

NOTES ON THE HEBREW TEXT
OF JOB I-VI

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אִיּוֹב

BY

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ABBREVIATIONS

DG, Davidson's *Hebrew Grammar* (9th and later edd.).
DS, Davidson's *Hebrew Syntax*.
DT, Driver's *Hebrew Tenses*.
GK, Gesenius-Kautzsch, *Hebrew Grammar*.
(*The references are to pages, except for GK.*)

MT, Masoretic Text (Hebrew).
T, Targum.
LXX, Septuagint.
S, Syriac (Peshitta).
V, Vulgate.
Aq., Aquila.
Sym., Symmachus.
Theod., Theodotion.

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CHAPTER I

Verse 1. 'A man there was in the land of Uz, Job his name, and that man was perfect and upright, (and) a god-fearer and one who turned aside from evil.'

וְיָדָה is curious after the preceding דָּהָה. Duhm makes it a colloquialism for וַיִּדָּה, a frequent opening word of a book, e.g. Joshua, Judges, etc. ICC makes it frequentative (pf. with strong *vav*), which is better. DT 120, DS 83.

וַיִּרְא copula plus יִרְא (DG 53 Rem., WL 44, 2c), cstr. s. qal ptc. of stative verb. Many read יִרְא as T, 2 Kenn., MT in i. 8, ii. 3. See WL 60 (f).

וַיִּסַּר might be freq. pf. with strong *vav* after וְיָדָה, but better as act. qal ptc. of סָר, 'turn aside'; cf. i. 8, ii. 3.

וְהוּא usual adjectival pronoun for referring to a preceding noun, as against הוּא for referring to following noun, GK 136a, DS 4.

Verse 2. 'and so there were born to him . . .', thus getting the full force of the strong *vav*, DT 74, DS 76 Rem. 4; cf. 'and it was so' (Genesis i. 7, etc.), this being the direct result of God having spoken. Job's large family and his prosperity are regarded as being the direct outcome of his integrity.

שְׁבַע. Numerals 3-10 without the article precede the plural noun, are in apposition, and differ in gender (so also 3-10 with the article, but in construct). General tendency to use singular as making

a group, but the tens have singular only in Ezekiel and P.

Verse 3. 'and his cattle *came to be* . . .' Verb חיה does not mean 'to be' so much as 'to come to be'. Hence NT και ἐγένετο.

גמלים. Notice this plural with last radical doubled and preceded by short vowel. This happens mostly, though not exclusively, when last radical is a liquid, DG 141, WL 55. Probable reason is to ensure proper pronunciation of weak consonant.

Note that adjective רב doubles the *beth* in fem. and with all suffixes; root is double-*ayin*.

גדול מכל, 'greater than any of . . .', DG 161 and 48, WL 31.

Verse 4. A whole string of pfs. with strong *vav*, all frequentatives.

אחותיהם. Suffixes irregular, DG 153, WL 185.

Verse 5. 3 pl. pf. hiph. of נקף 'make circuit, go round of'. Reference may be to annual feasts (? birthdays); cf. Isaiah xxix. 1 of annual harvest feasts. Translate here as pluperf. Best to take ימי המשתה as object, 'and it used to happen that when they had made the round of feasting-days . . .', then continue the two impfs. with strong *vav* as pluperfs., then resume the frequentatives, 'and he would rise early . . .'

After 'them all' LXX adds: 'and one calf for a sin-offering for their souls', an addition by a scribe who thought that sin-offerings could do more than whole-offerings.

ברכו, either used euphemistically in original or a deliberate alteration, both to avoid the slightest

suggestion of cursing God. Note *tsere* because *resh* cannot be doubled. Vowel is lengthened in *ayin-guttural* verbs always with *resh*, mostly with *aleph*, rarely otherwise.

Verse 6. 'Now there came a day when the sons of God came to take their stand by [Moffatt 'present themselves before'; better 'to be in waiting upon'] Jehovah, that Satan also came . . .'

Verse 7. מאין, 'from whence' from interrog. adv. אי, quite distinct from neg. particle, אין.

The forms שיט and התהלך are inf. cstr.

Verse 8. השמת, interrog. (DG 167, WL 28) plus 2 m. s. qal pf. of שום or שים, 'to set, place'.

לבן. There are two noun forms, לב (suffixes as here) and לבב (normal 1st decl. suffixes).

Verse 9. החנם. The *he* is the interrog. (DG 167, WL 28).

Verse 10. שכח from שוך I = סוך II, 'to fence', here protectingly as against obstructively as in iii. 23, xxxviii. 8. Some MSS. read ספת, from סכך I, 'to cover', of which the form in iii. 23, xxxviii. 8 could be the *hiphil*.

מעשה. Note that the form with *tsere* is cstr.; the absolute has *seghol*.

Verse 11. נע, 2 m. s. impt. qal of נע, 'to touch, smite'.

אם-לא, either elliptical '(see) if he do not curse thee', or, better, an oath, 'he will assuredly curse thee'. Oaths with a negative expressed are really positive, e.g. 'I am . . . if I do' means 'I won't', but 'I am . . . if I don't' means 'I will'.

Verse 12. בִּדְךָ. Note tone retracted for the small pause with the accent *zaqeph qaton* (two dots above the line), and the vocal *sheva* becomes a *seghol*. This happens regularly with *athnach* and *silluq*.

Verse 13. שָׁתוּם, m. pl. act. qal ptc. (שָׁתוּ) of שָׁתוּ, 'to drink'.

יין, S, 1 Kenn. omit; and so in verse 18, where S, LXX, and 2 Kenn. omit. It is not in verse 4. Keep; cf. variation in interrog. in i. 7 and ii. 2.

