

NOTES ON THE HEBREW TEXT
OF JEREMIAH, Chapters III, VII and XXXI

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BY

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THE EPWORTH PRESS
(EDGAR G. BARTON)
25-35 City Road, London, E.C.1

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First published in 1945

ABBREVIATIONS

A,	Aquila.
D,	Douay Version.
LXX,	Septuagint.
MT,	Masoretic (Hebrew) Text.
OL,	Old Latin.
S,	Syriac (Peshitta).
Sym.,	Symmachus.
T,	Targum.
Th,	Theodotion.
V,	Vulgate.
BDB,	Oxford Lexicon.
DG,	Davidson, <i>Hebrew Grammar</i> (20th ed. onwards).
DS,	Davidson, <i>Hebrew Syntax</i> .
DT,	Driver, <i>Hebrew Tenses</i> .
GK,	Gesenius-Kautzsch, <i>Hebrew Grammar</i> .
HDB,	<i>Hastings' Bible Dictionary</i> .
WL,	Wood and Lanchester, <i>Hebrew Grammar</i> .

Made in Great Britain

PREFACE

THERE is no critical commentary in English on the Book of the Prophet Jeremiah, the nearest approach being the thirty-five pages at the end of S. R. Driver, *The Book of the Prophet Jeremiah* (1906). These notes are an attempt to satisfy the need which arises from the fact that the three chapters, iii, vii, and xxxi, form the set portion in that part of the London B.D. syllabus for 1945 which many students will take who read Hebrew, but have no knowledge of German. For those who read German, there are the commentaries by Duhm, Cornill, Volz, and Giesebrecht, though all students should have access to the critical notes in the two editions of the Kittel Bible, in which the critical notes for Jeremiah are provided by Rothstein (1913) and Rudolph (1931).

These three chapters have evidently been selected because of the religious and exegetical problems which crystallize in them. These notes make no attempt to discuss these problems. For all these, and for such questions of Introduction as arise, the student must consult the many excellent commentaries and studies which are available in English. The chief of these are Peake ('Jeremiah', *Century Bible*, 2 vols., 1910); Lofthouse, *Jeremiah and the New Covenant* (1925); G. A. Smith, *Jeremiah* (Baird Lecture, 1922); J. Skinner, *Prophecy and Religion* (1922). There are other studies of the prophet and his work, to which reference can be found in Peake's Commentary (with Supplement) and elsewhere, but we have indicated those which we find most useful with limited time and opportunity.

N. H. S.

CHAPTER III

Verse 1. לאמר can scarcely stand as original, though found in A, T and V (*vulgo dicitur*: D, 'it is commonly said'). On the other hand, LXX and S omit. The one Heb. MS. (Kenn. 491) which omits is probably assimilating to LXX, and the LXX MS. (Q), which inserts, is certainly assimilating to MT. It is best to omit (so Peake), since there is no clear break from the previous chapter. Otherwise insert יהיה דבר יהוה לי as in i. 11 (Driver), where there is undoubtedly a break.

הן, 'behold', but here a hypothetical particle (8 times out of 100). Some say a development of הנה, but more probably due to Aramaic influence, either on part of Jeremiah or of some copyist.

הישוב אליה, 'shall he return to her . . .'. It is easier to follow LXX with 'shall she return at all to him . . .' אליה (תשוב) השוב, but other versions follow MT. It is difficult to see how MT could have arisen, if LXX was the original reading, and similarly with regard to האשה, which in LXX and V is האשה. LXX could have arisen in each case through assimilation to the reference to Deuteronomy xxiv. 1-4. Most moderns follow LXX in each case. It is clear that V has been assimilating to Deuteronomy xxiv. 4 with its *polluta et contaminata* for MT, חנוף חנוף. The usual exegesis of verses 1-5 is that Judah has not returned to God, except feignedly with her lips. The last verse is interpreted to mean that Judah has spoken thus, and yet has actually done evil things,

the assumption being that if she has repented truly in deed as well as in word, then she would have been received back again. We hold that this exegesis rests upon false assumptions. Jeremiah's attitude to Judah, apart from those who went into exile with the young Jehoiachin in 597 B.C., is one of unrelieved hostility. He holds out no hope for any relief. As this paragraph says, the land has been too deeply polluted ever to return, and nothing but condemnation and disaster awaits it. We take the end of verse 1 to mean 'and thou hast returned to me', judging that LXX read MT as we have it, and thus interpreted it rightly, **שׁוּב** being the inf. abs. Then verse 4 is: 'Have you not [not 'wilt thou not', since the verb is in the perfect] from this present time called to me, "My father, Friend of my youth Thou art . . ."'. But God's reply is, 'Behold thou hast spoken and done evil, and thou hast had thy way', or (see note in verse 5) 'but thou hast done evil and it has prevailed', i.e. thy doom is sealed.

Verse 2. **שָׁפִים**, 'wind-swept and bare hills', the Arabic root being used of the wind sweeping away the dust. The word is used 10 times, 6 by Jeremiah and 2 by Second-Isaiah. For verb, cf. particularly Isaiah xiii. 2.

שָׁנְלָה, 'ravished'. The Masoretes regarded the word as obscene, and substituted the Qre.

כְּעֵרָב, 'like the desert-dweller (in the wilderness)', i.e. the Bedawi freebooter (V, *latro*) who lurks by the caravan routes (**דֶּרֶךְ**; cf. Exodus xiii. 17, the Philistine caravan-route). LXX, 'like a deserted crow', ὡσεὶ κοκκύτης ἐρηκτομένης (**עֵרָב** VI). Note article in comparison, DS 22, GK 1260.

בְּרֵעֲתָךְ, *qamets* is retained under *resh* because root

is double-*ayin*. LXX, V and 3 Heb. MSS. read plural, whilst S and 3 Heb. MSS. read sing. in previous word.

