִי ^a כִּי-בְמַרִּי הִתְדַבֵּר (בְּמַרִּי דְבָרִי) אֲצַחֵק (אֲשַׁחֵק) לְחַרְפָּה לִּי כָל-יְוֹמֵי	6 וְאֶתְּךָ פִּשְׁחוֹר וְכָל יֹשְׁבֵי בֵיתְךָ וּבְבֵל תָּבוֹא וְשָׁם תָּמוּת בְּשִׁקָר 7 חֲזָקָתְךָ וְתוֹכֵל כָּל-הַיּוֹם כָּלָה לַעֲג לִי 8 כִּי-מַדְּי אֲדַבֵּר אֲזַעֵק לִי לְחַרְפָּה כָּל-הַיּוֹם
לֹא-אֲזַכֵּר שֵׁם יְהוָה וְלֹא-אֲדַבֵּר עוֹד עַל-שְׁמוֹ וְהָיָה כְּאִשׁ בְּעֵרַת יָקֵד בְּעֵצְמָתִי וְנִלְאִיתִי כְּלִיל (כָּל כָּל) וְלֹא אוֹכַל נִשְׂוֹא (שִׂאָת)	9 לֹא-אֲזַכֵּרְנִי וְלֹא-אֲדַבֵּר עוֹד בְּשֵׁמוֹ וְהָיָה בְּלִבִּי כְּאִשׁ בְּעֵרַת עֵצָר בְּעֵצְמָתִי וְנִלְאִיתִי כְּלִפֵּל וְלֹא אוֹכַל
מִגִּידִים מִסְבִּיב ^b גִּידוֹ וְנִגִּידוֹ (גִּידוֹ וְנִגִּידוֹ עֲלִיּוֹ?) כָּל אֲנָשִׁי (שְׁלֵמִד) מִרְעִיו שְׁמַרְהוֹ עֲצָתוֹ (מִחֲשָׁבְתוֹ)	10 מִגִּידוֹ מִסְבִּיב הַגִּידוֹ וְנִגִּידוֹ כָּל אֲנֹשׁ שְׁלֵמִי שְׁמַרִי עֲלֵעִי
רָדַפְהוּ וְהִשְׁפִּיל לֹא יִכְלוּ כִּי-לֹא יִדְעוּ כְּלִמּוֹתֵיהֶם עוֹלָם לֹא תִשְׁכַּחְנָה	11 רָדַעִי וְכִשְׁלֹה וְלֹא יִכְלוּ כִּי-לֹא הִשְׁפִּילוּ כְּלִמַּת עוֹלָם לֹא תִשְׁכַּחַ
יְהוּהָ בְחֵן צָדֵק (צְדָקוֹת) רֵאח כְּלִיּוֹת וְלִבְבוֹת אֲרֵאח נִקְמַתְךָ בָּהֶם אֶת-רִיבֵי (רִיבוֹתֵי)	12 וְיְהוּהָ עֲבָאוֹת בְּחֵן צְדִיק רֵאח כְּלִיּוֹת וְלִב אֲרֵאח נִקְמַתְךָ מֵהֶם אֶת-רִיבֵי

^a *μυατηριζόμενος*.^b Targ. מִשְׁחֹרֵר סְחֹרֵר.

הללוהו (הללו אותו)	13 הללו את־יהוה
המבשר את־אבי לאמר ילד־לך	15 אשר־בשר את־אבי לאמר ילד־
זכר שמח:	לך בן זכר שמח שמחהו:
יהיה האיש	16 והיה האיש
אשר־הפך יהוה בִּאָתָּב ^b	אשר־הפך יהוה
ישמע זעקה	ושמע זעקה
בצהרים	בצת צהרים
אשר לא־מותתני ברחם ותה־לי	17 אשר לא־מותתני מרחם ותה־לי
רחמי קברי והרחם הרת עולם	אמי קברי ורחמה הרת עולם
למה זה יצאתי מרחם	18 למה זה מרחם יצאתי

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מאת יהוה אל־ירמיהו	1 אל־ירמיהו מאת יהוה
בעשיה ^d	מעשיה
דרש בעדינו את־יהוה כי מלך־	2 דרשנא בעדנו את־יהוה כי
בבל קם עלינו	נבוכד־ראצר מלך־בבל נלחם עלינו
Deest	אותנו
ויאמר אליהם ירמיהו	3 ויאמר ירמיהו אליהם
אל־צדקיהו מלך־יהודה	אל־צדקיהו
כה־אמר יהוה	4 כה־אמר יהוה אלהי ישראל
Deest	אשר בידכם
את־הכשדים	את־מלך־בבל ואת־הכשדים
באף ובחמה גדולה	5 ובאף ובחמה ובקצף גדול
כל־היושבים בעיר הזאת את־	6 יושבי העיר הזאת ואת־האדם
האנשים ואת־הבהמות בדבר	ואת־הבהמה בדבר גדול
גדול ומתו (וימתו)	ימתו
כה־אמר יהוה	7 נאס־יהוה
הנשארים בעיר הזאת מן־הדבר	ואת־הנשארים בעיר הזאת מן־
ומן־הרעב ומן־החרב ^e	הדבר מן־החרב ומן־הרעב

^a Inc. vs. 16. ^b Cf. Deut. 29: 22.—Targ. יהפך יד ברגויה. ^c Targ. יהפך יד ברגויה. ^d ut I. Chron. 6: 25. ^e Targ. ומן־חרבא.

<p>Deest</p> <p>בְּיַד אִיבִיָּהֶם מִבְּקִשֵׁי נַפְשׁוֹתֵיהֶם וְהִנֵּם לְפִי־חֶרֶב לְאִי־חֹס עֲלֵיהֶם וְלֹא יִחַמַּל וְלֹא יִרְחַם וְלֹא אֶרְחַמֵּם^a אֱלֹהֵי־עַם הַזֶּה הִנְנִי נֹתֵן</p> <p>Deest</p> <p>לְנַפְלֵי עַל־הַכַּשְׁדִּים יִחְזֶיָה וְהִיִּתָּה נַפְשׁוֹ לְשַׁלַּל וְחָזִית כִּי־שָׁמַתִּי פָנַי עַל־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל בֵּית מֶלֶךְ יְהוּדָה וְאֲשָׁרוּ וְהִצִּילוּ גִזּוּל מִיַּד עֹשֶׂק^b פָּדָה־תֵּצֵאת^c כֹּאשׁ</p> <p>Deest</p> <p>צוּרֵי הַמִּישָׁר</p> <p>Deest</p> <p>וּמִי יָבוֹא בַמַּעוֹתָיו</p> <p>Desunt {</p>	<p>בְּיַד נְבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל וְבְיַד אִיבִיָּהֶם וְבְיַד מִבְּקִשֵׁי נַפְשָׁם וְהִנֵּם לְפִי־חֶרֶב לְאִי־חֹס עֲלֵיהֶם וְלֹא יִחַמַּל וְלֹא יִרְחַם 8 וְאֱלֹהֵי־עַם הַזֶּה הִנְנִי נֹתֵן</p> <p>9 וְיִבְדֹּבֵר וְנִפְלֵי עַל־הַכַּשְׁדִּים יִחְזֶיָה וְהִיִּתָּה־לּוֹ נַפְשׁוֹ לְשַׁלַּל 10 כִּי־שָׁמַתִּי פָנַי בְּעִיר הַזֹּאת נְאֻם־יְהוָה בְּיַד מֶלֶךְ־בָּבֶל 11 וְלְבֵית מֶלֶךְ יְהוּדָה 12 וְהִצִּילוּ גִזּוּל מִיַּד עֹשֶׂק פֶּדָה תֵּצֵאת כֹּאשׁ מִפְּנֵי רֵעַ מַעֲלָלֵיהֶם 13 צוּרֵי הַמִּישָׁר נְאֻם־יְהוָה וּמִי יָבוֹא בַמַּעוֹתָיו 14 וְשָׁקַדְתִּי עֲלֵיכֶם כְּפָרִי מַעֲלָלֵיכֶם נְאֻם־יְהוָה</p>
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CAPUT XXII.

<p>לֶךְ וְרָד^d</p> <p>וּבֵיתָהּ וְעַמֵּד וְהַבָּאִים מִיַּד עֹשֶׂק^e יִתּוּם</p> <p>יֹשְׁבֵים עַל־כֶּסֶף דוּד^f וְרֹכְבִים עַל־ מְרֻכְבוֹת^g וּבַסּוּסִים הִמָּה וְעַבְדֵיהֶם וְעַמֵּם</p>	<p>1 רָד 2 וְעַבְדֵיהָ וְעַמֵּד הַבָּאִים 3 מִיַּד עֹשֶׂק יִתּוּם</p> <p>4 יֹשְׁבֵים לְדוּד עַל־כֶּסֶף אֲוֹ רֹכְבִים בְּרֻכְבֵי וּבַסּוּסִים הוּא וְעַבְדוֹ וְעַמּוֹ</p>
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^a Cf. 13: 14. ^b Vid. 38:2; 39: 17. ^c Vid. 22:3.—Targ. לִיָּהּ.
^d Targ. הִלְמָא וְדִלְק. ^e Σόφ. ^f ut Exod. 19: 24; 32: 7. ^g Vid. 21:12.—
Targ. הִמָּה לִיָּהּ. ^h ut vs. 2; 17:25. ⁱ Targ. בְּרִיכִין.

וּאִם לֹא תַעֲשׂוּ	5 וְאִם לֹא תִשְׁמְעוּ
לֹא נוֹשְׁבוּ	6 לֹא נוֹשְׁבוּ
וְהִבֵּאתִי (וּפְקַדְתִּי) עֲלֵיךְ מִשְׁחֵית	7 וְקִדְשְׁתִּי עֲלֵיךְ מִשְׁחֵיתִים אִישׁ
אִישׁ וְכָלִיו (וְיִלְפוּ)	וְכָלִיו
אֱלֹהֵאֲשֶׁר ^a	עַל־הָאֵשׁ
וְעִבְרוּ גוֹיִם רַבִּים עַל־הָעִיר	8 וְעִבְרוּ גוֹיִם רַבִּים עַל־הָעִיר
הַזֹּאת וְאָמַר	הַזֹּאת וְאָמַר
לְעִיר הַגְּדוֹלָה	לְעִיר הַגְּדוֹלָה הַזֹּאת
וְאֶל־תִּקְוֶנָּה לָּהּ	10 וְאֶל־תִּקְוֶנָּה לָּהּ
עַל־שָׁלוֹם ^b	11 אָל־שָׁלוֹם
Deest	מֶלֶךְ יְהוּדָה
כִּי אִם־בְּמָקוֹם הַזֶּה אֲשֶׁר־הִגְלִיתִי	12 כִּי בְּמָקוֹם אֲשֶׁר־הִגְלוֹ
הַבְּנֵה ^d בֵּיתוֹ לֹא־בְצַדֵּק וְעֲלִיּוֹתָיו	13 הוּא בָּנָה בֵּיתוֹ בְּלֹא־צַדֵּק
לֹא בַמִּשְׁפָּט	וְעֲלִיּוֹתָיו בְּלֹא מִשְׁפָּט
בְּיַתְּ לָהּ	14 הָאָמַר אֲבָנָה־לִּי
עֲלִיּוֹת	וְעֲלִיּוֹת
קָרְעִים חֲלוֹנֵי וְסֻפוֹנֵיהֶם בְּאֶרְצוֹ מְשֻׁחֵתִים	וְקָרַע לֹו חֲלוֹנָי וְסֻפוֹן בְּאֶרֶץ
בַּשֶּׁשׁר	וּמְשֻׁחֵת בַּשֶּׁשׁר
כִּי אַתָּה מִתְחַרְתָּ בְּאֶרֶץ אֲבִיךָ	15 כִּי אַתָּה מִתְחַרְתָּ בְּאֶרֶץ אֲבִיךָ
לֹא יֵאָכְלָה וְלֹא יִשְׁתֶּה טוֹב לָךְ	הֲלוֹא אָכַל וְשָׁתָה וְעָשָׂה מִשְׁפָּט
עָשָׂה מִשְׁפָּט וְצַדִּיקָה	וְצַדִּיקָה אֲז טוֹב לָּו
לֹא יִדְעוּ לֹא דַעַי דִּין עֲנִי וְלֹא דִין אֲבִיוֹן	16 הֵן הִינֵנִי עֲנִי וְאֲבִיוֹן
Deest	אֲז טוֹב
הֲלֹא־דַעַתָּה אֲתִי	הֲלֹא־הִיא הִדַּעַת אֲתִי
הִנֵּה אֵין עֵינֶיךָ וְאֵין לִבְךָ טוֹב כִּי	17 כִּי אֵין עֵינֶיךָ וְלִבְךָ כִּי אִם־עַל־
אִם־אֶל־בְּצַעַד וְאֶל־דֶּם־הַנְּקִי	בְּצַעַד וְעַל־דֶּם־הַנְּקִי לְשֹׁפֵד
לְשֹׁפֵט וְאֶל־מַעֲשֵׂקוֹת וְאֶל־רִצְחָה ^f	וְעַל־הַמְרוֹצָה
לְעֲשׂוֹתָם	לְעֲשׂוֹת
עַל־יְהוּיִקִּים	18 אֶל־יְהוּיִקִּים
מֶלֶךְ יְהוּדָה וְעַל־הָאִישׁ הַזֶּה	מֶלֶךְ יְהוּדָה
הוּא אֲחִי וְהוּא אַחֵת לֹא־יִסְפְּדוּ לָּו אֲוִי לִי	הוּא אֲחִי וְהוּא אַחֵת לֹא־יִסְפְּדוּ
אֲדוֹן	לָּו הוּא אֲדוֹן וְהוּא הָלָה

^a Targ. לְנִירָא. ^b Targ. עַל שְׁלוֹם. ^c Targ. אֶלְהֵן. ^d Targ. דְּבִנִּי.
^e Targ. כְּבִלְעָא קְרִמָּח. ^f εἰς φόνον. ^g Targ. עַל.

19	קבורת חמור יקבר סחוב והשלך מהלאה לשערי ירושלם	קבורת חמור יקבר סחוב והשלך מהלאה לשער ירושלם
20	עלי הלבנון וצעקי ובבשן תני קולך מעברים	עלי הלבנון וצעקי ובבשן תני קולך מעברים
21	דברתי אליך בשלוחיך אמרת כי לאשמעת	דברתי אליך בשלוחיך אמרת כי לאשמעת
22	בשבי ילכו מכל רעתך	בשבי ילכו מכל רעתך
23	מהינחנתי חבלים חיל כילדה	מהינחנתי חבלים חיל כילדה
24	כי אסיהיה פניהו כי משם אתקנד	כי אסיהיה פניהו כי משם אתקנד
25	ונתתיך ביד מבקשי נפשך וביד אשר אתה יגור מפניהם וביד נבוכדראצר מלך-בבל וביד הכשדים	ונתתיך ביד מבקשי נפשך וביד אשר אתה יגור מפניהם וביד נבוכדראצר מלך-בבל וביד הכשדים
26	על הארץ אחרת אשר לא- ילדתם שם	על הארץ אחרת אשר לא- ילדתם שם
27	ועלהארץ לשוב שם שמה לא ישובו	ועלהארץ לשוב שם שמה לא ישובו
28	העצב נבזה נפוצ האיש הזה כניהו אסכלי אין חפץ בו מהינע הוטל הוא וזרעו והשלכו על-הארץ אשר לא- ידעו	העצב נבזה נפוצ האיש הזה כניהו אסכלי אין חפץ בו מהינע הוטל הוא וזרעו והשלכו על-הארץ אשר לא- ידעו
29	ארץ ארץ ארץ	ארץ ארץ ארץ
30	כה אמר יהוה כתבו לאיזלח בומיו לא יזלח מזרעו איש ומושל	כה אמר יהוה כתבו לאיזלח בומיו לא יזלח מזרעו איש ומושל
	ארץ ארץ כתב Deest כי לא יצמח מזרעו מודשל	

^a Targ. לַאֲרֶע. ^b Targ. וּלְאֲרֶעָא. ^c Targ. בְּזָנָא.

CAPUT XXIII.

1	מַאֲבָדִים וּמַפְצִים אֶת-צֹאן הַמֵּאֲבָדִים וְהַמַּפְצִים ^a אֶת-צֹאן	1	מַאֲבָדִים וּמַפְצִים אֶת-צֹאן הַמֵּאֲבָדִים וְהַמַּפְצִים ^a אֶת-צֹאן
	מֵרְעִיתָם ^b		מֵרְעִיתָי נְאֻם-יְהוָה
	יְהוָה	2	יְהוָה אֱלֹהֵי יִשְׂרָאֵל
	עַל-הָרְעִים אֲתַעֲמִי		עַל-הָרְעִים הָרְעִים אֲתַעֲמִי
	כָּרַע מֵעַלְלֵיכֶם		אֲתַדְרַע מֵעַלְלֵיכֶם נְאֻם-יְהוָה
	אֶת-שְׂאֵרֵי עַמִּי ^c	3	אֶת-שְׂאֵרֵי צֹאנִי
	עַל-כָּל-הָאָרֶץ		מִכָּל הָאָרְצוֹת
	אֶל-טוֹיֵהָן ^d		עַל-טוֹיֵהָן
4	וְהִקְמַתִי לָהֶם רַעִים וְרַעִים וְהִקְמַתִי רַעִים וְרַעִים	4	וְהִקְמַתִי עֲלֵיהֶם רַעִים וְרַעִים וְרַעִים וְרַעִים
	Deest		וְלֹא יִפְקְדוּ
	וְתוֹשַׁע יְהוּדָה	6	תוֹשַׁע יְהוּדָה
	יְהוֹצֵדֵק		צִדְקִנִּי
	אֶת-בֵּית יִשְׂרָאֵל	7	אֶת-בְּנֵי יִשְׂרָאֵל
	אֲשֶׁר קִבֵּץ כָּל-זֶרַע יִשְׂרָאֵל	8	אֲשֶׁר הִעֲלָה וְאֲשֶׁר הֵבִיא אֶת-זֶרַע בֵּית יִשְׂרָאֵל
	אֲשֶׁר הִיָּתְתִים שָׁם וַיֵּשְׁבוּ עַל-אֲדָמָתָם		אֲשֶׁר הִיָּתְתִים שָׁם וַיֵּשְׁבוּ עַל-אֲדָמָתָם
	בְּנִבְאִים	9	לְנִבְאִים
	כַּאֲשֶׁר שָׁבוּר וְכַגְּבֹר עֲצוּר (עֲטוּר ^e ?) יִינ		כַּאֲשֶׁר שָׁבוּר וְכַגְּבֹר עֲבָרוּ יִינ
	וּמִפְנֵי הָדָר כְּבוֹדוֹ		וּמִפְנֵי הַדְּבָרִי קִדְשׁוֹ
	Deest	10	כִּי מִנְאֻפִּים מְלֹאָה הָאָרֶץ
	כִּי-מִפְנֵי אֱלֹהֵי נְאוֹת הַמְּדַבֵּר		כִּי-מִפְנֵי אֱלֹהֵי נְאוֹת מְדַבֵּר
	וּגְבוּרָתָם כֵּן		וּגְבוּרָתָם לֹא-כֵן
	כִּי-כִהֵן וְנִבְיָא	11	כִּי-גַם-נִבְיָא גַם-כִּהֵן
	רְאִיתִי רַעֲוִתֵיהֶם ^f (רַעֲתָם)		מִצְאָתִי רַעֲתָם נְאֻם-יְהוָה
	לְחַלְקֻקוֹת	12	כְּחַלְקֻקוֹת
	וַיִּדְחוּ		וַיִּדְחוּ
	בְּשַׁנְתָּם ^g פְּקֻדָּתָם		שַׁנַּת פְּקֻדָּתָם נְאֻם-יְהוָה

^a Targ. הַמֵּאֲבָדִים וְהַמַּפְצִים. ^b ut 10:21. ^c Targ. יְהוָה שְׂאֵרֵי דְעַמִּי. ^d Targ. לְאֶתְרֵיהֶן. ^e συνεχόμενος. ^f Targ. בִּישְׁתָּהוּן. ^g Vid. 11:23; 48:44.

14	נאוף וְהִלֵּף בְּשִׁקְרָא וְחִזְקֵי יְדֵי מְרַעִים לְבַלְתִּי-שׁוּבֵי אִישׁ מֵרַעְתּוֹ	מִנְאָפִים וְהִלְכִים בְּשִׁקְרִים וּמְחִזְקִים יְדֵי רַבִּים לְבַלְתִּי-שׁוּבֵי אִישׁ מִדְּרַכּוֹ הָרַעָה
15	יְהוּה עֲבָאוֹת עַל-הַנְּבִאִים לְעֵנָה	יְהוּה עֲנִי ^ב
16	לְכֹל-הָאָרֶץ אֵל תִּשְׁמְעוּ עַל-דְּבַרֵי הַנְּבִאִים	בְּכֹל-הָאָרֶץ אֵל תִּשְׁמְעוּ לְדְבַרֵי הַנְּבִאִים
17	מֵהַבְּלִים הִזָּה אֶתְכֶם חֲזוֹן לְבַם יְדַבְּרוּ לֹא מִפִּי יְהוּה	Deest כִּי מֵהַבְּלִים לָהֶם חֲזוֹן מִלְּבַם יְדַבְּרוּ וְלֹא מִפִּי יְהוּה
18	אִמְרִים אֲמֹר לְמִנְאָצִי הִכָּר יְהוּה וְכֹל הַלֵּךְ בְּשִׁרְרוּת לְבוֹ	אִמְרִים ^ד לְמִנְאָצִי דְּבַר יְהוּה וְלֹכֵל הַהֲלָכִים בְּחִשְׁצִיהֶם וְלֹכֵל הַלֵּךְ בְּתַעֲוִית לְבוֹ
19	לֹא-תִבּוֹא עֲלֵיכֶם וַיִּרְא וַיִּשְׁמַע אֶת-דְּבַרֵי מִי- הַקְּשִׁיב הִבְרִי וַיִּשְׁמַע	לֹא-תִבּוֹא עֲלֵיכֶם וַיִּרְא אֶת-דְּבַרֵי מִי-הַקְּשִׁיב וַיִּשְׁמַע
20	סְעִרְתָּ יְהוּה חֲמָה יִצְאָה וְסַעַר מִתְחוֹלֵל עַל-רֹאשׁ רַשְׁעִים	סְעִרְתָּ יְהוּה ^ה מֵאֵת יְהוּה ^ה וְחֲמָה יִצְאָה לְסַעַר מִתְחוֹלֵל עַל-הַרְשָׁעִים יִבֹא
21	לֹא יִשׁוּב מִזְמוֹת לְבוֹ	וְלֹא עוֹד יִשׁוּב (יִשׁוּב עוֹד) מִזְמוֹת ^ו לְבוֹ
22	תִּתְּבוֹנְנוּ בַּח בִּינָה וַיִּשְׁמִיעוּ דְּבַרֵי אֶת-עַמִּי וַיִּשְׁבוּם	יִתְּבוֹנְנוּ בַח וְאִם יִשְׁמִיעוּ (וַיִּשְׁמִיעוּ) דְּבַרֵי וְאֶת-עַמִּי יִשְׁבוּם מֵרַע מֵעַלְלֵיהֶם
23	הָאֱלֹהִי מְקֻרֹב אֲנִי וְלֹא אֱלֹהִי מֵרְחוֹק	הָאֱלֹהִים קְרוּב אֲנִי ^ז וְלֹא אֱלֹהִים מֵרְחוֹק
24	נְאֻם-יְהוּה	Deest
25	אֶת אֲשֶׁר-אָמְרוּ הַנְּבִאִים הַנְּבִאִים חִלְמַתִּי חִלְמַתִּי	אֶת אֲשֶׁר אִמְרוּ ^ח הַנְּבִאִים אֲשֶׁר-נְבִאִים חִלְמַתִּי חִלְמוֹ ^ט
26	עַד-מַתִּי הָיִשׁ	עַד-מַתִּי יֵשׁ ^י (יְהִיָּה)

^a Targ. וְזָנְאוּ וְזָחַלְכִין בְּשִׁקְרָא וּמְחִזְקִין . . . בְּדִיל הָלֹא לְמַחֲב. ^b Vid. מְחִשְׁבָּת. ^c Targ. מִן קָדָם יְיָ. ^d Targ. אֲמַרְיָן. ^e Targ. לְשִׁחְזָמִי. ^f Targ. 9:14. ^g Targ. יְיָ הָאֲמַרְיָן. ^h Targ. אֲנִי אֲלֹהֵי בְרִית עֲלֵמָא מְבַרְאֲשִׁית. ⁱ Targ. עַד אִימְרֵי אִית. ^j Targ. פְּהִינִם נְבוֹאָת בְּחִלְמָא אֶתְחִנָּא לִי.

נבאי השקר ונבאי תרמת נבאי שקר בנבאם ^a הפצוי (תדמת ^b ?)	לבם	לבם
לשנת אתה תורתי	27	להשנית את עמי שמי
אשר אתו החלום יספר חלומי	28	אשר אתו חלום יספר חלום
יספר דברי		ידבר דברי
Deest		נאסיהוה
כה דברי ^c נאסיהוה חלא הנה	29	הלוא כה דברי כאש נאס
דברי כאש נאסיהוה		יהוה
הנני לכן אלה נביאים נאסדקי	30	לכן הנני עליה נביאים נאס
יהוה		יהוה
הנני אלה נביאים השלחים לשון	31	הנני עליה נביאים נאסיהוה
נבואה ^d (נבואות לשון) וינימו נים		הלכותים לשונם וינאמו נאס
לכן הנני אלה נביאים המנבאים	32	הנני על נבאי חלמות שקר
חלמות שקר ולא יספרום		נאסיהוה ויספרום
Deest		נאסיהוה
וכי ישאלו	33	וכי ישאלו
ארכהן ארנביא		ארה נביא ארכהן לאמר
אתם ^e המשא		אתמה משא
הנביא והכהנים	34	והנביא והכהן
אשר יאמרו		אשר יאמר
ופקדתי את האיש ההוא		ופקדתי עליה האיש והעל
וביתו		ביתו
איש אל רעהו ^f	35	איש על רעהו
המשא לאיש יהיה דברו	36	המשא יהיה לאיש דברו
Desunt	}	והפכתם את דברי אלהים חיים
		יהוה צבאות אלהיני:
	37	כה תאמר אלה נביא מה ענקו
		יהוה
ועלמה דבר יהוה אלהיני		ומה דבר יהוה
לכן כה אמר יהוה אלהיני	38	ואסמשא יהוה תאמרו לכן כה
		אמר יהוה

^a Targ. דמחנבן. ^b Vid. 14:14. ^c Targ. פתצמי. ^d Targ. דמחנבן. ^e Raschi: אומרים לכם מה המשא, אתם למשא לחקב'ה וכו'. ^f Targ. גבר לתברית.

39 הנני וְנָשִׂיתִי אֶתְכֶם נֹשֵׂא וְנֹשֵׂתִי הַנְּנִי נֹשֵׂא (לְקַח) וְנֹשֵׂתִי
מִלְּפָנָי Deest

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הראני יהוה שני	1 הראני יהוה וְהֵנָּה שני
ואת־שרי ואת־החרש	ואת־שרי יְהוּדָה ואת־החרש
ואת־העשירים	ואת־המסגר
הדוד האחד	2 הדוד אחד
והדוד האחר	והדוד אֶחָד
אשר לא־תאכלנה מרען	אשר לא־תאכלנה מרע
אשר לא־תאכלנה מרען	3 אשר לא־תאכלנה מרע
ושמתי עיני עליהם	6 ושמתי עיני עליהם
אֶל־הָאָרֶץ ^ב הזאת לְטוֹבָה	על־הָאָרֶץ הזאת
ולא אֶהְרָסם	ולא אֶהְרָס
לְדַעְתָּם אֲתִי	7 לְדַעַת אֲתִי
אשר לא־תאכלנה מרען כה אמר	8 אשר לא־תאכלנה מרע פִּרְכָּה
יהוה	אמר יהוה
ואת־גְּדוֹלָיו ^ו	ואת־שָׁרָיו
במצרים	בְּאֶרֶץ מִצְרַיִם
ונתתים לזרעה ^ד (לזרה)	9 ונתתים לזרעה לְרַעַת
וְיִהְיֶה לְחֶרֶפָה	לְחֶרֶפָה
לְשָׂנְאָה	לְשָׂנְיָה
בכל־הַמְּקוֹם אשר־הִתְחַתִּים ^ה שם	בכל־הַמְּקוֹמֹת אשר־אֶדְיִתָּם שם
ואת־הַקָּבֶר ואת־הַקָּבֶר ואת־	10 את־הַקָּבֶר את־הַקָּבֶר ואת־
הַקָּבֶר	הַקָּבֶר
אשר־נתתי להם	אשר־נתתי להם וְלֹא־בֹתִיָּהֶם

^a Targ. וְיִתְּ אֶתְּנָא וְיִתְּ תַרְעִיא.

^b Targ. לְאֶרֶץ.

^c Targ. רַבְרָבוּדִי.

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

CAPUT XXV.

אֶל־יִרְמְיָהוּ	עַל־יִרְמְיָהוּ	1
Desunt {	הִיא הַשָּׁנָה הָרִאשׁוֹנָה	
	לְנְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל	
אֲשֶׁר דִּבֶּר יְרֵמְיָהוּ הַנְּבִיא עַל־	כָּל־עַם יְהוּדָה וְאֵל כָּל־יֹשְׁבֵי	2
יֹשְׁבֵי יְרוּשָׁלַם	יְרוּשָׁלַם	
בְּשָׁלֹשׁ עֶשְׂרֵה שָׁנָה	מִן־שָׁלֹשׁ עֶשְׂרֵה שָׁנָה	3
בְּכַאֲמִץ ^א (אֲמוֹץ)	בְּכַאֲמוֹן	
שָׁלֹשׁ וְעֶשְׂרִים שָׁנָה	זֶה שָׁלֹשׁ וְעֶשְׂרִים שָׁנָה	
Deest	הָיָה דְבַר־יְהוָה אֵלַי	
הַשְּׂכִימִים וּדְבַר	אֲשֶׁכִּים וּדְבַר וְלֹא שְׁמַעְתֶּם	
וְאֲשַׁלַּח אֵלֵיכֶם אֶת־עַבְדֵי ^ב הַנְּבִאִים	וְשַׁלַּח יְהוָה אֵלֵיכֶם אֶת־כָּל־עַבְדָּיו	4
הַשְּׂכִימִים שֹׁלַח	הַנְּבִאִים הַשְּׂכִימִים וְשֹׁלַח	
וְלֹא־הִקְשַׁבְתֶּם בְּאָזְנֵיכֶם	וְלֹא־הִשְׁיַחְתֶּם אֶת־אָזְנֵיכֶם לְשִׁמְעַ	
שָׁבוּ אִישׁ מִדְּרָכּוֹ	שָׁבוּ אִישׁ מִדְּרָכּוֹ	5
וְחָשְׁבוּ עַל־הָאֲדָמָה	וְחָשְׁבוּ עַל־הָאֲדָמָה	
נָתַתִּי לָכֶם	נָתַן יְהוָה לָכֶם	
אֶל־חַלְכּוֹ	וְאֶל־חַלְכּוֹ	6
בְּמַעֲשֵׂי יַדֵיכֶם לְהִרְעֵ לָכֶם	בְּמַעֲשֵׂה יַדֵיכֶם וְלֹא אָרַע לָכֶם	
Desunt {	נְאֻם־יְהוָה לְמַעַן הִכְעִסוּנִי	7
	בְּמַעֲשֵׂה יַדֵיכֶם לְרַע לָכֶם	
יְהוָה	יְהוָה צָבָאוֹת	8
לֹא־הִאֲמַנְתֶּם לְדַבְרֵי	לֹא־שְׁמַעְתֶּם אֶת־דְּבָרֵי	
מִשְׁפָּחַת צַפּוֹן (מִשְׁפָּחָה מִצַּפּוֹן)	אֶת־כָּל־מִשְׁפָּחוֹת צַפּוֹן נְאֻם־יְהוָה	9
Deest	וְאֶל־נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל עַבְדִּי	
כָּל־הַגּוֹיִם סָבִיב לָהּ	כָּל־הַגּוֹיִם הָאֵלֶּה סָבִיב	
וּלְחַרְפַּת עוֹלָם ^ג	וּלְחַרְבוֹת עוֹלָם	
קוֹל שִׁמְחָה וְקוֹל שִׁשׁוֹן	קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה	10
רִיחַ מוֹר	קוֹל רִחִים	
הָאָרֶץ לִשְׂמָה	הָאָרֶץ הַזֹּאת לְחַרְבָּה לִשְׂמָה	11
וְעַבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת־מֶלֶךְ בָּבֶל	וְעַבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת־מֶלֶךְ בָּבֶל	

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

12	וְהָיָה כַּמְלֵאוֹת שִׁבְעִים שָׁנָה וְכַמְלֵאוֹת שִׁבְעִים אָתְּ-הַגּוֹי אֶפְקֹד	וְכַמְלֵאוֹת שִׁבְעִים שָׁנָה וְכַמְלֵאוֹת שִׁבְעִים אָתְּ-הַגּוֹי אֶפְקֹד	(וְכַמְלֵאוֹת) אֶתְּ-הַגּוֹי אֶפְקֹד	שִׁבְעִים אָתְּ-הַגּוֹי אֶפְקֹד
	הַגּוֹי הַהוּא	הַשָּׁנָה הַהוּא	אֶפְקֹד	אֶתְּ-הַגּוֹי אֶפְקֹד
	נְאֻם־יְהוָה אָתְּ-עֲוֹנֵם וְעַל־אָרֶץ כְּשִׁדָּיִם	Deest {	וְשָׁמַתִּי אֶתְּ לְשִׁמְמוֹת עוֹלָם	וְשָׁמַתִּי אֶתְּ לְשִׁמְמוֹת עוֹלָם
13	עַל־כָּל־הַגּוֹיִם	עַל־הַגּוֹיִם		
14	כִּי עָבַדְתֶּם בְּעֵינֵי הַגּוֹיִם רַבִּים וְזָמְלָכִים גְּדוֹלִים וְשָׁלַמְתִּי לָהֶם כַּפְּעָלָם וְכִמְעַשֶׂה יְדֵיהֶם	Desunt {	כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל	כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל
15	כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵלַי קַח אֶת־כּוֹס הַיַּיִן הַחַמָּה הַזֹּאת מִיַּדִּי וְהִשְׁקִיתָהּ אוֹתוֹ אֶת־כָּל־הַגּוֹיִם	כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל קַח אֶת־כּוֹס הַיַּיִן הַחַמָּה הַזֹּאת מִיַּדִּי וְהִשְׁקִיתָהּ אֶת־כָּל־הַגּוֹיִם	וְקֹארוֹ אֶת־הַגּוֹיִם	וְקֹארוֹ אֶת־הַגּוֹיִם
16	וְהִתְנַעַשׂוּ	וְהִתְנַעַשׂוּ		
17	אֶת־כָּל־הַגּוֹיִם	אֶת־כָּל־הַגּוֹיִם		
18	וְאֶת־מַלְכֵיהָ אֶת־שָׂרֵיהָ	וְאֶת־מַלְכֵיהָ אֶת־שָׂרֵיהָ		
19	לְשִׁמְמוֹת לְשָׂרָה וְלְקַלְלָהּ כַּיּוֹם הַזֶּה אֶת־פִּרְעֹה	לְשִׁמְמוֹת לְשָׂרָה וְלְקַלְלָהּ כַּיּוֹם הַזֶּה אֶת־פִּרְעֹה		
20	וְאֶת־שָׂרָיו וְאֶת־כָּל־עַמּוֹ וְאֶת־כָּל־מַלְכֵי אֶרֶץ הָעַרְץ	וְאֶת־שָׂרָיו וְאֶת־כָּל־עַמּוֹ וְאֶת־כָּל־מַלְכֵי אֶרֶץ הָעַרְץ	Deest	כָּל־מַלְכֵי פְּלִשְׁתִּים
21	אֶת־אֲדוֹם	אֶת־אֲדוֹם		
22	וְאֶת־כָּל־מַלְכֵי צָר וְאֶת־כָּל־מַלְכֵי צִידוֹן וְאֶת־מַלְכֵי הָאֵי אֲשֶׁר בַּעֲבַר הַיָּם	וְאֶת־כָּל־מַלְכֵי צָר וְאֶת־כָּל־מַלְכֵי צִידוֹן וְאֶת־מַלְכֵי הָאֵי אֲשֶׁר בַּעֲבַר הַיָּם		
23	אֶת־דָּדָן וְאֶת־בָּבֶל	אֶת־דָּדָן וְאֶת־בָּבֶל		
24	וְאֶת־כָּל־מַלְכֵי עֶרֶב וְאֶת־כָּל־מַלְכֵי הָעַרֵב	וְאֶת־כָּל־מַלְכֵי עֶרֶב וְאֶת־כָּל־מַלְכֵי הָעַרֵב		
25	וְאֶת־כָּל־מַלְכֵי זְמָרִי וְאֶת־כָּל־מַלְכֵי מְדִי	וְאֶת־כָּל־מַלְכֵי זְמָרִי וְאֶת־כָּל־מַלְכֵי מְדִי	Deest	וְאֶת־כָּל־מַלְכֵי פָּרָס