אֲחֻזִּים, suffixes irregular, DG 153, WL 185.

Verse 14. בֵּא is pf., and similarly in verses 16, 17, 18.

בִּבְקָר is collective, and takes pl. verb. The root means 'to cleave', whence the ox is the animal that cleaves the ground (ploughs) and the בִּבְקָר ('dawn', not 'morning') cleaves the darkness.

חֲרָשִׁית. This fem. pl. is strange. Budde suggested it was originally masc., but a copyist altered it under the influence of the next two words.

רַעוּת, fem. pl. qal ptc.; m. sing. is רָעָה; fem. sing. is רָעָה.

Verse 15. The name of the country (in S.-W. Arabia, usually traders, vi. 19; Ezekiel xxvii. 22 *f.*) is used, and it is feminine, DG 56, WL 56.

וּתְקַח, 3 f. sing. impf. qal of לָקַח, 'to take', plus 3 m. pl. suff. plus strong *vav*.

חָכוּ, 3 pl. pf. hiph. of נָכַח, 'to smite'.

וְאִמְלֶנָּה, cohortative with strong *vav*, DT 69, GK 49e. More frequent in later books, especially Job; Psalm cxix; Ezra vii. 27-ix. 6 (seventeen times); and Chronicler generally. Here the idea of earnest endeavour may be intended, but generally the co-

hortative is without significance, being used for first person just as jussive is used with strong *vav* for second and third persons.

Verse 16. Some would omit אלוהים with LXX, but see 2 Kings i. 12; also Numbers xi. 1; 1 Kings xviii. 38.

Verse 18. ער. The English versions assume that this is עור as in the previous verses. So many MSS., but MT reading here is possible, though unlikely in view of verses 16 and 17. Cf. Nehemiah vii. 3; also 1 Samuel xiv. 19; Psalm cxli. 10. (only cases).

Verse 19. באה. Accent on first syllable makes it 3 f. sing. pf.; f. ptc. has accent on last syllable.

ויבט. Strictly this should be fem., but Hebrew is not strict when subject is remote.

Verse 20. ויקם, 3 m. sing. impf. qal, plus strong *vav*, pronounced *way-ya-qom*, with accent on middle syllable. Similarly *way-ya-goz*, which is from a double-*ayin* root.

ארצה, toneless *he-locale*, DG 61, WL 211, of direction towards.

וישחזו. For this root see DG 145, WL 145, GK 75kk.

Verse 21. יצחי, the Qre is the normal form with *aleph* written.

ערם is first both times for emphasis.

אמי a double-*ayin* noun, DG 142, WL 190, 191.

מברך, pual ptc., last vowel is normally long, previous vowel is lengthened to compensate for doubled *resh*.

Verse 22. ואת. The Hebrew fem. sing. is equivalent to the Greek neuter plural.

וּלְאִי־נִתַּן תּוֹפֵלָה, 'nor ascribed unseemliness to God'; cf. Jeremiah xxiii. 13. For idiom, cf. 1 Samuel vi. 5; Joshua vii. 19. This is better than Moffatt's 'nor did he give offence to God'. Ehrlich reads 'prayer', (so Syriac rightly at xxiv. 12), but he translates this 'protest' without justification. In Job vi. 6 the root means 'insipid'. In Targ. Onk. on Deuteronomy i. 1 the verb is used of irreverent talk.

לְאֵלֹהִים, DG 51, WL 44.

CHAPTER II

Verse 2. אִי מִזֶּה. The interrog. אִי (cf. i. 7), when prefixed to other adverbs or pronouns, takes the form אִי.

Verse 3. וְעִדְנִי, copula plus עִד plus 3 m. s. suff., DG 136 (note), WL 110. Followed by ptc. denoting enduring state, DT 135, DS 134 (c) and 135 (f), DG 159, WL 107.

וְתַסִּיתָנִי, 2 m. s. impf. hiph. of סָתָה plus 1 s. suff. plus strong *vav*.

Verse 4. נֶפֶשׁ. Never translate this word by 'soul', but by 'life, appetite, desire', etc.

לְאִישׁ. LXX, S, T omit article correctly, but it is idiomatic in Hebrew, DS 26 (e), GK 126r; cf. 2 Samuel xvii. 17; Joshua ii. 15, etc.

Verse 5. אֹיִלִּים, a very strong adversative. LXX has done well here, and in v. 8, xiii. 3 with οὐ μὴν δὲ ἄλλᾶ.

וּיְבִרְכֶךָ, 3 m. s. impf. pual plus *nun energicum* plus 2 m. s. suff. with tone retracted in pause at end of sentence with *sillug*.

Verse 6. **הנו**, rare form. Suffix usually written separately with third person only.

אך, always an adversative, though sometimes slight. Usually (though not here) 'Yes, but', as against **אף** (when at it slightest), 'Yes, and'.

Verse 7. **וידך**, 3 m. s. impf. hiph. of **נכה** plus strong *vav* (apoc.).

Verse 8. LXX adds at end 'without the city', a necessary gloss for non-native readers.

Verse 9. LXX has a long tirade from Job's wife in place of the short question of MT. It is the beginning of that development according to which later Job's wife is, like Eve, regarded as the devil's helper (Augustine, *diaboli adiutrix*). 'How long wilt thou hold out, saying, Behold I will yet wait a little while, expecting the hope of my salvation? For behold thy memorial has disappeared from the earth, sons and daughters, pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sitting down to spend the nights in the open air in the corruption of worms, and I a wanderer and servant from place to place and house to house, waiting for sunset that I may rest from my sorrows and the pangs which now beset me; but say some word against the Lord, and die.'

ברך, 2 m. s. impt. piel.