Verse 3a. MT is sound enough, and is supported by T, V and S, but LXX and OL had a different text: καὶ ἔσχεσ ποιμένους πολλοὺς εἰς πρόσκομμα σεαυτῆς, which goes back to רַבִּים לְמוֹקֵשׁ לָךְ on the basis of which Duhm proposed רַבִּיעַי רַבִּיעַי הָיָה לָךְ לְמוֹקֵשׁ לָךְ, ‘and thy many companions were a snare to thee’, or ‘With thy lovers so many, it has meant but thy snare (G. A. Smith)’. Rudolph (in the new Kittel Bible, 1931) and Driver prefer MT, but Rothstein (in the old Kittel, 1913) and Peake prefer to follow Duhm. The latter certainly fits in better with the context, though MT has its parallel in Amos iv. 6–11.

אִשָּׁה זוֹנָה. The two words are in apposition, class first and further specification afterwards, DS 29*b* and *e*, DT 186–195, GK 131*a–t*. The same principle ensures that the adjective follows the noun, and even the order הַזָּנָה הַזֹּנֶה.

הַכֹּלֵם, niph. inf. cstr. in subordination to previous verb without a preposition, as if an accusative, DS 123*c*, GK 114*m* (note 1).

Verse 4. מֵעַתָּה, ‘from now’, i.e. beginning just now. LXX has ὡς οὐκόν, which may be מֵעַתָּה, unless it is from בְּבַת (‘like a daughter’, Volz).

Verse 5. . . . אִם . . . הַ, a normal double question, DS 124, GK 150*h*.

הֵנָּה. Volz suggested הֵנָּה, ‘these things’, which is attractive, and ensures the contrast which scholars generally demand: ‘These things thou hast said, but thou hast done . . .’

הרעות, 'the evil things'; cf. צדקות (fem. pl.), the 'righteous (saving) acts of the Lord'. Duhm suggested הרעות (2 f. s. pf. hiph. of a double-*ayin*-guttural verb), and so Cornill and Volz. This also is attractive, but it leaves the previous word high and dry. There must be a contrast between word and deed, according to the context, otherwise we could read: 'These things thou hast said and done, Thou hast done evilly. . . .', which would ensure a good parallelism.

והוכל, 2 m. s. impf. qal יכל (to be able, prevail), plus strong *vav*, so usually and translated as though it were 2 f. s., which some read, though König defends MT (*Hebr. Sprache*, 205*b*) on the ground that the fem. person is sufficiently clear, there being a general dislike of the fem. forms. We would parse the form as 3 f. s. impf. qal, translating: 'and it [i.e. the evil things] has prevailed'. For a fem. sing. referring back to a fem. plur. see 2 Kings iii. 3 and other references in GK 135*p*; for a non-personal subject for this verb, see Jeremiah v. 22. Duhm, Cornill and Volz read ותכלי, 'and thou hast come to an end', which is an alternative to our suggestion.

Verse 6. עשתה. Not 'hast done' (so EVV.), as though it were in the immediate past, but 'did' a century ago (Peake, G. A. Smith). LXX and OL add 'to me', and so G. A. Smith, but this is not necessary. Some texts read עשתה.

הלכה, f. s. ptc. qal. This form only here, the more usual (4 times) being הלכת. The ptc. expresses 'the continuous exercise of the action', whether in past, present or future, DS 100*f*, GK 116*r*, DT 135(1).

והוני, 2 f. s. impf. (apoc.) qal plus strong *vav*, but 3 f. s. is essential. Some therefore read והני,

but Ràshi and Qimchi defend the *yod*, and explain it as 3 f. s. In this case the *yod* is the old fem. ending. Another explanation is that the *yod* is due to Ezekiel xvi. 15; see GK 75ii.

Verse 7. תשוב, either 2 f. s. (presumably AV with its impt.) or 3 f. s. impf. qal. RV hesitates between 'she will return' (text) and the jussive 'let her return' (margin), but 'can she return' (G. A. Smith: DS 43a, DT 37α, GK 107r) is best.

בנודה is strange, being an adjective before its noun and without the article. The same construction occurs six times in this chapter, verses 7 and 10, and משבה in verses 6, 8, 11, 12. Evidently the first word is to be regarded as a noun and in apposition, Israel being the personification of Apostasy and Judah the treacherous one *par excellence*. The firm *gamets* in בנודה is strange; see Ewald (*Heb. Gramm.* 152b).

Verse 8. ורא, 'and I saw', an ancient error, under influence of ואמר in verse 7, for ותר, 'and she saw', so S, some LXX MSS. and 1 Heb. MS. (Kenn. 187). This MS. does not generally assimilate to any of the versions. The change is generally agreed.

אליה. LXX reads εἰς τὰς χεῖρας αὐτῆς, influenced by Deuteronomy xxiv. 1, which is confirmatory evidence that LXX may be assimilating in verse 1 also.

Verse 9. וודיה. This pf. with strong *vav* is an intrusion, but (1) some break in the sequence is necessary here, and (2) it expresses 'constant continuance in a past state', GK 112ss and ee, DS 57, DT 121.

מקל, 'because of the lightness, frivolity of . . .' root קלל. Only here. V has *facilitate* (by her facile adultery). Graf suggested בקלון (ignominy).

וַתִּחַקֵּף אֶת־הָאָרֶץ, LXX omits. MT must be 'that she was polluted with the land', but A, Th., Sym., S, T and V all read וַתִּחַקֵּף הָאָרֶץ, 'that she polluted (*hiphil*) the land', and so AV. The rendering of RV, 'and the land was polluted', omits אֶת. Follow the Versions.

Verse 10. זָמַת. The Heb. fem. equals the classical neuter, GK 122*q*.

אִם כִּי indicates an exception after a negative, GK 163*a*, DS 153 (end).

Verse 11. צַדִּיקָה, 3 f. s. pf. piel: translate 'is more in the right than'. The root צדק does not always mean 'righteous' in an ethical sense; sometimes it is a 'salvation'-word, but here it means that there was more to be said for Israel than for Judah.