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

26	כל־מלכי הצפון הקרבים כל־מלכי הקדם הרחקים והרחקים ואת כל־הממלכות Deest	והרחקים ואת כל־הממלכות הארץ ומלך־ששן ושתה אחריהם
27	כה־אמר יהוה צבאות תשטו תשכרו ותקיאו ותפלו ואמרת יהוה	כה־אמר יהוה צבאות אלהי ישׂראל שטו ושכרו וקיו ונפלו ואמרת אליהם יהוה צבאות
29	כי בעיר באשר־נקרא שמי עליה אנכי מחל להרע ואתם הנקה לא תנקו על־כל־הישובים על־הארץ Deest	כי הנה בעיר אשר־נקרא שמי עליה אנכי מחל להרע ואתם הנקה תנקו לא תנקו על־כל־ישובי הארץ נאם יהוה צבאות
30	ואתה תנבא עליהם אתה־דברים האלה ואמרת יהוה ממרום ידבר מקדשו (ממקדשו) יתן קולו דבר דבר על־מקומו והמה (הידד) כדרכים יענו ועל־ישובי הארץ יבא שאון: על־קצה הארץ	ואתה תנבא אליהם את כל־ הדברים האלה ואמרת אליהם יהוה ממרום ישׂאג ומפעון קדשו יתן קולו ישׂאג וישׂאג על־נוהו הידד כדרכים יענה אל כל־ישובי הארץ:
31	בא שאון עד־קצה הארץ נשפט הוא לכל־בשר הרשעים לחרב יהוה	בא שאון עד־קצה הארץ נשפט הוא לכל־בשר הרשעים נתנם לחרב יהוה צבאות
32	רעה יצאת מגוי על־גוי וסער גדול יצא ^c	רעה יצאת מגוי אל־גוי וסער גדול יעור
33	והיו חללי יהוה ביום יהוה מקצות ^d הארץ לא יקברו הילילו רעים והתגדרו Deest	והיו חללי יהוה ביום ההוא מקצת הארץ לא יספדו ולא יאספו ולא יקברו הילילו הרעים והתפלשו ותפוצותיכם ככלי חמדה
34	ככרי (כאילי) חמדה	ככרי חמדה

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

הצאן וְהַאֲדִירִים	36 מֵאֲדִירֵי הַצֹּאן
כִּי־שָׁרַד יְהוָה	כִּי־שָׁרַד יְהוָה
וַנִּדְמוּ שְׂאֵרֵיהֶם (יִתְר) הַשְּׁלוֹם מִפְּנֵי	37 וַנִּדְמוּ נְאוֹת הַשְּׁלוֹם מִפְּנֵי חֲרוֹן
חֲרוֹן אָפִי	אֶפְיֵהוּ
יִתְרוֹ (שְׂאֵרֵיהֶם, סֵפֶר)	38 סֵפֶר
מִפְּנֵי הַחֲרָבָה הַגְּדוֹלָה ^ב	מִפְּנֵי חֲרוֹן הַיּוֹנָה וּמִפְּנֵי חֲרוֹן אָפִי

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מְלֶכְךָ (מְלֶכְךָ?) יְהוּיָקִים	1 מְמַלְכֵי יְהוּיָקִים
Deest	מְלֶכְךָ יְהוּדָה
מֵאֵת יְהוָה	מֵאֵת יְהוָה לֵאמֹר
וּדְבַרְתָּ אֶל־כָּל־הַיְהוּדִים (עִם־	2 וּדְבַרְתָּ עַל־כָּל־עַרְיֵי יְהוּדָה
יְהוּדָה?) וְלָכָל־הַבָּאִים לְהַשְׁתַּחֲוֹת	הַבָּאִים לְהַשְׁתַּחֲוֹת בֵּית־
בְּבֵית־יְהוָה	יְהוָה
וְחָדַלְתִּי מִן־הַרְעָה ^ד	3 וְנִחַמְתִּי אֶל־הַרְעָה
וְאָמַרְתִּי	4 וְאָמַרְתִּי אֲלֵיהֶם
לִלְכַת בְּתוֹרָתִי	לִלְכַת בְּתוֹרָתִי
לִשְׁמֹעַ אֶל־דְּבָרִי ^ה	5 לִשְׁמֹעַ עַל־דְּבָרִי
הַשְּׁכֵם וְאֲשַׁלַּח וְלֹא שָׁמַעְתֶּם אֵלַי	וְהַשְּׁכֵם וְשָׁלַח וְלֹא שָׁמַעְתֶּם
Deest	6 הַזֹּאתָה
גוּיֵי כָל־הָאָרֶץ	גוּיֵי הָאָרֶץ
וְנִבְיָאֵי הַשִּׁקָּר	7 וְהַנְּבִיאִים
כָּל־אֲשֶׁר־צוּהָ יְהוָה אוֹתוֹ	8 כָּל־אֲשֶׁר־צוּהָ יְהוָה
וְנִבְיָאֵי הַשִּׁקָּר	וְהַנְּבִיאִים
כִּי נְבִיחַ	9 מִדְּוַע נְבִיחַ
מִיּוֹשְׁבֵי (מִיּוֹשְׁבֵי)	מִיּוֹשְׁבֵי יוֹשֵׁב
עַל־יִרְמִיָּהוּ ^ה	אֶל־יִרְמִיָּהוּ
הַדְּבַר הַזֶּה	10 הַדְּבָרִים הָאֵלֶּה
בְּפִתְחֵי שַׁעַר הַחֲדָשׁ	בְּפִתְחֵי שַׁעַר־יְהוָה הַחֲדָשׁ
וְנִבְיָאֵי הַשִּׁקָּר	11 וְהַנְּבִיאִים

^a Targ. מִן קָדָם חֲרָבָה. ^b Vid. 46:16; 50:16. Cf. Isa. 27:1. ^c Targ. בְּבֵית־יְהוָה. ^d Targ. וְאֲשַׁלַּח מִן בֵּית־יְהוָה. ^e Targ. לְפִתְחֵי שַׁעַר־יְהוָה. ^f Targ. בְּקִרְיָתִים. ^g Targ. עַל יְרִמְיָהוּ.

Deest	לֵאמֹר
כִּי נִבְא עַל־הָעִיר הַזֹּאת	כִּי נִבְא אֶל־הָעִיר הַזֹּאת
אֶל־הַשָּׂרִים	12 אֶל־כָּל־הַשָּׂרִים
עַל־בַּיִת הַזֶּה וְעַל־הָעִיר הַזֹּאת	אֶל־בַּיִת הַזֶּה וְאֶל־הָעִיר הַזֹּאת
Deest	13 אֲלֵהֵיכֶם
וַיִּחְזַק יְהוָה מִן־הָרַעָה ^d	וַיִּנְחָם יְהוָה אֶל־הָרַעָה
וַהֲנִי בְיַדְכֶם	14 וַאֲנִי הֲנִי בְיַדְכֶם
כִּי־שָׂר וְכָטוֹב לָכֶם	כָּטוֹב וְכִישָׂר בְּעֵינֵיכֶם
דָּם נָקִי	15 כִּי־דָם נָקִי
וְעַל־הָעִיר הַזֹּאת וְעַל־הַיּוֹשְׁבִים בָּהּ	וְאֶל־הָעִיר הַזֹּאת וְאֶל־יּוֹשְׁבֵיהָ
שָׁלַח־נִי יְהוָה אֲלֵיכֶם	שָׁלַח־נִי יְהוָה עֲלֵיכֶם
וְאֶל־נְבִיאֵי הַשָּׁקֶר	16 וְאֶל־הַנְּבִיאִים
Deest	17 לֵאמֹר
הִיָּה בַיּוֹם חֲזָקִיהוּ	18 הִיָּה נִבְא בַיּוֹם חֲזָקִיהוּ
Deest	לֵאמֹר
כֹּה־אָמַר יְהוָה צִוּן כְּשָׂדֵה	כֹּה־אָמַר יְהוָה צְבָאוֹת צִוּן
לְשָׂמָה	שָׂדֵה תַחֲרַשׁ וַיְרוּשָׁלַיִם עַיִים
תְּהִיָּה	תְּהִיָּה
הַהֲמַת הַמִּתְהוּ	19 הַהֲמַת הַמִּתְהוּ
Deest	מִלְּקַיִהוּדָה
הַכִּי לֹא יִרְאֶה אֶת־יְהוָה וְכִי־לֹא חָלַף	הֲלֹא יִרְאֶה אֶת־יְהוָה וַיִּחַל
וַיִּחְזַק יְהוָה מִן־הָרַעָה ^e	וַיִּנְחָם יְהוָה אֶל־הָרַעָה
וַאֲנַחְנוּ עָשִׂינוּ	וַאֲנַחְנוּ עָשִׂים
וְאִישׁ הִיָּה	20 וְגַם־אִישׁ הִיָּה
עַל־הָאָרֶץ הַזֹּאת	עַל־הָעִיר הַזֹּאת וְעַל־הָאָרֶץ הַזֹּאת
Deest	21 וְכָל־גְּבוּרָיו
אֶת־כָּל־דְּבָרָיו וַיִּבְקֹשׁ הַמִּיתוּ	אֶת־כָּל־דְּבָרָיו וַיִּבְקֹשׁ הַמְּלָךְ הַמִּיתוּ
וַיִּבְא אֶל־מִצְרַיִם ^f	וַיִּרְא וַיִּבְרַח וַיִּבְא מִצְרַיִם
וַיִּשְׁלַח הַמֶּלֶךְ אֲנָשִׁים אֶל־	22 וַיִּשְׁלַח הַמֶּלֶךְ יְהוֹיָקִים אֲנָשִׁים
מִצְרַיִם ^g	מִצְרַיִם

^a Targ. על קדמא. ^b Targ. על. ^c Targ. וְעַל. ^d Targ. וַיִּחְזַק יְהוָה מִן־הָרַעָה.
^e Targ. וְעַל. ^f Targ. וַיִּבְא אֶל־מִצְרַיִם. ^g Targ. וַיִּשְׁלַח הַמֶּלֶךְ אֲנָשִׁים אֶל־מִצְרַיִם.

^d Targ. וַיִּחְזַק יְהוָה מִן־הָרַעָה. ^e Targ. וְעַל. ^f Targ. וַיִּבְא אֶל־מִצְרַיִם. ^g Targ. וַיִּשְׁלַח הַמֶּלֶךְ אֲנָשִׁים אֶל־מִצְרַיִם.

Desunt {	23 ויוציאו אותם ממצרים אל-המלך יהויקים וישלך את-נבלתו אל-קברי בני עמון ביד-העם	ואת-אלנתן בן-עכבור ואנשים אתו אל-מצרים ויוציאו את-אוריהו ממצרים אל-המלך יהויקים וישלך את-נבלתו אל-קברי בני העם ביד-העם
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CAPUT XXVII.

Desunt {	1 בראשית ממלכת יהויקים בן יאושיהו מלך יהודה היה הדבר הזה אל-ירמיה מאת יהוה לאמר: כה-אמר יהוה ונתת על-צוארך ביד מלאכים הבאים ירושלם כה-אמר יהוה כי אנכי עשיתי את-האדם ואת-הבהמה אשר על-פני הארץ ועתה אנכי נתתי את-כל-הארצות האלה ביד נבוכדנאצר מלך- בבל עבדי וגם את-חית השדה נתתי לו לעבדו: 7 ועבדו אתו כל-הגוים ואת-בני ואת-בן-בנו עד בא-עת ארצו גם-הוא ועבדו בו גוים רבים ומלכים גדולים: 8 והיה הגוי והממלכה אשר לא-	2 כה-אמר יהוה אלי ונתתם על-צוארך 3 מלאכים הבאים ירושלם 4 כה-אמר יהוה צבאות 5 אנכי עשיתי את-האדם ואת-הבהמה אשר על-פני הארץ ועתה אנכי נתתי את-כל-הארצות האלה ביד נבוכדנאצר מלך- בבל עבדי וגם את-חית השדה נתתי לו לעבדו: 7 ועבדו אתו כל-הגוים ואת-בני ואת-בן-בנו עד בא-עת ארצו גם-הוא ועבדו בו גוים רבים ומלכים גדולים: 8 והיה הגוי והממלכה אשר לא-
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^a εἰς τὸ μῆμα.

יעבדו אתו את-נבוכדנאצר	יהנו את-צוארם בכל מלך
מלך-בבל ואת אשר לאיתן	בבל
את-צוארו בעל מלך בבל	
ובדבר	Deest
על-הגוי ההוא	עליהם
עד-תמי אתם	עד-תמם ^a
9 נביאיכם ואל-קסמיכם ואל-	נביאיכם השקר ^b ואל-הקסמים לכם
חלמתיכם ואל-ענניכם	ואל-החלמים לכם ואל-מנחשיכם ^c
אשר-תם אמרים אליכם לאמר	האמרים
והיחתי אתכם ואבדתם	Deest
11 נאם-יהוה ועבדה	ועבדו (ועבדה)
12 הביאו את-צואריכם בעל מלך	הביאו את-צוארכם ועבדו את-מלך
בבל ועבדו אתו ועמו וחי	בבל
13 לפה תמותו אתה ועמך בקרב	
ברעב ובהבדל כאשר דבר יהוה	
אל-הגוי אשר לא-יעבד את-	Desunt {
14 מלך בכל: ואל-תשמעו אל-	
דברי הנבאים האמרים אליכם	
לאמר לא תעבדו את-מלך בבל	
15 והם נבאים בשמי לשקר למען	והם נבאים בשמי על-שקר למען
הדחי	הדחי ^d
והנבאים הנבאים לכם	ונביאיכם הנבאים לכם על-שקר כזבים
16 ואל-הכהנים ואל-כל-העם הזה	לכם ואל-כל-העם הזה ואל-הכהנים
אל-דברי נביאיכם	אל-דברי הנבאים
עתה מהרה	Deest
17 אל-תשמעו אליהם עבדו את-	לא שלחתיים
מלך בבל וחי לפה תהיה	
העיר הזאת הרבה:	
18 יפגע-נא ביהוה צבאות לבגתו	יפגע-רבי
באו הכלים הזוהרים בבית-	
יהוה ובית מלך יהודה	
ובירושלם בבגה:	

^a ut 24:10. ^b Targ. נבויכון השקרא. ^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
 העותרים בעיר הזאת:
- 20 אשר לא-לקחם נבוכדנאצר מלך אשר לא-לקח מלך בבל בגלות את-
 בבל בגלותו את-יכוניה בך
 יהויקים מלך-יהודה
 מירושלם בבבלה ואת כל-חרי
 יהודה וירושלם:
- 21 כי כה-אמר יהוה צבאות אלי-י
 ישראל על-הכלים העותרים
 בית יהוה ובית מלך-יהודה
 וירושלם:
- 22 ושמה יהיו עד יום פקדי
 אתם
 והעליתים והשבתים אל-
 המקום הזה

Desunt

CAPUT XXVIII.

- 1 ויהי בשנה ההיא בראשית ויהי בשנה הרביעית לצדקיה מלך-
 ממלכת צדקיה מלך-יהודה יהודה
 בשנת הרביעית
- הנביא אשר מגבעון הנביא השקר^a מגבעון
- 2 יהוה צבאות אלי-ישראל לאמר יהוה
 3 אני משיב את-כלי בית יהוה
 את-כלי בית יהוה
- אשר לקח נבוכדנאצר מלך-בבל
 מן-המקום הזה ויביאם
 בבבל
- 4 ואת-יכוניה בן-יהויקים מלך- ואת-יכוניה ואת-גלות יהודה
 יהודה ואת-כל-גלות יהודה

^a נבדא שקרא Targ.

Desunt {	הַבָּאִים בְּבִלְתָּ אָנֹכִי מֵשׁוּב אֶל־ הַמָּקוֹם הַזֶּה נֶאֱמַר יְהוָה	5 ויאמר ירמיה הנביא אלחנניה הנביא לעיני הכהנים ולעיני כל העם
	6 ויאמר ירמיה הנביא יקם יהוה את דברך 7 שְׁמַעְנָא הַדְּבָר הַזֶּה בְּאִזְנֶיךָ 8 וּלְפָנֶיךָ אֶל־אֲרָצוֹת רְבוֹת לְמַלְחָמָה וּלְרָעָה וּלְדָבָר	6 ויאמר ירמיה הנביא יקם יהוה את דברך 7 שְׁמַעְנָא הַדְּבָר הַזֶּה בְּאִזְנֶיךָ 8 וּלְפָנֶיךָ אֶל־אֲרָצוֹת רְבוֹת לְמַלְחָמָה וּלְרָעָה וּלְדָבָר
	9 הַנְּבִיא אֲשֶׁר יֵנְבֵא לְשֵׁלוֹם בְּבֹא הַדְּבָר דְּבַר הַנְּבִיא יִדְעַע הַנְּבִיא אֲשֶׁר־שָׁלְחוּ יְהוָה בְּאֵמֶת	9 הנביא הנבוא לשלום בבא הדבר ידעי הנביא אשר שלח אליהם יהוה באמת
	10 ויקח חנניה הנביא אתהמוטה מֵעַל צִוָּאר יִרְמִיָּה הַנְּבִיא וַיִּשְׁבְּרָהּ׃	10 ויקח חנניה הנביא אתהמוטה מעל צואר ירמיה הנביא וישברהו׃
Desunt {	11 נְבִכְדָּנָאצָּר בְּעוֹד שְׁנָתַיִם יָמִים מֵעַל צִוָּאר כְּלֵהֲגוּיִם יִרְמִיָּה הַנְּבִיא	11 נְבִכְדָּנָאצָּר בְּעוֹד שְׁנָתַיִם יָמִים מֵעַל צִוָּאר כְּלֵהֲגוּיִם יִרְמִיָּה הַנְּבִיא
	12 אַחֲרַי שְׁבוּר חַנְּנִיָּה הַנְּבִיא אֶת־ הַמּוֹטָה מֵעַל צִוָּאר יִרְמִיָּה הַנְּבִיא	12 אחרי שבור חנניה הנביא את־ המוטה מעל צואר ירמיה הנביא
	13 וַעֲשִׂיתָ יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	13 ועשית יהוה צבאות אלהי ישראל
	14 נָתַתִּי עַל־צִוָּאר כְּלֵהֲגוּיִם הָאֵלֶּה לְעַבְדֵי אֶת־נְבִכְדָּנָאצָּר מֶלֶךְ־בָּבֶל וַעֲבָדְהוּ וְגַם אֶת־חַיִּית הַשָּׂדֶה נָתַתִּי לוֹ	14 נתתי על־צואר כלהגוים האלה לעבדי את־נבכדנאצר מלך־בבל ועבדהו וגם את־חית השדה נתתי לו
Desunt {	15 ויאמר ירמיה אלחנניה הַנְּבִיא	15 ויאמר ירמיה אלחנניה הנביא

^a Targ. פְּהִינְךָ. ^b Targ. צַל.

Deest	שְׁמֵי-נָא חֲנֻנְיָה
והבטחת את-העם הזה	וְאַתָּה הַבַּטְחָת אֶת-הָעָם הַזֶּה
בַּשָּׁנָה הַזֹּאת אֶתָּה מֵת	16 הַשָּׁנָה אֶתָּה מֵת
Deest	כִּי-סָרָה דְבַרְתָּ אֶל-יְהוָה
וימת חֲנֻנְיָה הַנְּבִיא בַּשָּׁנָה הַזֵּה	17 וַיָּמָת חֲנֻנְיָה הַנְּבִיא בַּשָּׁנָה הַזֵּה
בחדש השביעי	בחדש השביעי

CAPUT XXIX.

ירמיה	1 ירמיה הַנְּבִיא
אל-זקני הגולה	אֶל-יְתֵר זִקְנֵי הַגּוּלָה
וּלְנְבִיאֵי הַשָּׁקֶר סֵפֶר פְּבֻלָה אֶל-	וְאֶל-הַנְּבִיאִים
הַגּוּלָה	
Desunt {	אֲשֶׁר הִגִּילָה נְבִיכְדָנָאֲצַר מִירוּשָׁלַם
	פְּבֻלָה
וְהַמְסַגֵּר (הַחֹזְרִים)	2 שְׁרֵי יְהוּדָה וִירוּשָׁלַם וְהַחֲרָשׁ
וְהַחֲרָשׁ	וְהַמְסַגֵּר
אֶל-מֶלֶךְ בָּבֶל	3 אֶל-נְבוּכַדְנֶאֲצַר מֶלֶךְ בָּבֶל
יְהוּדָה	4 יְהוּדָה עֲבָאוֹת
עַל-הַגּוּלָה	לְכָל-הַגּוּלָה
מִירוּשָׁלַם	מִירוּשָׁלַם פְּבֻלָה
וְקָחוּ נָשִׁים	6 קָחוּ נָשִׁים
וְרָבוּ	וְתִלְדֻנָּת בָּנִים וּבָנוֹת וְרַבְרֻטָּם
וְדָרְשׁוּ לְשָׁלוֹם הָאָרֶץ	7 וְדָרְשׁוּ אֶת-שָׁלוֹם הָעִיר
וְהַתְּפַלְלוּ בְעַדָם	וְהַתְּפַלְלוּ בְעַדָהּ
שָׁלוֹם לָכֶם	יְהִיָּה לָכֶם שָׁלוֹם
כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל	8 כִּי כֹה אָמַר יְהוָה עֲבָאוֹת אֱלֹהֵי
לָכֶם נְבִיאֵי הַשָּׁקֶר אֲשֶׁר	יִשְׂרָאֵל אֱלֹהֵי יִשְׂרָאֵל לָכֶם
וְאֶל-יִשְׂרָאֵל לָכֶם	נְבִיאֵיכֶם אֲשֶׁר בְּקִרְבְּכֶם
קִסְמֵיכֶם	וְקִסְמֵיכֶם
כִּי שָׁקֶר (שְׁקָרִים)	9 כִּי בְשָׁקֶר

^a Targ. בַּשָּׁתָא הָיָא. ^b ἑλευθέρου. ^c Targ. הַשָּׁקֶר.

	ולא שלחתיים	לא שלחתיים נאם־יהוה
	כי פמלאת (למלאת)	כי לפי מלאת
	והקמתי את־דברי עליכם להשיב	והקמתי עליכם את־דברי השוב
	עמכם	להשיב אתכם
	ואחשב עליכם מחשבת שלום ^a	כי אנכי ידעתי את־המחשבות
	ולא רעות לתת לכם	אשר אנכי חשב עליכם נאם־
	אלה	יהוה מחשבות שלום ולא
	Deest	לרעה לתת לכם אחרית ותקוה
	ומצאתם אתי	12 וקראתם אתי והלכתם
	ונגליתי (ונראיתי) לכם	13 ומצאתם
		14 ונמצאתי לכם
		נאם־יהוה ושבתי את־שביתכם
		וקבצתי אתכם מכל־הגוים
		ומכל־המקומות אשר הנהחתי
		אתכם שם נאם־יהוה והשבתי
		אתכם אל־המקום אשר־הגליתי
		אתכם משם :
		16 כִּי־כֹה אָמַר יְהוָה אֱלֹהֵי־מִלְכָּךְ
		הַיּוֹשֵׁב אֶל־כֶּסֶּא דָוִד וְאֶל־כָּל־
		הָעָם הַיּוֹשֵׁב בְּעִיר הַזֹּאת אֲתִיכֶם
		אֲשֶׁר לֹא־יִצְאוּ אִתְּכֶם בְּגוֹלָה :
	Desunt	17 כֹּה אָמַר יְהוָה צְבֹאוֹת הַנְּנִי
		מִשְׁלַח בָּם אֶת־הַחֶרֶב אֶת־הָרֶעַב
		וְאֶת־הַדָּבָר וְנִתְּתִי אֹתָם כַּתְּאֲנִים
		הַשְּׂעָרִים אֲשֶׁר לֹא־תֹאכְלֶנָּה מֵרַע :
		18 וְרִדְפֹתִי אַחֲרֵיהֶם בַּחֶרֶב בְּרֶעַב
		וּבַדָּבָר וּנְתַתִּים לְזוֹרְעַת לְכֹל
		מִמְלְכוֹת הָאָרֶץ לְאֵלֶּה וּלְשִׁמָּה
		וּלְשָׂרְקָה וּלְהַרְפָּה בְּכָל־הַגּוֹיִם
		19 אֲשֶׁר־הִנְחִיתִים שָׁם : הַחַת אֲשֶׁר־
		לֹא־שָׁמְעוּ אֶל־דְּבָרֵי נְאֻם־יְהוָה
		אֲשֶׁר שְׁלַחְתִּי אֲלֵיהֶם אֶת־עַבְדֵי

^a Targ. מחשבת שלום.

Desunt	{	<p>הַזְּבִיאִים הַשֵּׁנִים וְשִׁלַּח וְלֹא 20 שְׁמַעְתֶּם נָא־יְהוָה: וְאַתֶּם שְׁמַעוּ דְבַר־יְהוָה כְּלִי־גֹלָה אֲשֶׁר־שִׁלַּחְתִּי מִירוּשָׁלַם בְּבָלָה: 21 צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶל־אַחַב בֶּן־קֹלְיָה וְאֶל־צִדְקִיָּהוּ בֶן־ מַעֲשִׂיָּה הַתְּנֻבָּאִים לָכֶם בְּשָׁמַי שָׁקֵר</p>
		<p>בְּיַד נְבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל 22 וְלָקַח מֵהֶם קִלְלָה לְכָל גִּלּוֹת יְהוּדָה אֲשֶׁר בַּבֶּל כְּצִדְקִיָּהוּ וְכַאֲחַב אֲשֶׁר־קָלַם מֶלֶךְ־ בָּבֶל בְּאֵשׁ 23 וַיְדַבְּרוּ דָבָר בְּשָׁמַי שָׁקֵר וְאֲנֹכִי הוֹיֵדַע וְעַד 24 לֵאמֹר 25 כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר יַעַן אֲשֶׁר אָתָּה שְׁלַחְתָּ בְּשִׁמְכָה סְפָרִים אֶל־כָּל־ הָעָם אֲשֶׁר בִּירוּשָׁלַם וְאֶל־ צַפְנִיָּה בֶן־מַעֲשִׂיָּה הַכֹּהֵן וְאֶל־כָּל־הַנְּתֻנִים לֵאמֹר: 26 לַחַיּוֹת פְּקִידִים בֵּית יְהוָה לְכָל־ אִישׁ מִשְׁגַּע וּמִתְנַבֵּא וְאֶל־הַצִּיּוֹנִק 27 לְמָה לֹא גָעַרְתָּ 28 כִּי עַל־כֵּן שִׁלַּח אֲלֵינוּ בָּבֶל לֵאמֹר 29 צַפְנִיָּה הַכֹּהֵן אֲתָה־סָפַר הַזֶּה יִרְמִיָּהוּ הַנְּבִיא 31 שִׁלַּח עַל־כָּל־הַגּוֹלָה</p>
		<p>בְּיַד מֶלֶךְ־בָּבֶל וַיִּקְחוּ מֵהֶם קִלְלָה בְּכָל גִּלּוֹת יְהוּדָה בַּבֶּל כְּאֲשֶׁר עָשָׂה לְצִדְקִיָּהוּ וְכַאֲחַב אֲשֶׁר מֶלֶךְ־בָּבֶל קָלַח בְּאֵשׁ וְדָבָר דִּבְרוּ בְּשָׁמַי וְאֲנֹכִי עַד Deest לֹא שְׁלַחְתִּיָּה בְּשָׁמַי וְאֶל־צַפְנִיָּה בֶן־ מַעֲשִׂיָּה הַכֹּהֵן אָמַר לַחַיּוֹת פְּקִידֵי בְּבֵית יְהוָה לְכָל־אִישׁ מִתְנַבֵּא וְלְכָל־אִישׁ מִשְׁגַּע וְאֶל־הַצִּיּוֹנִי^e לְמָה גָעַרְתֶּם הֲלֹא עַל־כֵּן שִׁלַּח כִּי בַחֲדָשׁ הַזֶּה שִׁלַּח אֲלֵיכֶם בַּבֶּל^f לֵאמֹר צַפְנִיָּה אֲתָה־סָפַר יִרְמִיָּהוּ שִׁלַּח אֶל־הַגּוֹלָה</p>

^a Targ. על. ^b Targ. ועל. ^c Targ. מִמְּנָא סִגְנָן כְּהַנְּבִיא. ^d καταράτην.
^e Targ. לְכָבֶל. ^f Targ. לְיֹת.

	על־שמעיה	אל־שמעיה
	על־שמעיה	32 על־שמעיה הנחלמי
איש	ולא־יהיה	לא־יהיה לוֹ איש יֵשֵׁב בתוֹךְ-
(מִהֶם)	לָתֶם	חָעִם הָיָה וְלֹא־יִרְאֶה בְּטוֹב
אשר	לראות	אשר־אני עֲשֵׂה־לְעַמִּי נָא־
לא	עֲשֵׂה לָכֶם	יְהוָה כִּי־סָרָה דְבַר עַל־יְהוָה
	אני	
	יִרְאֶה	

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	כתב	2 כתב־לָךְ
	על־ספר	אל־ספר
	על־ישראל ויהודה ^o	4 אל־ישראל וְאֶל־יְהוּדָה
אימה	אמר יהוה קול	5 כִּי־כִתְבָה אִמְרַת יְהוָה קוֹל תְּחַדָּה
	תשמעו	שְׁמַעְנוּ
	שאלו וראו אם־ילד	6 שֶׁאֵלֹו־נָא וּרְאוּ אִם־יֵלֵד
	אֲשֶׁר בָּהּ יֵאָחֲזוּ מְתַנִּים וְיִשָּׁע	זכר
	ידיו על־חלציו ונהפכו	יָדָיו עַל־חֲלָצָיו כִּי־יֵלְדָה וְנִהְפְּכוּ
	לירקון	כָּל־פְּנִימַי לִירְקוֹן
	כי הָיָה גדול	7 הוּי כִּי גָדוֹל
	וְאֵיךְ ^d כִּמְהוּ	מֵאֵיךְ כִּמְהוּ
	ביום ההוא נאם יהוה	8 וְהָיָה בְּיוֹם הַהוּא נָאֵם יְהוָה
אשבר	העל מעל צוארם	צָבָאוֹת אֲשַׁבֵּר עָלָיו מֵעַל
אשר	אנתק	צוֹאֲרָהּ וּמוֹסְרוֹתֶיהָ אֲנַתֵּק
עוד	ולא־יעבדו עוד	וְלֹא־יַעֲבֹדוּ עוֹד זָרִים:
	לזרים	
	אקים להם	9 אֲשֶׁר אֲקִים לָהֶם
	Desunt	10 וְאַתָּה אֶל־תִּירָא עֲבָדֵי יַעֲקֹב
		נָא־יְהוָה וְאֶל־תַּחַת יִשְׂרָאֵל כִּי
		הִנְנִי מוֹשִׁיעָה מִרְחוֹק וְאַתְּזֹרְעִה
		מֵאֶרֶץ שְׁבִימִים וְשָׁב יַעֲקֹב וְשָׁקֵט
		11 וְשָׁאֵן וְאֵיךְ מִתְרִיד: כִּי־אַתָּה
		אֲנִי נָאֵם־יְהוָה לְהוֹשִׁיעָה כִּי

^a Targ. על. ^b Targ. על. ^c Targ. על ישראל ויהודה. ^d Targ. לית.

Desunt {	אָעֲשֶׂה כָּלָה בְּכָל־הַגּוֹיִם אֲשֶׁר הִפְיִצְתִּיהָ שָׁם אִתָּךְ לֹא אָעֲשֶׂה כָּלָה וַיִּסְרִתִּיהָ לְמִשְׁפַּט וַיִּנְקֶה לֹא אֲנִקֶּה:
12	כִּי כֹה אָמַר יְהוָה אֲנֹשׁ לְשִׁבְרֶךָ: כֹּה אָמַר יְהוָה נְשִׂאתִי שֶׁבֶר
13	אִינְדִּין דִּינְךָ לְמִזֹּר רְפֹאֹת תְּעַלֶּה אֵינן לְךָ
14	אִתָּךְ לֹא יִדְרֹשׁ עַל רַב עֹנֵךְ לֹא יִדְרֹשׁ עַל כָּל עֹנֵךְ
15	מֵה־תִּזְעַק עַל־שִׁבְרֶךָ אֲנִשׁ מִכְּאֲבֶךָ עַל רַב עֹנֶיךָ עֲצֻמָּה
16	חַטָּאתֶיךָ עֲשִׂיתִי אֵלֶּה לָּךְ כָּל־בְּשָׂרִי יִלְכוּ
17	כִּי אֵעֲלֶה אֲרַכֶּה לָּךְ וּמִמְנוּתֶיךָ אֲרַפְאֵךְ
18	כִּי נִדְחָה קְרָאִי לָּךְ צִיּוֹן הִיא דְרֵשׁ אֵינן לָהּ
19	הַנְּנִירֶשֶׁב שְׁבוּת אֱהִי יַעֲקֹב וּמִשְׁכְּנֹתָיו אֲרַחֵם וְהָרְמוֹן וַיִּצְא מֵהֶם תִּזְדַּח וְקוֹל מִשְׁחָקִים
20	וְהָיָה בְּנֵי וְהָיָה בְּנֵי וְעָדְתוֹ עַל כָּל־לַחֲצִיּוֹ
21	וְהָיָה אֲדִירוֹ מִמְנוּ וּמִשְׁלוֹ מִקְרָבֹו יִצֵּא וְהִקְרַבְתִּיו וְנָשׂ אֵלַי עָרַב אֲתִלְבוּ לְנִשְׂת אֵלַי
22	וְהָיִיתֶם לִי לְעָם וְאֲלֹכֵי אֱהִיָּה לָכֶם לֵאלֹהִים:
Desunt {	כִּי אֵעֲלֶה אֲרַכֶּה לָּךְ וּמִמְנוּתֶיךָ אֲרַפְאֵךְ כִּי נִדְחָה קְרָאִי לָּךְ צִיּוֹן הִיא דְרֵשׁ אֵינן לָהּ הַנְּנִירֶשֶׁב שְׁבוּת אֱהִי יַעֲקֹב וּמִשְׁכְּנֹתָיו אֲרַחֵם וְהָרְמוֹן (וְהָעֵם) וַיִּצְא מֵהֶם תִּזְדַּח וְקוֹל מִשְׁחָקִים (תִּזְדַּח) וְהָיָה בְּנֵי וְהָיָה בְּנֵי וְעָדְתוֹ עַל־לַחֲצִיּוֹ וְהָיָה אֲדִירוֹ מִמְנוּ (אֲבִירוֹ) עֲלִיָּהֶם וּמִשְׁלוֹ מִמְנוּ יִצֵּא וְהִקְרַבְתִּים וְנָשׂ אֵלַי נִתַּן אֲתִלְבוּ לְשׁוֹב אֵלַי

^a *εις ἀλγερὸν.* ^b Cf. vs. 12. ^c Targ. מְעִלֵי תִזְדַּח. ^d Targ. וְהִקְרַבְתִּיו. ^e Targ. וְהִקְרַבְתִּיו וְהִתְנַחֵן.