ומת, 2 m. s. impt. qal; note *gamets* with *vav*, DG 53, WL 44.

Verse 10. **כרבר**, prep. plus inf. cstr. piel., 'like the speaking of one of the foolish women, thou speakest', though 'thou hast spoken' (reading **דברת**) would be

better. Duhm retains MT and treats as question, 'Wilt thou speak?' MT could have arisen from a dittographed *tau*.

נָם. As this stands it emphasizes the following אֶת־הַמֶּדֶב. Merx, Siegfried prefer נָם אֶת, attaching it to previous phrase, which is good, though in this case it is better to omit the אֶת before הָרַע (Duhm, Gray). An alternative is to keep this, and read נָם אֶת אֶדֶר (Siegfried, Duhm, Beer).

נִקְבַּל, Aramaism, elsewhere only in Proverbs xix. 20, Esther and Chronicles.

שִׁפְחוֹת: Note the dual, singular stem with plural suffixes.

Verse 11. הַבָּאָה, 3 f. s. pf. qal with article used as relative, so MT, since accent is on penultimate syllable. Author probably intended the participle (accent on last syllable), as in LXX.

LXX makes all three friends kings, Eliphaz king of the Temanites, Baldad (*sic*) tyrant of the Sauchans, and Zophar king of the Mineans, all of them Edomite or semi-Edomite tribes.

Verse 12. וַיִּשְׂאוּ, 3 m. pl. impf. qal of נִשָּׂא plus strong *vav*, *dagesh* fails with vocal *sheva*.

הַכִּירָהוּ, 3 pl. pf. hiph. of נָכַר plus 3 m. s. suff. הַשְּׂמִימָה. LXX omits this, but it is better to retain both. It is difficult to account for this as gloss, but MT would be stranger without it.

Verse 13. LXX omits both 'on the ground' and 'and seven nights'. Both may well be glosses.

CHAPTER III

Verse 2. LXX omits 'and Job answered'. It may be due to influence of later introductory formulae.

Verse 3. The tone is retracted thrice to prevent two tone-syllables coming together, producing a better rhythm, GK 29e. See also verse 25.

Beer suggested **וְלַיְלָא אִמִּי הָרָת וְקָר** 'and the night (in which) my mother conceived a male'. The first and the last changes are unnecessary, but the other two are attractive. **הָרָת** is 3 f. s. pf. qal of **הָרָה**, 'to conceive', a shortened form; cf. Leviticus xxvi. 21. As it stands, MT reads, 'and the night which said (or in which one said) a man-child is conceived'. **הָרָה** is 3 m. s. pf. pual, unless it is regarded as passive of qal. LXX has **ἡμέρα**, reading **הָרָה**, i.e. Aramaic **הָרָה** for Hebrew **הָרָה**.

Verse 4. **יָדָה**, 3 m. s. juss. qal of **הָדָה**, DG 147, WL 145. **תִּשְׁפַע**, 3 f. s. juss. hiph. of **יָשַׁע**, 'shine forth'.

Verse 5. **יִגְאֹלֶהוּ**. LXX, Sym., Theod. all rightly understand the root to be **גָּאָל** I, 'redeem, get back, claim back', and so RV and (presumably) AVm (challenge it). The essential idea of this root is that it should return to the original owner. Peake, Budde, Gray accept this. The traditional Jewish interpretation is 'defile', **גָּאָל** II, a late form comparable to **נָעַל**. This is followed, as often, by AV; so also T, Aq., and probably S, V (obscure).

צִלְמוֹת. The traditional rendering is 'the shadow of death', as Psalm xxiii. 4; a compound word, so Masorettes and all versions, and, among moderns,

Nöldeke, Budde (now), and Marti. Modern scholars generally read עֲלֻמוֹת, 'deep darkness, so RVm. This is better and is based on parallel words in Arabic and Assyrian.

תִּשְׁכַּךְ. Pronounce *tish-kon-*, etc., both vowels short.

בְּמַרְרֵי יָם, 'like bitternesses of the day', which means very little, especially since it ought to be the subject. S and T translate this, but retain the subjects of 5a. V has 'with bitterness', בְּמַרְרִים. Most moderns read, 'let the blacknesses of the day terrify it', בְּמַרְרֵי; cf. the Syriac כְּמִירָא ('blackness' as of a cloud, the night, etc.). So AV and RV, the latter paraphrasing. Cheyne, following LXX, κακαροαθη, suggested כְּמוֹ אֲרָרֵי יָם, 'like those that curse the sea', and then deletes as repetition from verse 8.

Verse 6. יִתְּךְ, 3 m. s. juss. qal of יָדָה, 'rejoice' (a-sound because of guttural, WL 144, GK 75r); rare in Hebrew, but common in Aramaic. So RV, Driver, Gray, Dillmann, Peake. LXX has εἴη, 'let it not be in the days of the year', reading יִהְיֶה. It is better to follow T, Sym., Saadya (tenth century Babylonian rabbi) and read יִתְּךְ from יָדָה, 'let it be joined'; so AV, RVm, Duhm, Budde, Beer. This makes a good parallel.

Verse 8. יִקְבֹּהוּ, 3 m. p. juss. qal of קָבַב II, 'curse' plus 3 m. s. suff.

יָם. Schmidt, Cheyne, Gunkel read יָם (sea). This depends upon the interpretation of 'Leviathan' at the end of the verse. If it refers to the sea-monster, as elsewhere in the book, then 'sea' makes an excellent parallel. If the reference is to some monster

who eclipses the sun by swallowing it, then MT should stand. This latter idea is common amongst many primitive peoples, but it is not known among the Hebrews. All other moderns retain MT, erroneously we think.

