THE MEASUREMENTS OF HEBREW POETRY AS AN AID TO LITERARY ANALYSIS.

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For the purposes of this paper it is assumed that there is in certain parts of the Old Testament a versification which can be measured, and which shows, in different compositions, lines of different lengths, as well as strophical divisions, with or without refrains. Perhaps, however, some light may be shed on this theory by the inquiries now proposed.

The metrical and strophical arrangement is most easily recognized in the books commonly called poetical, but it exists also in the prophets, and examples of it are scattered through the historical books. Literary analysis, i.e. the separation of a composite literary production into the materials of which it is composed, has its principal field in the history and in the prophetic writings. It may distinguish between the works of different authors, or separate works of the same author, and may or may not involve questions of date. The arguments upon which it usually depends, from language, style, historical situation, theological stand-point, etc., are familiar. I wish to propose the inquiry, and to suggest at least a tentative answer to it, whether, in the poetical parts of the historical and prophetic books, the poetic structure forms an additional argument which may be of service in determining the composite character of a writing, and in recovering its component parts. Reference is not here made to those cases which have been long recognized, in which a song or poem is sharply set off from the prose narrative preceding or following it. We are concerned, for the most part, with divisions within the poetic compositions themselves.

This subject is not altogether new. As illustrating in a marked way the kind of phenomena which it contemplates, I beg to refer to the articles by Dr. C. A. Briggs on “The Hebrew Poem of the Creation,” Old Testament Student, April 1884; “The Poem of the Fall of Man,” Reformed Quarterly Review, July 1885; “The Strophical

* Read in June 1889.

1 The terms “measurement” and “metre” are used for convenience’ sake, without any claim of exactness for them.

In the first of these he distinguishes in Gen. i. 1–ii. 1, six strophes in a five-toned measure, each with a refrain; the number of verses in the successive strophes, exclusive of the refrain, being 7, 7, 10, 10, 10, 20, and the last, a double strophe, having a double refrain, besides a concluding refrain, which brings the poem to an end. In the second article referred to, Gen. ii. 4b–iii. 24 is arranged in ten strophes, having each fourteen lines, with a three-toned movement. In the third article, Gen. iv. 1–16 is arranged in four strophes, having, also, each fourteen lines with a three-toned movement. I do not propose to argue here the correctness of these divisions, but only point out the general agreement in result with the conclusions reached by the more familiar proofs known to the critics.

When we come to the flood-story the problem is more complicated. Here, too, I am indebted mainly to Dr. Briggs. The passage Gen. vi. 5–ix. 17, the flood story proper, is composite, P and J being worked together. Now it appears that when P and J are separated, not only does each give a continuous flood narrative, but each can be metrically and strophically arranged, so that the narrative of P forms a poem of five-toned lines, consisting of twelve strophes with ten lines each, and the narrative of J forms a poem of three-toned lines, consisting of seven strophes, with fourteen lines each. The metre corresponds exactly with that appearing in P and J respectively in the early chapters, and the strophical division corresponds approximately in the case of P and exactly in the case of J. I leave out of account for the present object, which is simply that of illustration, the few slight gaps and editorial modifications.

Now it is evident that if there be any value in this metrical test, it may be of considerable service in the poetical writings of the prophets. Changes of measure may at least indicate breaks in the thought, and, when combined with other indications, may lead to or greatly strengthen the conclusion that we have different compositions externally joined together, and thus, while affording no necessary evidence of different authorship or widely different date, at least remove some hindrances to the recognition of these things.

In order to keep the inquiry within manageable compass, I have confined it to Micah, and Isaiah i.–xii., recognized by all to be made up of pieces of different dates, although opinions are widely apart as to the intervals.
In Micah i. there is an important question of text. I refer of course to verse 6.

The point of the question is usually made this, — whether for בֵּיתוֹ should not be substituted בְּנֵי יִשְׂרָאֵל or בְּנֵי בְּנֵי יִשְׂרָאֵל. But we must examine more thoroughly.