23 הִנֵּה סֵעֶרֶת יְהוָה חִמָּה יֵצֵא כִּי סֵעֶרֶת יְהוָה יֵצֵא בְּחִמָּה^א
 סֵעֶרֶת מִתְגֹרֵר עַל־רֹאשׁ רִשְׁעִים יֵצֵא סֵעֶרֶת מִתְגֹרֵר עַל־רִשְׁעִים
 יְהוּל יְהוּל

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1	לְכָל מִשְׁפָּחֹת יִשְׂרָאֵל	1	לְכָל מִשְׁפָּחֹת יִשְׂרָאֵל
2	מִצֵּא חֵן בְּמִדְבַר עִם שְׂרִידֵי חֵרֶב	2	מִצֵּא חֵן בְּמִדְבַר עִם שְׂרִידֵי חֵרֶב
	חֵרֶב הִלְכָה וְלֹא הָרְגִיעַ יִשְׂרָאֵל		הִלְכָה לְהִרְגִיעַ יִשְׂרָאֵל
3	יְהוָה מִרְחוֹק נִרְאָה לִּי וְאֶהְבֵּת	3	יְהוָה מִרְחוֹק נִרְאָה לִּי וְאֶהְבֵּת
	עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ		עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ
	לְחֶסֶד		חֶסֶד
	כִּי אֲבִנְךָ		עוֹד אֲבִנְךָ
	תִּקְחֵי תַפְדִּי ^ב		תִּקְחֵי תַפְדִּי
	בְּקִהְלִי מִשְׁחָקִים		בְּמַחֲוֹל מִשְׁחָקִים
	כִּי תִטְעֵי כִרְמִים	5	עוֹד תִּטְעֵי כִרְמִים
	נִטְעוּ וְהִלְלוּ		נִטְעוּ נִטְעִים וְהִלְלוּ
6	קָרְאֵי נְצִירִים בְּהַר אֲפֵרַיִם קוֹמוּ	6	קָרְאֵי נְצִירִים בְּהַר אֲפֵרַיִם קוֹמוּ
	וְעֲלֵי צִוּוֹן אֱלֹהֵי הַיְיָ		וְנִעְלֵי צִוּוֹן אֱלֹהֵי הַיְיָ
7	כִּי־כִתָּב אָמַר יְהוָה לִיעֲקֹב שְׂמַחֲוִי	7	כִּי־כִתָּב אָמַר יְהוָה לִיעֲקֹב שְׂמַחֲוִי
	וְצִהְלוּ (וְדַבְּרוּ)		שְׂמַחֲוִי וְצִהְלוּ
	וְהִלְלוּ וְאָמְרוּ הוֹשִׁיעַ יְהוָה אֶת־		הִלְלוּ וְאָמְרוּ הוֹשִׁיעַ יְהוָה אֶת־
	עַמּוֹ ^ד		עַמּוֹ
	מִצַּפּוֹן	8	מִמְּאָרֶץ צַפּוֹן
	בְּמוֹעֵד (הַ) פֶּסַח וְיִלְכְּדָהּ		בְּעֵינֵי יַפְסֹחַ הָרָה וְיִלְכְּדָתָּ יִתְקֵי
	וְיָשׁוּבוּ הִנֵּה		יָשׁוּבוּ הִנֵּה
	בְּבִכֵי יֵצֵאוּ ^ה	9	בְּבִכֵי יֵבֵאוּ
	מִתְלוֹנְנִים (אוֹלִינִים) עַל־נַחְלֵי מַיִם		אוֹלִינִים אֶל־נַחְלֵי מַיִם
	וְלֹא יִתְעוּ בַת		לֹא יִקְשְׁלוּ בַת
	דְּבַר־יְהוָה	10	דְּבַר־יְהוָה
	אָמְרוּ		וְאָמְרוּ

^a Targ. בְּרִינֵי נִסְקָא. ^b Cf. Exod. 15:20. ^c Targ. בְּסִיעֵת. ^d Targ.
 בְּמִגְלֵהוֹן פִּדְ הוּוּ בְּכֵן. ^e Targ. יִתְ עַמִּיהָ. ^f Targ. עַל.

ויקבצנו	ויקבצנו
גאלו מיד חזקים ^a ממנו	11 וגאלו מיד חזק ממנו
ובאו ורננו בְּהַר־צִיּוֹן וּבְאוֹ	12 ובאו ורננו בְּמִרוֹם־צִיּוֹן וְנִהְרֹו
(וּמְהִירוֹ) אֶל־טוֹב יְהוָה עַל־	אֶל־טוֹב יְהוָה עַל־דָּגֵן וְעַל־
אֶרֶץ דָּגָן וְתִירֹשׁ וְפְרִי־בָקָר וְצֹאֵן	תִּירֹשׁ וְעַל־יְצֵהָר וְעַל־בְּנֵי־צֹאֵן
וְהִיִּתָּה נֶפֶשׁ כָּעֵץ פְּרִי וְלֹא־	וּבָקָר וְהִיִּתָּה נֶפֶשׁ כְּגֵן רֹוּחַ
יִרְעָבוּ (לְרַעְבָּה?) עוֹד ^d	וְלֹא־יִוָּסְפוּ לְדָאָבָה עוֹד
אִז תִּשְׁמַחַנָּה בְּתוֹלֹת בְּקָהֶל בַּחֲרִים	13 אִז תִּשְׁמַחַת בְּתוֹלָה בְּמַחֹל וּבַחֲרִים
וְזַקְנִים יִחַדּוּ	וְזַקְנִים יִחַדּוּ
וְשִׂמְחָתִים	וְנִחְמָתִים וְשִׂמְחָתִים מִיְּגוֹנָם
רַבִּיתִי (הַגְּהִלָּתִי) וְרוּחִי נֶפֶשׁ הַכְּהָנִים	14 וְרוּחִי נֶפֶשׁ הַכְּהָנִים דָּשָׁן
בְּנֵי לְוִי ^e	
Deest	נְאֻם־יְהוָה
וּבְכִי וְתַמְרוּרִים רַחַל מִבְּכָה	15 בְּכִי תַמְרוּרִים רַחַל מִבְּכָה עַל־
מֵאֲנָה לְנִיחַ עַל־בְּנוֹה כִי	בְּנִיָּה מֵאֲנָה לְהַנְחִים עַל־בְּנוֹה
אֵינָם ^f	כִּי אֵינָם
יִפְנֹעַ קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמֵעוֹתַיִךְ	16 מִנְּעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמֵעָה
כִּי יֵשׁ שָׂכָר לִפְעֻלָּתֶיךָ ^g	כִּי יֵשׁ שָׂכָר לִפְעֻלָּתְךָ נְאֻם־יְהוָה
מֵאֶרֶץ אֲוִיבִים ^h	מֵאֶרֶץ אֲוִיב
תִּקְוָה לְאַחֲרִיתְךָ (זְכָרוֹן לְבְנֵיךָ)	17 וַיִּשְׁתַּקֹּוה לְאַחֲרִיתְךָ נְאֻם־יְהוָה
שְׂמוֹעָה שְׂמֵעָתִי	וְשָׁבוּ בָנִים לְגִבּוֹלָם
אֲנֹכִי (אָנִי) כַּעֲגֹל לֹא לִמְדוֹתַי ⁱ	18 שְׂמוֹעַ שְׂמֵעָתִי
כִּי־אֲחֲרֵי שְׂבִי	כַּעֲגֹל לֹא לִמֶּד
נְאֻחָתִי (סִפְדָּתִי) עַל־יְדוֹם בִּשְׂת	19 כִּי־אֲחֲרֵי שְׂבִי
וְהִרְאִיתִיךָ כִּי נִשְׂאָתִי חֲרַפָּה	סִפְקָתִי עַל־יָרֵךְ בִּשְׂתִי וְגַם־
מִנְּעוּרַי ^k	נְכַלְמָתִי כִּי נִשְׂאָתִי חֲרַפָּת
בֶּן יָקִיר אֲפָרִים לִי יִלְדַּ שְׂעִשׂוּעִים	נְעוּרֵי
כִּי־מִדֵּי דְבָרֶיךָ בּוֹ זָכָר	20 הֶבֶן יָקִיר לִי אֲפָרִים אִם יִלְדַּ
אֲזַכְרֶנּוּ	שְׂעִשׂוּעִים כִּי־מִדֵּי דְבָרֶיךָ בּוֹ
מְהִרָתִי אֲלִיוֹ (לוֹ)	זָכָר אֲזַכְרֶנּוּ עוֹד
	הֵמָּה מֵעִי לֹו

^a Targ. מִיַּד הַחֲזָקִים. ^b Targ. בְּכֹוֹר. ^c Cf. Deut. 38:28. ^d Vid. vs. 25.
^e Cf. 83:18. ^f Targ. אֲרִי גִלּוֹ. ^g Targ. לְעוֹבְדֵי. ^h Targ. דְּבִיחֹן. ⁱ Targ. מֵאֶרֶץ בְּעֵלֵי דְבִיחֹן.
^j Targ. וְלֹא אֲלֵפָנָא. ^k Cf. Ps. 129:1. ^l Targ. מִתְּנִי אֲחֵרֵי.

- 21 הַצִּיבִי לְךָ צִיָּנִים שְׂמִי לְךָ הַתִּצְבִּי צִיָּן שְׂמִי תַמְרוּרִים (?)^a
 תַמְרוּרִים שְׂתִי לְבָד לְמִסְלָה שְׂתִי לְבָד לְכַתְּפֹת (?)
 שְׂבִי אֶל־עֵרִיד אֱלֹה שְׂבִי אֶל־עֵרִיד אֲבֵלָה^b
- 22 כִּי־בְרָא יְהוָה חֲדָשָׁה בְּאָרֶץ כִּי־בְרָא יְהוָה תְּשׁוּעָה (יִשְׁע) לְמַטֵּעַ
 נִקְבָּה תְּסוּבֵב גְּבָר נִקְבָּה תְּסוּבֵב גְּבָר
- 23 כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
 בְּשׁוּבֵי אֲתִשְׁבוֹתֵם יְבָרְכֶה יְהוָה בְּשׁוּבֵי אֲתִשְׁבוֹתוֹ יְבָרְכֶה (בְּרֹכֶה) יְהוָה
 נֹהֵ־צַדִּיק הוּא הַקֹּדֶשׁ עַל־צַדִּיק הוּא קֹדֶשׁ
- 24 וַיֵּשְׁבוּ בָהּ יְהוּדָה וְכָל־עָרֶיהָ וַיֵּשְׁבוּ בָהּ יְהוּדָה וְכָל־אֲרָצוֹ
 יַחְדוֹ אֲכָרִים וְנָסְעוּ בַעֲדָר יַחְדוֹ עַם־אֲכָר וְנָשָׂאוּ בַעֲדָר
- 25 כִּי הָרוּתִי נֶפֶשׁ עֵיפָה וְכָל־נֶפֶשׁ כִּי הָרוּתִי כָל־נֶפֶשׁ צִמְאָה וְכָל־נֶפֶשׁ
 דָּאָבָה מִלְּאֲתִי רַעְבָּה מִלְּאֲתִי
- 26 וּשְׁנַתִּי עָרְבָה לִי וּשְׁנַתִּי עָרְבָה לִי הִיָּתָה
 27 הִנֵּה יָמִים בָּאִים לִכֵּן הִנֵּה יָמִים בָּאִים אֲתִי־יִשְׂרָאֵל וְאֲתִי־יְהוּדָה
- 28 וְלִנְתוּץ וְלִהְרֹם וְלִהְאָבִיד Deest
 לֹא־יֵאמְרוּ עוֹד אֲבוֹת אֲכָלוּ בָסָר לֹא־יֵאמְרוּ הָאֲבוֹת אֲכָלוּ בָסָר וְשִׂי
 וּשְׁנֵי בָנִים תִּקְהִינָה וְהָאֲכָלוּ הַבָּנִים תִּקְהִינָה
- 30 כָּל־הָאָדָם הָאֲכָל וְהָאֲכָל
- 32 אֲשֶׁר־הֵמָּה הֵשָׁרוּ אֶת־בְּרִיתִי כִּי הֵמָּה לֹא עָמְדוּ (הַקִּימוּ אֶת־)
 וְאֲנִי בַעֲלֹתִי בָם (בְּ) בְרִיתִי וְאֲנִי בַחֲלֹתִי בָם^c
- 33 כִּי זֹאת הַבְּרִית נְתַתִּי אֶת־תּוֹרָתִי
 וְעַל־לִבָּם אֲכַתְּבֶנָּה וְעַל־לְבוֹתֵיהֶם אֲכַתְּבֶנָּה
 34 וְלֹא יִלְמְדוּ עוֹד וְלֹא יִלְמְדוּ עוֹד
- דַּע אֲתִי־הוּא דַּע אֲתִי־הוּא
 Deest נֶאֱמַרְיָהוּא
 לַעֲוֹנוֹתֵיהֶם וְלַחַטְאוֹתֵיהֶם^d לַעֲוֹנוֹתֵיהֶם וְלַחַטְאוֹתֵיהֶם
- 35 נִתַּן שֶׁמֶשׁ לְאוֹר יוֹמָם נִתַּן שֶׁמֶשׁ לְאוֹר יוֹמָם
 חֶקֶת חֶקֶת
 לְאוֹר לַיְלָה לְאוֹר לַיְלָה

^a ποίησον τιμωρίαν. ^b Aram. אֱלִיָּה (?). ^c Cf. 14:19. ^d Vid. 16:18; 18:23; 36:3.—Targ. לְחֻבֵּיהוֹן וְהִטְאִירוֹן.

<p>וְרָגַשׁ (וְרָגַז) בַּיּוֹם אֲסִיְרָמוֹ (יִרְמוֹ) שָׁמַיִם לְמַעַל אָמַר יְהוָה וְאִם יִרְחַק (וְיִשְׁפֹּל) יִסּוּד־אָרֶץ לְמַטָּה גַם־אֲנִי לֹא אֲמַאֵס בְּזֶרַע יִשְׂרָאֵל נֹאֲסִיְהוּהָ עַל־כָּל־אֲשֶׁר עָשׂוּ</p>	<p>רָגַע הַיּוֹם 37 כֹּה אָמַר יְהוָה אֲסִיְרָמוֹ שָׁמַיִם מִלְּמַעַל וַיִּחַקְרוּ מוֹסְדֵי־אָרֶץ לְמַטָּה גַם־אֲנִי אֲמַאֵס בְּכָל־ זֶרַע יִשְׂרָאֵל עַל־כָּל־אֲשֶׁר עָשׂוּ נֹאֲסִיְהוּהָ</p>
<p>יָמִים בָּאִים וְנִבְנְתָה עִיר מִמַּגְדַּל חֲנָמָאֵל^a</p>	<p>38 ° בָּאִים וְנִבְנְתָה הָעִיר מִמַּגְדַּל חֲנָנָאֵל</p>
<p>וַיֵּצֵא קוֹ מִדְתָּהּ נִגְהָם עַד גְּבֻעוֹת גְּרֵב וְנִסַּב סָבִיב בְּאַבְנֵי יִקְרוֹת (בְּאַבְנֵי־יִחְפֹּק) Deest וְכָל־הַשְּׂרָמוֹת^b וְלֹא עוֹד יִנְטֵשׁ וְלֹא־יִהְיֶה עַד־עוֹלָם</p>	<p>39 וַיֵּצֵא עוֹד קוֹ הַמַּדָּה נִגְהוֹ עַל גְּבֻעַת גְּרֵב וְנִסַּב גְּעָתָה 40 וְכָל־הָעֵמֶק הַפְּנִיָּים וְהַיְדֵשׁ וְכָל־הַשְּׂרָמוֹת לֹא־יִנְטֵשׁ וְלֹא־יִהְיֶה עוֹד לְעוֹלָם</p>

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<p>מֵאֵת יְהוָה אֱלֹהֵי־יִרְמִיָּהוּ לְמַלְכֵי צְדָקִיָּהוּ הָיָא הַשְּׁנָה שְׁמִנֵּי־ עֶשְׂרִים לְמֶלֶךְ נְבוּכַדְרֶאֶצַּר מֶלֶךְ בָּבֶל וַיְהִי מֶלֶךְ בָּבֶל וַיִּרְמִיָּהוּ כָלוֹא (שְׁמוֹר) אֲשֶׁר בְּבֵית־מֶלֶךְ בְּאֲשֶׁר כָּלוֹא הַמֶּלֶךְ צְדָקִיָּהוּ בְיַד מֶלֶךְ־בָּבֶל וְצְדָקִיָּהוּ בְיַד מֶלֶךְ־בָּבֶל וְדָבַר פִּיֹּו אֶל־פִּיֹּו</p>	<p>1 אֱלֹהֵי־יִרְמִיָּהוּ מֵאֵת יְהוָה לְצְדָקִיָּהוּ מֶלֶךְ יְהוּדָה הָיָא הַשְּׁנָה שְׁמִנֵּי־עֶשְׂרִים שְׁנָה לְנְבוּכַדְרֶאֶצַּר 2 וְאִזְ חִיל מֶלֶךְ בָּבֶל וַיִּרְמִיָּהוּ הֶעָבִיא הָיָה כָלוֹא אֲשֶׁר בֵּית־מֶלֶךְ יְהוּדָה 3 אֲשֶׁר כָּלוֹא צְדָקִיָּהוּ מֶלֶךְ־יְהוּדָה בְיַד מֶלֶךְ־בָּבֶל 4 וְצְדָקִיָּהוּ מֶלֶךְ יְהוּדָה בְיַד מֶלֶךְ־בָּבֶל וְדָבַר פִּיֹּו עַם־פִּיֹּו 5 הַבָּבֶל יוֹלִיד אֶת־צְדָקִיָּהוּ וְשֵׁם יְהוּדָה וַיִּלְךְ צְדָקִיָּהוּ בָבֶל (בְּבָלָה) וְשֵׁם יֹשֵׁב</p>
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^a ut 32:9. ^b και πάντες Ἀσαρρημῶν ^c Vid. vs. 8; 34:6. ^d Targ.
הָיָא בְּבֵית ^e Cf. Num. 12:8.

Desunt {	עֲדֹפְקָדִי אֶתֹו נֶאֱסִיְהוּהָ כִּי תִלְחַמְדוּ אֶת־הַכְּשָׁדִים לֹא תִצְלִיחוּ	6 וַיֹּאמֶר יִרְמְיָהוּ הִיּה דְבַר־יְהוָה אֵלַי לֵאמֹר
	מִשְׁפָּט הַגָּאֻלָּה לְקִנּוּת	7 מִשְׁפָּט לְקַחַת לְמִקְנָה
	8 בְּדַדִּי כְדַבֵּר יְהוָה וַיֹּאמֶר אֵלַי קִנּוּת נָא	8 בְּדַדִּי כְדַבֵּר יְהוָה וַיֹּאמֶר אֵלַי קִנּוּת נָא
	אֲשֶׁר־בַּעֲנֹתוֹת אֲשֶׁר בְּאֶרֶץ בְּנֵי־מִיִן	אֲשֶׁר בְּאֶרֶץ בְּנֵי־מִיִן אֲשֶׁר־בַּעֲנֹתוֹת
	9 וַאֲקִנָּה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל אֲשֶׁר בַּעֲנֹתוֹת	9 וַאֲקִנָּה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל וַאֲקִנָּה אֶת־הַשָּׂדֶה חֲנַמְאֵל
	Deest	Deest
	10 וַאֲכַתֵּב בְּסֵפֶר וַאֲשַׁקְלֶה־לּוֹ אֶת־הַכֶּסֶף שֶׁבַע	10 וַאֲכַתֵּב בְּסֵפֶר וַאֲשַׁקְלֶה־לּוֹ שֶׁבַע שְׁקָלִים וְעֶשְׂרֵה הַכֶּסֶף
	11 הַמִּצְוָה וְהַחֻקִּים וְאֶת־הַגְּלוּיִי	11 וַאֲכַתֵּב אֶל־סֵפֶר וַאֲכַתֵּב אֶת־סֵפֶר אֶת־הַחֻקִּים וְהַמִּצְוָה
	Deest	Deest
	12 וַאֲתֵן אֶת־הַסֵּפֶר הַמִּקְנָה לְעֵינַי חֲנַמְאֵל דָּדִי וְלְעֵינַי הַעֲדִים	12 וַאֲתֵן אֶתֹו (וְאֶת־נְהוּ) לְעֵינַי חֲנַמְאֵל בְּדַדִּי וְלְעֵינַי הָאֲנָשִׁים הַעֲמָדִים וְהַכְּתָבִים
	14 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶת־הַסִּפְרִים הָאֵלֶּה	14 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל וַאֲתֵן אֶתֹו (וְאֶת־נְהוּ) לְעֵינַי חֲנַמְאֵל בְּדַדִּי וְלְעֵינַי הָאֲנָשִׁים הַעֲמָדִים וְהַכְּתָבִים
	Deest	Deest
	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשָׂדוֹת	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל וַאֲתֵן אֶתֹו (וְאֶת־נְהוּ) לְעֵינַי חֲנַמְאֵל בְּדַדִּי וְלְעֵינַי הָאֲנָשִׁים הַעֲמָדִים וְהַכְּתָבִים
	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ
	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשָׂדוֹת	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשָׂדוֹת
	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ
	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשָׂדוֹת	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשָׂדוֹת
	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ
	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשָׂדוֹת	15 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בָּתִּים וְשָׂדוֹת
	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ	17 אָהָה אֲדַנִּי יְהוָה הִנֵּה וּבְזֶרַעַךְ הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ

^a ut vs. 7. ^b Cf. 1:6; 4:10; 14:18. ^c Targ. מְרַמָּא. ^d Vid. vs. 27. ^e Targ. לֹא יִפְלֹא.

<p>עונות^א אבות Deest</p> <p>יהוה גדל העצה ורב העליליה האל הגדול צבאות וגדל שם יהוה עיניך אל־דרכי בני האדם לתת לאיש כְּדָרְכּוֹ</p> <p>ובְּבְנֵי אָדָם (ובִילֵידֵי הָאָדָמָה) בִּיד חֲזָקָה ובְמִרְאִים^ב גְּדוּלִים^ג Deest</p> <p>ויקחו אתה ובתרוֹתֶיךָ את כֹּל־אֲשֶׁר צוִיתִי לָהֶם ויִקְרִיאוּ לָהֶם את כֹּל־הַרְעוֹת הָאֵלֶּה הֵנָּה הַהֶמְזֹן (הַחֵיִל) בֹּא בְיַד הַכַּשְׂדִּים Deest</p> <p>כֹּאֲשֶׁר דִּבַּרְתָּ כֵּן הִיָּה וְאַתָּה אָמַרְתָּ אֵלַי וְאָכַתְבָּ סֵפֶר וְאָתַתָּם וְאָעִיד עֲדִים בְּיַד הַכַּשְׂדִּים אֵלַי לֵאמֹר אֲנִי יְהוָה הַמִּמְנִי יִפְלֹא^ד (יִסְתַּר) כֹּל־דָּבָר לִכֵּן כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַתֵּן תִּתֵּן הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וְשָׂרְפוּ אֶת־הַבָּתִּים Deest {</p> <p>הִיָּתָה הָעִיר הַזֹּאת עַל־כִּלְרַעַת בְּנֵי־יִשְׂרָאֵל עַל כִּלְרַעַת בְּנֵי־יִשְׂרָאֵל וְיִהְיֶה</p>	<p>18 עון אבות יהוה צבאות שמו</p> <p>19 גדל העצה ורב העליליה אשר עיניך פקחות על־כִּלְדְרֵי בְנֵי אָדָם לַתֵּת לְאִישׁ כְּדָרְכּוֹ וְכַפְרֵי מַעַלְלָיו</p> <p>20 ובאדם</p> <p>21 ובִיד חֲזָקָה ובמִרְאֵי גְדוּל 22 לַתֵּת לָהֶם</p> <p>23 וירשו אתה ובתְרוֹתֶיךָ את כֹּל־אֲשֶׁר צוִיתָה לָהֶם לַעֲשׂוֹת וְתִקְרָא אֲתֵם אֶת כֹּל־הַרְעָה הַזֹּאת</p> <p>24 הֵנָּה הַסְּלֹלֹת בֹּא בְיַד הַכַּשְׂדִּים וְהַדְּבָר וְאֲשֶׁר דִּבַּרְתָּ הִיָּה וְהִנֵּה רָאָה</p> <p>25 ואתה אמרת אלי אֲדַנִּי יְהוָה וְהָעִד עֲדִים בְּיַד הַכַּשְׂדִּים אֶל־יְרֻמֵּיהֶם לֵאמֹר</p> <p>27 הֵנָּה אֲנִי יְהוָה הַמִּמְנִי יִפְלֹא כֹל־דָּבָר</p> <p>28 לִכֵּן כֹּה אָמַר יְהוָה תִּתֵּן לָתֶן אֶת־הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים וְבִיד נְבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל</p> <p>29 וְשָׂרְפוּ וְאֶת הַבָּתִּים</p> <p>30 כִּי בְנֵי־יִשְׂרָאֵל אֵין מְכַעֲסִים אֹתִי בְּמַעֲשֵׂת יְדֵיהֶם נֶאֱסִי־הוּא</p> <p>31 הִיָּתָה לִי הָעִיר הַזֹּאת</p> <p>32 עַל־כִּלְרַעַת בְּנֵי־יִשְׂרָאֵל וְיִהְיֶה עַל כִּלְרַעַת בְּנֵי־יִשְׂרָאֵל וְיִהְיֶה</p>
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^a Targ. חוֹבֵי. ^b Targ. גְּבַחְזוּנָא. ^c Cf. Exod. 3:8. ^d Vid. vs. 17.
^e Vid. 34:2.

מלכיהם שריהם פהניהם ומלכיהם ושריהם וכהניהם ונביאיהם וְאִישׁ יְהוּדָה וְיִשְׁבִי יְרוּשָׁלַם	מלכיהם שריהם פהניהם ומלכיהם ושריהם וכהניהם ונביאיהם וְאִישׁ יְהוּדָה וְיִשְׁבִי יְרוּשָׁלַם
33 וְלִמַּד אֶתְּכֶם הַשְׂכֵם וְלִמַּד וְאִינֶם שְׁמַעִים לְקַחַת מוֹסֵר	33 וְלִמַּד אֶתְּכֶם הַשְׂכֵם וְלִמַּד וְאִינֶם שְׁמַעִים לְקַחַת מוֹסֵר
34 לְטַמְאוּ לְהַעֲבִיר אֶת־בְּנֵיהֶם וְאֵת־ בְּנֹתֵיהֶם לְמֶלֶךְ	34 לְטַמְאוּ לְהַעֲבִיר אֶת־בְּנֵיהֶם וְאֵת־ בְּנֹתֵיהֶם לְמֶלֶךְ
36 וְעַתָּה לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲל־הָעִיר הַזֹּאת אֲשֶׁר אַתֶּם אֹמְרִים נְתַנָּה בְּיַד מֶלֶךְ־בָּבֶל וּבְקֶבֶר	36 וְעַתָּה לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲל־הָעִיר הַזֹּאת אֲשֶׁר אַתֶּם אֹמְרִים נְתַנָּה בְּיַד מֶלֶךְ־בָּבֶל וּבְקֶבֶר
37 מִכָּל־הָאָרְצוֹת וְהַשְּׁבָתִים לְבָטָח 39 לֵב אֶחָד וְדַרְךְ אֶחָד לְטוֹב לָהֶם	37 מִכָּל־הָאָרְצוֹת וְהַשְּׁבָתִים לְבָטָח 39 לֵב אֶחָד וְדַרְךְ אֶחָד לְטוֹב לָהֶם
40 לְהִיטִיבֵי אוֹתָם לְבַלְתִּי סוֹר מֵעָלַי 41 וְשִׁשְׁתִּי עָלֵיהֶם בְּכָל־לְבָבִי וּבְכָל־נַפְשִׁי	40 לְהִיטִיבֵי אוֹתָם לְבַלְתִּי סוֹר מֵעָלַי 41 וְשִׁשְׁתִּי עָלֵיהֶם בְּכָל־לְבָבִי וּבְכָל־נַפְשִׁי
42 כֹּאשֶׁר הִבֵּאתִי אֶל־הָעַם הַזֶּה כָּל־הָרַעוֹת הַגְּדוֹלוֹת הַאֵלֶּה אֶת־כָּל־הַטּוֹבוֹת וְנִקְנֵי עוֹד שְׂדוֹת ^f אֶתָּה אֹמֵר ^g וְנִתְּנֵי בְּיַד הַכַּשְׁדִּים וְיִקְנוּ שְׂדוֹת בְּכֶסֶף וְתִכְתּוֹב בְּסֵפֶר וְתִתְּתוֹם וְתִעֲיֹד עָדִים וּבְסִבִּיבֵי יְרוּשָׁלַם וּבְעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב ^h Deest	42 כֹּאשֶׁר הִבֵּאתִי אֶל־הָעַם הַזֶּה כָּל־הָרַעוֹת הַגְּדוֹלוֹת הַזֹּאת אֶת־כָּל־הַטּוֹבוֹת וְנִקְנָה הַשְּׂדֵה אַתֶּם אֹמְרִים נְתַנָּה בְּיַד הַכַּשְׁדִּים 44 שְׂדוֹת בְּכֶסֶף יִקְנוּ וְתִכְתּוֹב בְּסֵפֶר וְתִתְּתוֹם וְתִעֲד עָדִים וּבְסִבִּיבֵי יְרוּשָׁלַם וּבְעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב נֶאֱמַרְיָהוּהָ

^a Cf. Lev. 16:16. ^b Targ. על. ^c Vid. vs. 43. ^d ἐν ἀποστολῇ. ^e Targ. על. ^f Targ. וְיִתְּתוֹם וְיִתְּתוֹם חֲקָלִין. ^g Vid. vs. 36. ^h ἐν πόλεσι τῆς Σεφγιά και ἐν πόλεσι τῆς ναγέβ.

CAPUT XXXIII.

עשה ארץ ויוצר אותה ^a	2 עשה יהוה יוצר אותה
ובצרות אשר לא ידעתם ^b (וינצרות?)	3 ובצרות לא ידעתם
יהוה	4 יהוה אלהי ישראל
מלך יהודה	מלכי יהודה
אלהסללות והדיק	אלהסללות ואלהחרב
Deest	5 באים
ולמלאה	ולמלאם
והסתרת פני מהם	והסתרת פני מהעור הזאת
וגלית להם ורפאתיה וְעֲשִׂיתִי גַם־	6 ורפאתם וגלית להם עֲתָרָת
שלום גַם־אמת	שלום ואמת
מכל־עונותיהם ^d	8 מכל־עונם
ולא־אזכר לעונותיהם ^e	9 וסלחתי לכול־עונותיהם
ופשעו בי	וְאֲשֶׁר פִּשְׁעוּ בִּי
והיתה לששון	9 והיתה לי לְשֵׁם שִׁשׁוֹן
גוי הארץ	גוי הארץ
את כלהטובה אשר אנכי עשה	את־כלהטובה אשר אנכי עשה
עשה	אותם
אשר אנכי עשה להם ^f	אשר אנכי עשה לה
מאין אדם ובהמה ^g	10 מאין אדם ומאין בהמה
ומחוק ירושלם	ובחצות ירושלם
מאין אדם ובהמה	מאין אדם ומאין יושב ומאין
	בהמה
ויביאי מנחות (מִתְּנוּת) לְבֵית ^h יהוה	11 מְבָאִים תֹּקֶה בֵּית יְהוָה
את־כל־שבות־הארץ הִיא	את־שבות־הארץ
מאין אדם ובהמה ⁱ בכל־עריו	מאין אדם וְעַד־בְּהֵמָה וּבְכָל־עֲרִיוֹ
נות רעים	נוה רעים
ובערי השפלה ובערי הנגב ^k	13 בערי השפלה ובערי הנגב
על־יד־מונה	על־יְדֵי מוֹנֵה

^a Cf. Isa. 45:18. ^b Targ. הָלָא יִדְעִתְּנִן. ^c Targ. וְיִנְצִרוֹת = וְיִנְצְרוֹת. ^d Targ. חֻבְרִיחוֹן. ^e Targ. חֻבְרִיחוֹן. ^f Targ. לְחֹן עֲבִיד לְחֹן. ^g ut 32:43. ^h Targ. לְבֵית. ⁱ ut 32:43. ^k Vid. 32:44.