עורר, inf. cstr. poel of עור, 'rouse'. It is usual to prefix *lamedh*, but not essential.

Verse 9. ויראה, 3 m. s. inf. qal of ראה (see). We would expect the jussive יראה (DG 147, WL 144). Normally אל with the *jussive*, and לא with the *inf.* as stronger prohibition, but not properly אל with the *inf.* (DG 83, WL 85, GK 1070).

Verse 10. The negative extends to both clauses, GK 152z, DS 175, Rem. 6.

Verse 11. ואבוע. We would expect strong *vav* (i.e. with *gamets*), and similarly in verse 13. Note that the root is אבוע, not an *ayin-vav* verb. It is used eight times in Job, four elsewhere in poetry (post-exilic), and twelve times in P.

Verse 13. ינוח. This impersonal use is not common; cf. verses 17 and 26. Used impersonally in Isaiah xxiii. 12; Nehemiah ix. 28.

Verse 14. הבנים. Article used as relative with *ptc.*; cf. note on ii. 11.

חרבות למ, '(who build) waste-places for themselves'. So the Versions, and even LXX ('in their swords') which supports the consonants of MT. Delitzsch keeps MT, 'all their massive cities are but desolate ruins at last'. Daiches also retains MT, translating 'fortresses' on basis of the meaning of מחרב in S. Arabian inscriptions. Other suggestions are היכלות

(‘palaces’, Beer in comm.), אֲרָמֹת (‘fortified palaces’, Olhausen, Dillmann: note pointing, noun is third decl.), קִרְבוֹת עוֹלָם (‘everlasting sepulchres’, Cheyne, Peake), and, best of all, תְּרִמּוֹת (‘pyramids’, after Arabic *chiram*, Ewald, Budde, Duhm, Gray, Beer (in Kittel’s Bible)).

Verse 15. דַּמְמַלְאִים. Article as relative plus m. pl. piel ptc.; note how *dagesh* fails twice with vocal *sheva*.

Verse 17. רָגְזוּ. Gray is right in saying this must mean ‘their raging’, and not ‘their troubling’ others. In either case, Beer’s suggestion, following a hint of Ibn Ezra and Rambam, of רַעְשִׁים is unlikely, since it does not fit in with the latter half of the sentence.

Verse 18. שְׂאֲנָנוּ, 3 m. pl. pf. *pa’lel* (cf. IX form in Arabic of permanent conditions), only form found in Hebrew. In pause, normal would be שְׂאֲנָנוּ.

Verse 20. יִתֶּן, 3 m. s. imf. qal of נָתַן. There is no need to assume on the basis of the versions that they read a passive. The use in MT is impersonal.

טָרִי. Notice firm *qamets* since root is double-*ayin*.

Verse 21. הַמַּחְכִּים. Article as relative plus m. pl. ptc. piel of חָכַה (await).

וַיַּחְפְּרוּ, imf. with strong *vav* after a ptc., GK 11114, DS 74. There is no need to read וַיַּחְפְּרוּ (search), as Beer, nor to change the following *mem* (‘more than’ which is good) to *kaph* (‘like’ which is ordinary) as LXX, S, V, and Beer, Duhm. The author is a far greater poet than such suggestions allow.

Verse 22. אֱלִי. An archaic form, such as the original author loves. Like his use of *Shaddai* (‘Almighty’),

it is part of the ancient setting of his tale, Exodus vi. 4 (P).

גיל, 'exultation' RVm, better than AV and RV, 'exceedingly'. Gratz, Beer and Duhm suggest גל 'heap', i.e. grave-heap, on the ground that it secures a parallelism, but the heaping up of the three words for 'joy' is better.

כי, 'because'. The word strictly does not mean 'when', though often English idiom suggests this.

Verse 23. ויסך, 3 m. s. imf. hiph. of סך II (hedge), though it might be qal (HDB).

Verse 24. לפני is translatable, as meaning 'before my every meal', but few scholars are satisfied with it, even though the Versions support it. Budde and Peake prefer כפי, 'like my (daily) bread'; Beer לפי, 'in proportion to . . .'; Ewald, Hitzig, Dillmann, and Delitzsch retain MT, but suppose it can mean 'instead of . . .'

ויתכו, 3 m. pl. imf. qal of נרך plus strong *vav*, frequentative after imf., DT 80, GK 111t. The verb is intransitive. Translate 'and have poured forth . . .', not as in EVV. It is followed by a fem. subject, DS 157, GK 145p.

Verse 25. ויאחיני, 3 m. pl. imf. qal of אחה (Aramaic and late Hebrew 'come') plus 1 s. suff. plus strong *vav*. Notice survival of original *yod* (cf. Arabic), as regularly with this verb. The accus. suff. is found for 'to me' only here with this verb, but for direct accus. with בוא see xv. 21, xx. 22 plus seven times in rest of Old Testament, DS 99, Rem. 4.

Verse 26. שלוחי. The original *vav* is preserved in the qal only in this case, DG 143, WL 142, GK 75bb.

CHAPTER IV

Verse 2. According to normal syntax, the first line is, 'Has one attempted a word to thee, thou (who) art wearied?' So substantially LXX, 'Hast thou often been spoken to in trouble?' paraphrasing and probably reading דברך, inf. cstr. piel, which is better, i.e. 'Has one attempted to speak? . . .' We do not see what is wrong with this, since Job is already out of patience, and Eliphaz is reproving Job for that very thing. Duhm makes a simple question, 'Shall we take up the word to thee, who art disheartened?' The generally accepted rendering is to take the interrogative with the second verb, 'Wilt thou be wearied?' and to make the intermediate words the protasis of a hypothetical sentence with אם understood, GK 150m, DT 154. This anomalous construction is seen also in verse 21. So AV, RV, all ancient Versions except LXX, and all moderns except Duhm.