בְּנִדָה. The firm *tsere* is unusual in a participial form, but it happens often in fem. substantives from a ground form, *qāṭīl*, GK 84^s.

Verse 12. וְלוֹךְ. Inf. abs. for an emphatic imperative followed by a perfect with strong *vav*, GK 113*bb*, DT 113 (end), DS 88(a) and 55(b).

וּקְרִיאַת. Note the change of tone for the pf. with strong *vav*, GK 49*h*, DT 107, contrary to the change with the impf. and strong *vav*, where it is retracted. G. R. Driver (*Problems of the Hebrew Verbal System*, 1936, pp. 85-97) has suggested that the impf. with strong *vav* is a survival of an old preterite *yīqtōl* as distinct from the imperfect *yīqtól*, and similarly that the pf. with strong *vav* goes back to an old present-future (cf. Akkadian permansive) tense *qāṭal* distinct from the perfect *qatāl*, the Masoretes adopting their principle of dissimulation in making this accent move the other way.

צִפּוּנָה. Toneless *he* (old accusative ending) to

denote directions towards, *he-locale*, GK *goc-i*, DG, p. 61f, WL, p. 55.

שובה, 2 m. s. impt. emphatic qal, although addressed to fem. G. A. Smith adds אֵלַי after LXX, and so Rothstein, but this is not necessary.

לֹדָא אפיל פני בכם, 'I will not cause my face to fall against you'. G. A. Smith translates 'frown', which is good. The Versions paraphrase. Volz suggests אַפִּי לְפָנַי, 'my anger is not before me', and so Rudolph tentatively, but MT can well stand.

חַסִּיד, is more than merciful. It means determinedly faithful in the covenant, and so 'merciful' of God because He needed mostly to be so with wayward Israel.

אָמַר, from נָטַר (keep), an infrequent parallel form to נָצַר (9 times, of which 2 in this chapter, and 4 in Canticles), but common enough in Syriac, Aramaic and Arabic. A good *general* rule is that *pe-nun* verbs which have a dental-*ayin* are like נָפַל; the rest (with very few exceptions) are like נָנַשׁ.

Verse 13. אַךְ is an adversative, often mildly 'yes, but', but usually 'in spite of everything to the contrary'; cf. Psalms xxiii. 6, lxxiii. 1.

פִּשְׁטָת, 'thou hast rebelled', the prophetic root for sin against God. The 'transgression' (e.g. Amos 1) of EVV. is definitely wrong.

דַּרְכֶּיךָ, '(scattered) thy ways' is strange. Perhaps read דִּדְךָ 'thy loves, (i.e. love-favours)', Cornill, Rudolph, etc.

חַתָּת כְּלֵיעַק רַעְנָן. The omission of this would certainly restore the tristich system of this section ('return thou . . . ' to end of 13), but all the Versions support MT.

שמעתם. LXX and V have the sing., which is better, so Volz, Rothstein, Driver, G. A. Smith, and (perhaps) Rudolph. Note (see MT) the tendency to avoid the 2 f. pl. form.

Verse 14. **שובבים**, adj., but perhaps a shortened form of the pual ptc., which some would read here (see previous *mem*), GK 52s.

בעלתי. G. A. Smith, 'for I (emphatic) am your Baal'. See xxxi. 32.

Verse 15. **דעה**, 'knowledge', a noun, though strictly the inf. cstr. of **ידע** (see BDB, p. 395*b*). LXX and OL read **דעה**, inf. abs. qal of **דעה**, which is attractive partly because the translation would be, 'and they will keep on feeding you in understanding', GK 113s, DS 86 (c), DG 77, WL 101, and partly because of the connection between shepherds (i.e. kings) and **השכיל** in xxiii. 5 (Rothstein).

השכיל, inf. abs. hiph. used as a noun. It usually has *tserē* without *yod*, but there are a few cases where the *yod* is found, this particular form being found twice (here and Job xxxiv. 35), according to the Masora. All eight cases with *yod* are listed in GK 53*k*.

Verse 16. According to the accents, the phrases are paired. Translate, therefore, '. . . and they shall say no more "The Ark of the Covenant of the Lord" (LXX, "of the Holy One of Israel"), nor shall it come to mind; and they shall neither remember it nor pay attention to it; and it shall not be done any more'. LXX has followed these divisions, and has made both verbs in the second group ('remembered' and 'visited') into passives. V has obscured the divisions, and has made the second verb only into a passive, and so G. A. Smith.

יפקדו. Pausal form with *zaqeph qaton*. The translation 'shall not be missed' depends in part upon translating the last phrase of the verse as 'and it shall not be made any more'. The Versions are against this latter, and prefer 'it shall not be done any more', referring presumably to the cult of the Ark. For the phrase 'make it again', cf. Jeremiah xviii. 4. Verse 16 deals with the neglect of the Ark, not with its absence. This latter idea is fostered by the next verse, which is not original.

Verse 17. The verse has been worked over considerably, and it is not easy to say what was its original form. LXX prefixes 'And in those days and' (cf. xxxiii. 15), and omits 'to the Name of the Lord to Jerusalem'. S omits 'to it' and 'to Jerusalem'.

Verse 18. The first **על** is 'together with' (see BDB, *in loc.* 4c, and cf. Micah v. 2), and the second 'to', under the influence of Aramaic (see BDB, 7c(a)).

After 'from a northern land', LXX has 'and from all lands', an addition to meet later needs, and under the influence of xvi. 15.

אבותיכם. It is better, with moderns, to follow LXX, S and T, and read 'their fathers'.

Verse 19 (which follows on from verse 5). The whole section 19–25 is the story of what happened long ago, before the House of Israel (here Judah) had sinned beyond repentance. Verses 22, 23 is what happened long ago, when Israel had not become hardened in sin, and the last two verses are the final result of the persistent sin of generations.