14 הִנֵּה יָמִים בָּאִים נֹאמְרֵיהוֹה
 וְהַקִּימְתִי אֶת־הַדָּבָר הַשּׁוֹב אֲשֶׁר
 דִּבַּרְתִּי אֶל־בֵּית יִשְׂרָאֵל וְעַל־בֵּית
 15 יְהוּדָה: בְּיָמִים הֵהֵם וְבַעֲתֵהּ הִיא
 אֲצַמִּיחַ לְדָוִד צִמַּח צְדָקָה וְעָשָׂה
 16 מִשְׁפָּט וְצְדָקָה בְּאֶרֶץ: בְּיָמִים
 הֵהֵם תִּשְׁעַי יְהוּדָה וִירוּשָׁלַם
 תִּשְׁכֹּן לְבַטַח וְזֶה אֲשֶׁר־יִקְרָא־לָהּ
 17 יְהוָה וְצְדָקְנִי: כִּי־כֹחַ אָמַר יְהוָה
 לֹא־יִכָּרֵת לְדָוִד אִישׁ יוֹשֵׁב עַל־
 18 כִּסֵּא בֵּית־יִשְׂרָאֵל: וְלִכְתָּנִים
 הַלְוִיִם לֹא־יִכָּרֵת אִישׁ מִלְּפָנַי
 מֵעַלָּה עוֹלָה וּמִקְטִיר מִמְּזֶחָה
 19 וְעָשָׂה זָבַח כָּל־הַיָּמִים: וְיִהְיֶה
 דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר:
 20 כֹּחַ אָמַר יְהוָה אֲסַתְּפֶרֶה אֶת־
 בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלַּיְלָה
 וְלִבְלֹתִי הַיּוֹת יוֹמָם וְלַיְלָה בְּעַתָּם:
 21 גַּם־בְּרִיתִי תִפְרַח אֶת־הַיּוֹד עִבְדִּי
 מִהַיּוֹתֵלֹו בֶּן־מֶלֶךְ עַל־כִּסְאוֹ וְאֶת־
 22 הַלְוִיִם הַכְּתָנִים מִשְׁרָתִי: אֲשֶׁר
 לֹא־יִסְפְּרוּ צְבָא הַשָּׁמַיִם וְלֹא יִמְדוּ
 חוֹל הַיָּם כִּן אֲרַבָּה אֶת־זָרַע הַיּוֹד
 עִבְדִּי וְאֶת־הַלְוִיִם מִשְׁרָתִי אֹתִי:
 23 וְיִהְיֶה דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ
 24 לֵאמֹר: הֲלוֹא רָאִיתָ מִהֲהָעַם
 הַזֶּה דִּבַּרְתִּי לֵאמֹר שְׁתִּי הַמְּשַׁפְּחוֹת
 אֲשֶׁר בָּחַר יְהוָה בָּהֶם וַיִּמָּאֲסוּ
 וְאֶת־עַמִּי יִנָּאֲצוּן מִהַיּוֹת עוֹד גּוֹי
 25 לְפָנֵיהֶם: כֹּחַ אָמַר יְהוָה אֲסַלֵּא
 בְּרִיתִי יוֹמָם וְלַיְלָה חֲקוֹת שָׁמַיִם
 26 וְאֶרֶץ לֹא־שָׁמְתִי: גַּם־זָרַע יַעֲקֹב
 וְדָוִד עִבְדִּי אֲמַאֲסוּ מִקַּחַת
 מִזֶּרְעוֹ מִשְׁלִים אֶל־זָרַע אַבְרָהָם

Desunt

Desunt { יִשְׁחַק וַיִּצְקֹב כִּי־אָשׁוּב אֶת־
שְׁבוּתָם וְרַחֲמֵתֵימָם:

CAPUT XXXIV.

- 1 וְכָל־מַמְלָכוֹת אֶרֶץ מִמְּשָׁלַת יְדוֹ וְכָל־אֶרֶץ מִמְּשָׁלָתוֹ נִלְחְמוּ עָלָיִךְ
וְכָל־הָעַמִּים נִלְחָמִים עָלָיִךְ יְרוּשָׁלַם וְעַל־כָּל־עָרֵי יְהוּדָה
יְרוּשָׁלַם וְעַל־כָּל־עָרֶיהָ לֵאמֹר לֵאמֹר
- 2 כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כֹּה־אָמַר יְהוָה הֲלֹךְ אֵלֶיךָ
הֲלֹךְ וְאָמַרְתָּ אֵלֶי־צַדִּיקִיהוּ צַדִּיקִיהוּ
- הֲנִי נָתַן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל
הֲנָתַן הַתַּנְתָּן הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל
בְּבַל וְלִקְדָה
- 3 כִּי תַפֵּשׁ תַּחֲפֹשׁ וּבִידוֹ תִנְתֵּן וְתַפֵּשׁ תַּחֲפֹשׁ וּבִידוֹ תִנְתֵּן
וְעֵינֶיךָ אֶת־עֵינֵי מֶלֶךְ־בָּבֶל וְעֵינֶיךָ אֶת־עֵינָיו תִּרְאִינָה וּבְבַל
תִּרְאִינָה וְפִיהוּ אֶת־פִּיהוּ יְדַבֵּר וּבְבַל תְּבוּרָה
- 4 עֲלֶיךָ לֹא־תִמְוֹת בְּתָרֵב Deest
- 5 וּבְמִשְׁרָפֹת אֲבוֹתֶיךָ הַמְּלָכִים וּכְאֲשֶׁר סָפְדוּ (וּכְמִסְפָּדוֹת) אֶת־
הָרֵאשִׁימִים אֲשֶׁר־הָיוּ לִפְנֵיךָ כֵּן אֲבוֹתֶיךָ אֲשֶׁר־מָלְכוּ לִפְנֵיךָ
יִשְׁרָפוּ־לְךָ וְהָיוּ אֲדוֹן (בְּרֵאשִׁינָה) יִסְפְּדוּ גַם־לְךָ הָיוּ
יִסְפְּדוּ־לְךָ אֲדוֹן וְעַד־שְׂאוֹל יִסְפְּדוּ־לְךָ
- 6 וַיְדַבֵּר יִרְמִיָהוּ הַנְּבִיא אֵלֶיךָ וַיְדַבֵּר יִרְמִיָהוּ אֵלֶיךָ הַמֶּלֶךְ צַדִּיקִיהוּ
צַדִּיקִיהוּ מֶלֶךְ יְהוּדָה
- 7 נִלְחָמִים עָלֶיךָ יְרוּשָׁלַם וְעַל־כָּל־עָרֵי יְהוּדָה וְעַל־כָּל־עָרֵי יְהוּדָה
עָרֵי יְהוּדָה הַנְּתוּרוֹת אֵלֶיךָ וְעַל־לְכִישׁ וְעַל־עֲזֻקָה
לְכִישׁ וְעַל־עֲזֻקָה
- 8 אֶת־כָּל־הָעָם אֲשֶׁר בְּיְהוּשָׁלַם אֶת־הָעָם לְקָרָא דְרוּר
לְקָרָא לָהֶם דְרוּר
- 9 לְבַלְתִּי עֲבַדְתִּים בְּיְהוּדֵי אֶתִּיהוּ לְבַלְתִּי עֲבַד אִישׁ מִיְהוּדָה
אִישׁ
- 10 וַיִּשְׁמְעוּ כָל־הַשָּׂרִים וְכָל־הָעָם וַיָּשׁוּבוּ כָל־הַשָּׂרִים וְכָל־הַבָּאִים בְּבֵרִית

^a Vid. 32:28. ^b Targ. וַיִּ. ^c Vid. 32:1, 3. ^d Targ. עַל. ^e Targ. וַיִּ.

לשלח איש את-עבדו ואיש את- שפחתו וישלחו	אֲשֶׁר-בָּאוּ בְּרִית לִשְׁלַח אִישׁ אֶת-עַבְדּוֹ וְאִישׁ אֶת-שִׁפְחָתוֹ חֹפְשִׁים לְבִלְתִּי עֲבָדָם עוֹד וַיִּשְׁמְעוּ וַיִּשְׁלְחוּ
אֹתָם לְעַבְדִּים וּלְשִׁפְחוֹת	11 וַיֵּשְׁבוּ אַחֲרֵי-כֵן וַיֵּשְׁבוּ אֶת- הָעַבְדִּים וְאֶת-הַשִּׁפְחוֹת אֲשֶׁר שָׁלְחוּ חֹפְשִׁים וַיִּכְבְּדוּם לְעַבְדִּים וּלְשִׁפְחוֹת
Deest	12 מֵאֵת יְהוָה
יהוה	13 יהוה אֱלֹהֵי יִשְׂרָאֵל
כְּמֵלֶאכֶת שְׁשׁ שָׁנִים תִּשְׁלַח אֶת- אחיה	14 מִקֶּץ שֶׁבַע שָׁנִים תִּשְׁלְחוּ אִישׁ אֶת-אחיו
ושלחתו חפשי ולא-שמעו אלי	ושלחתו חפשי מִעֶמְקָא וְלֹא- שָׁמְעוּ אֲבוֹתֵיכֶם אֵלַי
וישבו היום לעשות ויכרתו ברית להשב איש את-עבדו	15 וַתֵּשְׁבוּ אַתֶּם הַיּוֹם וַתַּעֲשׂוּ וַתִּכְרַתוּ בְרִית 16 וַתֵּשְׁבוּ אִישׁ אֶת-עַבְדּוֹ וַתִּכְבְּדוּם אֹתָם
Deest	17 לְקַרְא דְרוּר אִישׁ לְאָחִיו וְאִישׁ לְרַעְהוּ הַנְּנִי קְרֹא לְכֶם דְרוּר
Deest	נְאֻם-יְהוָה
ואל-הדבר ^b לזרעה ^c בכל ממלכות הארץ את-דברתי	אל-הַדְּבָר לְזֹרְעָה לְכָל מַמְלְכוֹת הָאָרֶץ 18 אֶת-דְּבָרֵי הַבְּרִית הָעֵגֶל אֲשֶׁר כָּרַתוּ לְשָׁנִים וַיַּעֲבְרוּ בֵּין בְּתָרִיו
העגל אשר עשו לעבד-לו ^d שרי יהודה והאֲדִירִים ^d (והסרסים) והכהנים והזָמִם	19 שְׂרֵי יְהוּדָה וְשְׂרֵי יְרוּשָׁלַם הַסְּרָסִים וְהַכֹּהֲנִים וְכָל עַם הָאָרֶץ הָעַבְרִים בֵּין בְּתָרֵי הָעֵגֶל
ונתתי אותם לאיביהם והיתה	20 וְנָתַתִּי אוֹתָם בְּיַד אִיבֵיהֶם וּבְיַד

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

	מִבְּקֵשֵׁי נַפְשָׁם וְהִיחָה נְבִלְתָם לְמֵאכֹל	נְבִלְתָם מֵאֵכֹל
21	וְאֶת־שָׂרֵיו אֶתְּן בְּיַד אִיבִיחָם וְבְיַד מְבַקְשֵׁי נַפְשָׁם וְבְיַד חֵיל מֶלֶךְ בְּבַל הָעֲלִים מֵעֲלִיכֶם	וְאֶת־שָׂרֵיהֶם אֶתְּן בְּיַד אִיבִיחָם וְחֵיל מֶלֶךְ בְּבַל לְהָעֲלִים מֵעֲלֵיהֶם
22	וְהִשְׁבַּתִּים אֶל־הָעִיר הַזֹּאת אֶתְּן שְׂמִמָּה	וְהִשְׁבַּתִּים אֶל־הָאָרֶץ הַזֹּאת וְאֶתְּן אוֹתָן (וְאֶתְּנֶנָּה) שׁוֹמְמוֹת

CAPUT XXXV.

1	בִּימֵי יְהוּיָקִים בְּן־יֹאשִׁיָּהוּ	בִּימֵי יְהוּיָקִים
2	הַלּוֹךְ אֶל־בֵּית הַרְכָּבִים וְדַפְרָתָא אוֹתָם וְהַבְּאוֹתָם בֵּית יְהוּהָ אֶל־אֶחָת הַלְּשָׁכוֹת	הַלּוֹךְ אֶל־בֵּית הַרְכָּבִים ^a וְהַבְּאוֹתָם אֶל־בֵּית יְהוּהָ הַתְּצֵרוֹת
3	וְאָקַח אֶת־יְאֹזָבֵד וְאֶת־כָּל־בָּנָיו	וְאֹלִיָּדָה (וְאֶבְיָא) אֶת יְכָנְיָה וְאֶת־בָּנָיו
4	בֵּית יְהוּהָ בְּנֵי חֲנַן בְּן־יֹגְדָלִיָּהוּ לְשַׁכַּת הַשָּׂרִים לְלִשְׁכַּת מַעֲשִׂיָּהוּ שֹׁמֵר הַסֶּף	אֶל־בֵּית ^b יְהוּהָ בְּנֵי חֲנַן בְּן־יֹגְדָלִיָּהוּ בֵּית הַשָּׂרִים לְבֵּית מַעֲשִׂיָּהוּ שֹׁמֵר הַתְּצֵר
5	לִפְנֵי בְּנֵי בֵּית־הַרְכָּבִים גְּבַעִים מִלְּאִים יַיִן וְאָמַר אֲלֵיהֶם	לִפְנֵיהֶם גְּבַעִים יַיִן וְאָמַר אֲלֵיהֶם
7	וְבֵּית לֹא־תִבְנוּ וְכֹרֶם לֹא־תַעֲשׂוּ וְלֹא יִהְיֶה לָכֶם עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר אַתֶּם גְּרָמִים	וְבָתִּים לֹא־תִבְנוּ וְכֹרֶם לֹא יִהְיֶה לָכֶם עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם גְּרָמִים עָלֶיְכֶם
8	יְהוֹנָדָב בְּן־רִכְבָּב לְכֹל אֲשֶׁר צִוִּיתִי נִשְׁיָנוּ בְּנֵינוּ	יְהוֹנָדָב Deest וְנִשְׁיָנוּ בְּנֵינוּ

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

	9 לְשַׁבְּתֵנִי לֹא יִהְיֶה לִנִּי	
	11 בַּעֲלוֹת נְבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ	
	12 בָּאִי וְנִבְּאוּ יְרוּשָׁלַם וּמִפְנֵי חֵיל אָרֶם וְנִשְׁבַּב בִּירוּשָׁלַם	
	13 אֶל־יִרְמְיָהוּ לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל נֹאֲמֵי־יְהוָה	
	14 הִיָּקַם אֶת־דְּבָרֵי יְהוֹנָדָב עַד־הַיּוֹם הַזֶּה כִּי שָׁמַעְתִּי אֶת מִצְוֹת אֲבִיהֶם	
	15 הַשְׁכֵּם וְדַבֵּר וְלֹא שָׁמַעְתָּ אֵלַי אֶת־כָּל־עֲבֹדֵי הַנְּבִיאִים הַשְׁכֵּם וְשָׁלַח לֵאמֹר שׁוּבוּ־נָא אִישׁ מִדְּרָכֵי הָרָעָה	
	16 וְשׁוּבוּ אֶל־הָאֲדָמָה אֶת־אֲזִנֹכֶם וְלֹא שָׁמַעְתָּ אֵלַי כִּי הִקִּימוּ	
	17 אֲשֶׁר צִוִּיתִי יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶל־יְהוּדָה וְאֶל־כָּל־יְוֹשְׁבֵי יְרוּשָׁלַם	
	18 יַעַן דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ וְאֶקְרָא לָהֶם וְלֹא עָנּוּ וְלִבֵּית הַרְכָּבִים אָמַר יִרְמְיָהוּ כֹה־ אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר שָׁמַעְתֶּם עָלַי־ מִצְוֹת יְהוֹנָדָב אֲבִיכֶם וְהִתְשַׁמְרֶה אֶת־כָּל־מִצְוֹתָיו וְהִתְעַשִּׂי כָּל־ אֲשֶׁר־צִוִּיתִי אֶתְכֶם	
לְשַׁבְּתֵשָׁם לֹא הָיָה לִנִּי		
בַּעֲלוֹת נְבוּכַדְרֶאֱצַר עַל־הָאָרֶץ ^a		
לְבָא וְנִבְּאוּ אֶל־יְרוּשָׁלַם ^b		
וּמִפְנֵי חֵיל אֲשׁוּרִים (אֲשׁוּרִים) וְנִשְׁבַּב שָׁם אֵלַי לֵאמֹר יְהוָה Deest		
הִקִּימוּ דְבָר בְּנֵי יְהוֹנָדָב ^c		
Desunt {		
הַשְׁכֵּם וְלֹא שָׁמַעְתָּם		
אֶת־עֲבֹדֵי הַנְּבִיאִים לֵאמֹר שׁוּבוּ אִישׁ מִדְּרָכֵי הָרָעָה		
וְהִתְשַׁבּוּ עַל־הָאֲדָמָה ^d		
אֶת־אֲזִנֹכֶם וְלֹא שָׁמַעְתָּם		
וְהִקִּימוּ Deest		
לֹא שָׁמַעְתִּי אֵלַי		
יְהוָה		
עַל־יְהוּדָה וְעַל־יְוֹשְׁבֵי יְרוּשָׁלַם		
Desunt {		
לְכֵן כֹּה־אָמַר יְהוָה יַעַן אֲשֶׁר שָׁמַעְתִּי בְּנֵי יְהוֹנָדָב בְּנֵי־רֶכֶב (עַל־) מִצְוֹת אֲבִיהֶם לַעֲשׂוֹת כַּאֲשֶׁר צִוִּיתִי אֶתְכֶם		

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

Desunt {	לִכְן כֹּה אָמַר יְהוָה צְבָאוֹת	19
	אֱלֹהֵי יִשְׂרָאֵל	
	לְיוֹנָדָב	
	כָּל־הַיָּמִים	
	מִבְּנֵי יוֹנָדָב	
	כָּל־יְמֵי הָאָרֶץ	

CAPUT XXXVI.

בשנה הרביעת	1 ויהי בשנה הרביעת
היה דבר יהוה אלי לאמר	היה הקבר הזה אל־יִרְמְיָהוּ
	מֵאֵת יְהוָה לֵאמֹר
וכתבת עליה ^ב	2 וכתבת אליה
על־יִרְמְיָהוּ	על־יִשְׂרָאֵל
מימי יאשיהו מֶלֶךְ יְהוּדָה	מימי יאשיהו
אולי ישמע בית יהודה	3 אולי ישמעו בית יהודה
למען ישובו מדרכם ^ג הרעה וסלחתי	למען ישובו אִישׁ מִדְּרֹכֹו הָרָעָה
לעונותיהם ולחטאתיהם ^ד	וסלחתי לעונם ולחטאתם
ויכתב	4 ויכתב בְּרִיף
אל־מגלת־ספר	על־מגלת־ספר
אני נצור	5 אני עֶצוֹר
אל־בית יהוה	בית יהוה
וקראת במגלה הזאת	6 וּבֵאתָ אֶתָּה וקראת במגלה
Deest	אֲשֶׁר־כָּתַבְתָּ מִפִּי אֶת־דְּבָרֵי יְהוָה
בבית יהוה	בית יהוה
ובאזני כלייהודה	וְגַם בְּאָזְנֵי כְלֵי־יְהוּדָה
תקרא להם	תקראם
וישובו מדרכם ^ה הרעה כִּי־גָדוֹל	7 וישובו אִישׁ מִדְּרֹכֹו הָרָעָה כִּי־גָדוֹל
האף וְהַחֲמָה אשר על־ ^ב	האף וְהַחֲמָה אשר
העם הזה	דבר יהוה אֱלֹהֵי־הָעָם הַזֶּה
ויעש ברוך	8 ויעש ברוך בְּיַד־נְרִיָּה
ירמיהו	ירמיהו הַנְּבִיא

^a ut Gen. 8:22. ^b Targ. עֲלֶיהָ. ^c Vid. vs. 7. ^d Vid. 16:18; 18:23; 31:34.—Targ. לְחַוְבֵיהוֹן וְלִתְשָׁאִיהוֹן. ^e Targ. לְבֵית. ^f Targ. בְּבֵית. ^g Vid. vs. 8. ^h Targ. עַל.

בֵּית יְהוָה	בֵּית יְהוָה
בשנה השמינית למלך יהויקים	9 בשנה השמינית ליהויקים בן־
	יאשיהו מלך־יהודה
ובית יהודה	וכל־העם הפאים מערי יהודה
	בירושלם
בבית יהוה בבית גמריהו	10 בית יהוה בלשכת גמריהו
בפתחי שער	פתח שער
ובאזני כל־העם	באזני כל־העם
וירד אל־בית־המלך אל־בית־הספר	12 וירד בית־המלך על־לשכת־הספר
כל־שרים ישובו	כל־השרים יושבים
בן־שלקמיהו ויהונתן	בן־שמעיהו ואלנתן
Deest	13 בספר
אל־ברוך בן־נריה	14 אל־ברוך
ובא ^א	ולך
ברוך	ברוך בן־נריהו
ויקרא אליהם	בידו ויבא אליהם
שב (שוב) ^ב קרא	15 שב נא וקראנה
ויקרא ברוך	ויקרא ברוך באזניהם
התעצו (נועצו)	16 פחדו
ויאמרו	ויאמרו אל־ברוך
איד (אן) כתבת	17 הגדנא לני איד כתבת
Deest	מפיו
ויאמר ברוך	18 ויאמר להם ברוך
קרא אלי ירמיהו	יקרא אלי
ואני כתבתי בספר	ואני פתב על־הספר בדין
ויאמרו	19 ויאמרו השרים
לך והסתר	לך הסתר
איש אל־ידע	ואיש אל־ידע
בבית אלישמע	20 בלשכת אלישמע הספר
למלך את כל־הדברים האלה	באזני המלך את כל־הדברים
ויקחה מבית אלישמע ויקרא	21 ויקחה מלשכת אלישמע הספר
	ויקראה

^a Targ. לְבִית. ^b Targ. לְלִשְׁכָּת. ^c Targ. וְאָתָּא. ^d ut vs. 28.—Targ. חָזַב.

והמלך יושב בבית החרף	22 והמלך יושב בית החרף
Deest	בחדש התשיעי
ואח אש (ואש האח) לפניו	ואת־האח לפניו מבֿעֿרֿת
יקרען בחער הספר וישלך באש	23 יקרעֿה בחער הספר וְהִשְׁלַךְ
אשר על־האח	אֶל־הָאֵשׁ אֲשֶׁר אֶל־הָאֵח
באש אשר על־האח	עַל־הָאֵשׁ אֲשֶׁר עַל־הָאֵח
ולא־פקדו (דרשו)	24 ולא־פֿחֿדו
ועבדיו	וְכָל־עֲבָדָיו
ואלנתן וגליוהו יעצו למלך	25 וְגַם אֵלֶנְתָן וְדָלְיָהוּ וְגַמְרִיָּהוּ
לשרף	הִפְגְּעוּ בַּמֶּלֶךְ לְבִלְתִּי שַׂרְף
Desunt {	וְלֹא שָׁמַע אֲלֵיהֶם
את־ברוך ואת ירמיהו ויִסְתַּרְו	26 וְאֶת־שְׁלֹמִיָּהוּ בְּדַעֲבָאֵל
כל־הדברים	אֶת־בְּרוּךְ הַסֵּפֶר וְאֵת יִרְמְיָהוּ
וכתב	הַנְּבִיא וַיִּסְתַּרְם יְהוָה
כל־הדברים	27 וְאֶת־הַדְּבָרִים
על־המגלה	28 וְכָתַב עָלָיָהּ
המלך יהויקים	כָּל־הַדְּבָרִים הָרִאשֹׁנִים
ואמרָה	עַל־הַמְּגִלָּה הָרִאשֹׁנָה
ושבת (ונשבת)	יְהוֹיָקִים מֶלֶךְ־יְהוּדָה
לחרב תיום ולקרח הלילה	29 וְעַל־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה תֵּאמָר
Deest	וְהִשְׁבִּית
והבאתי עליו	30 לַחֲרַב בַּיּוֹם וּלְקָרַח בַּלַּיְלָה
ואל־ארץ יהודה	31 אֶת־עוֹנָם
ויקח בָּרוּךְ מגלת אחרת	וְהַבֵּאתִי עֲלֵיהֶם
Deest	וְאֶל־אֵשׁ יְהוּדָה
ועוד נוסף עליה דברים רבים	32 וַיִּרְמִיָּהוּ לְקַח מְגִלַת אַחֲרַת וַיִּתְּנָהּ
מהמת	אֶל־בָּרוּךְ בְּדַנְרִיָּה הַסֵּפֶר
	מֶלֶךְ־יְהוּדָה בְּאֵשׁ

^a Targ. אַהֲוִסְפוּ.

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1	וּמֶלֶךְ מִלְּךְ צְדִיקִיָּהוּ	וּמֶלֶךְ מִלְּךְ צְדִיקִיָּהוּ
	יְהוֹיָקִים	כְּנִיָּהוּ בְּיַהוֹיָקִים
	לְמֶלֶךְ בְּיַהוּדָה	מֶלֶךְ בְּבֶל בְּאַרְץ יַהוּדָה
	וְלֹא שָׁמַעַי	2 וְלֹא שָׁמַעַי
	בִּיד יִרְמְיָהוּ	בִּיד יִרְמְיָהוּ הַנְּבִיא
	אֶל־יִרְמְיָהוּ	אֶל־יִרְמְיָהוּ הַנְּבִיא
	אֶל־יְהוָה	אֶל־יְהוָה אֱלֹהֵינוּ
	בֹּא וִיֵצֵא בַתּוֹךְ הָעִיר	4 בֹּא וִיֵצֵא בַתּוֹךְ הָעָם
	אֶל־בֵּית הַכְּלוּא	בֵּית הַכְּלוּא
	Deest	5 הַצָּרִים עַל־יְרוּשָׁלַם
	וַיַּעֲלוּ עַל־יְרוּשָׁלַם	וַיַּעֲלוּ מֵעַל יְרוּשָׁלַם
	אֶל־יִרְמְיָהוּ לֵאמֹר	6 אֶל־יִרְמְיָהוּ הַנְּבִיא לֵאמֹר
	יְהוָה	7 יְהוָה אֱלֹהֵי יִשְׂרָאֵל
	כֹּה תֹאמַר	כֹּה תֹאמְרוּ
	הַשְׁלַח אֵלַיָּךְ	הַשְׁלַח אֶתְכֶם אֵלַי
	יֹשְׁבוּ לְאַרְץ מִצְרַיִם	שָׁב לְאַרְצוֹ מִצְרַיִם
	וְשָׁבוּ הַמָּה הַכַּשְׁדִּים	8 וְשָׁבוּ הַכַּשְׁדִּים
	כֹּה אָמַר יְהוָה אֶל־תִּשְׂאוּ	9 כֹּה אָמַר יְהוָה אֶל־תִּשְׂאוּ
	כִּי כֹה אָמַר יְהוָה אֶל־תִּשְׂאוּ	נַפְשֵׁיכֶם
	(תִּשְׂאוּ) בְּנַפְשֵׁיכֶם ^o	10 כִּי אִסְדַּחְתֶּם
	וְאִסְדַּחְתֶּם	וְנִשְׂאָרוֹבָם
	וְנִשְׂאָרוֹ	אִישׁ בְּאַהֲלוֹ יִקְוֶמוּ
	אִישׁ בְּמִקְוֹמוֹ הַמָּה יִקְוֶמוּ	11 בְּהַעֲלוֹת חֵיל הַכַּשְׁדִּים
	בְּעֲלוֹת חֵיל הַכַּשְׁדִּים	12 וַיֵּצֵא יִרְמְיָהוּ
	וַיֵּצֵא יִרְמְיָהוּ	לְחֶלֶק
	לְקַחַת (לְלַקַּח?)	13 וְשֵׁם בְּעַל פְּקֻדַת
	וְשֵׁם אִישׁ אֲשֶׁר שָׁכַן אֶצְלוֹ (עַמּוֹ)	יְרֵאִיָּה
	שְׂרָיָה (צְרוּיָה)	אֶת־יִרְמְיָהוּ הַנְּבִיא
	אֶת־יִרְמְיָהוּ	14 וַיֹּאמֶר יְרֵמְיָהוּ שֶׁקֶר אֵינְנִי נֶפֶל
	וַיֹּאמֶר שֶׁקֶר לֹא אֶל־הַכַּשְׁדִּים ^d אֲנִי	עַל־הַכַּשְׁדִּים
	נֶפֶל	

^a ut vs. 18.—Targ. בְּבֵית. ^b Targ. עַם יְרֵמְיָהוּ לְמִיָּמָר. ^c Vid. 44:7.

^d ut vs. 13.—Targ. לְכַסְדָּאִי.

	וְרֵאֵיִהּ	
15	וְנָתַנוּ אוֹתוֹ בֵּית הָאִמּוֹר בֵּית יְהוֹנָתָן	וְשָׁלְחוּ אוֹתוֹ אֶל־בֵּית יְהוֹנָתָן
	עֲשׂוּ לְבֵית הַכֹּלֵא	עֲשׂוּ לְבֵית כֹּלֵא ^א
16	כִּי בָא יִרְמִיָּהוּ וְאֶל־הַתְּנָיִוֹת וַיֵּשֶׁב־שָׁם וַיִּקְרָאֵהוּ וַיִּשְׁאַלֵהוּ	וַיָּבֵא יִרְמִיָּהוּ וְאֶל־הַתְּרָת ^ב וַיֵּשֶׁב־שָׁם וַיִּשְׁלַח צְדָקִיָּהוּ וַיִּקְרָאֵהוּ וַיִּשְׁאַלֵהוּ
17	וַיִּשְׁאַלֵהוּ הַמֶּלֶךְ בְּבֵיתוֹ בְּסֹתֵר וַיֹּאמֶר הִישׁ דְּבַר יְהוָה וַיֹּאמֶר יִרְמִיָּהוּ יֵשׁ בְּיַדִּי בְּיַד־מֶלֶךְ בָּבֶל תִּנְתֵּן	הַמֶּלֶךְ בְּסֹתֵר לְאִמּוֹר הִישׁ דְּבַר יְהוָה מֵאֵת יְהוָה יֵשׁ בְּיַדִּי מֶלֶךְ בָּבֶל תִּנְתֵּן
18	אֶל־הַמֶּלֶךְ צְדָקִיָּהוּ	אֶל־הַמֶּלֶךְ
19	כִּי־נָתַתֶּם אוֹתִי אֶל־בֵּית הַכֹּלֵא וְאִירֹ	כִּי־נָתַתָּ אוֹתִי אֶל־בֵּית כֹּלֵא ^א וְאִירָה
20	לֹא־יָבוֹא מֶלֶךְ־בָּבֶל עֲלֵיכֶם וְעַל־הָאָרֶץ הַזֹּאת	לֹא־יָבוֹא מֶלֶךְ בָּבֶל עַל־הָאָרֶץ הַזֹּאת
21	שְׁמַע־נָא תִפְלֵ־נָא תַחֲנִנִי וְאֶל־תִּשְׁבְּנִי בֵּית יְהוֹנָתָן הַסֹּפֵר וְלֹא אָמַדְתָּ שָׁם הַמֶּלֶךְ צְדָקִיָּהוּ	Deest תִּפְלֵ תַחֲנִנִי וְלִמָּה תִשְׁבְּנִי אֶל־בֵּית ^ד יְהוֹנָתָן הַסֹּפֵר וְיִמָּתִי שָׁם הַמֶּלֶךְ
	וַיִּפְקְדוּ אֶת־יִרְמִיָּהוּ בַּחֲצֹר הַמִּטְרָה וְנָתַן לוֹ כֶּכֶר־לֶחֶם לְיוֹם	וַיִּשְׁלִיכוּ אֹתוֹ אֶל־בֵּית הַמִּטְרָה וַיִּתְּנוּ ^א לוֹ לֶחֶם אֶחָד לְיוֹם
	עַד־חֵם כָּל־הַלֶּחֶם מִן־הָעִיר	עַד־חֵם הַלֶּחֶם מִן־הָעִיר

CAPUT XXXVIII.

צְפַנְיָה (שְׁפַנְיָה) בְּנֵי־נָתָן
Deest
דָּבַר עַל־הָעָם לֵאמֹר

1 שְׁפַטְיָה בְּנֵי־מָתָן
וַיִּשְׁחָדוּ בְּנֵי־מִלְכָּיָה
מִדְּבַר אֶל־כָּל־הָעָם לֵאמֹר

^a Vid. vs. 18. ^b καὶ εἰς γῆν χερσῶν. ^c Vid. vs. 15. ^d Targ. לְבֵית.
^e Targ. וַיִּתְּנוּ.

בחרב וברעב	2 בַּחֲרֵב וּבְרָעֵב וּבְדָבָר
יְחִיָּה וְהִיְתָה נַפְשׁוֹ לְשַׁלֵּל ^a	יְחִיָּה וְהִיְתָה לֹוֹ נַפְשׁוֹ לְשַׁלֵּל
כִּי כֹה אָמַר יְהוָה	3 כֹּה אָמַר יְהוָה
בְּיַד חֵיל מַלְכ־בָּבֶל	בְּיַד חֵיל מַלְכ־בָּבֶל
וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ יוֹמֵת נָא	4 וַיֹּאמְרוּ הַשָּׂרִים אֶל־הַמֶּלֶךְ יוֹמֵת
נָא אֶת־הָאִישׁ הַזֶּה כִּי עַל־פִּנְיָ	נָא אֶת־הָאִישׁ הַזֶּה כִּי עַל־פִּנְיָ
מֵרַפָּא	הוּא מֵרַפָּא
הַנְּשֹׂאִים בְּעִיר	5 הַנְּשֹׂאִים בְּעִיר הַזֹּאת
דְּבַר אֱלֹהִים	לְדַבֵּר אֱלֹהִים
אֵינָנוּ נִבְּא שְׁלוֹם	אֵינָנוּ דְרִשׁ לְשְׁלוֹם
וַיֹּאמֶר הַמֶּלֶךְ הַנְּהַהוּא בְּיַדְיָכֶם	5 וַיֹּאמֶר הַמֶּלֶךְ צְדָקָתְהוּ הַנְּהַהוּא
כִּי לֹא־יִוָּכַל הַמֶּלֶךְ לָהֶם	בְּיַדְכֶם כִּי־אֵין הַמֶּלֶךְ יִוָּכַל
	אֶתְכֶם דְּבַר
Deest	6 וַיִּקְחוּ אֶת־יְרֵמְיָהוּ
אֶל־בּוֹר מַלְכֵיהוּ ^b	אֶל־תְּבוֹר מַלְכֵיהוּ
וַיִּשְׁלְחוּ אוֹתוֹ בְּבוֹר	וַיִּשְׁלְחוּ אֶת־יְרֵמְיָהוּ בְּתַבְלִים
וַיְהִי בְטִיט	וַיִּטְבַּע יְרֵמְיָהוּ בְטִיט
Deest	7 אִישׁ סָרִיס
וְהַמֶּלֶךְ הָיָה	וְהַמֶּלֶךְ יוֹשֵׁב
וַיֵּצֵא אֵלָיו	8 וַיֵּצֵא עַבְד־מֶלֶךְ מִבֵּית הַמֶּלֶךְ
וַיֹּאמֶר	לְאָמֵר
הֲרַעוֹתָ אֵת אֲשֶׁר עָשִׂיתָ לְהַמְיָת	9 אֲדָנִי הַמֶּלֶךְ הֲרַעוּ הָאֲנָשִׁים
אֶת־הָאִישׁ הַזֶּה מִפְּנֵי הָרַעַב	הָאֵלֶּה אֵת כָּל־אֲשֶׁר עָשָׂה לְיְרֵמְיָהוּ
כִּי אֵין עוֹד לֶחֶם בְּעִיר	הַנְּבִיא אֵת אֲשֶׁר־הִשְׁלִיכוּ אֶל־
	הַבּוֹר וַיָּמָת תַּחְתּוֹ מִפְּנֵי הָרַעַב
	כִּי אֵין הַלֶּחֶם עוֹד בְּעִיר
אֶת־עַבְד־מֶלֶךְ ^c	10 אֶת־עַבְד־מֶלֶךְ הַכּוֹשֵׁי
קָח בְּיָד	קָח בְּיָד
וְהַעֲלִית אוֹתוֹ מִדֶּהֱבוֹר וְלֹא (פֶּן)	וְהַעֲלִית אֶת־יְרֵמְיָהוּ הַנְּבִיא מִדֶּ
יָמוֹת	הַבוֹר בְּטָרָם יָמוֹת
Deest	11 בְּיָדוֹ
תַּחַת (ה) אֶרֶץ	אֶל־תַּחַת הָאוֹצָר

^a Vid. 21:9; 39:18. ^b Targ. לְגִנְפָא דְמַלְכֵיהוּ. ^c Targ. יְהִי עַבְדָּא דְמַלְכָא. צְדָקָתְהוּ.