נסה, 3 m. s. pf. piel of נסה 'test', but here 'attempt' (rare, elsewhere only Deuteronomy iv. 34, xxviii. 56, and there with inf. cstr.), Budde, Peake, Gray, RV. An alternative is 1 pl. impf. piel נסה of the same root, נסה, or 1 pl. impf. qal of נשא (cf. Psalm iv. 7), as Duhm. The Versions, except LXX and T (which takes it as a noun, 'Is it because of the testing of the thing? . . .'), have 'begin', either with third person or (Syriac) with first. It is difficult to say whether they read נסה in the sense of 'attempt' or נשא, 'lift up'. There are difficulties with both, נשא not being found elsewhere with דבר.

The pf. is much to be preferred, since two impfs. in a hypothetical sentence is bad.

דבר. It is better to point this as inf. cstr. piel, as Aq., Sym., S, V, LXX, and actually AV and RV.

ועצר. *Chateph* suppressed, *pathach* because of guttural, GK 28b.

מלין. Aramaising plural (thirteen times altogether in Job) from מְלִיָּה. Job has the Hebrew plural in *mem* ten times. GK 87e.

יחבל, 3 m. s. impf. qal of יָחַל 'to be able', DG 129, WL 136.

Verse 3. יִסְרָח, 'instructed, given advice to . . .', unless עֲצָרְתָּ ('thou hast helped') should be read, so many doubtfully.

Verse 4. יִקְיֹמוּן, 3 m. pl. impf. of קָם with archaic *nun*.

Verse 5. תִּבֵּעַ, 3 f. s. impf. qal of נָבַע, for our neuter.

Verse 6b. Transpose the *vav* to before תִּקְוֹתֶיךָ, so most.

Verse 7. 'Remember now who is he, an innocent one, who perished?'

Verses 10-11. Gray points out the five synonyms for 'lion'. It is said that Arabic has thirty. The first and the last are regular names for 'lion', the others mean 'roarer' (probably), 'young lion', 'strong'.

נחצו. This must be an error for נִחְצוּ, 3 m. pl. pf. niph. of נִחַץ ('shatter'). It cannot be an Aramaism; see ICC, Part II, p. 24.

Verse 12. שִׁמְמָךְ, 'whisper', V, Sym., RV; the rendering 'a little' (AV) is due to a late Hebrew

meaning of the word; cf. T, S; LXX has a doublet, giving both meanings.

מָנַח. Only here, and מָנַח only at xi. 20; primitive forms, GK 103i, m.

Verse 13. תִּרְדָּמָה is not ordinary sleep, but that deep sleep which presages the approach of Deity; cf. Genesis ii. 21, xv. 12. An unusual deep sleep, Proverbs xix. 15.

Verse 14. קָרָאִי, 3 m. s. pf. qal of קָרָא II = קָרָה ('meet') plus 1 s. suff. The confusion between the two roots is common.

Verse 15. יִחַלֵּף. The root involves the idea of change, succession; cf. Caliph, the Successor of the Prophet. In Isaiah xl. 31 the meaning is 'change' (as AVm shows), not 'renew', i.e. receive God's strength, not renew their own. Notice יָחַץ is masc. as occasionally viii. 2 and Jeremiah iv. 11 f.

תִּסְמַר, 3 f. s. impf. piel, סָמַר, 'bristle up', intensive, not transitive, GK 52f. Verb elsewhere only Psalm cxix. 20 in the qal, which some would read here, but this change is not necessary. Nor is it necessary to follow LXX, Beer and Buhl in reading the plural 'hairs', though Gray insists on the plural. Beer (comm.) proposes שִׁעָרָה, and translates 'horror'; so Merx, translating 'whirlwind' as T, both making the piel transitive.

Verse 16. יַעֲמֹד, 'it stood still', as EVV. LXX, S, Aq. have the 1st person, but that involves the meaning 'rose up', which is incorrect. LXX reads אֲרָאָה וְתִמְנָה לֹא נִבְרָא, and so S, but omitting 'his appearance', but MT is best. V and Douay have

a good rendering, 'There stood one, whose countenance I knew not, an image before my eyes', which is legitimate, DS 193, Rem. 4.

Verse 18. תהלה. Only here. If correct it means 'error', from an Ethiopic by-form of *tachala* (wander). This is supported by T, עילא, but S has תמהא, 'insensibility', perhaps תפלה, 'unseemliness', as in i. 22. So Hupfeld, Merx, Gratz, etc. These consonants are possibly supported by LXX, σκολιόν (perverseness), perhaps reading some form of the root תפל; so perhaps also V *pravitatem* (depravity, wickedness). The EVV. with 'folly' depend on an impossible derivation from the root הלל in the sense of the Poel (to make a fool of), so Gray. Another suggestion is תהלה (deception), from the root תלל, Delitzsch, Beer.

Verse 19. ידכאום, 3 m. pl. impf. piel רכא (crush) plus 3 m. pl. suff., 'they (indefinite) crush them'. Some read the pual without suffix, 'they are crushed', but there is no need for this except to provide a closer parallel to the following יכחו. Bickell, realizing that this verse is a tristich and seeking to make distichs as the rest, inserts four words and reads, 'He crushes them before the time; he swallows up their glory like the moth', יִדְכָּאֵם לִפְנֵי עַת יִבְלָה כְּבוֹדָם כְּמוֹ עֵשׂ. LXX and T read the singular, making God the subject, and so Bickell.