איך. An exclamation (BDB, *in loc.* 2), not a question. S omits, but V and T follow MT. LXX has **γένοιτο κύριε ὅδε**, reading **איך** as **יחזק ירוה פי**.

בבנים. Some would read without the article as

LXX, but the sense is clear in any case, i.e. the daughter is to have a son's portion—namely, 'a pleasant land, fairest domain of the nations' (G. A. Smith). Volz follows LXX (cod. B) and reads בְּנוֹיִם. Keep MT.

צבאות. Most moderns follow T, taking this to be cstr. pl. of צְבִי (beauty), i.e. 'best heritage of all'; cf. שִׁיר הַשִּׁירִים, 'the best song of all', and קֹדֶשׁ הַקֳּדוּשִׁים, 'the Holy of Holies', i.e. 'the holiest Place of all'. V has 'hosts (of the Gentiles)', but LXX alters the previous word to make 'the God of Hosts'.

אחרי. This is said to be properly a plural noun, so definitely in DG 70, WL 65, and by inference in GK 1030, where the note says it is not a true plural form, but is formed on the analogy of עֲלִי (Barth). The explanation is that both תַּחְתִּי and אַחֲרִי are correct dual forms, the one because man has two feet, and the other because he has two buttocks.

Verse 20. אַכֵּן בְּרָדָה. MT is 'Surely (or 'but in fact') a woman plays false from her friend'. The EVV. assume 'as', which is necessary, thus following the Versions. Read with all moderns אַךְ כְּבִגְדֵי, 'But as a woman plays false . . .', as LXX, and retain the *mem* in מֵרָעָה, 'away from', the pregnant sense being much more effective than the ordinary *beth*, as Duhm and others following LXX, V and T.

Verse 21. שֹׁפְתַיִם, i.e. the wind-swept hills of Israel. The Versions generally have taken the word to mean 'level, straight' (cf. iii. 2 and elsewhere), from the Aramaic meaning of the root. So here V, T and S have 'paths' as elsewhere, and so usually LXX, but here it confuses the word with שֹׁפְתִים (lips).

נִשְׁמַע, 3 m. s. pl. niph. with *qamets* in pause under *zageph qaton*.

Verse 22. **שׁוֹבְבִים**. See verse 14.

אָרַפָּה, *lamedh-he* form for *lamedh-aleph*, as often with this verb, GK 759q. By contrast, **אָתְנוּ** is a *lamedh-he* verb with *lamedh-aleph* vowels, GK 757r. This latter root is common in Aramaic, but appears in Hebrew only in poetry and then with any frequency only from the Exile onwards. The **δοῦλοι** of LXX is a dittograph in LXX.

Verse 23. The first half of the verse is corrupt, as EVV. show. It is best to follow LXX, S, V with most moderns, and read **הַנְּבָעוֹת וְהַמֶּזֶן הַהָרִים**, 'Surely the hills are a fraud and the hubbub (G. A. Smith) of the mountains'.

Verse 24. **הַבְּשָׁה אָכְלָה**, 'The Shame hath devoured . . .', probably a deliberate change by the Masoretes from **הַבַּעַל אָכַל**; cf. Ish-bosheth for Ishbaal, etc. **מִנְעוּרֵינוּ** (from our youth) is probably an accidental repetition from the next verse, so Peake; and 24b with its catalogue may be an early gloss.

CHAPTER VII

Verses 1, 2. LXX has only 'Hear ye the word of the Lord, all Judah'. This is probably original, and MT an expansion by an early scribe.

Verse 2. **וּקְרָאתָ**. The tone has not been moved forward in this pf. with strong *vav* as in ii. 2 and iii. 12 (best texts), GK 49k.

הַשְׁתַּחֲוֹתָ. In this root the *lamedh* appears twice, once as the original *vav*, and secondly as *he*, whilst *shin* and *tau* are transposed according to rule. The

apocopated form is וְשָׁחַח, GK 75^{kk}, DG 145, WL 145.

Verse 3. וְאֶשְׁכְּנָה אִתְּכֶם, 1 s. cohort. piel with weak *vav*, 'that I may cause you to dwell' or, better, 'that I may leave you to dwell' (G. A. Smith). For the idea of purpose, see GK 108^d, DT 60–66, DS 65. A and V read וְאֶשְׁכְּנָה אִתְּכֶם, 'and I will dwell with you', so Rudolph, but MT is better.

Verse 4. After 'lying words', LXX and OL add 'for they will not benefit you in the least', whilst instead of παραπλόν (in the least) the Arabic Version has 'false prophets'. After 'saying', S adds 'to yourselves', and so G. A. Smith. Retain MT.

Verse 5. Not כִּי אִם, 'except', but כִּי אִם־, 'But, if . . .?'

דְּיִשִׁיב. Inf. abs. piel of יָשַׁב (to be good); there are two cases (here and x. 5) with the second *yod* full out of a total of 13.

עֲשֹׂה. Inf. abs. qal of עָשָׂה, one of four with *vav* and no *he*, the others being iv. 15, xxii. 4; Ezekiel xx. 11. Both inf. abs. emphasize the importance of the fulfilment of the condition, GK 1130(2), DS 86(a).

Verse 6. The first and third prohibition is לֹא with the imperfect, and the second is אַל with the jussive. The former are much stronger, GK 1070, DS 60, meaning 'thou shalt not' as against 'don't'. The interchange in this verse is strange, though it is found occasionally, DT 50(α) Obs. It would be better to make all three אַל, as 29 Heb. MSS. have done, or to make the first two לֹא, so Driver, Rothstein; but a better solution is to regard the phrase 'and innocent blood do not shed in this place' as an

assimilation to xxii. 3, so Rudolph. In DT 57 (end), Driver agrees that the phrase is parenthetical.

תעשקו. In pause with *zaqeph qaton*, the major division in *athnach's* clause, comparable to *segholta* in verse. Note the effect of the alteration of the tone on the vowel under *ayin*.