בליי הַסְחָבוֹת וּבְלוֹי מְלָחִים בְּלוֹי סַחְבוֹת וּבְלוֹי תְּבָלִים	וַיִּשְׁלַחְם בְּתַבְּלִים
וַיִּשְׁלַחְכֶם Deest	
12 וַיֹּאמֶר עֲבַד-מְלֶךְ הַכּוֹשִׁי אֶל-יְרֵמְיָהוּ שִׁים נָא בְּלוֹאֵי הַסְחָבוֹת וְהַמְּלָחִים תַּחַת אֲצִילוֹת יְדֵיךָ מִתַּחַת לַחֲבָלִים	12 וַיֹּאמֶר אֶת-יְרֵמְיָהוּ וַיִּמְשְׁכוּ אוֹתוֹ וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ וַיִּקַּח אֶת-יְרֵמְיָהוּ הַעֲבִיָּא אֵלָיו אֶל-מְבוֹא הַשְּׁלִישִׁי וַיֹּאמֶר הַמֶּלֶךְ אֶל-יְרֵמְיָהוּ אֶל-תַּחֲכוֹד מִמְּנֵי דְבַר אֶל-צְדָקְיָהוּ
13 וַיִּמְשְׁכוּ אוֹת-יְרֵמְיָהוּ	13 וַיִּמְשְׁכוּ אוֹת-יְרֵמְיָהוּ
14 וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ	14 וַיִּשְׁלַח הַמֶּלֶךְ צְדָקְיָהוּ
וַיִּקַּח אֶת-יְרֵמְיָהוּ הַעֲבִיָּא אֵלָיו אֶל-מְבוֹא הַשְּׁלִישִׁי	וַיִּקַּח אֶת-יְרֵמְיָהוּ הַעֲבִיָּא אֵלָיו אֶל-מְבוֹא הַשְּׁלִישִׁי
וַיֹּאמֶר אֶל-יְרֵמְיָהוּ אֶל-תַּחֲכוֹד מִמְּנֵי דְבַר אֶל-צְדָקְיָהוּ	וַיֹּאמֶר אֶל-יְרֵמְיָהוּ אֶל-תַּחֲכוֹד מִמְּנֵי דְבַר אֶל-צְדָקְיָהוּ
15 וַיִּשְׁבַּע הַמֶּלֶךְ צְדָקְיָהוּ אֶל-יְרֵמְיָהוּ בַּסֵּתֶר	15 וַיִּשְׁבַּע הַמֶּלֶךְ צְדָקְיָהוּ אֶל-יְרֵמְיָהוּ בַּסֵּתֶר
16 וַיִּשְׁבַּע לֹו הַמֶּלֶךְ וַיִּשְׁבַּע לֹו הַמֶּלֶךְ אֶת אֲשֶׁר עָשָׂה-לָנוּ וְאִם-אֶתְנַךְ בְּיָדִי	16 וַיִּשְׁבַּע לֹו הַמֶּלֶךְ אֶת אֲשֶׁר עָשָׂה-לָנוּ וְאִם-אֶתְנַךְ בְּיָדִי
אֲשֶׁר עָשָׂה-לָנוּ וְאִם-אֶתְנַךְ בְּיָדִי	אֲשֶׁר עָשָׂה-לָנוּ וְאִם-אֶתְנַךְ בְּיָדִי
Deest	Deest
וַיֹּאמֶר אֶל-יְרֵמְיָהוּ יְהוּה	וַיֹּאמֶר יְרֵמְיָהוּ אֶל-צְדָקְיָהוּ יְהוּה
17 וַיֹּאמֶר יְרֵמְיָהוּ אֶל-צְדָקְיָהוּ יְהוּה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	17 וַיֹּאמֶר יְרֵמְיָהוּ אֶל-צְדָקְיָהוּ יְהוּה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
18 וְאִם לֹא תִּתֶּנָּה הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים	18 וְאִם לֹא תִּתֶּנָּה הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים
וְאִם לֹא תִּתֶּנָּה הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים	וְאִם לֹא תִּתֶּנָּה הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים
וַיֹּאמֶר הַמֶּלֶךְ פָּדִיתָנוּ אֶת־בְּיָדֵינוּ ^b	וַיֹּאמֶר הַמֶּלֶךְ פָּדִיתָנוּ אֶת־בְּיָדֵינוּ ^b
20 לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה אֲשֶׁר לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה אֲשֶׁר לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה	20 לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה אֲשֶׁר לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה אֲשֶׁר לֹא יִתְּנוּ שְׂמֵעָנָא בְּקוֹל יְהוּה
22 הָטַבְּעוּ בְּבֶךְ רַגְלֵךְ נִסְגוּ הַכְּשִׁילוּ בְּחִלְקוֹת (בְּחִלְקִלְקוֹת) רַגְלֶיךָ	22 הָטַבְּעוּ בְּבֶךְ רַגְלֵךְ נִסְגוּ הַכְּשִׁילוּ בְּחִלְקוֹת (בְּחִלְקִלְקוֹת) רַגְלֶיךָ
נִסְגוּ מִפָּה וְאֶת-נִשְׁיֶיךָ	נִסְגוּ מִפָּה וְאֶת-נִשְׁיֶיךָ
23 וְאֶת-נִשְׁיֶיךָ	23 וְאֶת-נִשְׁיֶיךָ

^a 'Aσελεισιήλ. ^b Targ. בְּיַד־יְהוּה. ^c Targ. לְמִדְבַּר יְדֵיךָ.

Deest	מִיָּדָם
וְהָעִיר הַזֹּאת תִּשְׂרֹף	וְאֶת־הָעִיר הַזֹּאת תִּשְׂרֹף בְּאֵשׁ
24 וַיֹּאמֶר אֵלֶיךָ אֱלֹהֵי יְרֻמְיָהוּ	24 וַיֹּאמֶר צְדָקְיָהוּ אֶל־יְרֻמְיָהוּ
אִישׁ אֶל־יָדָע	אִישׁ אֶל־יָדָע בְּדַבְרֵיהֶם־
מִדְּבָרֵיהֶם (מִדְּהַדְּבָרִים) הָאֵלֶּה	הָאֵלֶּה
25 וְכִי־יִשְׁמְעוּ הַשָּׂרִים	25 וְכִי־יִשְׁמְעוּ הַשָּׂרִים
הַגִּידָה־נָא לָנוּ מִהַדְּבָרָה אֲלֵךְ־	הַגִּידָה־נָא לָנוּ מִהַדְּבָרָה אֲלֵךְ־
הַמֶּלֶךְ	הַמֶּלֶךְ
וּמִהַדְּבָרָה עֲלֶיךָ	וּמִהַדְּבָרָה אֲלֶיךָ
26 לְעֵינַי הַמֶּלֶךְ	26 לְפָנַי הַמֶּלֶךְ
אֶל־בַּיִת יְהוֹנָתָן לְהַמִּיתָנִי שָׁם	בַּיִת יְהוֹנָתָן לְמָוֶת שָׁם
27 אֲשֶׁר צִוָּה הַמֶּלֶךְ וַיַּחְרְשׁוּ מִפְּנֵי	27 אֲשֶׁר צִוָּה הַמֶּלֶךְ וַיַּחְרְשׁוּ מִפְּנֵי
כִּי לֹא־נִשְׁמַע הַקֶּבֶר	כִּי לֹא־נִשְׁמַע הַקֶּבֶר
28 עַד־יּוֹם	28 עַד־יּוֹם
Deest	וְהָיָה כְּאֲשֶׁר נִלְכְּדָה יְרוּשָׁלַם

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בְּשָׁנָה־הַתְּשִׁיעִית... בְּחֹדֶשׁ הָעֲשָׂרִי	1 בְּשָׁנָה־הַתְּשִׁיעִית... בְּחֹדֶשׁ הָעֲשָׂרִי
עַל־יְרוּשָׁלַם	אֶל־יְרוּשָׁלַם
וּבַעֲשָׂת־יָעֶשְׂרָה שָׁנָה	2 וּבַעֲשָׂת־יָעֶשְׂרָה שָׁנָה
מִרְגָּל שְׂרָאֶצֶר וְסַמְגַת וְנָבוֹ־שֶׁכֶר וְנָבוֹ־	3 נָרְגַל שְׂרָאֶצֶר סַמְגַת־נָבוֹ שְׂרָאֶצֶר־כִּים
סָרִיס נְגַרְגָּשׁ נְאֻצְרֵ־בְמוֹת־וְשָׂאֲרִית	רַב־סָרִיס נְרַגְלֵ שְׂרָאֶצֶר רַב־
שָׂרֵי מַלְכ־בָּבֶל	מַגְ וְכָל־שָׂאֲרִית שָׂרֵי מַלְכ־
	בָּבֶל
Desunt	4 וְהָיָה כְּאֲשֶׁר רָאָם צְדָקְיָהוּ מְלָךְ־
	יְהוּדָה וְכָל אַנְשֵׁי הַמְּלָחָמָה
	וַיִּבְרְחוּ וַיֵּצְאוּ לְיָדָה מִדְּהָעִיר
	דְּרָף גֵּן הַמְּלָךְ בְּשָׂעַר בֵּין
	הַחֲמֹתַיִם וַיֵּצֵא דְרָף הָעֲרָבָה:

• Μαργανασάρ και Σαμαγὼδ και Ναβουσαάχαρ και Ναβουσαρείς, Ναγαργᾶς, Νασερράβαμάδ.

5 וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרֵיהֶם
 וַיִּשְׁנוּ אֶת־צַדְקֵיהוּ בְּעַרְבוֹת יְרֵחוֹ
 וַיִּקְחוּ אֹתוֹ וַיַּעֲלֵהוּ אֶל־
 נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל רַב־לַחַת
 בְּאֶרֶץ חֲמַת וַיְדַבֵּר אִתּוֹ
 6 מִשְׁפָּטִים: וַיִּשְׁחַט מֶלֶךְ בָּבֶל
 אֶת־בְּנֵי צַדְקֵיהוּ בְּרַבְלָה לְעֵינָיו
 וְאֵת כָּל־חָרֵי יְהוּדָה שָׁחַט מֶלֶךְ
 7 בָּבֶל: וְאֶת־עֵינֵי צַדְקֵיהוּ עָוַר
 וַיֵּאֱסְרֵהוּ בַּנְּחֹשְׁתִּים לְבִיא אֹתוֹ
 8 בְּבָלָה: וְאֶת־בֵּית הַמֶּלֶךְ וְאֶת־
 בֵּית הָעַם שָׂרְפוּ הַכַּשְׂדִּים בְּאֵשׁ
 9 יָאֵת־חֹמֹת יְרוּשָׁלַם נְחָצִי: וְאֵת
 יְתֵר הָעַם הַנְּשָׂאִים בְּעִיר וְאֶת־
 הַנְּפִלִים אֲשֶׁר נָפְלוּ עָלָיו וְאֵת
 יְתֵר הָעַם הַנְּשָׂאִים הִגְלָה
 נְבוּזַרְאֲדָן רַב־טַבָּחִים בָּבֶל:
 10 וּמִן־הָעַם הַהֵלִים אֲשֶׁר אִיךְ
 לָהֶם מְאוּמָה חֲשָׁאִיר נְבוּזַרְאֲדָן
 רַב־טַבָּחִים בְּאֶרֶץ יְהוּדָה וַיִּתֵּן
 לָהֶם כְּרָמִים וַיַּגְבִּים בַּיּוֹם הַהוּא:
 11 וַיֵּצְאוּ נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל עַל־
 יְרֵמְיָהוּ בֶן־נְבוּזַרְאֲדָן רַב־
 12 טַבָּחִים לֵאמֹר: קַחֵנִי וְעֵינֶיךָ שָׁיִם
 עָלָיו וְאֶל־תַּעַשׂ לוֹ מְאוּמָה הֵעַ כִּי
 אִם כַּאֲשֶׁר יְדַבֵּר אֵלֶיךָ כֵּן עֲשֵׂה
 13 עִמּוֹ: וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב־
 טַבָּחִים וַיַּבְשִׁיזוּן רַב־סָרִיס
 וַיַּרְגֵּל שְׂרָאָצַר רַב־מַג וְכָל רַבֵּי
 מֶלֶךְ־בָּבֶל:
 14 לְהוֹצִיאוֹ אֶל־הַבַּיִת
 15 בְּהִיתוֹ עֲצוּר
 16 לֵאמֹר
 כֹּה־אָמַר יְהוָה צְבָאוֹת

Desunt

וַיּוֹצֵאֵהוּ

Desunt

כֹּה־אָמַר יְהוָה

עֲלֵה-עִיר ^א הַזֹּאת	אֲלֵה-עִיר הַזֹּאת
Deest	וְהָיָה לְפָנֶיךָ בַּיּוֹם הַהוּא
וְלֹא אֶתְנֶה בְיַד־הָאֲנָשִׁים	17 נְאֻם-יְהוָה וְלֹא תִנְתֵּן בְּיַד־
	הָאֲנָשִׁים
וְהָיְתָה נַפְשְׁךָ לְשַׁלֵּל ^ב	18 וְהָיְתָה לְךָ נַפְשְׁךָ לְשַׁלֵּל

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מֵאֵת יְהוָה אֲלֵי-רַמְיָהוּ	1 אֲלֵי-רַמְיָהוּ מֵאֵת יְהוָה
אֲשֶׁר מִן-הַרְמָה בִּקְחָתוֹ אֶת־	מִן-הַרְמָה בִּקְחָתוֹ אֶת־וְהוּא־
בְּאֲזָקִים בְּתוֹךְ גְּלוֹת יְהוּדָה	אֲסוּר בְּאֲזָקִים בְּתוֹךְ כָּל-גְּלוֹת
	יְרוּשָׁלַם וַיְהוּדָה
וַיִּקְרָתְהוּ (וַיִּקַּח אֹתוֹ) רַב־טַבְחִים	2 וַיִּקַּח רַב־טַבְחִים לְיִרְמְיָהוּ
עַל-הַמְּקוֹם ^ג הַזֶּה	אֲלֵה-מְקוֹם הַזֶּה
וַיַּעַשׂ יְהוָה כִּרְחֹמֹתָם לּוֹ	3 וַיָּבֵא וַיַּעַשׂ יְהוָה כִּרְחֹמֹתָם לְיְהוָה
	וְהָיָה לָכֶם דְּבַר הַזֶּה
Deest	4 וַעֲתָה הִנֵּה פִתְחֵיךָ הַיּוֹם מִן־
הִנֵּה פִתְחֵיךָ מִן־הָאֲזָקִים אֲכֹר	הָאֲזָקִים אֲשֶׁר עַל־יְדֶיךָ
עַל־יְדֶיךָ	בָּא וְאֲשִׁים אֶת־עֵינֶיךָ עָלַיךָ
וְאֲשִׁים אֶת־עֵינֶיךָ עָלַיךָ	וְאִם־רַע בְּעֵינֶיךָ לְבֹא־אֵתִי
	בְּכָל חֶדֶל רְאֵה כָּל־הָאָרֶץ
Desunt	לְפָנֶיךָ אֶל־טוֹב וְאֵלֵה־יֵשׁוּר
	בְּעֵינֶיךָ לְלַכֵּת שָׁמָּה לָךְ:
וְאִם־לֹא ^ד לָךְ שָׁב אֶל־גְּדַלְיָה	5 וְעוֹדְפִי לֹא־יָשׁוּב וְשָׁבָה אֶל־
	גְּדַלְיָה
בְּאָרֶץ יְהוּדָה וְשָׁב אֶת־בְּתוֹךְ הָעָם	בְּעָרֵי יְהוּדָה וְשָׁב אֶת־בְּתוֹךְ
בְּאָרֶץ יְהוּדָה אֶל־כָּל־הַטּוֹב	הָעָם אֹו אֶל־כָּל־הַיֵּשׁוּר בְּעֵינֶיךָ
בְּעֵינֶיךָ לְלַכֵּת שָׁמָּה וְלָךְ	לְלַכֵּת לָךְ
מִשָּׁאֵת ^ה	אֶרְצָה וּמִשָּׁאֵת

^א Targ. על קרְתָא קְדָא. ^ב Vid. 21:9; 38:2. ^ג Targ. על אֶתְרָא דְעִין.

^ד Targ. וְאִם לִיחַ אֶתְ צְבִי. ^ה Targ. נְבִיבִין.

	6	ויבא ירמיהו אל-גדליה כך ויבא אל-גדליה	
		אתיקם	
הנשאר		וישב אתו בתוך הַגָּם הנשארים וישב בתוך עמו הנשאר	
		בארץ	
	7	כל-שרי התילים	
		בן-אתיקם	
ונשיהם		וכי הפקיד אתו אנשים ונשים ויפקידו אתו אנשיהם ונשיהם	
		וטף ומדלת הארץ מאשר לא-הגלו בבל	
	8	ויבאו	
		ישמעאל	
		ויונתן בן-קרח	
	9	בן-אתיקם בן-ששן	
		מעבוד הכשדים	
	10	ואני הנני ישב במצפה	
		אשר יבאו אלינו	
		ושבו בעריכם אשרתפשתם	
	11	וגם כל-היהודים	
		ובאדום ואשר בכל-הארצות	
		בן-ששן	
	12	וישב כל-היהודים מקל-המקמות אשר נהחרשם ויבאו ארץ-יהודה אל-גדליהו	
		הרבה מאד	
	13	וכל-שרי התילים אשר בשדה	
	14	מלך בן-עמון שלח את-ישמעאל בן-נתניה להכתה נפש בן-אתיקם	
		בן-אתיקם	
	15	ויוחנן בן-קרח אמר לאמר בן-נתניה	
		ויאמר יוחנן	
		Desunt {	

^a Targ. בר-קרח.

^b Cf. vs. 10.

<p>למה יכה (את) נַפְשָׁךְ Desunt { אֲלֹחַ עֲשֵׂה הַדָּבָר אַתָּה דַּבֵּר עַל־יִשְׁמַעְאֵל</p>	<p>למה יככה נַפְשִׁי 16 בְּדֹאחִיקָם בְּדִקְרִיתִי אֲל־תַּעַשׂ אֶת־הַדָּבָר הַזֶּה אַתָּה דַּבֵּר אֶל־יִשְׁמַעְאֵל</p>
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CAPUT XLI.

<p>בְּדֹאֲלִישַׁע מִזֶּרַע הַמְּלָךְ Desunt { עַל־הָאָרֶץ Deest וְאֶת־כָּל־הַכַּשְׂדִּים Desunt { לְהַמִּיתוֹ (לְהַכְתּוֹ) אֶת־גְּדַלְיָהוּ וּמִשָּׁלֹם שְׂמָנִים אָנָשִׁים וּלְבוֹנָה בְּיָדֵיהֶם^b וַיֵּצֵא לְקִרְיָתָם יִשְׁמַעְאֵל הַמֶּלֶךְ הַלְכֵנוּ וּבָכֵנוּ וַיֹּאמֶר אֵלֵינוּ Deest וַיִּשְׁחַטֵם אֶל־הַבּוֹר</p>	<p>1 בְּדֹאֲלִישַׁע מִזֶּרַע הַמְּלֹכָה וְרַבֵּי הַמְּלָךְ בְּדֹאחִיקָם בְּמִצְפָּה 2 בְּדִנְתָנְיָה בְּדֹאחִיקָם בְּדִשְׁשֹׁן בְּחָרֵב וַיָּמַת אֹתוֹ בְּאָרֶץ 3 אֶת־גְּדַלְיָהוּ וְאֶת־הַכַּשְׂדִּים אֶת אָנָשִׁי הַמְּלַחְמָה הַזֶּה יִשְׁמַעְאֵל 4 לְהַמִּית אֶת־גְּדַלְיָהוּ 5 מִשָּׁלוֹ שְׂמָנִים אִישׁ וּלְבוֹנָה בְּיָדָם 6 וַיֵּצֵא יִשְׁמַעְאֵל בְּדִנְתָנְיָה לְקִרְיָתָם מִן־הַמִּצְפָּה הַלְכֵנוּ הַלְכֵנוּ וַיְהִי כַּפְגֵּשׁ אֲתָם וַיֹּאמֶר אֵלֵינוּ בְּדֹאחִיקָם 7 וַיִּשְׁחַטֵם יִשְׁמַעְאֵל בְּדִנְתָנְיָה אֶל־ הַבּוֹר הַזֶּה הוּא וְהָאָנָשִׁים אֲשֶׁר־אִתּוֹ</p>
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^a Targ. על. ^b Targ. בידיון.

	נמצאר־שם	8 נמצאר־בם
	דבש וְשֶׁמֶן	וְשֶׁמֶן וְדָבֶשׁ
	Deest	9 פְּגָרֵי הָאֲנָשִׁים
	פֹּרֶגְדָּל הוּא (הָיָה)	פְּיֹד־גְּדָלָיו הוּא
	Deest	בְּנֵת־נָהוּי
	וַיֵּשֶׁב יִשְׁמַעֵאל אֶת־כָּל־שְׂאֵרֵי	10 וַיֵּשֶׁב יִשְׁמַעֵאל אֶת־כָּל־שְׂאֵרֵי
	הַנְּשִׂאִים בַּמִּצְפָּה וְאֶת־בְּנוֹת	הָעָם אֲשֶׁר בַּמִּצְפָּה אֶת־בְּנוֹת
	הַמֶּלֶךְ וְאֶת־כָּל־הָעַם הַנְּשִׂאִים	הַמֶּלֶךְ וְאֶת־כָּל־הָעַם הַנְּשִׂאִים
	בַּמִּצְפָּה אֲשֶׁר הַפְּקִיד	בַּמִּצְפָּה אֲשֶׁר הַפְּקִיד
	טְבַחִים	נְבוֹזָרָאֵן רַב־טְבַחִים
	Deest	וַיֵּשְׁבוּ יִשְׁמַעֵאל בְּנֵת־נָהוּי
	וַיֵּלֶךְ לְעֵבֶר בְּנֵי עַמּוֹן	וַיֵּלֶךְ לְעֵבֶר אֶל־בְּנֵי עַמּוֹן
	וְכָל־שְׂרֵי הַחַיִּל	11 וְכָל־שְׂרֵי הַחַיִּלִּים
	Deest	בְּנֵת־נָהוּי
	וַיִּקְחוּ אֶת־כָּל־הָאֲנָשִׁים וַיִּלְכוּ	12 וַיִּקְחוּ אֶת־כָּל־הָאֲנָשִׁים וַיִּלְכוּ
	לְהַלְחֵם עִם־יִשְׁמַעֵאל בְּנֵת־נָהוּי	לְהַלְחֵם עִם־יִשְׁמַעֵאל בְּנֵת־נָהוּי
	עַמּוֹ	אֶל־מִים רַבִּים אֲשֶׁר בַּגְּבֻעֹן
	עַל־מִים רַבִּים בַּגְּבֻעֹן	13 בְּנֵת־קֶרַח
	Deest	כָּל־שְׂרֵי הַחַיִּלִּים
	כָּל־שְׂרֵי הַחַיִּל	וַיִּשְׁמְחוּ
	Deest	14 וַיִּסְבוּ כָּל־הָעָם אֲשֶׁר־שָׁבָה
	וַיִּשְׁבוּ אֶל־יוֹחָנָן	וַיִּשְׁמַעֵאל מִן־הַמִּצְפָּה וַיִּשְׁבוּ
		וַיִּלְכוּ אֶל־יוֹחָנָן בְּנֵת־קֶרַח
	Desunt {	15 בְּנֵת־נָהוּי
		מִפְּנֵי יוֹחָנָן
	יוֹחָנָן וְכָל־שְׂרֵי הַחַיִּל	16 יוֹחָנָן בְּנֵת־קֶרַח וְכָל־שְׂרֵי הַחַיִּלִּים
	Desunt {	בְּנֵת־נָהוּי מִן־הַמִּצְפָּה אַחַר הַקָּה
		אֶת־גְּדָלָיו בְּנֵת־אֶחָיָקִים
	גְּבָרִים אֲנָשֵׁי הַמִּלְחָמָה וְנָשִׁים	גְּבָרִים אֲנָשֵׁי הַמִּלְחָמָה וְנָשִׁים
	וְהַסְרִיסִים אֲשֶׁר הַשִּׁיב	וְטָף וְסְרִיסִים אֲשֶׁר הַשִּׁיב
		מַגְּבֻעֹן
	בַּגְּבֻעֹת (?) כְּמַהֵחָ	17 בַּגְּבֻעֹת כְּמַהֵחָ

^a Targ. על. ^b Vid. 43:6. ^c ἐν Γαβρωχαμαά.

ללכת מצרים

Desunt {

ללכת לבוא מצרים

18
בְּרִיתֵנִי
בְּרִיתֵיכֶם

CAPUT XLII.

1	ויגשו כל־שרי החיל ויוחנן ויגשו כל־שרי החיל ויוחנן וְעֲזַרְיָה	1	ויגשו כל־שרי החיל ויוחנן ויגשו כל־שרי החיל ויוחנן
	בְּרִיתֵיכֶם		בְּרִיתֵיכֶם
2	ויאמרו אל־ירמיהו הנביא והתפלל	2	ויאמרו אל־ירמיהו הנביא והתפלל
	בעד הנשאים האלה		בעד פְּלִישְׁתֵּי הַזֹּאת
	כאשר עיניך ראות		כאשר עיניך ראות אֶת־נִי
	ירמיהו	4	ירמיהו הנביא
	הנני מתפלל (אתפלל) בְּעַדְכֶם אֱלֹהֵי		הנני מתפלל אֱלֹהֵיכֶם
	יהוה אלהיני		יהוה אֱלֹהֵיכֶם
	הדבר		כֹּל־הַדְּבָר
	יהוה אלהים		יהוה אֱתֶכֶם
	לא־אֶסְתִּיר מכם דבר		לא־אֶמְנַע מכם דבר
	לעד צדק ונאמן	5	לעד אֶמֶת ונאמן
	אשר שלח יהוה אלינו		אשר יִשְׁלַח יהוה אֱלֹהֵיךָ אֵלֵינוּ
	ואם־טוב ואם־רע אֶת־קול יהוה	6	אם־טוב ואם־רע בְּקוֹל יהוה
	היה דבר־יהוה	7	וְיִהְיֶה דבר־יהוה
	Deest	8	בְּרִיתֵיכֶם
	שרי החיל		כֹּל־שרי החיל אֲשֶׁר אִתּוֹ
	מקסון ^b ועד־גדול		לְמַקְסוֹן וְעַד־גְּדוֹל
	Desunt {	9	אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלַחְתֶּם אֹתִי
	אֲבָנָה אֲתֶכֶם		אֱלֹהֵיכֶם לְפָנָי
	כי תדלתי מן־הרעה ^c	10	וּבְנִיתִי אֲתֶכֶם
	אל־תראו		כִּי תִמְתִּי אֶל־הָרָעָה
	להציל אתכם ולהושיע אתכם	11	אל־תראו מִפְּנֵי
	מידם		לְהוֹשִׁיעַ אֲתֶכֶם וּלְהַצִּיל אֲתֶכֶם
			מִיָּדָם

^a Vid. 48:2. ^b ut vs. 1. ^c Targ. אֲרִי תִבִּית כִּן בִּישָׁתָא.

- 12 ורחם אתכם וְהָשִׁיב אֶתְכֶם אֶל־ אֲדַמְתֶּכֶם אֲדַמְתֶּכֶם
 ורחמתי אתכם וְאָשִׁיב אֶתְכֶם אֶל־ אֲדַמְתֶּכֶם
 בקול יהוה בקול יהוה
- 13 וְאָמַר לֹא כִּי אֶרֶץ מִצְרַיִם נְבוּאָה אֲשֶׁר לֹא־נִרְאָה מִלְחָמָה וְלִלְחֹם לֹא־נִרְעַב וְעָתָה לִכְן שָׁמְעוּ דְבַר־יְהוָה שְׁאֲרִית יְהוּדָה יְהוּדָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
- 14 וְאָמַר לֹא כִּי אֶרֶץ מִצְרַיִם נְבוּאָה אֲשֶׁר לֹא־נִרְאָה מִלְחָמָה וְלִלְחֹם לֹא־נִרְעַב וְעָתָה לִכְן שָׁמְעוּ דְבַר־יְהוָה שְׁאֲרִית יְהוּדָה יְהוּדָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
- 15 וְאָמַר לֹא כִּי אֶרֶץ מִצְרַיִם נְבוּאָה אֲשֶׁר לֹא־נִרְאָה מִלְחָמָה וְלִלְחֹם לֹא־נִרְעַב וְעָתָה לִכְן שָׁמְעוּ דְבַר־יְהוָה שְׁאֲרִית יְהוּדָה יְהוּדָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
- 16 אֲשֶׁר אַתֶּם יֹרְאִים מִפְּנֵי שָׁם אֲשֶׁר אַתֶּם יֹרְאִים מִפְּנֵי תְּשִׁיג אֶתְכֶם תְּשִׁיג אֶתְכֶם
- 17 אֲשֶׁר־אַתֶּם דַּאֲגִים מִפְּנֵי שָׁם יִדְבַק אַחֲרֵיכֶם מִצְרַיִם אֲשֶׁר־אַתֶּם דַּאֲגִים מִפְּנֵי יִדְבַק אַחֲרֵיכֶם בְּמִצְרַיִם
- 18 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כַּאֲשֶׁר נִתְּןָ אִפִּי וְחַמְתִּי לְאֵלָה וּלְשִׁמָּה דְבַר יְהוָה יִדְעוּ תְּדַעוּ כִּי־הָעִידֹתִי בְּכֶם הַיּוֹם
- 19 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל כַּאֲשֶׁר נִתְּןָ אִפִּי וְחַמְתִּי לְאֵלָה וּלְשִׁמָּה דְבַר יְהוָה יִדְעוּ תְּדַעוּ כִּי־הָעִידֹתִי בְּכֶם הַיּוֹם
- 20 כִּי הִתְעַתִּים בְּנַפְשׁוֹתֵיכֶם כִּי־אַתֶּם שְׁלַחְתֶּם אֹתִי אֶל־יְהוָה אֱלֹהֵיכֶם לְאֵלָה וּלְשִׁמָּה דְבַר יְהוָה יִדְעוּ תְּדַעוּ כִּי־הָעִידֹתִי בְּכֶם הַיּוֹם
- 21 כִּי הִתְעַתִּים בְּנַפְשׁוֹתֵיכֶם כִּי־אַתֶּם שְׁלַחְתֶּם אֹתִי אֶל־יְהוָה אֱלֹהֵיכֶם לְאֵלָה וּלְשִׁמָּה דְבַר יְהוָה יִדְעוּ תְּדַעוּ כִּי־הָעִידֹתִי בְּכֶם הַיּוֹם
- 22 כִּי הִתְעַתִּים בְּנַפְשׁוֹתֵיכֶם כִּי־אַתֶּם שְׁלַחְתֶּם אֹתִי אֶל־יְהוָה אֱלֹהֵיכֶם לְאֵלָה וּלְשִׁמָּה דְבַר יְהוָה יִדְעוּ תְּדַעוּ כִּי־הָעִידֹתִי בְּכֶם הַיּוֹם

^a Targ. לְמִצְרַיִם.
^c Targ. צְלִי עֲלֵנָּה.

^b Cf. 14:15; 44:12.

^c ὑποχείριον.

^d ut vs. 22.

21 וְאָנֹכִי לָכֶם הַיּוֹם וְלֹא שָׁמַעְתֶּם וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה אֲשֶׁר־
 בְּקוֹל יְהוָה אֱלֹהֵיכֶם וְלִכְלֹל שְׁלַחְנִי אֵלַיכֶם
 אֲשֶׁר־שְׁלַחְנִי אֵלַיכֶם
 22 וְעַתָּה יָדַעַתְּ כִּי בַחֲרֹב פָּרַעַב וְעַתָּה בַחֲרֹב וּבְרַעַב תִּתְמַר
 וּבְדָבָר תִּמְוַחַת

CAPUT XLIII.

1	לְדַבֵּר אֶל־כָּל־הָעָם אֶת־כָּל־דְּבָרֵי יְהוָה	1	לְדַבֵּר אֶל־כָּל־הָעָם אֶת־כָּל־דְּבָרֵי יְהוָה
	אֲשֶׁר שְׁלַחְנִי יְהוָה		יְהוָה אֱלֹהֵיהֶם אֲשֶׁר שְׁלַחְנִי יְהוָה אֱלֹהֵיהֶם
	בְּדִמְעָשִׁיהָ ^b	2	בְּדִמְעָשִׁיהָ
	Deest		הַיָּמִים
	הָאֹמְרִים אֶל־יִרְמְיָהוּ לֵאמֹר שִׁקְרָא לֹא־		אֹמְרִים אֶל־יִרְמְיָהוּ שִׁקְרָא אַתָּה
	שְׁלַחְךָ יְהוָה אֵלַינוּ		מְדַבֵּר לֹא שְׁלַחְךָ יְהוָה אֵלַינוּ
	כִּי אִם	3	כִּי
	בְּיַד־הַכַּשְׂדִּים		בְּיַד־הַכַּשְׂדִּים
	Deest	4	בְּיַד־קִרְיָת
	וְכָל־שָׂרֵי הַחַיִּל		וְכָל־שָׂרֵי הַחַיִּלִּים
	Deest	5	בְּיַד־קִרְיָת
	וְכָל־שָׂרֵי הַחַיִּל		וְכָל־שָׂרֵי הַחַיִּלִּים
	Deest		מִכָּל־הַגּוֹיִם אֲשֶׁר נְהַדְרִישָׁם
	לְגֹר בְּאֶרֶץ		לְגֹר בְּאֶרֶץ יְהוּדָה
	אֶת־הַגְּבָרִים ^c	6	אֶת־הַגְּבָרִים
	וְאֶת־הַטֶּף הַנִּשְׁאָרִים		וְאֶת־הַטֶּף
	וְאֶת־כָּל־הַנְּפֹשׁ אֲשֶׁר הֵנִיחַ		וְאֶת־כָּל־הַנְּפֹשׁ אֲשֶׁר הֵנִיחַ
	נְבוּזַרְאֲדָן		נְבוּזַרְאֲדָן רַב־בְּטַבָּחִים
	Deest		בְּיַד־שָׂפָן
	וַיָּבֹאוּ מִצְרַיִם	7	וַיָּבֹאוּ אֶרֶץ מִצְרַיִם
	קַח־לְךָ ^d	9	קַח בְּיָדְךָ

^a Cf. 14:15; 44:12. ^b Vid. 42:1. ^c Vid. 41:16. ^d Targ. נְפֹשָׁתָא.
^e Targ. עָמָן.