לפני, 'before (the moth)'. This rendering is legitimate, but rare, so that some translate, 'in the manner of', as LXX. Hertz suggested, 'they are crushed from before their Maker', יִדְכָּאוּ בְּלִפְנֵי עֲשׂוֹם.

יכחו, 3 m. pl. impf. hoph. of כחח (beat small),

a double-*ayin* form with both consonants strengthened. Usually either the first (Hebrew) or the second (Aramaic) is strengthened, GK 76g.

משים, hiph. ptc., but very doubtful formation, since the phrase 'set to heart' has the qal. Merx, Gratz, following LXX, suggest מושיע, 'saviour'. MT takes 'for ever' with 'perish', and so V, but T and S take 'for ever' with (?) in the sense of living, dwelling for ever. The text is difficult, and of the various suggestions that of Herz is most attractive, מבלי שם 'without name'.

Verse 21. יתרום, 'their tent-cord', (RV), though this is usually מיתר. Some read יתקם, 'their tent-peg'. The Versions, except LXX, interpret in the sense of 'remove', and are agreed in the consonants יתרום, T, S and, following them AV and RVm., in the sense of 'their excellency, strength, etc.', and V in the sense of 'their residue'. It is best to retain MT, 'Has not their tent-peg been removed in their midst?' The Versions were all evidently puzzled, Syriac making two attempts, and LXX either reading a completely different text or paraphrasing in desperation, 'for he blows upon them, and they are withered'.

CHAPTER V

Verse 1. עונך, act. qal ptc. of ענה plus *nun energeticum* plus 2 m. s. suff. This is unusual, GK 61h, 91d. Tone retracted in pause.

Verse 2. לאורל. The *lamedh* introduces the accus. as in Aramaic, Syriac and later Hebrew.

Verse 3. וַאֲקוּב, 1 s. impf. gal. קִבַּב (curse) plus strong *vav*, so Aq., T, V and EVV. But וַיִּקְבַּב is better ('and was cursed', Cheyne), though if larger change is allowed Cheyne's other suggestion is best, וַיִּרְקַב עֲנָפוֹ סַחֲמָא, 'and his branch suddenly became rotten'. This depends partly upon LXX (was eaten up) and Syriac (and perished). Other suggestions are וַיִּרְקַם ('empty', Budde), וַיִּשְׁקַד ('was missed', Budde), and וַיִּבַּק ('was emptied out', Bevan; cf. Isaiah xxiv. 1, 3).

Verse 4. וַיִּדְכְּאוּ, 3 m. pl. impf. hithp. plus weak *vav* (copulative).

בַּשַּׁעַר, 'in the gate'. Beer would omit this, but this is where justice was meted out.

Verse 5. אֲשֶׁר קָצְרוּ, 'whose harvest', but most follow LXX and S, 'that which they have gathered', אֲשֶׁר קָצְרוּ. The last five words of the verse are difficult and corrupt, but no satisfactory solution has been suggested. The Versions vary, and give little help, except that Aq., Sym., S and V all read צַמְאִים (thirsty) in 5c. All suggestions are tentative. For 5b either delete as a corrupt dittograph (Duhm. Bickell, Beer), or read וְנִאֲלַמְתֶּם עֲנֵי יִקְחָהּ ('and their sheaf the poor taketh', Budde, Gray). For 5c either וְשָׁתוּ הַיָּלָם ('the thirsty drink their substance', though Hoffmann, Beer, Gray, etc., object to this on the ground that some drink should be mentioned, e.g. וְהָלְקָם, 'their milk') or וְשָׁאב צַמְא מִנְּעָלָם ('and the thirsty draweth from their well', Duhm, Gray,

Grätz). MT is: 'and to from thorns he taketh it, and a snare gapeth for his wealth'.

Verse 7. יולד, 3 m. s. pf. pual in pause, with a long *u* anomalously in a closed, sharpened syllable, GK 90. Either the niph. יולד or the hoph. יולד is to be preferred. Our suggestion is that MT found a double tradition, pual and hophal, and preserved both in a mixed form. Most German scholars read יולד (hiph. 'begetteth trouble'), taking the *lamedh* as indicating the accusative.

בנרר־שֶׁף, 'the sons of Resheph', i.e. flames, Resheph being the ancient Semitic war-god. T thinks of 'demons'; and the other VSS. 'birds', as all at Deuteronomy xxxii. 24, and some elsewhere also.

Verse 11. לשום, 'to set up', is difficult, since what follows is no particular consequence of what has gone before. LXX and V read השם, 'who setteth up . . .', which is better.

קדרים, 'and those that mourn'. Beer suggests קדרים, 'those that are low', a good parallel; cf. Syriac.

Verse 12. מפר, ptc. hiph. of פרר (frustrate).

Verse 14. כלילה, 'as in the night'. The Hebrew preposition *ke* has a wider significance, being sufficient here, whereas English needs two. GK 118*u*.

Verse 15. The first half of the verse is undoubtedly corrupt; it is meaningless and unbalanced. MT reads, 'But he saveth from the sword from their mouth'. RV follows 20 MSS. (5 Kenn., 15 de R.), S, T and V in reading פיהם, 'from the sword of their mouth', but, as Gray says, some parallel to 'the poor' is needed in the first half of the verse. Budde

suggested **מִסַּחֲרָם יָתֵם**, '(but he saveth) the fatherless from their sword', though he preferred **מִפִּיהֶם יָתֵם**, '. . . from their mouth the fatherless'. Gray prefers the former, and Peake the latter. So Siegfried, except that he proposes '. . . from the sword the needy **עֲנֵי**'. Any of these last is suitable.

Verse 16. **עֲלֹתָהּ**. The toneless *he* accus. ending survives some fourteen times as a poetic fancy, GK 90g, DS 99, Rem. 2. The accus. significance is lost.