Passing over the use of יְבִי for יִבְּנוֹ, which is surprising, but may be explained as a personification, and looking at the lines as a whole, it appears that, while at first they seem like a vigorous figure, in fact it is hard to understand their exact meaning, and their appropriateness in the context.

1. The balance of members here seems to imply a similar balance in the early part of the verse, i.e. seems to mean that two different places or peoples were there referred to. We have here Jacob and Judah treated as groups locally distinct, with Samaria as the embodiment of evil in the one, and Jerusalem in the other. But "Jacob," and "House of Israel" (verse 5*) are naturally synonymous; while "House of Israel" is represented in verse 5* by "Judah," which is surprising.

2. Of course we cannot leave out of the account the appearance of "bamoth of Judah" where the former member has "sins of the house of Israel." The harshness of the substitution has long been felt. But besides this harshness, not only is no other reference made, either in this chapter or in any part of the book, to the bamoth as places of illicit worship, but the word is used twice, i. 3 and iii. 12, in its primary sense of "heights" = "hills." The versions (LXX, Pesh. Targ.) give רַבָּתָם, and רַבָּה may be a corruption and abbreviation of כְּיָמָן. But this seems to me of comparatively little importance, in view of

3. There is in this chapter, no other reference to the guilt or punishment of Judah or Jerusalem. The weight of Yahweh's wrath falls on Samaria, and her offences are abominable (verses 6, 7). Jerusalem is threatened, indeed (verses 9, 12), as the cities on the border line of Philistia are, but this is hardly more than an incident of the destruction of Samaria, except so far as these cities are expressly said to have incurred like guilt,— as in the case of Lachish (verse 13). Moreover, the sins charged upon Jerusalem in chapter ii. have to do with personal character, and not with false worship.
These arguments are here hastily stated, but I venture the inference that verse 5b is an early interpolation, prior to the versions, resulting from a marginal gloss. This was probably made by a scribe who desired to bring out the connection between verses 5a and 6, and also to justify the mention of Jerusalem in the title, i. 1.

This is preliminary to the inquiry as to poetic structure.

If we look simply at the diction and general style, no prophetic passage is more poetical than the beginning of Micah's prophecy. It is therefore not surprising to find it exhibiting a metrical and strophical arrangement. Micah i. 2-16 is made up of three-toned lines, grouped in five strophes, containing respectively 10, 11, 11, 11, 10 lines. This regularity depends upon the textual emendation in verse 5. The poetic structure of chap. i. is thus complete in itself. This affords a strong presumption in favor of the original independence of chapter i.

In chapter ii. verses 1-11 contain five-toned lines. There are two strophes of fourteen lines each. This arrangement would be consistent with Stade's emendation of the text of verse 4. Stade omits אֶל (and) as dittography, substituting מְשָׁרָה (prep. before inf. מָשָׁרָה) for אֶל; writes בְּחִינַת יְזִירֵי for עַזָּר מְשָׁרָה; וּבְּחִינַת יְזִירֵי for יָשָׁר מְשָׁרָה; omits מְשָׁרָה as dittography; writes בְּחִינַת מְשָׁרָה (from לְכָבָּד) for בְּכָבָּד מְשָׁרָה, and points מְשָׁרָה for מְשָׁרָה. It is decidedly favored by W. R. Smith's emendation of verse 8. He would read מְשָׁרָה for מְשָׁרָה; מְשָׁרָה = מְשָׁרָה (cf. Psalm vii. 5) for מְשָׁרָה, and omit אֶל (and) as dittography. He reads also מְשָׁרָה for מְשָׁרָה; מְשָׁרָה ( = מְשָׁרָה). or מְשָׁרָה for מְשָׁרָה.

The difference in contents between chapters i. and ii. is sufficiently marked. The conditions are totally unlike. The judgment of Yahweh on the northern kingdom for idolatry gives place to an attack upon the influential men in the southern kingdom for their selfishness, greed, and violence. There is nothing in chap. ii. of idolatry; nothing of immediate punishment. The wicked are secure in their own indifference to righteousness.