וּטְמִנְתֶּם בְּמִלֵּט בְּמִלְכֵן אֲשֶׁר וּטְמִנְתֶּם בְּאַלְמִים ^a (ב) שְׁעַר בֵּית־	בְּפֶתַח בֵּית־פֶּרֶעַת
פֶּרֶעַת	אֲנָשִׁים יְהוּדִים
אֲנָשִׁי יְהוּדָת	10 וְאָמַרְתְּ אֲלֵיהֶם
וְאָמַרְתְּ	יְהוּהָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
יְהוּהָה	וְלִקְחֹתִי אֶת־נְבוּכַדְרֶאֶצַּר מֶלֶךְ־
וְהִבֵּאתִי אֶת־נְבוּכַדְרֶאֶצַּר מֶלֶךְ־בָּבֶל	בָּבֶל עֲבָדַי וְשָׁמַתִּי כִסְאוֹ
וַיֵּשֶׁם כִּסְאוֹ	אֲשֶׁר טְמִנְתִּי וְנָטָה אֶת־שִׁפְרוֹרֹתֶי
אֲשֶׁר טְמִנְתָּ וְנָטַל (וְנָשָׂא) הַיָּשָׁק	11 וְבָאָהּ
וְבָא	12 וְהִצַּתִּי אֵשׁ בְּבֵתִי אֱלֹהֵי מִצְרַיִם
וְהִצִּיתִי אֵשׁ בְּבֵתִי אֱלֹהֵיהֶם	וְעָטָה אֶת־אֶרֶץ מִצְרַיִם כְּאֲשֶׁר־
וְעָטָה אֶת־אֶרֶץ מִצְרַיִם כְּאֲשֶׁר־	יְעָטָה הָרְעָה אֶת־בְּגָדוֹ וַיֵּצֵא
יְעָטָה הָרְעָה אֶת־בְּגָדוֹ וַיֵּצֵא	מִשָּׁם בְּשָׁלוֹם
בְּשָׁלוֹם	13 בֵּית שֶׁמֶשׁ אֲשֶׁר בְּאֶרֶץ מִצְרַיִם
בֵּית שֶׁמֶשׁ אֲשֶׁר בְּאֶרֶץ מִצְרַיִם	וְאֶת־בֵּתִי אֱלֹהֵי־מִצְרַיִם
וְאֶת־בֵּתִי אֱלֹהֵי־מִצְרַיִם	

CAPUT XLIV.

וְהִישְׁבִים בְּמַגְדָּל	1 הִישְׁבִים בְּמַגְדָּל
Deest	וּבְנֵף
יְהוּהָה	2 יְהוּהָה צְבָאוֹת
וְעַל־עַרְי יְהוּדָה וְהֵנֶם תְּרַבֶּה	וְעַל כָּל־עַרְי יְהוּדָה וְהֵנֶם תְּרַבֶּה
יֹשֵׁב	הַיּוֹם הַזֶּה וְאִין בָּהֶם יֹשֵׁב
Deest	3 לְעַבְדִּי
אֲשֶׁר לֹא יָדְעוּם הִמָּה אֲתָם	אֲשֶׁר לֹא יָדְעוּם הִמָּה אֲתָם
אֲתֵּיבְכֶם	
אֲתֵּיבְכֶם	4 אֲתֵּיבְכֶם לְעַבְדִּי
וְאֲשַׁלַּח	וְאֲשַׁלַּח
אֱלֹהֵי־עַשׂוֹ	אֱלֹהֵי־עַשׂוֹ
וְלֹא שָׁמְעוּ אֵלַי	5 וְלֹא שָׁמְעוּ
בְּשַׁעְרֵי יְהוּדָה וּמִתְרַקֵּד יְרוּשָׁלַם	6 בְּעַרְי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם

^a ἐν ἀποβύροις. ^b καὶ φθῆριαι.—Targ. וירוקן. ^c ὡσπερ φθῆριζοι.
^d ἔξωθεν.—Vid. vsa. 9, 17, 21.

לחרבות ולשממה	לחרבה לשממה
7 יהוה אלהי צבאות אלהי ישראל	7 יהוה אלהי צבאות אלהי ישראל
על- (ב) נפשתכם	אלנפשתכם
לבלתי הותר לכם (מפם) איש	לבלתי הותר לכם שארית
למען תקרתו	8 למען הקרית לקם
ואת רעות נשיאיכם (שריכם)	9 ואת רעות נשיו ואת רעתיכם
ומחוזי ירושלם	ובחצות ירושלם
לא תדלו	10 לא דפאו
ולא תחזיקו (תמכו) במצותי	ולא יראו ולא תהלכו בתורתתי
לפני אבותיהם	לפניכם ולפני אבותיכם
לכן כה אמר יהוה הנני שם פני	11 לכן כה אמר יהוה צבאות אלהי
	ישראל הנני שם פני בכם לרעה
	ולתקרת את כל יהודה
לאבד את כל הנשארים אשר	12 ולקחתי את שארית יהודה
במצרים ויפלו בחרב וברעב	אשר שמה פניהם לבוא ארץ
ויתמו מקטן עד גדול	מצרים לגור שם ותמה כל
	בארץ מצרים יפלו בחרב
	ברעב יתמו מקטן ועד גדול
Deest	בחרב וברעב ימתו
והיו לחרפה ולשמה ולקללה	והיו לאלת לשמה ולקללה
	ולחרפה
Deest	13 ובדבר
ולא יהיה פליט כל פליט משארית	14 ולא יהיה פליט ושריד לשארית
יהודת הנגרים בארץ מצרים	יהודה תבאים לגור שם
לשוב ארץ יהודה אשר	בארץ מצרים ולשוב ארץ
מנשאים המה בנפשותיהם ^d	יהודה אשר המה מנשאים
לשוב שם לא ישובו	את נפשם לשוב לשבת שם
	כי לא ישובו
Desunt {	15 לאלהים אחרים
אשר יצא מפינו	העמדות
ומלכינו	17 אשר יצא מפינו
	מלכינו

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

ומחויץ ירושלם ^a	ובחצות ירושלם
וכאשר חדלנו	18 ומראז חדלנו
Deest	והספלה נסכים
חקטרו	19 מקטרים
ומנסכים ^b לה נסכים	ולהספ לה נסכים
Deest	להעצבה
וסכנו לה נסכים	והספ לה נסכים
אלהגברים ואלהנשים ^c ואלכל-	20 עלהגברים ועלהנשים ועל-
העם הענים אתו דברים	כלהעם הענים אתו דבר
ומחויץ לירושלם	21 ובחצות ירושלם
ומלכיכם	מלכיכם
זכר יהוה	אתם זכר יהוה
ומתועבתיכם (ומדהתועבת)	22 מפני התועבת
ותהי ארצכם לחרבות ^d	ותהי ארצכם לחרבה
Deest	מאין יושב
ובחקתיו ובתרתו (ובעדויתו)	23 ובתרתו ובחקתיו
ותקראנה אתכם הרעות האלה	עלכן קראת אתכם חרעה הזאת
Deest	כיום הזה
אלהעם ואלהנשים	24 אלכלהעם ואל כלהנשים
Deest	כליהדות אשר בארץ מצרים
כהאמר יהוה אלהי ישראל אתן	25 כהאמר יהוה צבאות אלהי
הנשים בפיון דברתן ובידיכן	ישראל לאמר אתם ונשיכם
מלאתן	ותדברנה בפיוכם ובידיכם
	מלאתם
ועשה תעשינת	ועשה תעשינת אתדריכם
אםיהיה עוד שמי בני כליהודה	26 אםיהיה עוד שמי נקרא בני
אמר חריהוה	כלאיש יהודה אמר חר-
	אלני יהוה
כי אני שקד עליהם להרע להם	27 חנני שקד עליהם לרעה ולא
ולא להיטיב ותמו כליהודה	לסובה ותמו כלאיש יהודה
היושבים בארץ מצרים	אשר בארץ מצרים
Deest	28 מרארץ מצרים

^a Vid. vs. 6, 9, 21. ^b Targ. ומנסכן. ^c Targ. לגבריא ולנשיא. ^d Vid. vs. 6.

וידעו כל־שארית יהודה הבאים וידעו שארית יהודה העלמים	לארץ־מצרים	מפני ומהם
בארץ־מצרים	Deest	
וזאת האות לכם כִּי־פקד אני עליכם	כי־האזנה כי־	29
לרעה	פקד אני עליכם במקום הזה	
	למען תדעו כי קום יקומי	
	דברי עליכם לרעה	
את־הפרע	את־פרעה הפרע	30
בידי איביו ובידי מבקש נפשו	ביד איביו וביד מבקשי נפשו	
בידי נבוכדראצר	ביד נבוכדראצר	

CAPUT XLV.

בספר	על־ספר	1
Deest	לאמר	
כה־אמר יהוה	כה־אמר יהוה אלהי ישראל	2
כי (יען) אמרת אוי לי אוי לי כי־	אמרת אוי־נא לי כִּי־יסף יהוה	3
יסף יהוה יגון מכאב לי (?) יצעתי	יגון על־מכאבי יצעתי באַנְחָתִי	
(שִׁכַּבְתִּי) באַנְחָתִי מנוחה לא	ומנוחה לא מצאתי	
מצאתי		
אמר אליו	כה־אמר אליו	4
Deest	ואת־כל־הארץ היא	
ונתת את־נפשך לשלל בכל־המקום	ונתתי לך את־נפשך לשלל על	
אשר תלך־שם	כל־המקומות אשר תלך־שם	

CAPUT XLVI.

בראשית מלכות צדקיהו מלך־יהודה	אשר היה דבר־יהוה אל־	1
היה הדבר הזה לעילם	ירמיהו הנביא על־הגוים	
בכרמשי ^a	בכרמשי	2
נבוכד־נאצר ^b	נבוכד־נאצר	

^a ἐν Χαρμείς. ^b Targ. נבוכד־נאצר.

ליהוויקים	ליהוויקים בְּיִשְׂרָאֵל
הַחֲזִיקוּ (תַּשְׁאוּ) מִגֵּן (נֶשֶׁק) וְצִנּוֹת ^a	3 עָרְכוּ מִגֵּן וְצִנּוֹת
וְאָסְרוּ הַסּוּסִים עַל הַפְּרָשִׁים	אָסְרוּ הַסּוּסִים וְעַל הַפְּרָשִׁים
וְהַחֲצִיבוּ בְּכֹבְעֵיכֶם זָרְקוּ (הַרִיקוּ)	וְהַחֲצִיבוּ בְּכֹבְעֵים מָרְקוּ
הַרְמַחִים וְלִבְשׁוֹ סְרִינֹתֵיכֶם	הַרְמַחִים לִבְשׁוֹ הַסְּרִינֹת
מִדּוֹעַ רְאִיתִי הֵמָּה חֲתִים נְסוּגִים	5 מִדּוֹעַ רְאִיתִי הֵמָּה חֲתִים נְסוּגִים
אֲחֹר וְגִבּוֹרֵיהֶם יָכְתוּ מִנּוּס	אֲחֹר וְגִבּוֹרֵיהֶם יָכְתוּ וּמִנּוּס
נְסוּ	נְסוּ
עַל־צַפּוֹן עַל־יַד פָּרַח כֶּשֶׁלֹ	6 צַפּוֹתָה עַל־יַד נְהַר־פָּרַח כֶּשֶׁלֹ
וְכִנְהָרוֹת יִתְגַּעְשׂוּ מֵיָמִי ^b	7 כִנְהָרוֹת יִתְגַּעְשׂוּ מֵיָמִי
מִי מִצָּרִים כִּי־אֹר יַעֲלֶה	8 מִצָּרִים כִּי־אֹר יַעֲלֶה
Deest	וְכִנְהָרוֹת יִתְגַּעְשׂוּ מֵיָמִים
אֵעֵלָה וְאֶכְסֶה־הָאָרֶץ וְאֲבִידָה	אֵעֵלָה אֶכְסֶה־הָאָרֶץ אֲבִידָה עִיר
יִשְׁבַּרְבָּה	וְיִשְׁבַּרְבָּה
עַל־הַסּוּסִים וְהַחֲלָלוּ הַרְקָב	9 עַל הַסּוּסִים וְהַחֲלָלוּ הַרְקָב
צֹא גִבּוֹרֵי־כֹשִׁים ^c וְלוֹבִיָּם תִּפְשִׂי	וְיִצְאוּ הַגִּבּוֹרִים כּוֹשׁ וּפֹשֵׁט
מִגֵּן וְלוֹדִים עָלָיו דָּרְכֵי	תִּפְשִׂי מִגֵּן וְלוֹדִים תִּפְשִׂי
קֶשֶׁת	דָּרְכֵי קֶשֶׁת
לִיהוֹה אֶלְחִינִי	10 לֹאֲנִי יְהוֹה צְבָאוֹת
לְהִנָּקֵם מֵאֹיְבָיו וְאֶכְלֶה חֶרֶב יְהוֹה ^d	לְהִנָּקֵם מֵאֹיְבָיו וְאֶכְלֶה חֶרֶב
לֹאֲדַנִּי מֵאָרֶץ צַפּוֹן עַל־נְהַר־	לֹאֲדַנִּי יְהוֹה צְבָאוֹת בְּאָרֶץ צַפּוֹן
פָּרַח	אֶל־נְהַר־פָּרַח
לְבַתּוֹלַת בְּת־מִצְרַיִם לְשׂוֹא הַרְבִּיתִי	11 לְבַתּוֹלַת בְּת־מִצְרַיִם לְשׂוֹא הַרְבִּיתִי
רַפְאוֹתֶיךָ תַעֲלֶה אֵינֶן בְּדָ	רַפְאוֹת תַעֲלֶה אֵינֶן לְךָ
שָׁמַעַי גַּיִם קוֹלְךָ	12 שָׁמַעַי גַּיִם קוֹלְךָ
כֶּשֶׁלֹ יְחִיִּי	כֶּשֶׁלֹ יְחִיִּי
אֲשֶׁר דָּבַר יְהוֹה בְּיַד־רַמְיָהוּ בְּבוֹא	13 הַדְּבָר אֲשֶׁר דָּבַר יְהוֹה אֶל־
מֶלֶךְ בָּבֶל	רַמְיָהוּ הַנְּבִיא לְבוֹא
הַגִּידוּ לְ(ב) מִגְדּוֹל וְהַשְׁמִיעוּ אֶל־	נְבוּכַדְרֶאֱצַר מֶלֶךְ בָּבֶל
(ב) מֶלֶךְ ^e	14 הַגִּידוּ בְּמִצְרַיִם וְהַשְׁמִיעוּ
	בְּמִגְדּוֹל וְהַשְׁמִיעוּ בְּנֶפֶת
	וּבְתַחֲפֹתָם

^a Targ. וְהַרִיקוּן. ^b ut vs. 8. ^c Targ. וְהַרְבִּיָּא. ^d Targ. בְּיַד־רַמְיָהוּ.
^e Cf. I. Chron. 21:12. ^f Targ. עַל. ^g Vid. vs. 19.—Targ. בְּרַמְיָהוּ.

כִּי־אֲכַלֶּה חֶרֶב סְבִיבֶיךָ מִדּוּעַ נָס מִמֶּנּוּ (— מֶנּוּ) אֲפִים עָנַל בְּחִירֶיךָ	כִּי־אֲכַלֶּה חֶרֶב סְבִיבֶיךָ 15 מִדּוּעַ נִסְחָף אֲבִירֶיךָ
מִרְבִּיתְךָ (הַרְבָּה) כָּשֶׁל גַּם־נִפְלֵי אִישׁ אֲלֹדְעֵהוּ אָמַר נִקּוּם מִפְּנֵי חֶרֶב הַיּוֹנָה (הַיּוֹנִית)	16 הַרְבָּה כּוֹשֵׁל גַּם־נִפְלֵי אִישׁ אֲלֹ- רְעָהוּ וַיֹּאמְרוּ קוּמָה מִפְּנֵי חֶרֶב הַיּוֹנָה
קִרְאוּ שֵׁם פֹּרְעָה נְלָה מִלְךְ־מִצְרַיִם שֶׁאֵין הַשְּׂפִי(ת) (ה) מוֹעֵד ^a נִאֲמַרְאֲלֵי יְהוָה כִּרְמֶם ^b	17 קִרְאוּ שֵׁם פֹּרְעָה מִלְךְ־מִצְרַיִם שֶׁאֵין הָעֶבֶיר הַמוֹעֵד 18 נִאֲמַרְאֲלֵי יְהוָה צְבָאוֹת שֵׁמוֹ 19 כִּרְמֶם
וּנְקָרָא אוֹי מֵאֵין יוֹשֵׁב בָּהּ קִרְץ מִצְפוֹן בֵּא בָהּ ^c כַּעֲגֹלֵי מִרְבֵּק מְגִדְלִים בְּתוֹכָהּ וְנָסוּ יַחְדָּיו	וּנְצַתָּה מֵאֵין יוֹשֵׁב 20 קִרְץ מִצְפוֹן בֵּא בֵּא 21 כַּעֲגֹלֵי מִרְבֵּק נָסוּ יַחְדָּיו
כִּי יוֹם אֵינֶם בֵּא עֲלֵיהֶם וְעַתָּה פִּקְדָתָם	כִּי יוֹם אֵינֶם בֵּא עֲלֵיהֶם עַתָּה פִּקְדָתָם
קוֹלָם כִּנְחָשׁ יִלֵּל כִּי־בַחֲוֹל יִלְכוּ בְּקִרְדָּמוֹת בֵּאוּ עֲלֵיהֶם: כַּחֲטָבִים ^d עֲצִים	22 קוֹלָהּ כִּנְחָשׁ יִלֵּף כִּי־בַחֲוִיל יִלְכוּ וּבְקִרְדָּמוֹת בֵּאוּ לָהּ כַּחֲטָבִים עֲצִים:
כִּי לֹא יִהְיֶה כִּי רַב מֵאַרְבַּח נִתְנָה בְּיַד עַם־צִפּוֹן	23 כִּי לֹא יִחַקֵּר כִּי רַבִּי מֵאַרְבַּח 24 נִתְנָה בְּיַד עַם־צִפּוֹן
הַנְּנִי פוֹקֵד אֶת־אֲמוֹן בְּנֶה עַל־פֹּרְעָה וְעַל הַבְּטָחִים בּוֹ	25 אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַנְּנִי פוֹקֵד אֶת־אֲמוֹן מֵנֶאֱוֹלֵ- פֹּרְעָה וְעַל־מִצְרַיִם וְעַל־ אֱלֹהֵיהֶם וְעַל־מְלָכֵיהֶם וְעַל־ פֹּרְעָה וְעַל הַבְּטָחִים בּוֹ
Desunt {	26 וַיִּנְתְּחִים בְּיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד נְבִיכְדָרְאֲצָר מְלָךְ־בָּבֶל וּבְיַד עֲבָדָיו וְאַחֲרֵיהֶם תִּשְׁכַּן בְּיַמֵּי־ קָדָם נִאֲמַרְאֲלֵי יְהוָה:
	27 מֵאֶרֶץ שִׁבִים

^a Σαὺν Ἐσβεῖν Μωϋδ. ^b Vid. vs. 14. ^c Targ. יִהְיֶה עָלָהּ. ^d Inc. vs. 23.

<p>וַיִּשֶׁן וְאִין מַחְרִיד אוֹתוֹ אֶל־חִירָא</p> <p>כִּי אַתָּךְ אֲנִי כִּי אַתָּךְ אֲנִי כִּי אַתָּךְ אֲנִי כִּי אַתָּךְ אֲנִי כִּי אַתָּךְ אֲנִי כִּי אַתָּךְ אֲנִי (וְהַמְעַנְנָה) סְנָרָה כִּי אַעֲשֶׂה לְעַם כֹּלָה בְּכֹל־גֵּי וַיִּסְרַחֲתִיךְ לְמִשְׁפַּט</p>	<p>וְשָׁאֲנָן וְאִין מַחְרִיד אַתָּה אֶל־חִירָא 28</p> <p>כִּי אַתָּךְ אֲנִי כִּי אַעֲשֶׂה כֹּלָה בְּכֹל־הַגֵּיִם</p> <p>וַיִּסְרַחֲתִיךְ לְמִשְׁפַּט</p>
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CAPUT XLVII.

<p>1 אֲשֶׁר הָיָה דְבַר־יְהוָה אֶל־יִרְמְיָהוּ עַל־פְּלִשְׁתִּים הַנְּבִיא אֶל־פְּלִשְׁתִּים בְּטָרָם יָבֵה פָרְעָה אֶת־עֵזָה</p> <p>2 וַזַּעְקוּ הָאָדָם וְהַיִּלֵּל כָּל יוֹשֵׁב הָאָרֶץ</p> <p>3 מִקּוֹל שַׁעֲטַת פִּרְסוֹת אֲבִירָיו מִרַעַשׁ לִרְכָבוֹ</p> <p>לֹא־הָפְנוּ אֲבוֹת אֶל־בְּנֵיהֶם מִרַפְיוֹן יָדֵיהֶם</p> <p>4 עַל־הַיּוֹם הַבֹּא לְשֹׁדֹד אֶת־כָּל־ פְּלִשְׁתִּים לְהַכְרִית לְצָר וּלְצִידוֹן כָּל שָׂרִיד עֵזָר כִּי־שָׁדַד יִהְיֶה אֶת־פְּלִשְׁתִּים שְׁאֵרֵיהֶם אִי כִפְתוֹר</p> <p>5 בָּאָה קִרְחָה אֶל־עֵזָה נִדְמַתָּה אֲשַׁקְלוֹן שְׁאֵרֵיהֶם עִמָּקָם עַד־ מִתֵּי תַתְּנוּדָדֵי⁶</p> <p>6 הוּי חֲרַב לִיהוּה הַרְגְעִי וְדָמִי</p> <p>7 אִיךְ תִּשְׁקָטִי</p>	<p>עַל־פְּלִשְׁתִּים הַנְּבִיא אֶל־פְּלִשְׁתִּים בְּטָרָם יָבֵה פָרְעָה אֶת־עֵזָה</p> <p>וַזַּעְקוּ הָאָדָם וְהַיִּלֵּל כָּל יוֹשֵׁב הָאָרֶץ</p> <p>מִקּוֹל שַׁעֲטַת פִּרְסוֹת אֲבִירָיו מִרַעַשׁ לִרְכָבוֹ</p> <p>לֹא־הָפְנוּ אֲבוֹת אֶל־בְּנֵיהֶם מִרַפְיוֹן יָדֵיהֶם</p> <p>עַל־הַיּוֹם הַבֹּא לְשֹׁדֹד אֶת־כָּל־ פְּלִשְׁתִּים לְהַכְרִית לְצָר וּלְצִידוֹן כָּל שָׂרִיד עֵזָר כִּי־שָׁדַד יִהְיֶה אֶת־פְּלִשְׁתִּים שְׁאֵרֵיהֶם אִי כִפְתוֹר</p> <p>בָּאָה קִרְחָה אֶל־עֵזָה נִדְמַתָּה אֲשַׁקְלוֹן שְׁאֵרֵיהֶם עִמָּקָם עַד־ מִתֵּי תַתְּנוּדָדֵי⁶</p> <p>הוּי חֲרַב לִיהוּה הַרְגְעִי וְדָמִי</p> <p>אִיךְ תִּשְׁקָטִי</p>
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^a Targ. על ^b Targ. בְּנֵי אֲנָשָׁא. ^c Targ. כָּל יְהוּדֵי אֶרֶץ. ^d Targ. וַיִּלְלֵהוּן כָּל יְהוּדֵי אֶרֶץ. ^e Inc. vs. 6. ^f Targ. תַּתְּנוּדָדֵי. ^g Aram. תַּתְּנוּדָדֵי.

אֶל־אֲשַׁקְלוֹן וְאֶל־חֹק הַיָּם שָׁם עַל־אֲשַׁקְלוֹן וְעַל־חַפֵּי הַיָּם לִלְיָהוּ
יְעָדָה שְׂאֵר יְעָרָה

CAPUT XLVIII.

1	כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הוּא אֶל־נְבוֹ כִּי שָׂדֵדָה הַבְּיֹשָׁה נִלְכְּדָה קְרִיתִים הַבְּיֹשָׁה הַמְּשֻׁנָּב וְחָתָה	כֹּה־אָמַר יְהוָה הוּא אֶל־נְבוֹ כִּי שָׂדֵדָה הַבְּיֹשָׁה נִלְכְּדָה קְרִיתִים הַבְּיֹשָׁה הַמְּשֻׁנָּב וְחָתָה
2	אֵין עוֹד תִּהְיֶה מוֹאֵב בַּחֲשׁוֹן חֲשָׁבוּ עֲלֵיהֶם רַעַה לְפִי וְנִכְרִיתָהּ מִגֵּי גַם־מִדְּמֵן תְּדַמֶּי	אֵין עוֹד תִּהְיֶה מוֹאֵב בַּחֲשׁוֹן חֲשָׁבוּ עֲלֵיהֶם רַעַה לְפִי וְנִכְרִיתָהּ מִגֵּי גַם־מִדְּמֵן תְּדַמֶּי
3	קוֹל צְעָקָה	קוֹל צְעָקָה
4	הַשְּׁמִיעוּ זְעָקָה צְעוּרִיָּה	הַשְּׁמִיעוּ זְעָקָה צְעוּרִיָּה
5	כִּי מַעֲלָה הַלְּחוֹת בְּכִי יַעֲלֶה בְּכִי כִּי בַמּוֹרֵד חוֹרְנִים צְרִי צַעֲקַת־שֹׁבֵר שְׁמִיעוּ	כִּי מַעֲלָה הַלְּחוֹת בְּכִי יַעֲלֶה בְּכִי כִּי בַמּוֹרֵד חוֹרְנִים צְרִי צַעֲקַת־שֹׁבֵר שְׁמִיעוּ
6	נָסוּ מִלְטוֹ נַפְשֵׁיכֶם וְתַהֲיִנָּה בְּעָרוֹעַר בַּמַּדְבָּר	נָסוּ מִלְטוֹ נַפְשֵׁיכֶם וְתַהֲיִנָּה בְּעָרוֹעַר בַּמַּדְבָּר
7	בַּמַּעֲשִׂיךְ וּבְאִצְרוּתְיָךְ כֹּהֲנִי	בַּמַּעֲשִׂיךְ וּבְאִצְרוּתְיָךְ כֹּהֲנִי
8	וַיָּבֹא שָׂדֵד אֶל־כַּלְעִיר וְעִיר אֲשֶׁר אָמַר יְהוָה	וַיָּבֹא שָׂדֵד אֶל־כַּלְעִיר וְעִיר אֲשֶׁר אָמַר יְהוָה
9	תִּנְרָצִיךְ לְמוֹאֵב כִּי נִצָּא תִצָּא וְעִירָה לְשִׁמָּה תַהֲיִינָה מֵאֵין יוֹשֵׁב בָּהֶן	תִּנְרָצִיךְ לְמוֹאֵב כִּי נִצָּא תִצָּא וְעִירָה לְשִׁמָּה תַהֲיִינָה מֵאֵין יוֹשֵׁב בָּהֶן
10	וְאָרְדָה	וְאָרְדָה
11	מִנְעִירֶיךָ	מִנְעִירֶיךָ
	וְשָׁקֵט הוּא אֶל־שְׁמֵרֶיךָ	וְשָׁקֵט הוּא אֶל־שְׁמֵרֶיךָ
12	הַנְּהַדְיָמִים בָּאִים	הַנְּהַדְיָמִים בָּאִים
	וְכִלְיוֹ יִרְיָקוּ וְנִבְלִיָּהֶם יִנְפְּצוּ	וְכִלְיוֹ יִרְיָקוּ וְנִבְלִיָּהֶם יִנְפְּצוּ

^a Targ. וְעַל. ^b Targ. עַל. ^c Cf. 50:27.—Targ. עַל. ^d Ἀμὰρ καὶ Ἀγὰρ. ^e Cf. Isa. 15:5.—Ζογόρα. ^f Cf. Job 39:5. ^g Targ. עַל. ^h Cf. 50:27, 81. ⁱ Cf. vs. 25.

מבטחם בְּבִטְחָם (בְּבִטְחָ) בְּהֵם	13 מבטחם
וְאִישׁ חֵיל לְמַלְחָמָה	14 וְאִנְשֵׁי חֵיל לְמַלְחָמָה
עִירָהּ (עִירוֹ)	15 וְעִירָהּ עָלָה
Deest	נְאֻם־הַמֶּלֶךְ יְהוָה זָבָאוֹת שְׁמוֹ
קָרֹב עֵת־מוֹאֵב לְבוֹא וְרַעְתּוֹ מִהָרָה ^a	16 קָרֹב אֵי־מוֹאֵב לְבוֹא וְרַעְתּוֹ
מֵאֵד	מִהָרָה מֵאֵד
כָּל הַדְּוִיעֵי שְׁמוֹ	17 וְכָל יְדַעֵי שְׁמוֹ
וְשָׁבִי בְּבִצָּה יֹשְׁבַת דִּיבוֹן בְּתָ(ה) ^b	18 יֹשְׁבֵי בְּצֻמָּא יֹשְׁבַת בְּתַד־דִּיבוֹן
כִּי שָׁהֵד מוֹאֵב עָלָה בְּךָ מִשְׁחִיתָ	כִּי שֹׁדֵד מוֹאֵב עָלָה בְּךָ
מִבְּצָרְךָ	שְׁחִיתָ מִבְּצָרְךָ
עַל־דֶּרֶךְ עַמְדֵי וְצַפֵּי יוֹשְׁבַת בְּעָרוֹעֵר ^d	19 אַל־דֶּרֶךְ עַמְדֵי וְצַפֵּי יוֹשְׁבַת
וְשֹׁאֲלֵי־נַס וְנִמְלֹט וְאִמְרוּ מֵה־	עָרוֹעֵר שֹׁאֲלֵי־נַס וְנִמְלֹטָה
נִהְיָתָה	אִמְרוּ מֵה־נִּהְיָתָה
הַלִּילִי וְזַעְקֵי הַגִּידֵי בְּאַרְנוֹן	20 הַלִּילִי וְזַעְקֵי הַגִּידֵי בְּאַרְנוֹן
וּמִשְׁפֵּט יָבֹא אֶל־אַרְץ מִיִּשְׂרָאֵל עַל־	21 וּמִשְׁפֵּט יָבֹא אֶל־אַרְץ הַמִּיִּשְׂרָאֵל־
חֶלְוֹן וְרִיפָת וּמוֹפַעַת	חֶלְוֹן וְאַל־יִהְיֶה וְעַל־מוֹפַעַת
וְעַל־בֵּית הַלְּחִים	22 וְעַל־בֵּית הַלְּחִים
וְעַל כְּלַעֲרֵי מוֹאֵב	24 וְעַל כְּלַעֲרֵי אֶרֶץ מוֹאֵב
Deest	25 נְאֻם יְהוָה
וּסְפַק מוֹאֵב בְּכַפּוֹ ^f	26 וּסְפַק מוֹאֵב בְּקִיאוֹ
וְאִם לֹא לִשְׁחֹק הִיָּה לְךָ יִשְׂרָאֵל	27 וְאִם לֹא הַשְׁחֹק הִיָּה לְךָ יִשְׂרָאֵל
וּבְגַנְבֵיךָ נִמְצָא כִּי נִלְחַמְתָּ	אִם־בְּגַנְבִים נִמְצָאָה כִּי־מָדִי
בּוֹ	דְּבָרֶיךָ בּוֹ תִּתְּנֶנּוּ
עָזְבוּ הָעָרִים וְשָׁכְנוּ בְּסֻלְעִים יֹשְׁבֵי	28 עָזְבוּ עָרִים וְשָׁכְנוּ בְּסֻלְעֵי יֹשְׁבֵי
מוֹאֵב הָיוּ כִּיּוֹנִים תִּקְנָה בְּסֻלְעֵי	מוֹאֵב וְהָיוּ כִּיּוֹנָה תִּקְנָן
(בְּצִירֵי) פִּיר־פַּחַח	בְּעִבְרֵי פִּיר־פַּחַח
וְשָׁמַעְתִּי (וְאִשְׁמַע) גְּאוֹן־מוֹאֵב גְּאוֹה	29 שָׁמַעְנִי גְּאוֹן־מוֹאֵב גְּאוֹה מֵאֵד
מֵאֵד גְּאוֹנִי וְגְּאוֹתוֹ וְרָם לְבוֹ	גְּבָהוֹ וְגְּאוֹנִי וְגְּאוֹתוֹ וְרָם לְבוֹ
וְאִנִּי יָדַעְתִּי עֲבָדְתוֹ ^g הֲלֹא בְּדִיּוֹ	30 אִנִּי יָדַעְתִּי נְאֻם־יְהוָה עֲבָדְתוֹ
לֹא־כֵן עָשָׂה	וְלֹא־כֵן בְּדִיּוֹ לֹא־כֵן עָשָׂה
עַל־כֵּן לְמוֹאֵב הַלִּילִי מִסְכִּיב	31 עַל־כֵּן עַל־מוֹאֵב אֵילִיל הַלְּמוֹאֵב

^a Targ. מוֹחָרָא. ^b ἐκτριβήσεται. ^c Targ. עַל אוֹרְתָא. ^d Targ. בְּעָרוֹעֵר.
^e Μεισώρ. ^f καὶ ἐπικρούσει Μωὰβ ἐν χειρὶ αὐτοῦ. ^g ut vs. 26. ^h Targ.
 עוֹבְדֵי רַבְרַבְנִיחוֹן. ⁱ Targ. מִלְלֵיךָ.

כָּלֹה אָזַעַק אֶל-אֲנָשֵׁי קִיר	הַזְעִיקוּ (זַעְקוּ) עַל-אֲנָשֵׁי קִיר-חֲרָשׁ.
חֲרָשׁ יִהְיֶה	חֲרָשׁ ^o
32 מִבְּכִי יֵעֹזר אַבְכַּה-לֶךְ הַגֶּמֶן	מִבְּכִי יֵעֹזר אַבְכַּה-לֶךְ הַגֶּמֶן
שָׁבְמָה	עֲזֹרְמָה ^o
עַד יִם יֵעֹזר נִגְעוּ עַל-קִיּוֹץ וְעַל-	עִירֵי-עֹזֵר (עִירֵי מֵי-עֹזֵר) נִגְעוּ עַל-קִיּוֹץ
בְּצִירֵךְ שֶׁנֶּדַד נִפְל	עַל-בְּצִירֵיךְ שֶׁנֶּדַד נִפְל
33 וְנִאֲסַפְהָ שִׁמְחָה וְגִיל מִכְרָמַל	נִאֲסַפְהָ שִׁמְחָה וְגִיל מִמְּוֹאֵב וַיִּין
וּמִמְאָרֶץ מֹוֹאֵב וַיִּין מִיִּקְבֵּיִם	הָיָה בִּיקְבֵיֶיךָ הַשָּׂבִים (הַשְּׂחָר)
הַשְּׂבִימִי לֹא-יִדְרֹךְ הַיְדֹד הַיְדֹד	לֹא דָרְכֵי וּבְעָרְבֵי לֹא עָשׂוּ הַמָּה ^o
לֹא הַיְדֹד	(הַיְדֹד)
34 עַד-אֲלֵעֵלָה עַד-יַהֲזִיק נִתְּנוּ קוֹלָם	עַד-אֵיִתָּם עָרִיחָם נִתְּנוּ קוֹלָם
עַגְלַת שְׁלִשִׁיָּה כִּי גַם-מִי נִמְרִים	וְעַגְלַת (?) שְׁלִשִׁיָּה ^o כִּי גַם-מִי נְבָרִים
לְמִשְׁפּוֹת יַהֲוִי	לְמִשְׁפּוֹת יַהֲוִי
35 וְהִשְׁבַּתִּי לְמוֹאֵב	וְהִשְׁבַּתִּי אֶת-מוֹאֵב
מֵעֵלָה בְּמָה וּמִקְטִיר לֹא-לַהֲוִי	מֵעֵלִים בְּמָה וּמִקְטִירִים לֹא-לַהֲוִי
36 עַל-כֵּן לְבִי לְמוֹאֵב כַּחֲלָלִים יַהֲמָה	עַל-כֵּן לֵב מֹוֹאֵב כַּחֲלָלִים יַהֲמָה ^o לְבִי
וְלִבִּי אֶל-אֲנָשֵׁי קִיר-חֲרָשׁ	עַל-אֲנָשֵׁי קִיר-חֲרָשׁ ^o כְּחֲלָלִים יַהֲמָה
כְּחֲלָלִים יַהֲמָה עַל-כֵּן יִתְּרַת	עַל-כֵּן יִתְּרַת עָשָׂה אֲבָדוֹ מִמְּאָדָם
עָשָׂה אֲבָדוֹ	(מִמְּאָדָם) ^o
37 כִּי כַל-רֹאשׁ קָרְחָה	כַּל-רֹאשׁ בְּכָל-מְקוֹם יִקְרָחוּ
עַל כָּל-יָדַיִם גִּדְּדַת וְעַל-מַתְנִים	וְכָל-יָדַיִם גִּדְּדַת וְעַל-כָּל-מַתְנִים
שֶׁק	שֶׁק
38 עַל כָּל-גִּגּוֹת מֹוֹאֵב וּבְרַחֲבֵתֶיהָ	וְעַל כָּל-גִּגּוֹת מֹוֹאֵב וְעַל-רַחֲבֵתֶיהָ
כָּלֹה מִסְפָּד כִּי-שִׁבַּרְתִּי אֶת-	כִּי-שִׁבַּרְתִּי נִאֲסִי-הוּוֹה כְּכֹלִי אֶזְרִי-
מֹוֹאֵב כְּכֹלִי אֶזְרִי-חֲפֵץ בּוֹ נִאֲסִי-	חֲפֵץ בּוֹ
יַהֲוִה	
39 הַיְלִילָה	Deest
40 כִּי-כִּהָ אָמַר יַהֲוִה הִנֵּה כִּנְפֹשׁ	כִּי-כִּהָ אָמַר יַהֲוִה
יִדְּאָה וּפָרֵשׁ כִּנְפִירֵי אֶל-	
מֹוֹאֵב	

^a Targ. כְּצִיָּחִין. ^b Targ. עַל. ^c κειράδας αὐχμοῦ (חָרָשׁ=חֲרָשׁ).—
 Vid. vs. 36. ^d Targ. פָּמָא. ^e Ἀσερημά. ^f αἶδε. ^g ἀγγελίαν
 Σαλασία. ^h Targ. מֹוֹאֲבָיִךְ כְּכִנְפֹרָא הָמֶן. ⁱ Targ. עַל פֶּן בְּלִבְהִינְךָ מֹוֹאֲבָיִךְ. ^k Vid.
 vs. 31. ^l Cf. Deut. 32:26; Hos. 9:12.