Verse 17. **הִנֵּה**. LXX, S, V and 5 MSS., followed by some moderns, chiefly on grounds of metre, omit this. There is no need regularly to insist on exact metrical forms. The absence in 5 MSS. can be accounted for by assimilation in them to the Versions. Both **הִנֵּה** and **אֲשֶׁר־י** can be regarded as genuine, but outside the metrical scheme, e.g. Psalm i. 1.

Verse 18. The **הוּא** ('he') is emphatic, DS 151, DT 160 obs.

יִחַבֵּשׁ, 3 m. s. impf. qal of **חָבַשׁ** (bind) in pause, the normal form being **יִחַבֵּשׁ**, GK 63d.

תִּרְפִּינָה, 3 f. pl. impf. qal of **רָפָא** (heal), a *lamedh-he* form by confusion for a *lamedh-aleph* form, DG 125, WL 181, GK 75qq.

Verse 20. **פִּדְךָ**, 3 m. s. pf. (of certitude, DT 21, DS 61, GK 106m) of **פָּדָה** (redeem) plus 2 m. s. suff. For *lamedh-he* verb with suffixes, DG 229, WL 152 and 265, and especially GK (pages) 530f.

Verse 21. **בְּשׁוֹט**. This cannot stand. Read either **מִשׁוֹט**, 'from the scourge', as EVV. and almost all moderns, or, if the *beth* is to be kept, **בְּשִׁוֹט**, 'in the scourging (inf. cstr. of verb) of the tongue'. This

latter is better, involving no change in the consonantal text, but *beth* and *mem* were very often and easily confused in the older script.

Verse 23. אבני השדה. MT may well stand, but Rashi suggested long ago that this might be אדני השדה (the lords of the countryside), i.e. the elfs, or *jinni* of the 'open country' (שדה). This gives point to Hoffmann's suggestion of אד (demon) for אד (destruction) in verse 21.

השליטה, 3 f. s. pf. hoph. of the denominative שלם, 'shall be caused to be at peace (with thee)'.

לך. Preposition *lamedh* plus 2 m. s. suff. in pause, thus having the same form as the 2 f. s. suff., DG 51, WL 49.

Verse 24. תחטא, 2 m. s. impf. qal. with the old original meaning 'miss'.

Verse 25. בלה. The word occurs only here and xxx. 2. The Versions guess, but it is evident that the meaning must be 'vigour, strength', the reference being to a hale and hearty old age. Cheyne's suggestion is best: בלקך, 'in thy freshness'; cf. Deuteronomy xxxiv. 7.

Verse 27. חקרונה, 1 pl. pf. qal plus 3 f. s. suff. (for neuter).

שמענה, 2 m. s. imperat. qal plus *nun energicum* plus 3 f. s. suff., but it is better to follow LXX and S and read שמענה, 1 pl. pf. qal with suffix, thus making a true parallel with the first half of the verse.

CHAPTER VI

Verse 2. שָׁקוּל יִשְׁקֵל, qal inf. abs. for emphasis, though with 3 m. s. imprf. niphal, but this does happen occasionally, the inf. abs. qal being the simplest form of all, GK 113w. Gray points out that LXX read יִשְׁקֵל יִשְׁקֵל, ptc. of same stem followed by qal, 'O that the weigher would weigh. . . .', GK 144e, which is good.

דוּחִי, Qre. 'yawning gulf', and so 'calamity'.

Verse 3. לָעוּ. MT has accent *mil'el* (i.e. on the penultimate syll.), and so it is 3 m. pl. pf. qal of לָעוּ (*ayin-vav* verb, 'to swallow up'). It should be לָעוּ with accent *milra'* (i.e. on the last syll.) from לָעָה (*lamedh-he* verb, 'to speak rashly').

Verse 4. עִמָּדִי. Not 'within me', as EVV., but 'with'.

זָתָה, f. s. qal ptc. of *lamedh-he* verb; m. s. has *seghol*.

יַעֲרֹכֵנִי, 3 m. pl. impf. qal עָרַךְ (array against) plus 1 s. suff. This direct accus. is difficult, but it can stand. The verb is used of 'laying the table' (Psalm xxiii. 5) and of 'ordering the battle line' (Judges xx. 22, etc.), as V here *militant contra me*. LXX (gnaw) suggests יַעֲרֹקֵנִי, but most moderns prefer יַעֲבֹרֵנִי (trouble me excessively, utterly undo).

Verse 5. נֶחֱק, 'bray' of the ass. Only here and xxx. 7 (of destitute outcasts), but common enough in Arabic and Aramaic.

רִיר חֲלֵמוֹת. The EVV. 'the white of an egg' is due to the Rabbinic interpretation of the second

word as the yolk of an egg, hence 'the saliva [i.e. slime] of the yolk'. LXX has 'in words of dreams', *בְּדַבְרֵי חֲלֻמוֹת*, so Klostermann, Kamphausen, and (partly) Peake. It is perhaps best to follow RVm, 'the juice of purslain', as most moderns, i.e. the Arabic *chamqa*, which exudes mucilage. The Arabic word means 'fool, idiot', and the plant is so called because it dribbles like an idiot.