Verse 7. **ושכנתי אתכם.** V and 8 Heb. MSS. have **ושכנתי אתכם**, as in verse 3. This is the apodosis to the protasis of verse 6: 'then I will let you dwell . . .'.
Verse 9. The verse contains six inf. absolutes. See G. A. Smith's rendering, 'What? Steal, murder . . . (10) and yet come . . .!'

קטר. In pre-exilic literature this root means 'to sacrifice' (e.g. 1 Samuel ii. 16), but in post-exilic books it means 'to burn incense'. In Jeremiah it might mean either, though probably the former, since the incense of the post-exilic Temple is largely due to exilic Babylonian influences.

נצלנו למען עשות. 'We are delivered—to do all these abominations', the latter being the comment of the prophet. S, 'deliver us, and ye are doing . . .', i.e. **נצלנו** (Ewald, Cornill, but Rothstein and Rudolph **הצילנו ונעשיהם**). Keep MT, but translate as a 'perfect of certainty', i.e. 'We are sure to be delivered', GK 106*n*, DT 14(β), and especially DS 41(a).

Verse 11. **המערה.** Interr. plus cstr. s. of **מַעְרָה** (den). The firm *gamets* is because the root is double-*ayin*. 'A robbers' cave', and placed first for emphasis. The usual explanation given is that they treat the Temple no better than a robbers' cave, but may there not be a reference to the rapacity of the Zadokite priests (2 Kings xxiii. 9), who refused to

admit the provincial priests to share the increased Temple dues, which had been their source of livelihood in the provinces? Jeremiah, of the ancient priesthood of the House of Eli (1 Samuel ii. 27 f. and the references to Shiloh in the next verse), could have had no particular love for the Jerusalem priests, who had stolen the cult of the Ark.

בֵּיתִי הוּא. LXX and OL represent a text **בֵּיתִי הוּא**, which G. A. Smith and Volz read here. But there is no need for this if the following phrase (which claims ownership) is sound, and the reading of LXX may well be an assimilation to Matthew xxi. 13, under the influence of Isaiah lvi. 7. LXX and OT are, by traditional use, Christian rather than Jewish; cf. xxxi. 39.

Verse 13. LXX omits 'oracle of the Lord' and 'rising early and speaking', probably correctly, since we are then left with '... all these deeds, and I spake to you, but ye did not hear, and I called to you, but ye did not answer'. So Volz, G. A. Smith, and Peake.

Verse 15. Omit **כֹּל** with LXX and OL, so G. A. Smith, Driver, Cornill.

Verse 18. **כֹּזְבִים**. The word is probably of foreign origin, and is found only here and in the similar context, xliv. 19. LXX transliterates, but the other Versions translate 'cakes'.

לְמַלְכַת הַשָּׁמַיִם, 'to the Queen of Heaven', perhaps Ishtar, but see HDB, iv, p. 181. The form is difficult, being found only here and xliv. 19. Probably it is deliberately so pointed by the Masoretes in order to avoid a reference to this most attractive of all the pagan cults. If so, they intended to suggest **מְלָאכָת**, 'for the created work of . . .' or 'for the worship

of . . .', and 52 Heb. MSS. read this. LXX has 'host' here, but 'queen' elsewhere; S has 'worship' in four of the cases (here and xliv. 17, 18, 25), but 'queen' in the fifth (xliv. 19); T has 'star(s)', but the other Versions (A, Sym., Th., V) have מְלִכָּה (queen), which is the proper pointing. See BDB *in loc.*

הִקָּד, inf. abs. hiph. of נִקַּד (pour out libations).

Verse 19. Notice the emphases on 'Me' and 'ye'.

Verse 20. נִחְכַּת, f. s. ptc. niph. as a *fut. instans.*, 'is about to be poured out', GK 116*β*, DS 100(c). Volz would omit this and וְבַעֲרָה on metrical grounds. The Germans generally adopt the most rigorous metrical and rhythmical schemes, just as Briggs and some recent English scholars also, but we doubt whether the Hebrew metrical systems were ever as rigorous and scientific as Duhm and his successors have maintained.

Verse 21. סָפַר, 2 m. pl. impt. qal יִסְפוּ (add). Great care needs to be exercised in parsing the forms of יִסְפוּ (add), אִסְפוּ (gather), סָפַף (snatch away) and the rarer סָפוּ (come to an end). Even the Masoretetes were not always right.

Verse 23. בִּי אִם, denoting an exception after a negative clause, GK 163*a*, DS 155 (end), but DT 17 is not clear on this point.

צִוִּיתִי. This form has often a *tsere* under the *vav* in order to avoid the three *i*-sounds. GK 75*z*. It is best to regard all the 1st pers. of all the perfects of *lamedh-he* verbs as having *tsere* normally, and all the 2nd pers. of the active forms as having *chireq* normally, with any differences as variations.

Verse 24. הִפְנוּ, 3 m. pl. pf. hiph. נִפְנוּ (turn aside).

בַּמַּעֲצוֹת, 'in counsels'. Omit with Driver, Rothstein,

Rudolph, Peake, as due to the influence of Psalm lxxxviii. 13; Duhm and Volz omit the next word instead.

Verse 25. יוֹם, 'by day'; either omit as a dittograph (Rudolph, etc.) or insert a second יוֹם (S and 1 Heb. MS., Driver) as lost by haplography, and read 'daily'. MT has 2nd p. pl. suffixes in this verse, but they were probably originally 3rd pl.

Verse 26. הרעו, 3 pl. pf. hiph. רעע 'they did more evilly (than . . .)'. The *ayin* is virtually doubled, the normal double-*ayin* form being הקטו.

Verses 27, 28. LXX and OL omit from 'but they will not hearken' to the end of verse 27, and also the first two words of verse 28, reading 'And thou shalt say to them this word'. Probably LXX is the original, though there may have been additions in more than one stage.