Desunt {	41 וְהָיָה לֵב גְּבוּרֵי מוֹאָב בְּיָוֶם הַהוּא כָּלֵב אִשָּׁה מְצָרָה
פַּח וּפְחָד וּפְחָת	43 פַּחַד וּפְחָת וּפַח
Deest	נְאֻמ־יְהוָה
וַיִּלְכֹּד בַּפַּח כִּי־אָבִיא אֱלֹהִים עָלַי־ מוֹאָב בְּשָׁנָה ^b פְּקֻדָּתָם	44 יִלְכֹּד בַּפַּח כִּי־אָבִיא אֱלֹהֵי אֶל־ מוֹאָב שְׁנַת פְּקֻדָּתָם נְאֻמ־יְהוָה
Desunt {	45 בְּצַל חֶשְׁבֹן עָמְדוּ מִכָּח נְסִים כִּי־אֵשׁ תָּצֵא מִחֶשְׁבֹן וְלִתְּבָה מִבֵּין סִיחֹן וְהִתְאַבֵּל פֶּאֶת מוֹאָב 46 וַקְּדַקְדַּב בְּנֵי שְׁאוֹן: אוֹיְלָהּ מוֹאָב אָבַד עַם־מֹשֶׁה כִּי־לָקְחוּ בְנֵיהָ 47 בְּשָׂבִי וּבְנִתִיהָ בְּשִׁבְיָהּ: וְשִׁבְתִּי שְׁבִית־מוֹאָב בְּאַחֲרֵית הַיָּמִים נְאֻם־יְהוָה עַד־הֵנָּה מִשְׁפַּט מוֹאָב:

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<p>1 הַבְּנִים אֵין לְיִשְׂרָאֵל אִם־יִוֹרֵשׁ אֵין לָהֶם מְדוּעַ יִרֵשׁ מְלָכָל (מְלָכָם)^a אֶת־גְּלָעָד וְעַמָּם בְּעִרְיָהֶם יֵשֵׁב וְהִשְׁמַעְתִּי עַל־רַבַּת תְּרוּעַת מַלְחָמוֹת וְהָיָה לְשִׁמְמָה וְלִקְלָה וּבְמַתִּיהָ בְּאֵשׁ תִּצְתַּנֶּה וְיִרֵשׁ יִשְׂרָאֵל אֶת־ רְאִשֵׁי (מִמִּשְׁלָתָו)</p>	<p>1 הַבְּנִים אֵין לְיִשְׂרָאֵל אִם־יִוֹרֵשׁ אֵין לוֹ מְדוּעַ יִרֵשׁ מְלָכָם אֶת־ גָּד וְעַמּוֹ בְּעִרְיֹו יֵשֵׁב 2 וְהִשְׁמַעְתִּי אֶל־רַבַּת פְּנֵי־עַמּוֹן תְּרוּעַת מַלְחָמָה וְהִיָּתָה לְתַל שִׁמְמָה וּבְמַתִּיהָ בְּאֵשׁ תִּצְתַּנֶּה וְיִרֵשׁ יִשְׂרָאֵל אֶת־יִרְשֵׁי אָמֹר יְהוָה</p>
<p>3 וְסַפְדָּנָה כִּי מְלָכָל (מְלָכָם) יִלְכֹּד בְּגוּלָה^d</p>	<p>3 סַפְדָּנָה וְהִתְשׁוּטְטְנָה בְּגִדְרוֹת כִּי מְלָכָם בְּגוּלָה יִלְכֹּד</p>
<p>4 מִהִתְתַּהַלְלִי בְּעַמְקֵי עִקְרֵי הַבַּת הַשׁוֹבְבָה הַבַּטְחָה בְּאַצְרָת הָאֶמְרָה מִי יָבֹוא עָלַי^e</p>	<p>4 מִהִתְתַּהַלְלִי בְּעַמְקֵי זָב עַמְקֵי הַבַּת הַשׁוֹבְבָה הַבַּטְחָה בְּאַצְרָתִיהָ מִי יָבֹוא אֵלַי</p>

^a Targ. על. ^b Vid. 11:23; 23:12. ^c Μελοχολ. Vid. vs. 3. ^d Vid. vs. 1. ^e 'Evaxiμ.—Targ. ותקפך. ^f Targ. אקרה פן יעיל עלי.

5	הנני מביא עליך פחד נאם־אֲדֹנָי	הנני מביא עליך נאם־יְהוָה
	יהוה צבאות	
	ואין מקבץ לַפָּדָד	ואין מקבץ
6	וְאַחֲרֵי־כֵן אָשִׁיב אֶת־שְׁבוּת בְּנֵי־	Desunt { עמוֹן נאם־יְהוָה
7	כֹּה אָמַר יְהוָה צְבָאוֹת הָאֵין	7 כֹּה אָמַר יְהוָה צְבָאוֹת הָאֵין
	עוד חכמה בתימן	עוד חכמה בתימן
8	נָסוּ הַפְּנֵי הַעֲמֻקּוֹ לַשַּׁבַּת יִשְׁבִי	8 נָסוּ הַפְּנֵי הַעֲמֻקּוֹ לַשַּׁבַּת יִשְׁבִי
	הֲדָן כִּי אִיד עָשׂוּ הַבְּאֵתִי	הֲדָן כִּי אִיד עָשׂוּ הַבְּאֵתִי
	עליו עת פקדתיו	עליו עת פקדתיו
9	אִם־בְּצַרִים בָּאוּ לָךְ לֹא יִשְׁאִירוּ	9 אִם־בְּצַרִים בָּאוּ לָךְ לֹא יִשְׁאִירוּ
	עוללות אִם־גְּנָבִים בְּלִילָה	עוללות אִם־גְּנָבִים בְּלִילָה
	הַשְּׁחִיתוּ דַיִם	הַשְּׁחִיתוּ דַיִם
10	כִּי־אֲנִי חָשַׁפְתִּי אֶת־עֲשִׂיֹ גְלִיתִי	10 כִּי־אֲנִי חָשַׁפְתִּי אֶת־עֲשִׂיֹ גְלִיתִי
	אֶת־מִסְתָּרָיו וְנַחְבֵּה לֹא יוּכַל	אֶת־מִסְתָּרָיו וְנַחְבֵּה לֹא יוּכַל
	שֶׁדָּ זָרְעוּ וְאַחֲיוּ וְשִׁכְנִיו	שֶׁדָּ זָרְעוּ וְאַחֲיוּ וְשִׁכְנִיו
11	עֲזָבָה יִתְמָיִךְ אָנֹכִי אַחִיָּה	11 עֲזָבָה יִתְמָיִךְ אָנֹכִי אַחִיָּה
12	הִנֵּה	12 הִנֵּה
	שְׁתֹּי יִשְׁתֹּי וְאַתָּה הוּא נִקָּה	שְׁתֹּי יִשְׁתֹּי וְאַתָּה הוּא נִקָּה
	תִּנְקָה לֹא תִנְקָה כִּי שְׁתֹּה	תִּנְקָה לֹא תִנְקָה כִּי שְׁתֹּה
	תִּשְׁתֹּה	תִּשְׁתֹּה
13	כִּי־לִשְׁמָה לַחֲרָפָה לְחָרָב וּלְקַלְלָה	13 כִּי־לִשְׁמָה לַחֲרָפָה לְחָרָב וּלְקַלְלָה
	תִּהְיֶה בְּצָרָה וְכָל־עֲרִיָּה	תִּהְיֶה בְּצָרָה וְכָל־עֲרִיָּה
	תִּהְיִינָה לַחֲרָבוֹת עוֹלָם	תִּהְיִינָה לַחֲרָבוֹת עוֹלָם
14	וְצִיר בְּגוֹיִם שְׁלַחַת הַתְּקַבְּצוֹ וּבָאוּ	14 וְצִיר בְּגוֹיִם שְׁלַחַת הַתְּקַבְּצוֹ וּבָאוּ
	עָלֶיהָ וְקוֹמוּ לְמַלְחָמָה	עָלֶיהָ וְקוֹמוּ לְמַלְחָמָה
15	כִּי־הִנֵּה	15 כִּי־הִנֵּה
16	זָדוֹן לְבַד שְׁכָנֵי בְּחַגְוֵי הַסֵּלַע	16 זָדוֹן לְבַד שְׁכָנֵי בְּחַגְוֵי הַסֵּלַע
	תִּפְשִׁי מְרוֹם גְּבֻעָה כִּי־תִגְבִּיָּה	תִּפְשִׁי מְרוֹם גְּבֻעָה כִּי־תִגְבִּיָּה
	כִּנְשָׁר קִנְיָה מִשָּׁם אֹרִידֵךְ	כִּנְשָׁר קִנְיָה מִשָּׁם אֹרִידֵךְ
	נאם־יְהוָה	נאם־יְהוָה

^a ἡπαρτή. ^b Cf. Exod. 23:1. ^c Targ. לְצִלָּם (לְצִלָּם).

17	כל עבר עליה יִשָּׁם וְיִשְׂרַק עַל- כָּל־מְכוֹתָהָ	כל עבר עליה ישרק
18	כִּמְהֵפֶכֶת סֶדֶם וְעַמְרָה וּשְׁכַנְיָה אָמַר יְהוָה	כְּאֲשֶׁר נִהְפְּכָה סֶדֶם וְעַמְרָה וּשְׁכַנְיָה אָמַר יְהוָה זְבָאוֹת
19	וּלְאִיגוּר בָּהּ בְּנֵי־אָדָם מִגְּאוֹן הַיַּרְדֵּן אֲלֵנוּה אִיתָן	וּלְאִיגוּר שָׁם בְּנֵי־אָדָם מִתּוֹךְ הַיַּרְדֵּן אֲלֵנוּה אִיתָם ^b
20	אֲרִיצְנֵי מַעְלִיָּה וּמִי בְּחֹר אֲלִיָּה אָפְקָד	אֲרִיצְנֵי מַעְלִיָּה וּבַחֲוָרִים עֲלִיָּה ^c פְּקָדוֹ (הַפְּקָדוֹ)
21	אֲשֶׁר יַעֲקֹב אֶל־אָדָם וּמַחֲשָׁבוֹתָיו אֲשֶׁר חָשַׁב אֶל־יֹשְׁבֵי תִימָן	אֲשֶׁר יַעֲקֹב עַל־אָדָם וּמַחֲשָׁבוֹתָיו ^d אֲשֶׁר חָשַׁב עַל־יֹשְׁבֵי תִימָן
22	מִקּוֹל נַפְלִים רַעֲשָׂה הָאָרֶץ זָעָקָה בְּיַם־סוּף נִשְׁמַע קוֹלָהּ	כִּי מִקּוֹל נַפְלִים רַעֲשָׂה הָאָרֶץ וְקוֹל (וְזָעָקָת) הַיָּם לֹא נִשְׁמַע
23	הִנֵּה כְּנֹשֶׁר יַעֲלֶה וַיִּדְאָה וַיִּפְרֹשׁ כְּנָפָיו עַל־בְּצָרָה	הִנֵּה כְּנֹשֶׁר יִרְאָה וַיִּפְרֹשׁ כְּנָפָיו עַל־מְבַצְרֵיהָ (בְּצָרָה?)
24	כִּי־שָׁמְעָה רַעָה שָׁמְעוּ נִמְגוּ בְּיָם דָּאָגָה הַשְּׁקֵט לֹא יוּכַל	כִּי־שָׁמְעוּ רַעָה שָׁמְעָה רַעָה נִמְגוּ דָּאָגָה הַשְּׁקֵט לֹא יוּכַל ^e
25	וְרִטְט הַחֲזִיקָה זָרָה וְחִבְלִים אֲחֻזָּתָה כִּי־לִדָּה	רִטְט הַחֲזִיקָה Deest
26	אִיד לֹא־עֲזָבָת עִיר הַתְּהַלָּה קְרִית מִשׁוֹשֵׁי	אִיד לֹא־עֲזָב עִירֵי קְרִית מִשׁוֹשֵׁים (קְרִיָּה אֶהְבּוּ)
27	לִכְן יִפְלוּ בַחֲוָרֵיהָ בְּרַחֲבֹתֶיהָ וְכָל־ וְכָל־אֲנָשִׁי הַמְּלַחֲמָה יִדְמוּ	לִכְן יִפְלוּ בַחֲוָרִים בְּרַחֲבֹתֶיהָ וְכָל־ אֲנָשִׁי מְלַחֲמֵתָּ יִפְלוּ (יִרְמוּ)
28	בְּיָוֶם הַהוּא נָאִם יְהוָה זְבָאוֹת	נָאִם יְהוָה
29	וְאָכְלָה אַרְמְנוֹת בְּנֵי־הַדָּד	וְאָכְלָה אַרְמְנוֹת ^f בְּנֵי־הַדָּד
30	וְלִמְמַלְכוֹת חֲצוֹר קוֹמוּ עֲלוּ אֶל־קִדְר	לְמַלְכוֹת חֲצוֹר קוֹמוּ וְעֲלוּ עַל־קִדְר
	קוֹמוּ עֲלוּ עֲלֵיהֶם מִגּוֹר מִסְבִּיב	וְקִרְאוּ עֲלֵיהֶם מִגּוֹר מִסְבִּיב
	נִסוּ נְדוּ	נִסוּ
	יֹשְׁבֵי חֲצוֹר נִאֲסְיָהוּהָ	יֹשְׁבֵי בְּחֲצוֹר ^g

^a Vid. vs. 38; 50:40. ^b Αἰθάλη. ^c Targ. עָלָה. ^d Targ. עַל. ^e Targ. על. ^f Targ. עַל. ^g Targ. לְמִנָּה. ^h ἀμφοδᾶ. ⁱ Targ. על. ^k ἀπώλειαν. ^l Vid. vs. 33.

כִּרְיֵעַץ עֲלֵיכֶם נְבוּכַדְרֶאֶצַּר מֶלֶךְ־בָּבֶל עָצָה וַחֲשַׁב	כִּרְיֵעַץ עֲלֵיכֶם נְבוּכַדְרֶאֶצַּר מֶלֶךְ־בָּבֶל עָצָה וַחֲשַׁב
מִחֲשַׁבְתּוֹ	מִחֲשַׁבְתּוֹ
קוּמוּ וְעִלּוּ עַל־גִּירֵי שְׁלִי	31 קוּמוּ עִלּוּ אֶל־גִּירֵי שְׁלִי
Deest	נְאֻם־יְהוָה
אֲשֶׁר לָקָהָם לְאֲדֻלְתֵימָם לְאֲבֵרֵיהֶם	לְאֲדֻלְתֵימָם וְלְאֲבֵרֵיהֶם לֹ
לְאֲבֵרֵיהֶם ^b	32 לְשָׁלֵל
לְכָלָה (לְשָׁמָם)	וּמְכַל־עֲבָרֵיהֶם
מְכַל־עֲבָרֵיהֶם	33 וְהִיְתָה חֲצוֹר לְמַעַן תִּגְנִים שִׁמְמָה
וְהִיְתָה חֲצוֹר לְמַעַן תִּגְנִים שִׁמְמָה	עַד־עֵלָם
עַד־עֵלָם	וְלֹא־יִגְוֹר בָּהּ בְּנֵי־אָדָם
וְלֹא־יִגְוֹר בָּהּ בְּנֵי־אָדָם	34 אֲשֶׁר תִּהְיֶה דְבַר־יְהוָה אֶל־יִרְמְיָהוּ
אֶל־עֵלָם	תִּגְבִּיא אֶל־עֵלָם פְּרֹאֲשִׁית
	מִלְכֻתָּהּ אֶדְקָיָהוּ מִלְכֻת־יְהוּדָה
	לְאָמֹר
כֹּה אָמַר יְהוָה אֱמַר יְהוָה נְשַׁבֵּר קֶשֶׁת	35 כֹּה אָמַר יְהוָה אֱמַר יְהוָה נְשַׁבֵּר קֶשֶׁת
עֵלָם	שֶׁבֶר אֶת־קֶשֶׁת עֵלָם
וְהִבֵּאתִי עַל־עֵלָם	36 וְהִבֵּאתִי אֶל־עֵלָם
וְהִבֵּאתִי עַל־עֵלָם	חֲרָתִים לְכָל חֲרָתוֹת הָאֱלֹהִים וְלֹא־
חֲרָתִים לְכָל חֲרָתוֹת הָאֱלֹהִים וְלֹא־	יְהִי גִירִי
יְהִי גִירִי	37 וְהַחֲתַתִּי אֶת־עֵלָם
וְהַחֲתַתִּי אֹתָם	וְלִפְנֵי
Deest	וְהִבֵּאתִי עֲלֵיהֶם רָעָה אֶת־חַרוֹן
וְהִבֵּאתִי עֲלֵיהֶם פְּחָרוֹן אִפְי וְשַׁלְחַתִּי	אִפְי נְאֻם־יְהוָה וְשַׁלְחַתִּי
אֶחְרִיהֶם חֲרָבִי עַד פְּלָתָם	אֶחְרִיהֶם אֶת־חֲרָבִי עַד פְּלָתָם
	אֹתָם
וְהִאֲבִדְתִי מִשָּׁם מֶלֶךְ וְשָׂרִים	38 וְהִאֲבִדְתִי מִשָּׁם מֶלֶךְ וְשָׂרִים
	נְאֻם־יְהוָה
וְאֲשִׁיב אֶת שְׁבוֹת עֵלָם	39 אֲשׁוּב אֶת־שְׁבוֹת עֵלָם

^a Targ. עָצָה. ^b οἷς οὐκ εἰσὶ δούραι, οὐ βάλανοι, οὐ μοχλοί. ^c Vid. vs. 30. ^d Vid. vs. 18; 50:40. ^e Targ. עַל. ^f Targ. עַם יְהִי עַם.

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1 הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־בָּבֶל אֶל־אֶרֶץ כַּשְׂדִּים בְּיַד יְרֵמְיָהוּ הַנְּבִיא	1 הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה אֶל־בָּבֶל אֶל־אֶרֶץ כַּשְׂדִּים בְּיַד יְרֵמְיָהוּ הַנְּבִיא
2 וְשֵׁאֵי־נֶס הִשְׁמִיעוּ אֶל־תַּכְחָדוּ וְאֶל־תַּכְחָדוּ תַּח מַרְדֵּךְ הַבֵּישׁוּ עֲצָבִיָּה תַחֵי בְּלִיַּחַת (חַבְטָחָה) וְהַמְעַנְנָה גְּלוּלִיָּהּ (וְהַעֲדִינָה) סְנָרָה מַרְדֵּךְ	2 וְשֵׁאֵי־נֶס הִשְׁמִיעוּ אֶל־תַּכְחָדוּ וְאֶל־תַּכְחָדוּ תַּח מַרְדֵּךְ הַבֵּישׁוּ עֲצָבִיָּה תַחֵי בְּלִיַּחַת (חַבְטָחָה) וְהַמְעַנְנָה גְּלוּלִיָּהּ (וְהַעֲדִינָה) סְנָרָה מַרְדֵּךְ
Desunt {	3 נְדוּ הַלְכּוּ 4 נְאֻם־יְהוָה
יַחַד הוֹלְכִים וּבּוֹכִים יִלְכוּ אֶת־יְהוָה אֱלֹהֵיהֶם מִבְּקָשֵׁים 5 עֲצִוֹן יִשְׁאַלֹּה הַדֶּרֶךְ הַנָּה כִּי־פָנִיָּהִם יִתְנִי (יִשְׁימֵה) וְיָבֵאֵה וְנִלְווּ אֶל־ אֲדָנָי יְהוָה כִּי בְרִית עוֹלָם לֹא חֲשַׁכָּה	יַחַד הוֹלְכִים וּבּוֹכִים יִלְכוּ וְאֶת־ יְהוָה אֱלֹהֵיהֶם יִבְקָשׁוּ 5 עֲצִוֹן יִשְׁאַלֹּה דֶרֶךְ הַנָּה פָּנִיָּהִם בֵּאֵה וְנִלְווּ אֶל־יְהוָה בְּרִית עוֹלָם לֹא תִשְׁכַּח
6 צֹאן אֲבֹדוֹת הִיָּה עִמִּי רַעִיָּהִם הַתְעוּם הָרִים שׁוֹבְבִים מֵהַר עַל־גְּבֻעָה הַלְכוּ	6 צֹאן אֲבֹדוֹת הִיָּה עִמִּי רַעִיָּהִם הַתְעוּם הָרִים שׁוֹבְבִים מֵהַר אֶל־גְּבֻעָה הַלְכוּ
7 וְצִרִיָּהִם אָמְרוּ לֹא נֶאֱשַׁם וּמְקוֹה אֲבוֹתֵיהֶם יְהוָה 8 וּמֵאֶרֶץ כַּשְׂדִּים יֵצְאוּ וְהָיוּ כְּנִחְשֵׁים (כְּתַנְיָנִים) לַפְּנֵי־צֹאן	7 וְצִרִיָּהִם אָמְרוּ לֹא נֶאֱשַׁם וּמְקוֹה אֲבוֹתֵיהֶם יְהוָה 8 וּמֵאֶרֶץ כַּשְׂדִּים יֵצְאוּ וְהָיוּ כְּנִחְשֵׁים כְּעַתְּוָדִים לַפְּנֵי־צֹאן
9 כִּי הִנֵּה אֲנֹכִי מַעִיר וּמַעֲלָה עַל־ גוֹיִם כְּחֶץ גְּבוּרָה מִשְׁכִּיל	9 כִּי הִנֵּה אֲנֹכִי מַעִיר וּמַעֲלָה עַל־ בָּבֶל קַה־לְגוֹיִם גְּדֹלִים חֲצִיו כְּגְבוּר מִשְׁכִּיל
Deest	10 נְאֻם־יְהוָה
כִּי שְׁמַחְתֶּם וְהַעֲלֹזֶה (וְהַתְּהַלְלֹה) כִּי תִפְזְרֶה כַּעֲגֹלָה בְּקִשָּׁא וְתִתְנַגַּחֶה כְּאֲבָרִים	11 כִּי תִשְׂמַחֶה כִּי תַעֲלֹזֶה כִּי תִפְזְרֶה כַּעֲגֹלָה בְּקִשָּׁא וְתִצְהַלֶּה כְּאֲבָרִים
12 חֲפָרָה אִם יוֹלְדַתְכֶם לְטוֹבָה	12 חֲפָרָה יוֹלְדַתְכֶם

^a Targ. צַל. ^b Targ. לְצִיּוֹן. ^c Targ. יִתְהַךְ. ^d Cf. Ps. 120:4. ^e Targ
אֲרִי תְרוּצוֹן.

הִנֵּה אַחֲרֵי־תֵּי גַיִם מִדְּבַר צִיָּה אַחֲרֵי־תֵּי גַיִם מִדְּבַר וְעָרְבָה	
13	וְהִיְתָה שִׁמְמָה כֹּלָה כֹּל עֵבֶר עַל־בָּבֶל יִשָּׁם וַיִּשְׂרֹק עַל־כָּל־ מִכּוֹתֶיהָ
14	וְהִיְתָה לְשִׁמְמָה ^א כֹּלָה וְכָל עֵבֶר בָּבֶל עַל־בָּבֶל יִשָּׁם וַיִּשְׂרֹק עַל־כָּל־ מִכּוֹתֶיהָ
15	יָדוּ אֲלֵיהָ אֶל־תַּחֲמִלוּ אֶל־יַחַץ כִּי לִיהוָה חָטְאָה
16	הָרִיעוּ עָלֶיהָ סָבִיב נְתָנָה יָדָהּ נִהְרָסוּ חוֹמוֹתֶיהָ
17	נִקְמַת יְהוָה הִיא הַנִּקְמָה בָּהּ כִּרְחוּ זֹרֵעַ מִבְּבֶל וְתִפֵּשׂ מִגַּל מִפְּנֵי חֶרֶב הַיּוֹנָה
18	וְאִישׁ לְאֶרֶצוֹ יָנוֹס אֲרֵיוֹת הַדִּיחָהּ
19	עֲצָמוֹ נְבִיכְדָרְאֶצֶר מֶלֶךְ בָּבֶל יְהוּהָ עֲבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
20	הַנְּנִי פֶקֶד אֶל־מֶלֶךְ בָּבֶל וְאֶל־אֶרֶצוֹ כֹּאשֶׁר פִּקְדָתִי אֶל־מֶלֶךְ אַשּׁוּר
21	וְרַעַת הַכְּרַמֶּל וְהַבְּשָׁן וּבְהֵר אֶפְרַיִם וְהַגִּלְעָד תִּשְׁבַּע נַפְשׁוֹ
22	נֶאֱמַר יְהוָה יִבְקֹשׁ אֶת־עוֹן יִשְׂרָאֵל כִּי אִסְלַח לְאִשֶׁר אֲשַׁאֵר
23	עַל־הָאָרֶץ מִרְתָּיִם עֵלָה עֵלָה וְאֶל־יְוֹשְׁבֵי פְקוּדֵי חֶרֶב וְהַחֲרָם אֲחֲרֵיהֶם
24	קוֹל מִלְחָמָה בְּאָרֶץ וְשֹׁבֵר גְּדוֹל יִקְשְׁתִּי לָךְ וְגַם־נִלְכַדְתָּ בָּבֶל וְאַתָּה לֹא יָדַעְתָּ
25	קוֹל מִלְחָמָה וְשֹׁבֵר גְּדוֹל בְּאָרֶץ פְּשָׁדִים בָּאוּ (עָלוּ) עָלֶיךָ וְלֹא יָדַעְתָּ כִּי־בָבֶל וְגַם־נִלְכַדְתָּ
26	כִּי־מִלְאכָה הִיא לְאֹדְנֵי יְהוָה עֲבָאוֹת
	כִּי בָאוּ קְצִיָּה (עַתּוֹתֶיהָ) בְּאֶרֶץ מִקֶּץ

^a Targ. לְצָדָה. ^b Cf. vs. 43; 6:24. ^c Vid. 46:16. ^d Targ. עַל. ^e Targ. וְעַל. ^f Targ. עַל. ^g Targ. בְּאֶרֶץ כְּרִסְלָא. ^h Targ. יְחַבְּטוּן. ⁱ Targ. וְעַל.

כְּמוֹ מְעָרָה	תְּרוּחַ (חֲקֵרוּחַ)	כְּמוֹ עֲרָמִים	סְלוּחַ כְּמוֹ עֲרָמִים
	(מְעָרִים?)		
27 חֲרָבוֹ כְּלִפְרִיָּה יִרְדּוּ לִטְבַח הוּי	חֲרָבוֹ כְּלִפְרִיָּה יִרְדּוּ לִטְבַח הוּי	עֲלֵיהֶם	עַת פִּקְדָתָם
	אֲלֵיהֶם ^a		נְקֻמַת הַיְכָלוֹ
	וְעַת פִּקְדָתָם		28
	Deest		29
29 הַשְּׁמִיעוּ אֶל־בָּבֶל רְבִים כְּל־	הַשְּׁמִיעוּ עַל־בָּבֶל רְבִים כְּל־	דַּרְכֵי קֶשֶׁת	דַּרְכֵי קֶשֶׁת
	קֶשֶׁת		
	אֶל־יְהוָה פְּלִיטָה (אֶל־יְהוָה פְּלִיטָה)	שְׁלִמְרָלָה	אֶל־יְהוָה פְּלִיטָה
	שְׁלִמְרָלָה כַּפְעֻלָּיָה		כַּפְעֻלָּה
	אֶל קְדוֹשׁ יִשְׂרָאֵל		אֶל־קְדוֹשׁ יִשְׂרָאֵל
	יִרְמּוּ נֶאֱמַר יְהוָה		30 יִרְמּוּ בַיּוֹם הַהוּא נֶאֱמַר יְהוָה
	הַנְּנִי אֶל־יְדֹן נֶאֱמַר אֶל־יְהוָה		31 הַנְּנִי אֶל־יְדֹן נֶאֱמַר אֶל־יְהוָה
	יְהוָה		צְבָאוֹת
	וְעַת פִּקְדָתָךְ		עַת פִּקְדָתֶיךָ
	וְכַשֵּׁל זְדוּנָה (חֲזָדוֹן) וְנַפֵּל וְאִין מְקִים		32 וְכַשֵּׁל זְדוּן וְנַפֵּל וְאִין לֹ מְקִים
	לֹ וְהַצַּתִּי אֵשׁ בַּיַּעַר ^d		וְהַצַּתִּי אֵשׁ בְּעָרֶיךָ
	יְהוָה		33 יְהוָה צְבָאוֹת
	יַחֲדוּ כְּל־שְׁבִיָּהֶם		יַחֲדוּ וְכְל־שְׁבִיָּהֶם
	כִּי מֵאֲנוּ שְׁלַחֵם		מֵאֲנוּ שְׁלַחֵם
	וְגֹאֲלֵם (גְּסִיגֹאֲלֵם)		34 גֹאֲלֵם
	רִיב יְרִיב לִירִיבֵי (לְמִרִיבֵי)		רִיב יְרִיב אֶת־רִיבֵם
	Deest		נֶאֱמַר יְהוָה
	וְאֶל־יֹשְׁבֵי בָבֶל וְעַל־שְׂרִיָּה וְעַל־		וְאֶל־יֹשְׁבֵי בָבֶל וְאֶל־שְׂרִיָּה וְאֶל־
	חַכְמֵיָה		חַכְמֵיָה
	Deest		36 חָרַב אֶל־הַבָּדִים וְנֶאֱלַף
	חֲרָב עַל־גְּבוּרֵיָה וְחָתוּ חֲרָב עַל־		חֲרָב אֶל־גְּבוּרֵיָה וְחָתוּ:
	סוֹסֵיָהֶם וְעַל־רַכְבֵּיהֶם ^b : חָרַב ^c		37 חֲרָב אֶל־סוֹסֵיָה וְאֶל־רַכְבּוֹ וְאֶל־
	עַל־גְּבוּרֵיָהֶם וְעַל־הָעֶרֶב אֲשֶׁר		כָּל־הָעֶרֶב אֲשֶׁר בְּתוֹכָהּ וְהִיוּ
	בְּתוֹכָהּ וְהִיוּ כְּנֹשֵׁיבִים ^k חֲרָב עַל־		לְנֹשֵׁיִם חֲרָב אֶל־אוֹצְרוֹתֶיהָ
	הָאוֹצְרוֹת וּפְזָרוּ (וּבְזָרוּ)		וּבְזָרוּ

^a Cf. 48:1. ^b Targ. על. ^c Targ. עֲלֶיךָ. ^d Cf. 21:14. ^e Targ. וְעַל. ^f Targ. על. ^g Inc. vs. 37. ^h Targ. רַחֲמֵיהֶון וְעַל רַחֲמֵיהֶון. ⁱ Targ. על סוֹסוֹתֶיהֶון וְעַל רַחֲמֵיהֶון. ^j Targ. על. ^k Vid. 51:30.—Targ. בְּנֹשֵׁיבִים. ^l Targ. על.

על-מימיה ויבשו ובאיים [אשר] יתהללו	38 חרב אל-מימיה ויבשו ובאיים יתהללו
לכן ישבו צינים (צירים) באיים וישבו בה בנות ינשוף ^ב (?) לא-	39 לכן ישבו צינים את-איים וישבו בה בנות יענה ולא-חשב עוד לנצח ולא תשכן ער-דור ודור
תשב עוד לנצח פחפוק ^ו אלהים ולאיגור שם ^ד בן-אדם	40 כמה-פכת אלהים ולאיגור בה בן-אדם
קשת וכידן להם אכזרי הוא ולא ירחם	42 קשת וכידן יחזיקו אכזרי תמה ולא ירחמו
על-סוסים ירכבו ערוך כאש ^ו למלחמה אליך בת-בבל יעלה מירדן אל-גיא איתן ^י וכל-בחור עליה ^ה אפקד ומי יעמד נגדי (יעידני) אשר יעץ על-בבל על-יושבי כשדים	ועל-סוסים ירכבו ערוך כאיש למלחמה עליך בת-בבל 44 יעלה מגאון הירדן אל-נה איתן ומי בחור אליה אפקד ומי יועדני 45 אשר יעץ אל-בבל אל-ארץ כשדים
אם-לא יסחבו (ישחיתו) צפירי צאנם אם-לא ישים נוה מעליהם כי מקול תפישת בבל תרעש הארץ וזעקה בגוים תשמע	אם-לא יסחבום צפירי הצאן אם-לא ישים עליהם נוה 46 מקול תתפשה בבל נרעשה הארץ וזעקה בגוים תשמע

CAPUT LI.

1 ואל-ישבי לב קמי רוח משחית 2 זרים וזרוח 3 כי-היו עליה מסביב ביום רעה אל-ידרך ידרך הדרך קשתו ואל- יתעל בסרינו ואל-תחמלו אל- בחריה החרימו כל-צבאה	1 ואל-ישבי לב קמי רוח משחית 2 זרים וזרוח 3 כי-היו עליה מסביב ביום רעה אל-ידרך ידרך הדרך קשתו ואל- יתעל בסרינו ואל-תחמלו אל- בחריה החרימו כל-צבאה
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^a Targ. בלתי-בחרין. ^b σειρήνων. ^c Targ. קמא רחוק. ^d Vid. 49:18, 33.
^e Vid. 6:23. ^f Γαίθάν. ^g Targ. אמיני עליה. ^h Targ. על. ⁱ Targ.
על יחבי. ^k Targ. ארעא כסדאי. ^l Cf. Isa. 4:4. ^m Targ. בחורין.
ⁿ Targ. על. ^o Targ. יריבונית.