Verse 7. *הֵמָּה בִדְדֵי לַחְמִי*. MT is 'they are like sicknesses of my food', which is clumsy and barely intelligible, even if we knew to what 'they' referred. LXX has *βρώσιον*, but three LXX MSS. read *βρωσῶσιον* (foul smell), whence we suggest *וְהֵמָּה בְּדֵי לַחְמִי*, 'It (i.e. my soul, appetite, or 'I') finds repulsive as in sickness (cf. v. 14) my food', so Budde, but with *בִדְדֵי*. McNeile proposes *וְהֵמָּה חֲפֵי לַחְמִי*, 'my palate loathes my food', whilst others seek to introduce, on the basis of LXX, the offensive odour of the lion's flesh. Duhm sees in the line a corrupt Aramaic gloss on *הַלְמוֹת* in verse 6*b*, reading *הֵמָּה בִדְדֵי חֲלֻמוֹן*, 'that means the yolk of an egg'.

Verse 10. *וְאִסְלַדָּה*, 1 s. cohort, piel of *סָלַד* plus weak *vav*, 'and I would exult (?)'. The word is found only here, and is uncertain. If MT is to remain, then the true meanings 'to be hard (Arabic, *צָלַד*)' or 'to draw back (New Hebrew, *סָלַד*)' must be forced into some such meaning as 'exult (T)' or 'leap (? for joy)'. It is wiser to emend, and to read either *וְאִעֲלֶזָּה* or (better) *וְאִעֲלֶסָּה*.

Verse 12. Two simple questions introduced by *אֵי*. This is rare, and is due either to a suppressed

first part of a double question (GK 150f) or to the questions of the previous verse being taken as the equivalent.

Verse 13. **האם**. The EVV. rightly (according to sense demanded) have 'Is it not . . .'; but this cannot be got out of the Hebrew, since **אם** in a question thus expects the answer 'No'. It is best to read **הנה**, i.e. 'Behold my help (Beer, Budde read **עזרתה**, but this is not necessary) within me is nought'.

Verse 14. 'Loyalty is due from his friend to him that is about to despair and forsake the fear of the Almighty'. **חסד** is a covenant word, and means firm and steadfast loyalty to the covenant-bond. **פס** is act. ptc. qal of **פסם** (dissolve). For *vav* with impf. thus as continuing from the ptc., see Isaiah v. 23, etc., GK 116x, DT 137. Peake objects to MT on the ground that it makes Job admit a loss of faith, but we take the ptc. to denote the *fut. instans*, DT 134, this being the reason why the poet did not use the more usual niph. ptc. **נפס**, which Budde proposes. Others, following S and V, propose **לפוש**, 'as for him that withholdeth . . .', but we see no reason to alter MT, though *lamedh* to introduce the substantive is legitimate, GK 143d.

Verse 15. **כאפיק נחלים**, 'as a channel of *wadies* (that pass away)'. Some would change to **כאפיקי מים** (as channels of waters), chiefly to avoid the same word in each half of the verse.

Verse 17. **בעת**, cstr. before clause, 'in the time when they wax warm', GK 130d, 155l; cf. Deuteronomy xxxii. 35 and even Genesis i. 1. Perhaps

read שָׁרֵב ('parched ground', but properly 'mirage', Isaiah xxxv. 7), Beer, RVm and older scholars, 'shrink', from a Syriac root.

בָּחֶמוֹ, *beth* plus inf. cstr. qal of חָמַם (become warm) plus 3 m. s. suff., but 'it' of the weather is not Hebrew. Budde, Beer suggest בָּקָחַם, 'when it is hot, then (GK 143*d*, DS 106) they are consumed . . .?'

Verse 18. 'The paths of their way twist about', so AV, RVm, and Delitzsch, Davidson, Hitzig and Budde, referring to the *wadies*, but most moderns and RV read אֶרְחֹת יִלְפְּחוּ, 'the caravans divert their way', which is much better, in view of succeeding verses.

Verse 19. Read אֶרְחֹת, 'caravans', as EVV.

Verse 20. Read בָּשְׂחוּ and עֲרִיחֶם.

Verse 21. MT is 'For now ye are become it'; cf. BDB, p. 226, II*e*, or, taking the Kethib, it is said by some to mean, 'For now ye are become nothing', as AV, RV, but this rendering is impossible, and demands the Hebrew לֵאֵין. It is best to read, 'So (בֵּן, Houbigant and J. D. Michaelis) are ye become to me (לִי, LXX, S)', as most moderns.

Verse 22. הָבֵהוּ. The root יָרַב is the common Aramaic root for 'give', found only in qal impert. in Hebrew with *yod* missing.

Verse 25. נִמְרְצוּ. The root occurs thrice only apart from here: xvi. 3; 1 Kings ii. 8; Micah ii. 10. The 'forcible' of EVV. is from Ibn Ezra and Qimchi, but it is a conjecture. If MT is to stand, the root must mean either 'to press with the fingers' or 'to

be sick', or again, by metathesis, 'to be sour, acid'. The meaning of the niph. form might be 'pressed', 'made sick', or 'irritated' (not 'irritating', which would be qal). It is best to follow T and Rashi, and translate 'sweet', reading נמצו as many moderns.

Verse 26. ולרה. MT is translatable but ולריב, 'and to contend', so McNeile, Beer (in Kittel). This obtains a good parallel.

נאש or נואש, niph. ptc. of יאש (despair).

Verse 27. תפלו. It is better to translate as RV, 'ye would cast lots upon the fatherless'. There is no need to assume the qal תפלו as AV, 'ye would fall upon . . .', nor to read עלי תם (upon the perfect), as Bickell, Gratz and Duhm.

תכרה, 'and ye would make a bargain of . . .', parsing as 2 m. pl. impf. qal of כרה II (buy), and so RV. Some would read תכרה ('turn round upon', from כרר). AV 'dig (a pit)' is from כרה I.

Verse 28. אם, of an oath, i.e. 'I swear I will not lie'.

Verse 29. צדקי בה, lit. 'my righteousness is in it', as AV, RVm; whilst RV paraphrases.

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