יענוך, 3 m. pl. impf. qal ענה plus 2 m. s. suff., normally יענוך.

Verse 29. בני, 2 f. s. impt. qal. נזז (shear); pronounced *goz-zi*. In EVV. 'O Jerusalem' is inserted to show that the verb is fem.

עברתו, 'of his wrath'. LXX, ἡδὲ ποιοῦσθαι εἰς αὐτὰ, which equals the Aramaic עבר דקה (Rudolph).

Verse 31. ובנו, pf. with weak *vav*; probably original, though ויבנו is more usual, which Duhm reads.

במות. LXX and T have sing., probably rightly, Duhm, Driver, Peake, etc. The firm *gamets* is because the root is בום.

תפת. This was probably Tapheth (cf. LXX), but was given the vowels of בשת because of its heathen associations.

Verse 32. **ההרנה**, 'the slaughter' (noun). LXX, S and T read **ההרנים**, 'of the slaughtered', but the difference is immaterial.

CHAPTER XXXI (LXX, xxxviii)

THE Letteris (Bible Society) edition commences this chapter one verse later. If, therefore, this edition is used, it is necessary to deduct one from each verse reference.

Verse 2. See Peake (*Cent. Bible*). MT refers to the Exodus from Egypt, as T makes explicit, but it is better to assume with most moderns that the prophet is referring to the coming return from Babylon. With this in view, Cornill suggested **מִסְקַר** (dungeon; cf. Isaiah xlii. 7) for **מִדְבָּר** (wilderness). The VSS. vary, but are no great help towards the elucidation of a better text. Indeed, until the last phrase, there is nothing particularly wrong with MT. Translate **מֵצָא** as a prophetic perfect, so Peake, Driver, and moderns generally. 'He (i.e. Israel) shall assuredly find favour in the wilderness (metaphor for Exile; cf. Hosea ii. 14, and the tendency in Second-Isaiah to speak of the coming deliverance in terms of the Exodus), the people escaped of the sword: going to give him rest, even Israel (verse 3), from afar God will assuredly appear (prophetic perfect) to him (as LXX and moderns; omit *yod* and transfer *vav* from next word).'

הַלֹּךְ inf. abs. giving emphasis, God is going to act. A, Sym. have **הוֹלֵךְ**, LXX apparently **לֵכו** (**βαδίσαστε**), and Duhm (as S) **הִלְכו**, all seeking to interpret the inf. abs.

להרביע. Volz follows V with לְמַרְפֵּעַ ('to rest', a noun), though לְמַרְפֵּעוֹ (to his rest) represents more accurately the Latin *ad requiem suam*. S has 'to captivity'. Duhm לְהַרְבִּיעַ (to rest themselves). The happiest reconstruction is to read, 'Going (i.e. God) to give him (Israel) rest (in his own land)', and then to follow Duhm, who transfers יִשְׂרָאֵל to the next verse, reads וְיִשָּׂר אֵל, and translates an excellent couplet, 'God will behold (or "beholds") from afar, the Lord will assuredly appear to him' (LXX).

Verse 4. בַּמְחֹל, 'in the dancing', cstr. s. of מְחֹל. LXX, S and T have בְּקִהְל (in the congregation of). Keep MT.

Verse 5. תַּטְעִי, 2 f. s. impf. qal נָטַע, 'thou shalt plant', but LXX (cod. B) read 2 m. pl., which G. A. Smith translates as a passive. The difficulty arises because of the last phrase of the verse with its 3rd pers. pl., wherefore Giesbrecht, Duhm and Ehrlich read וַיַּטְעוּ.

נָטַעוּ. The Versions make this an imperative, as all major LXX codd. (except B) at the beginning of the verse. MT is 'planters shall have planted and "enjoyed"', or, reading another prophetic perfect, 'shall surely plant', G. A. Smith, which is better. Some read נָטַעוּ יְהַלְלוּ, 'the planters of plantings shall make merry'. LXX, 'plant ye and praise יְהַלְלוּ'. Rothstein, נָטַעוּ תַּטְעִי, 'thou shalt indeed plant and enjoy', which is good.

חָלַל. This root here really means 'profane' in the sense of begin to use it, i.e. it was all God's and when men began to eat the fruit, then they 'profaned' it; cf. Leviticus xiv. 23-25; Deuteronomy xx. 6, xxviii. 30.

Verse 6. נצרים, 'vineyard-watchers', or בַּצְרִים (grape-gatherers), which Peake favours, though unnecessarily.

Verse 7. LXX transposes so as to read, 'For thus saith the Lord to Jacob, Rejoice . . . '.

הנוים. Duhm, followed by most moderns, suggested קָרִים (mountains), which is much better.

הוֹשֵׁעַ, 2 m. s. impt. hiph., so V, but LXX and T have 3 m. s. pf. hiph. הוֹשַׁע, so Duhm and most moderns, following with עָמוּ, as LXX and T.

Verse 8. 'Behold I am about to bring . . . ', *fut. instans*. Duhm wants to read מְבִיאֵם for the sake of the metre.

עֵוֶר. This form denotes a bodily or mental fault, GK 84^bd. LXX has nothing at all about the blind and the lame, but, instead of בָּם עוֹר וּפְסָח, read בְּמוֹעֵד פֶּסַח (in the Feast of Passover). This reading is important because of the tradition that Messiah would appear in the month Nisan at the Passover. For the rest of the verse, LXX has 'and he (? the people) shall beget a great multitude, and they shall return thither', i.e. reading וְהוֹלִיד for וְיָלְדוּ יְחִידוּ. Retain MT.

הֵנָּה, 'hither'. Duhm, Volz, Rothstein and Rudolph point הֵנָּה and transfer to the beginning of the next verse, making the two verses begin alike. There is something to be said for this suggestion.