מאלהיהם ^א	5 מאלהיו
מקדושי ישראל	מקדוש ישראל
ומדקרים מתוך לה ^ב	4 ומדקרים בתוצותיה
ואל־תִּרְמוּ	6 אל־תִּדְמוּ
עת נקמתה ליהוה גמול הוא	עת נקמה היא ליהוה גמול הוא
יגמלו לה	מִשְׁלָם לה
על־כן יתנודדו (יתחללו)	7 על־כן יתהללו גוים
ופתאם	8 פתאם
לשְׁבָרָה ^ג (למִפְתָּה)	למְכַאֲבָה
נעֲזָבָה	9 עֲזָבָה
כי קרֵב ^ד	כי נגע
נשא ער־כוכבים	וְנִשָּׂא עֲרֵשְׁתָּקִים
את־מִשְׁפָּטוֹ	10 את־צִדְקָתֵינוּ
את־מַעֲשֵׂי יְהוָה	את־מַעֲשֵׂה יְהוָה
הכינו החצים מלאו האֲשָׁפוֹת	11 הִבְרֹו הַחֲצִים מִלְאוּ הַשְּׁלֵטִים
מִלְכָּה מְדֵי כִי־עַל־בָּבֶל מְזַמְּתוֹ	מְלָכֵי מְדֵי כִי־עַל־בָּבֶל מְזַמְּתוֹ
כי־נִקְמַת עָמוּ הִיא	כי־נִקְמַת הִיכְלוֹ
על־חֹמַת בָּבֶל	12 אֶל־חֹמַת בָּבֶל
הקימו האֲשָׁפוֹת הַקִּיצוֹ (הַעִירוֹ)	הִתְזַיקוּ הַמִּשְׁמָר. הַקִּימוּ שְׁמָרִים
שְׁמָרִים הַכִּינוּ הַתְּרַבִּים (וְחַת) כִּי	הַכִּינוּ הַתְּרַבִּים כִּי גַם־זָמַם
זָמַם גַּם־עָשָׂה יְהוָה	יְהוָה גַּם־עָשָׂה
על־יִשְׁבֵי בָבֶל	אֶל־יִשְׁבֵי בָבֶל
שְׁכָנִים (שְׁכָנֵי)	13 שְׁכָנָתֵי
וְעַל־רֹב אוֹצְרֵיהָ ^ה	רֵפֶת אוֹצְרֹת
אָמַת אֶל־מַעֲדָה	אָמַת בְּצַעֲדָה
כי נשבע יהוה בְּזִרְעוֹ ^ו	14 נִשְׁבַּע יְהוָה צְבָאוֹת בְּנַפְשׁוֹ
אֲנָשִׁים	אָדָם
וענו עליך הַיָּרֵד (הַיָּרֵדִים)	וְעָנוּ עֲלֶיךָ הַיָּרֵד
יְהוָה עָשָׂה אֶרֶץ ^ז	15 עָשָׂה אֶרֶץ
בַּחֲבוּנָתוֹ	וּבַחֲבוּנָתוֹ
לְקוֹל נִתָּן	16 לְקוֹל תְּתוֹן
מִקְצֵה הָאָרֶץ	מִקְצֵה־אֶרֶץ

^א Targ. מִמְּאֲלָהוֹן. ^ב ἡμετέραν αὐτῆς. ^ג Targ. לְתַבִּירָה. ^ד Targ. אָרִי. ^ה Targ. קָרִיב. ^ו Targ. עַל. ^ז Targ. בֵּית גְּנוּזָה. ^ח Cf. Isa. 62:8. ^ט Vid. 10:12.

וירצא אור ^e	וירצא רח	17	מפסל כי שקר נסכו ולארוח במ
מפסיליו כי שקר נסכו לארוח במ	תבל המה מעשה תעתעים	18	הבלים המה מעשי תעתעים
נחלתו יהוה שמו	ושבט נחלתו יהוה צבאות שמו	19	נחלתו יהוה שמו
מפיץ ^e אתה לי	מפיץ אתה לי	20	מפיץ אתה לי
והפצתי ^d בד גוים והשחתי מִמֶּדְ ^e	והפצתי בד גוים והשחתי בד		והפצתי בד גוים והשחתי מִמֶּדְ ^e
(בד) מלכים	ממלכות		(בד) מלכים
והפצתי ^d בד סוס ורכבו: והפצתי ^d	והפצתי בד סוס ורכבו ונפצתי	21	והפצתי בד סוס ורכבו: והפצתי ^d
בָּהּ מִרְכָּבוֹת ורכביהם ^e	רָכַב ורכבו		בָּהּ מִרְכָּבוֹת ורכביהם ^e
והפצתי ^d בד בחור ובתולה והפצתי ^d	והפצתי בד איש ואשה ונפצתי	22	והפצתי ^d בד בחור ובתולה והפצתי ^d
בד איש ואשה	בָּהּ זָקֵן וְנָעַר ונפצתי בד		בד איש ואשה
	בחור ובתולה		
והפצתי ^d בד רעה ועדרו והפצתי ^d	והפצתי בד רעה ועדרו ונפצתי	23	והפצתי ^d בד רעה ועדרו והפצתי ^d
בד אכר וצמדו והפצתי ^d בד	בד אכר וצמדו ונפצתי בד		בד אכר וצמדו והפצתי ^d בד
פחות וסגנייה	פחות וסגנים		פחות וסגנייה
את כל־רעותיהם אשר עשו על־ציון	את כל־רעותם אשר עשו בציון	24	את כל־רעותיהם אשר עשו על־ציון
Deest	נאס־יהוה	25	Deest
וגלגלתיך על־הסלעים ונתתיך קהר	וגלגלתיך מן־הסלעים ונתתיך		וגלגלתיך על־הסלעים ונתתיך קהר
שרפה	להר שרפה		שרפה
ואבן למוסד כי־לשִׁמְמָה תהיה	ואבן למוסדות כי־לשִׁמְמוֹת עולם	26	ואבן למוסד כי־לשִׁמְמָה תהיה
לעולם	תהיה		לעולם
שאו־נס על־הארץ תקעו בגוים	שאו־נס בְּאֶרֶץ תִּקְעוּ שופר	27	שאו־נס על־הארץ תקעו בגוים
שופר	בגוים		שופר
מלכים הרמה מני ואכנזים ^b פקדו	ממלכות אָרַרְט מני ואשכנז		מלכים הרמה מני ואכנזים ^b פקדו
עליה קָרִים ⁱ	פקדו עליה טָפָסָר		עליה קָרִים ⁱ
העלו עליה סוס כילק פִּבִּיר	העלו־סוס כילק סָמָר		העלו עליה סוס כילק פִּבִּיר
העלו עליה גוים את־מִלְכָּךְ מדי	קָדְשׁוּ עֲלֶיהָ גוים את־מִלְכֵי מדי	28	העלו עליה גוים את־מִלְכָּךְ מדי
ואת־כל־הָאָרֶץ את־פחותיו ואת־	את־פחותיה ואת־כל־סגנייה		ואת־כל־הָאָרֶץ את־פחותיו ואת־
כל־סגניו	ואת כל־הָאָרֶץ מִמְּשָׁלְתֹו		כל־סגניו
רָעָשׂה הָאָרֶץ	וְתָרַעַשׂ הָאָרֶץ	29	רָעָשׂה הָאָרֶץ
מחשבת יהוה	מחשבות יהוה		מחשבת יהוה

^a Vid. 10:13. ^b Targ. אַחֲזִיכֹנִין. ^c Targ. מְבִיָּר. ^d Targ. וְאַבְיָר.
^e ἐκ σοῦ vel ἐν σοί. ^f Inc. vs. 22. ^g Targ. רְחִיכִין וְרִכְבֵּיהֶוֹן. ^h Ἀχαναζέαις.
ⁱ βελουστάσεις.

מַאֲיָן יוֹשֵׁב	וְלֹא תוֹשֵׁב (וְאִיִן יוֹשֵׁב בָּהֶּ)
30 חֲדָל גְּבוּרֵי בָבֶל	חֲדָל גְּבוּרֵי בָבֶל
יִשְׁבוּ בַּמִּצְדוֹת	יִשְׁבוּ שָׁם בַּמִּצְדָּה
הָיוּ לְנָשִׁים הַצִּיתוּ מִשְׁכַּנְתִּיהָ	הָיוּ כְנָשִׁים ^a נִצְתוּ (הוֹצִיתוּ) מִשְׁכַּנְתִּיהָ
31 כִּי־נִלְכְּדָה עִירוֹ מִקְצָה:	כִּי־נִלְכְּדָה עִירוֹ:
32 וְהַמַּעֲבָרוֹת נִתְפָּשׁוּ וְאֵת־הָאֲנָמִים	מִקְצָה ^b מִעֲבָרוֹתָיו נִתְפָּשׁוּ וְאֵת־
שָׂרְפוּ בָאֵשׁ וְאֲנָשֵׁי הַמְּלָחָמָה	אֲנָמֵיהֶם שָׂרְפוּ בָאֵשׁ וְאֲנָשֵׁי
נִבְהָלוּ	הַלְּחָמִים (וְאֲנָשֵׁי מְלַחְמָתוֹ) יִצְאוּ
	(הַלְכֵוּ)
33 כִּי כֹה אָמַר יְהוָה עֲבֹאוֹת אֱלֹהֵי	כִּי כֹה אָמַר יְהוָה בְּתִי מְלֶךְ־בָּבֶל
יִשְׂרָאֵל בְּתַבְבַּל כִּגְרֹן עַת	כִּגְרֹן עַת יִהְיֶה עוֹד מֵעַתָּה וּבֹא
הַדְרִיכָה עוֹד מֵעַתָּה וּבֹאֵה עִת־	קִצְרָה
הַקִּצְרִי לָהּ	
34 אֲכַלְנוּ הַמִּמֶּנּוּ נְבוּכַדְרֶאֶצַּר מֶלֶךְ	אֲכַלְנוּ חֶלְקֵנוּ (הַדְרִיכְנוּ) הַשִּׁיגְנוּ אֶפְלִ
בָּבֶל הַצִּיגְנוּ כָּלֵי רֵיק בַּלְעָנוּ	(כָּלֵא) דֵּק נְבוּכַדְרֶאֶצַּר מֶלֶךְ
כַּתְנִין מִלֵּא כִרְשׁוֹ מֵעַדְנֵי	בָּבֶל בַּלְעָנוּ כַּתְנִין מִלֵּא כִרְשׁוֹ
הַדְרִיכְנוּ:	מֵעַדְנֵי:
35 חֲמָסִי וְשִׂאֲרֵי עַל־בָּבֶל	הַדְרִיכְנוּ ^d חֲמָסִי וְשִׂבְרֵי (שִׁדְרֵי) אֶל־
	בָּבֶל
וְדָמִי אֶל־יֹשְׁבֵי כַשְׁדִּים	וְדָמִי עַל־יֹשְׁבֵי כַשְׁדִּים
36 הַנְּנִירֶב אֶת־רִיבְךָ	הַנְּנִירֶב אֶת־רִיבְךָ
37 וְהִיתָה בָּבֶל לְגִלִּים מְעוֹן תַּגְזִים	וְהִיתָה בָּבֶל לְשִׁמָּה וְלֹא תוֹשֵׁב
שִׁמָּה וְשִׂרְקָה מֵאִיִן יוֹשֵׁב	
38 יַחְדוֹ כַּכְפִּירִים יִשְׁאַגּוּ נָעָרוֹ	כִּי יַחְדוֹ כַּכְפִּירִים נָעָרוֹ וּכְגוּרֵי
כְּגוּרֵי אַרְיוֹת	אַרְיוֹת
39 אֲשִׁית אֶת־מִשְׁתִּיהֶם	אֶתְּן מִשְׁתֵּיהֶם לָהֶם
לְמַעַן יִעֲלֶזוּ	לְמַעַן יִרְדְּמוּ (יִרְעֲלוּ, יִרְעֲלוּ)
40 אֲוִרִידִם	וְהוֹרִידִם
כְּאִילִים	וְכְאִילִים
41 שִׁשְׁףֵּךְ	Deest
אִיךָ הִיתָה לְשִׁמָּה בָּבֶל בְּגִיִּים	אִיךָ הִיתָה בָּבֶל לְשִׁמָּה בְּגִיִּים
42 נִכְסָתָה	וְנִכְסָתָה

^a Vid. 50:37.—Targ. בְּנִשְׂיָא.^b Inc. vs. 32.^c Targ. בְּנִשְׂבֵי אֲרֵי.^d Inc. vs. 35. ^e Targ. וּבִיזֵי. ^f Targ. עָל.

<p>43 היו עריה לְשִׁמָּה ארץ ציה היו עריה פֶּאֶרֶץ ציה וערבה לא- וערבה אָרֶץ לא־ישב בהן כָּל־ ישב בה' גַּם־אֶתְּךָ ולא־יִלִּין בה' בְּנ־אָדָם ופקדתי על־בבל ולא ינהרו אליו עוד גוים גַּם־ חֹמֶת בָּבֶל נִסְּלָה</p>	<p>43 היו עריה לְשִׁמָּה ארץ ציה היו עריה פֶּאֶרֶץ ציה וערבה לא- וערבה אָרֶץ לא־ישב בהן כָּל־ ישב בה' גַּם־אֶתְּךָ ולא־יִלִּין בה' בְּנ־אָדָם ופקדתי על־בבל ולא ינהרו אליו עוד גוים גַּם־ חֹמֶת בָּבֶל נִסְּלָה</p>	<p>45 צֵא מִתּוֹכָה עַמִּי וּמְלִטָּה אִישׁ אֶת־נַפְשׁוֹ מִחָרוֹן אֲבִי־הַזֶּה: 46 וּפְדִי־רַגְלֵיכֶם וְהִירָאֵי בְּשִׁמְעֵה הַשְׁמַעַת בְּאָרֶץ וְכֹא בְשָׁנָה הַשְׁמַעַת וְאַחֲרָיו בְּשָׁנָה הַשְׁמַעַת וְחָמַס בְּאָרֶץ מִשַׁל 47 עַל־מִשָּׁל: לְכֵן הִנֵּה יָמִים בָּאִים וּפְקֻדָתִי עַל־פְּסוּלֵי בָבֶל וְכָל־ אֶרֶצָה תִּבּוֹשׁ וְכָל־חִלְלֵיהָ יִפְלֹ 48 בְּתוֹכָה: וְרַעְנִי עַל־בָּבֶל שָׁמַיִם וְאָרֶץ וְכָל־אֲשֶׁר בָּהֶם כִּי מֵצִפּוֹן יְבוֹאֲלָה הַשְׁחָדִים נֹאֵם יְהוָה: 49 גַּם־בָּבֶל לִנְפֹל חִלְלֵי יִשְׂרָאֵל גַּם־ לְבָבֶל נִפְלוּ חִלְלֵי כָּל־הָאָרֶץ</p>	<p>45 צֵא מִתּוֹכָה עַמִּי וּמְלִטָּה אִישׁ אֶת־נַפְשׁוֹ מִחָרוֹן אֲבִי־הַזֶּה: 46 וּפְדִי־רַגְלֵיכֶם וְהִירָאֵי בְּשִׁמְעֵה הַשְׁמַעַת בְּאָרֶץ וְכֹא בְשָׁנָה הַשְׁמַעַת וְאַחֲרָיו בְּשָׁנָה הַשְׁמַעַת וְחָמַס בְּאָרֶץ מִשַׁל 47 עַל־מִשָּׁל: לְכֵן הִנֵּה יָמִים בָּאִים וּפְקֻדָתִי עַל־פְּסוּלֵי בָבֶל וְכָל־ אֶרֶצָה תִּבּוֹשׁ וְכָל־חִלְלֵיהָ יִפְלֹ 48 בְּתוֹכָה: וְרַעְנִי עַל־בָּבֶל שָׁמַיִם וְאָרֶץ וְכָל־אֲשֶׁר בָּהֶם כִּי מֵצִפּוֹן יְבוֹאֲלָה הַשְׁחָדִים נֹאֵם יְהוָה: 49 גַּם־בָּבֶל לִנְפֹל חִלְלֵי יִשְׂרָאֵל גַּם־ לְבָבֶל נִפְלוּ חִלְלֵי כָּל־הָאָרֶץ</p>
<p>50 פלטים מחרב הלכו אל־תעמדו זכרו מרחוק את־יהוה כִּי־שִׁמְעֵנִי חֲרַפְתִּנִּי</p>	<p>50 פלטים מחרב הלכו אל־תעמדו זכרו מרחוק את־יהוה כִּי־שִׁמְעֵנִי חֲרַפְתִּנִּי</p>	<p>50 פלטים מחרב הלכו אל־תעמדו זכרו מרחוק את־יהוה כִּי־שִׁמְעֵנִי חֲרַפְתִּנִּי</p>	<p>50 פלטים מחרב הלכו אל־תעמדו זכרו מרחוק את־יהוה כִּי־שִׁמְעֵנִי חֲרַפְתִּנִּי</p>
<p>51 כי־שמענו חרפה כי־שמענו חרפתינו בָּאֵל־מִקְדָּשֵׁי בֵּית יְהוָה בָּאוּ זָרִים אֶל־מִקְדָּשֵׁי אֶל־בֵּית יְהוָה יִפְלֹ חִלְלִים^d</p>	<p>51 כי־שמענו חרפה כי־שמענו חרפתינו בָּאֵל־מִקְדָּשֵׁי בֵּית יְהוָה בָּאוּ זָרִים אֶל־מִקְדָּשֵׁי אֶל־בֵּית יְהוָה יִפְלֹ חִלְלִים^d</p>	<p>51 כי־שמענו חרפה כי־שמענו חרפתינו בָּאֵל־מִקְדָּשֵׁי בֵּית יְהוָה בָּאוּ זָרִים אֶל־מִקְדָּשֵׁי אֶל־בֵּית יְהוָה יִפְלֹ חִלְלִים^d</p>	<p>51 כי־שמענו חרפה כי־שמענו חרפתינו בָּאֵל־מִקְדָּשֵׁי בֵּית יְהוָה בָּאוּ זָרִים אֶל־מִקְדָּשֵׁי אֶל־בֵּית יְהוָה יִפְלֹ חִלְלִים^d</p>
<p>52 יֵאָנֶק חָלַל יֵאָנֶק חָלַל כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ שְׂדָדִים לָהּ שְׂדָדִים לָהּ</p>	<p>52 יֵאָנֶק חָלַל יֵאָנֶק חָלַל כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ שְׂדָדִים לָהּ שְׂדָדִים לָהּ</p>	<p>52 יֵאָנֶק חָלַל יֵאָנֶק חָלַל כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ שְׂדָדִים לָהּ שְׂדָדִים לָהּ</p>	<p>52 יֵאָנֶק חָלַל יֵאָנֶק חָלַל כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי כִּי־תִעַלָּה בָבֶל הַשְׁמַיִם וְכִי תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ תִבְצַר מְרוֹם עִזָּה מֵאֵתִי יִבְאוּ שְׂדָדִים לָהּ שְׂדָדִים לָהּ</p>
<p>53 כי־תעלה בבל השמים וכי תבצר מרום עזה מאתי יבאו שדדים לה קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ כַּשְׂדִּים כַּשְׂדִּים</p>	<p>53 כי־תעלה בבל השמים וכי תבצר מרום עזה מאתי יבאו שדדים לה קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ כַּשְׂדִּים כַּשְׂדִּים</p>	<p>53 כי־תעלה בבל השמים וכי תבצר מרום עזה מאתי יבאו שדדים לה קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ כַּשְׂדִּים כַּשְׂדִּים</p>	<p>53 כי־תעלה בבל השמים וכי תבצר מרום עזה מאתי יבאו שדדים לה קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ קוֹל זַעֲקָה מִבָּבֶל וְשֹׁבֵר גְּדוֹל בְּאָרֶץ כַּשְׂדִּים כַּשְׂדִּים</p>
<p>54 קול זעקה מבבל ושבר גדול מארץ כשדים וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן לְשֹׂאֵיָהָ (שָׂאָה) קוֹלָהָ</p>	<p>54 קול זעקה מבבל ושבר גדול מארץ כשדים וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן לְשֹׂאֵיָהָ (שָׂאָה) קוֹלָהָ</p>	<p>54 קול זעקה מבבל ושבר גדול מארץ כשדים וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן לְשֹׂאֵיָהָ (שָׂאָה) קוֹלָהָ</p>	<p>54 קול זעקה מבבל ושבר גדול מארץ כשדים וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן וְהָמוּ גְלִיָּהֶם כַּמִּים רַבִּים נָתַן לְשֹׂאֵיָהָ (שָׂאָה) קוֹלָהָ</p>

Desunt

^a Targ. בָּבֶל. ^b Targ. בָּבֶל. ^c Targ. יִתְרָמוֹן. ^d Targ. קְטִילֵיָא. ^e Targ. בְּרַבִּין.

56	כי בא עֲלֵיָהּ עַל־בַּבֶּל שׁוֹדֵד	כי בא עַל־בַּבֶּל שׁוֹד נִלְכְּדוּ גְבוּרֵיהָ
	וְנִלְכְּדוּ גְבוּרֵיהָ חֲתָתָה	חֲתָתָה קִשְׁתָּם כִּי אֵל יִשְׁלַח
	קִשְׁתוֹתָם כִּי אֵל גְּמָלוֹת יְהוָה	לָהֶם:
	שְׁלָם יִשְׁלַם:	
57	וְהַשְׁפָּרְתִּי שְׂרִיָּה וְחֲכַמִּיהָ	יְהוָה ^ב יִשְׁלַם וְשִׁכַּר יִשְׁכַּר שְׂרִיָּה
	פְּחֻזְתֵּיהָ וְסַגְנֵיהָ וְגַבְרֵיהָ	וְחֲכַמִּיהָ וְסַגְנֵיהָ
	וְיִשְׁנֵי שְׁנַת־עוֹלָם וְלֹא יִקְיָצוּ	
58	כֹּה־אָמַר יְהוָה צְבָאוֹת חֲמוֹת	כֹּה־אָמַר יְהוָה חֲמַת בָּבֶל
	בָּבֶל הִרְחַבָה	הִרְחַבָה
	וְשַׁעְרֵיהָ הַגְּבוּהִים בָּאֵשׁ יִצְתוּ	וְשַׁעְרֵיהָ הַגְּבוּהִים יִצְתוּ וְלֹא יִגְעוּ
	וְיִגְעוּ עַמִּים בְּדִירֵיהֶם וְלֹאֲמִים	עַמִּים לָרִיק וְלֹאֲמִים בְּרֹאֵשׁ
	בְּדִירֵיהֶם וְיִעֲפוּ	יִעֲפוּ (יִכְלוּ)
59	הַדְּבַר אֲשֶׁר־צִוָּה יִרְמִיָּה הַנְּבִיא	הַדְּבַר אֲשֶׁר־צִוָּה יְהוָה אֶת־יִרְמִיָּהוּ
	אֶת־שְׂרִיָּה	הַנְּבִיא לֵאמֹר אֶל־שְׂרִיָּה
	וְשְׂרִיָּה שֶׁרְמַנְחָה	וְשְׂרִיָּה שֶׁרְמַנְחָה ^ג
60	אֲשֶׁר־תָּבוֹא אֶל־בַּבֶּל אֶל־סַפְרֵי אֲתָד	אֲשֶׁר־תָּבוֹא אֶל־בַּבֶּל עַל־בָּבֶל בְּסֹפֵר
	הַכְּתָבִים אֶל־בַּבֶּל	הַכְּתָבִים עַל־בָּבֶל
62	יְהוָה אַתָּה דְּבַרְתָּ אֶל־הַמְּקוֹם	יְהוָה יְהוָה (אֲדֹנָי יְהוָה) אַתָּה דְּבַרְתָּ
	הַזֶּה לְהַכְרִיתוֹ לְבִלְתִּי הַיּוֹת־	עַל־הַמְּקוֹם הַזֶּה לְהַכְרִיתוֹ וּלְבִלְתִּי
	בּו יוֹשֵׁב לְמַאֲדָם וְעַד־בַּהֲמַת	הַיּוֹת־בּו יוֹשְׁבִים מֵאָדָם עַד־
	כִּי־שָׁמְמוֹת עוֹלָם תְּהִיָּה	בַּהֲמַת כִּי־שָׁמְמוֹת לְעוֹלָם תְּהִיָּה
63	חֲקֹשֶׁר	חֲקֹשֶׁר
	וְיִעֲפוּ עַד־הַנְּהַל דְּבַר יִרְמִיָּהוּ	Deest

CAPUT LII.

1	בְּדַעֲשִׁים וְאַחַת שָׁנָה	תִּיָּה עֲשִׁים וְאַחַת שָׁנָה
2	וְיִעֲשֶׂה חֶרֶע בְּעֵינָי יְהוָה כָּל־	Desunt {
3	אֲשֶׁר־עָשָׂה יְהוָה יְהוָה: כִּי עַל־אֶפֶס	

^a Targ. לְדוּחַן.^b Inc. vs. 57.^c Targ. הַיְקָרְבָּתָא.^d Targ. עַל.

	Desunt {	יְהוָה הָיְתָה בְּיְרוּשָׁלַם וַיְהוּדָה עַד־הַשְּׁלִיכּוּ אֹתָם מֵעַל־פָּנָיו וַיִּמְרֹד צְדָקָתָהּ בְּמִלְכָּהּ בְּכָל:
4	בחדש הַתְּשִׁיעִי וּכְלַחֲוִילוֹ	בחדש הַתְּשִׁיעִי הוא וְכַל־חִילוֹ
		וַיִּבְנוּ עָלֶיהָ דִּיק סָבִיב
6	וַיִּבְנוּ עָלֶיהָ דִּיק (?) ^a כָּבִיב בַּחֹדֶשׁ הַרְבִּיעִי בַּחֲשֵׁעָה לַחֹדֶשׁ	וַיִּבְנוּ עָלֶיהָ דִּיק סָבִיב בַּחֹדֶשׁ הַרְבִּיעִי בַּחֲשֵׁעָה לַחֹדֶשׁ
7	וַיֵּצְאוּ לַיְלָה בֵּין־הַחֳמֹתַיִם	וַיֵּצְאוּ וַיֵּצְאוּ מִהָעִיר לַיְלָה בֵּין־הַחֳמֹתַיִם
		וַיִּלְכוּ דֶרֶךְ הָעֲרָבָה
8	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים וַיִּשְׁיִגּוּ אוֹתוֹ בְּעֵבֶר (בְּעֵבְרוֹת) יַרְחוֹ וְכַל־עֲבָדָיו נִפְצוּ מֵעַלְיוֹ	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים וַיִּשְׁיִגּוּ אֶת־צְדָקָתָהּ בְּעֵרְבַת יַרְחוֹ וְכַל־חֲוִילוֹ נִפְצוּ מֵעַלְיוֹ
9	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים וַיִּשְׁיִגּוּ אוֹתוֹ בְּעֵבֶר (בְּעֵבְרוֹת) יַרְחוֹ וְכַל־עֲבָדָיו נִפְצוּ מֵעַלְיוֹ וַיִּבְלַתָּה וַיְדַבֵּר אֱלֹהֵי בְּמִשְׁפַּט מִשְׁפָּטִים	וַיִּבְלַתָּה בְּאֶרֶץ חֲמַת וַיְדַבֵּר אֱתוֹ מִשְׁפָּטִים
10	וַיִּבְלַתָּה וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּבְלַתָּה וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת
11	וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת
12	וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים
13	וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים
14	וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים
15	וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים
16	וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים
17	וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים	וַיִּתְּנֶהוּ בְּבֵית־הַפְּקֻדָּת וַיִּתְּנֶהוּ בְּבֵית־רַחֲמִים

^a τετραπέδοις λίθοις. ^b εἰς Ἀραβία. ^c Targ. גְּבִית.

וישאו את־לִנְחֹשְׁתָם בבלה	ויקחו את־נחשתם וישאו (וי־ביאו) בבלה
18 ואת־הַזָּרוֹת ואת־הַיָּעִים וְאֶת־ הַמְזַמְרוֹת ואת־הַמְזַרְקוֹת וְאֶת־הַכַּפּוֹת	18 ואת־הַזָּרוֹת ואת־הַיָּעִים וְאֶת־ הַמְזַמְרוֹת ואת־הַמְזַרְקוֹת וְאֶת־הַכַּפּוֹת
לְקַחוּ	Deest
19 ואת־הַסְּפִיּוֹת ואת־הַמַּחְתּוֹת ואת־ הַמְזַרְקוֹת ואת־הַסִּירוֹת ואת־ הַמְנַקּוֹת ואת־הַכַּפּוֹת ואת־ הַמְנַקּוֹת	19 ואת־הַסְּפִיּוֹת ואת־הַמַּחְתּוֹת ואת־ הַמְזַמְרוֹת ואת־הַמְנַקּוֹת ואת־ הַמְנַקּוֹת (הַכַּפּוֹת) ואת־ הַמְנַקּוֹת
20 הַעֲמוּדִים שְׁנַיִם הַיּוֹם הָאֶחָד אֲשֶׁר־תַּחַת הַמְּכֻנּוֹת כָּל־הַיָּלִים הָאֵלֶּה	20 הַעֲמוּדִים שְׁנַיִם הַיּוֹם הָאֶחָד וְהַעֲמוּדִים שְׁנַיִם וְהַיּוֹם אֶחָד תַּחַת הַיָּם Deest
21 שְׁמֹנֶה עָשָׂר נְבִיב	21 שְׁלֹשִׁים וְחָמֵשׁ סְבִיב
22 וְכַתְּרַת עֲלֵיוֹ נְחֹשֶׁת וְקוֹמַת הַכְּתָרַת הָאֶחָת חֲמֵשׁ אַמּוֹת לַעֲמוּד הַשְּׁנַיִם וְרִמּוֹנִים בְּאַמָּה	22 וְכַתְּרַת עֲלֵיוֹ נְחֹשֶׁת וְקוֹמַת הַכְּתָרַת הָאֶחָת חֲמֵשׁ אַמּוֹת לַעֲמוּד הַשְּׁנַיִם וְרִמּוֹנִים בְּאַמָּה לְשֵׁתִים־עָשָׂר הָאֵמָּה
23 רוּחָה כָּל־הַרְמוֹנִים	רוּחַ (תִּלְקַק) אֶחָת וַיְהִי כָל־הַרְמוֹנִים
24 אֶת־שָׂרִיָּה כֹהֵן הָרֹאשׁ וְאֶת־ צִפְנִיָּה כֹהֵן הַמִּשְׁנָה וְאֶת־ שְׁלֹשַׁת שַׁמְרֵי הַסֶּף	24 אֶת־כֹּהֵן הָרֹאשׁ וְאֶת־ כֹּהֵן הַמִּשְׁנָה וְאֶת־ שְׁלֹשַׁת שַׁמְרֵי הַסֶּף
25 וּמִן־הָעִיר לָקַח סָרִיס וּשְׁבַעַת אֲנָשִׁים מֵרֵאֵי פְנֵי־הַמֶּלֶךְ סָפֵר שֵׁר הַצָּבָא הַמְּצַבָּא אֶת־עַם הָאָרֶץ	25 וּסְרִיס וּשְׁבַעַת אֲנָשִׁים מֵרֵאֵי פְנֵי־הַמֶּלֶךְ סָפֵר הַצָּבָא וְהַמְּצַבָּא אֶת־עַם הָאָרֶץ
26 רְב־טְבָחִים רְבִלְתָּה	26 רְב־טְבָחִים רְבִלְתָּה
27 וַיִּמְתָּם בְּרִבְלָה וַיִּגְלַל יְהוָה מֵעַל אֲדָמָתוֹ	27 וַיִּמְתָּם בְּרִבְלָה וַיִּגְלַל יְהוָה מֵעַל אֲדָמָתוֹ
	Deest

^a τὰς κρεάγρας. ^b καὶ τὰς ἀπφῶν καὶ τὰς μασμαρῶν καὶ τοὺς ὑποχυτῆρας καὶ τὰς λυχνίας καὶ τὰς θυίσκας καὶ τοὺς κυάδους.

	29 זֶה הָעֵם אֲשֶׁר הִגְלָה נְבוּכַדְרֶאֱצַר בְּשֵׁנַת-שֶׁבַע יְהוּדִים שְׁלֹשֶׁת 29 אֲלֵפִים וְעֶשְׂרִים וְשִׁלְשָׁה: בְּשֵׁנַת שְׁמוֹנֶה עָשָׂר לְנְבוּכַדְרֶאֱצַר ^a מִירוּשָׁלַם נָפֶשׁ שְׁמֹנֶה מֵאוֹת 30 שְׁלֹשִׁים וְשָׁנָיִם: בְּשֵׁנַת שְׁלֹשׁ וְעֶשְׂרִים לְנְבוּכַדְרֶאֱצַר הִגְלָה נְבוּזַרְאֲדָן רַב-טַבָּחִים יְהוּדִיכ נָפֶשׁ שֶׁבַע מֵאוֹת אַרְבָּעִים תְּחִמְשָׁה כָּל-נָפֶשׁ אַרְבַּעַת אֲלֵפִים וְשֵׁשׁ מֵאוֹת: 31 לְגִלוֹת יְהוּיָכֵן בְּעֶשְׂרִים תְּחִמְשָׁה לַחֹדֶשׁ אוֹיֵל מִרְחֹק אֶת-רֹאשׁ יְהוּיָכֵן מֶלֶךְ-יְהוּדָה וַיֵּצֵא אֹתוֹ מִן-הַבַּיִת אֲשֶׁר הָיָה כְּלוֹא בוֹ (שְׁמוֹר בוֹ) מִמַּעַל הַמַּלְכִּים 32 מִמַּעַל לְכֶסֶף מַלְכִּים 33 וְשָׁנָה אֶת בְּגָדֵי כְּלוֹא וְאָכַל לֶחֶם לְפָנָיו תָּמִיד 34 וְאַרְחָתוֹ אֶרְחַת תָּמִיד נִתְּנָה-לוֹ מִיָּוֶם בְּיוֹמוֹ כָּל יְמֵי חַיָּו לְגִלוֹת יְהוּיָכֵן בְּעֶשְׂרִים תְּחִמְשָׁה לַחֹדֶשׁ אוֹיֵל מִרְחֹק אֶת-רֹאשׁ יְהוּיָכֵן מֶלֶךְ-יְהוּדָה וַיֵּצֵא אֹתוֹ מִבַּיִת הַכְּלוֹא ^b מִמַּעַל הַמַּלְכִּים 32 מִמַּעַל לְכֶסֶף מַלְכִּים 33 וְשָׁנָה אֶת בְּגָדֵי כְּלוֹא וְאָכַל לֶחֶם לְפָנָיו תָּמִיד 34 וְאַרְחָתוֹ אֶרְחַת תָּמִיד נִתְּנָה-לוֹ מִיָּוֶם בְּיוֹמוֹ כָּל יְמֵי חַיָּו Deest
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^a Οὐλαιμαδάχαρ.^b Cf. Gen. 41:14.

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