Verse 9. יבאו, 'they shall come', but LXX and OL read יָצְאוּ (they went out), which is much better, so G. A. Smith, and (probably) Peake and Rothstein. It is supported by T (they went into exile). Similarly, instead of וּבַתְחֻנִּים (supplications), read וּבַתְחֻנּוֹמִים

(comfort, consolations), as LXX, OL, Duhm, Volz, G. A. Smith, Peake, etc.

Verse 10. Some think that the first half, 'Hear ye . . . say ye' is an addition.

איים. This word originally meant the coastlands (Philistia, Phoenicia), but extended gradually as the Hebrews' geography extended, meaning first the nearby islands, and then those far off.

מזרה. This is the cstr.; translate therefore 'the scatterer of (Israel)'. 'He that scattered Israel' would be **מְזַרְהוּ** with *seghol*.

וּשְׁמַרְוּ, strong *vav* plus 3 m. s. pf. qal plus 3 m. s. suff., and similarly **וּנְאִלּוּ** in next verse.

Verse 12. **מְרוֹם**, 'height of'. The Versions presuppose **הַר** (mount), on the basis of which Volz and others who read **בְּהַרִּים** and omit 'Zion'.

וְנָהָרוּ. The EVV. have 'flow together', lit. 'they shall stream'. According to BDB, there are two roots **נָהַר**, meaning 'run, stream' and 'shine, be radiant' respectively. Duhm, Cornill and Peake think that the meaning 'stream to' is obscure, but we do not see the objection. We take the following **עַל** (4 times) to mean 'on account of'. G. A. Smith translates 'radiant with', and translates all the following prepositions 'with'. Most moderns prefer 'radiant'; cf. Psalm xxxiv. 5, and Isaiah lx. 5, where RV changed from one to the other.

כַּבְּנֵי רִוּוּהַ, 'as a well-watered garden'. LXX and its dependent versions have 'as a fruitful tree'. MT is better. S has both.

לְדַאבָהּ, *lamedh* plus inf. cstr. qal **דָּאָב** (sorrow).

Verse 13. **יִתְחַדּוּ**, 'together', but LXX, OL, Duhm, G. A. Smith, etc., point **יִתְחַדּוּ**, 'shall rejoice', which is much better.

ונחמתים. G. A. Smith omits with LXX.

Verse 14. דשן. LXX omits this, but adds 'and the sons of Levi'.

Verse 15. בְּרָמָה, 'In Ramah'. The Versions, including LXX (cod. A and first hand of א only) point with the article 'in the high (hill)'.

נִשְׁקָע. This is the niph. ptc.: note the *gamets*, specially pointed out by the Masoretes as one of four.

אִינוֹ, with s. suff.; Duhm says rightly we must read either אִינוֹ and בְּנָה, or אִינֹם and בְּנִיָּה, but it is best to omit the whole phrase, 'over her sons because he is not', as an addition. So Duhm, Giesebrecht, Cornill, Volz, etc. S and LXX (codd. A and Q), followed by OL and Syr-hex., do actually omit the second 'over her sons'.

Verses 16, 17. LXX omits 'oracle of the Lord' in each case, and so Rudolph, G. A. Smith. So also Volz, who rearranges the verses, 16b, 17a, 17b, 16b, thus securing two good parallels.

Verse 18. לֹמַד, 3 m. s. pf. pual in pause, making a separate clause, 'he was not taught'. It can scarcely stand for the ptc. מְלֻמָּד, since אִין, and not לֹא, is the negative used with the ptc., DS 100. For circumstances under which לֹא can be used, see GK 152d.

Verse 19. Many scholars find difficulty over the first half of this verse. Driver sees no difficulty in two different uses of שָׁבוּ in two successive verses, quoting especially viii. 4, and accordingly retains MT. For the contrary position, see Peake. We prefer to follow LXX, 'After my captivity', reading שָׁבִי, thus: 'After my captivity (i.e. when I went into captivity, where I still am, bearing the reproach of my youth) I re-

pented; and after I was made to know, I slapped the thigh: I am ashamed, and yea confounded, because I have borne the reproach of my youth.' For 'I smote upon my thigh, I am ashamed, yea confounded', LXX has, 'and I groaned for the days of (my) shame', probably a corruption in LXX. Some read וְאַחֲרַי שָׁבִיתִי ('for after I turned away, I repented'); Duhm and Giesebrecht make changes and then omit as gloss. Cornill reads, 'and to thee I return (i.e. to the Lord, verse 18). I repent and I smite . . . '.

Verse 20. LXX omits the double question wholly. Double questions are usually but not necessarily mutually exclusive, and so here. GK 150h, DS 124 (end).

הִבֵּרִי, inf. cstr. piel plus 1 s. suff.

עוֹד. LXX, OL and S omit. Follow MT.

Verse 21. הִצִּיבִי, 2 f. s. impt. hiph. נִצַּב, 'set up for thyself . . . '.

צִיּוּנִים, 'waymarks', as in Arabic and Syriac. LXX read צִיּוֹן.

תַּמְרוֹרִים 'signposts'; cf. Arabic *tuwmur*. LXX has τὸ σκόμα (succour, punishment), but Giesebrecht thought this to be a transliteration of the Hebrew תַּמְרוֹת (palm-trees), made into a proper Greek word. V had the same text as MT, but translated *amaritudines* (bitternesses), as if from the root מַר I, and similarly T of bitter repentance of heart.

לַמַּסְלָה, 'to the highway' (properly 'main road', Lat. *via*). LXX has εἰς τὸ ὤμου (shoulder, upper arm), probably an error for οἰμου.

אֵלָה. LXX and OL have אֲבֵלָה (mourning). Some would delete, but there is no objection to

a demonstrative without the article thus following a noun with suffix, GK 126*γ*, DS 32.

Verse 22. תַּחֲמֹקֶיךָ, 2 f. s. impf. hithp. חֲמַק, 'wilt thou drift hither and thither' (G. A. Smith). The fuller archaic ending with *nun* is used, with the usual retention in such cases of the previous long vowel, GK 470.

הַבֵּת. The article here denotes the vocative, GK 126*ε*, DS 21.

The last couplet is difficult and Peake gives it up, as also G. A. Smith, comforting himself that it is certainly a later addition. If MT is retained it is better to read אֶבְרָא (I will create) for בְּרָא יְחִוָּה. For the rest, חֲדָשָׁה is the Heb. feminine equivalent to the neuter 'a new thing'. The last line, 'a woman shall encompass a man', whilst new enough, does not seem to have any particular point in this context. Duhm's emendation is good, תִּפְּבֶנּוּ, 'a woman shall be changed to a man', i.e. the weak woman shall be changed to a determined man. V and S support MT, and we see no reason why MT, with Duhm's emendation (not, however, as he thought, the irreverent comment of a facetious scribe), should not stand. The backsliding, vacillating daughter is turned by God into a new being, who makes up her mind to return with manlike determination. The difficulties of the couplet are due to LXX, which has ὅτι ἔκτισεν Κύριος σωτηρίαν εἰς καταφύτευσιν, καινήν ἐν σωτηρίᾳ περιελεύσσονται ἄνθρωποι, of which only six words in all seem to bear any relation to the Hebrew. T paraphrases the last line of MT, 'and the people of the House of Israel shall rest in the Law'.

Verse 23. בְּשׁוּבִי אֶת־שְׁבוֹתֶם, 'when I turn again

their captivity'. Ewald suggested that the phrase **שוב שבות** originally meant 'turn a turning', i.e. 'change the fortune', with a transitive qal. After the exile began the word **שבות** was confused with **שבית** (captivity), since the return from captivity was the actual change required. In MT confusion between these two words is complete, sometimes one is read and the other written, or either is written and read; cf. verse 19. See Job xlii. 10, where the phrase cannot mean 'turn the captivity' and must mean 'change the fortune'.

יברכך, 'May (the Lord) bless thee'. LXX has **ברוך**. Duhm reads the pf. **ברכה**, 'the Lord hath blessed thee'.

נוה, 'homestead of justice' (Peake, G. A. Smith). LXX did not recognize this word, and has **ἔρημος**, apparently as defining 'mount'.

Verse 24. **ונסעו**, '(husbandmen) and they shall go about with the flock'. The EVV. follow the ancient Versions (except LXX) and read **ונסעי**, 'and they that go about with flocks', which is perhaps best. Some Hebrew texts have **בעור**, but the better text is **פָּעַר**.

Verse 28. For the first inf. cstrs., LXX has only one, **καταβείν** (to pull down).

ולחע, *vav* plus *lamedh* plus inf. cstr. high. of **רעע** (to be evil).

Verse 29. **תקדינה**. The root is **קדה**, to be blunt, dull, faint.

Verse 31. **וכרתי**, strong *vav* plus 1 s. pf. **כרת** ('cut': the Hebrews 'cut a covenant' just as the Romans 'smote a covenant'). The following **את** is 'with'.

Verse 32. הפרו, 3 m. pl. pf. hiph. of פרר.

בעלתי, 'although I (emphatic) was a husband (husband and lord) to them', so A and V. But LXX, OL and S seem to have read נָעַלְתִּי (abhorred). Duhm reads this, 'and I so abhorred (rejected them)', both here and in iii. 14. He is right here, and wrong at iii. 14; so most moderns.

Verse 34. רעו. LXX has the singular דָּעָה.

כולם. The *shureq* before the doubled *lamedh* is found only here.

למקטנם, *lamedh* plus *min* (*dagesh* failing with vocal *sheva*) plus קָטָן (little) plus 3 m. pl. suff. This sharpening of the third radical, keeping the previous vowel short, is found occasionally chiefly, though by no means exclusively, when the third radical is a liquid, GK 93ee. Probably it is to ensure the proper pronunciation of the weak letter.

Verse 35. In LXX, verses 35 and 36 follow 37.

הקת. LXX omits, and so most moderns. It ought to be in for the sun as well, or not at all. Its omission helps the metre.

רנע. This is the s. cstr. of the ptc. 'stirrer of the sea', GK 116g, but not as GK 65d. 'Which stirreth' is רִנֵּעַ or even קִרְנֵעַ.

Verse 36. ישבתו. LXX, A and V have the singular, but plural might pass.

Verse 37. ימדו, 3 m. pl. impf. niph. מדר (measure). LXX has ἡμεῖς ἠμεῖς (hoph. of רום), and as a consequence has followed in next line with ἀποκαταστήσῃ.

Verse 38. באים, read but not written, probably omitted by haplography; cf. נאם (Rudolph).

שער. Some texts insert ער, as Versions.

Verse 39. קוה. The Kethib is קוה, cstr. s. of קוה (unless, as some say, both abs. and cstr. are קוה).

ננד, 'in front of it' (presumably 'the gate', being m.). LXX read ננד. Some suggest ננד, 'to the south', but MT is good.

ונסב, strong *vav* plus 3 m. s. pf. niph. סבב.

נעתה. S has ננעתה, which Cheyne says is Olivet. LXX has 'with a circle out of chosen stones' (? Revelation xxi. 19–20).

Verse 40. LXX omits the first four words and transliterates the next ἀσσημωθ. If MT is correct, then the translation is: 'And all the valley, the corpses, etc. (all this in apposition), shall be holy to the Lord.'

השרמות. LXX transliterates. The Qre is השרמות (fields). Suggested readings include השרמות ('blasted things'; cf. 2 Kings xix. 26 and its parallel, Isaiah xxxvii. 27); השרמות ('furnaces', Klostermann, Cheyne); but the best is that of Volz, following V and S, שדה פנת ('the field of death'), which read.

ינתש, 'plucked up'. LXX has ἐλαπιη, which is probably an error for ἐκδιλη (so codd. Q and Luc.).