The impression thus made by the contents of the two chapters is confirmed by the difference in their poetic structure. We have here two distinct prophecies in different poetic movement.

We come to chapter ii. 12, 13. The abrupt change in thought and manner will be remembered. Verse 12 proves to be a quatrains of

2 Z.A.W. 1886. I. 122 f.
3 Prophets of Israel, Lect. VII. Note 4.
four-toned lines, and verse 13 a pentad of three-toned lines (two of them, however, imperfect). This gives us a hint that not only is verse 12 not the original continuation of verses 1-11, but also that verses 12 and 13 are two separate pieces. The former proposition needs no further discussion: the latter may be supported by a reference to the peaceful, pastoral character of verse 12 and the warlike march in verse 13; to the representation of the people as reduced and scattered, verse 12, and as a compact, triumphant host, verse 13; to the repose in their own safe pasture, at the end of verse 12, and the martial exit from their place of captivity, in verse 13.

In chapter iii. we find again three-toned lines arranged in three strophes of 16 lines each. This suggests separation from chap. ii. 1-11, by the difference of measure, the same with reference to ii. 12, and separation from ii. 13 (also trimeter) by virtue of the completeness of strophical structure in chap. iii. From ii. 12, 13 the difference in subject-matter is also absolute. From ii. 1-11 it is not so great. But יִשְׂרָאֵל, iii. 1, seems to be an introductory word, indicating a new section — a new discourse. Moreover, the persons arraigned are much more explicitly marked out in chap. iii. than in chap. ii.; and the doom of the wicked is more imminent and much more definite.

I take it, therefore, that we have in Micah i.–iii. five distinct prophecies, chap. i., chap. ii. 1-11, chap. iii., and the two little fragments whose date and authorship it is difficult to fix, chap. ii. 12 and 13; and that the poetic structure is an important factor in determining these divisions.

Let me refer to one result of the analysis, affecting the date of Hezekiah’s accession. Chap. i. antedates the fall of Samaria. Jer. xxvi. 18 fixes chap. iii. under Hezekiah. Nowack, who formerly advocated the date 715–714 for Hezekiah’s accession, (Hosea, Pref. p. xiii.; Stud. u. Krit. 1881, ii.) afterward abandoned this (Z.A.W. 1884, ii.) on the ground of Jer. xxvi. 18, supposing Micah i.–iii. to be continuous. Plainly, whatever be the date of Hezekiah’s accession, this passage does not determine it.

The translation and arrangement of Micah i.–iii. are as follows:

I.

2 Hear, ye peoples, all of you;
Give ear, earth, and thy fulness;
And let [Adonay] 4 Yahweh come among you as witness, Adonay from the palace of his holiness.

3 For lo! Yahweh cometh from his place, And descentheth and walketh on the heights of earth.

4 And the mountains melt beneath him, While the valleys are cleft open, As the wax from before the fire, As water dashed upon a slope.

II.

5 For the transgression of Jacob is all this, And for the sins of the house of Israel.

6 And I will make Samaria a heap of the field, Vineyard planting-places; And I will dash to the valley her stones, And her foundations will I lay bare.

7 And all her images, they shall be broken in pieces, And all her hires, they shall be burned with fire, And all her idols, I will make a desolation; For of hārēt hārēth hath she gathered, And even to hārēt hārēth shall they return.

III.

8 For this let me lament and cry, Let me go barefoot and naked, Let me make lamentation like the jackals, And mourning like ostriches.

9 For (it is) grievous — her wounds. For it hath come even unto Judah, It hath reached even unto the gate of my people, 'Even unto Jerusalem.

10 Ye of Ga'ath, do not boast, Ye of Bākim (?) do not — — (?) Ye of Beth-le-'Aphrah, in dust roll yourselves (?)

IV.

11 Pāss thou on, maiden dweller in Shaphir, A nakedness, a shame. Not come forth is the maiden dweller in Sa'ānān; The mourning of Beth ha-'Esel, It taketh from you its standing-place.

4 Disturbing to parallelism and movement. Probable error.

6 Two lines omitted from verse 5. See above.

7 No satisfactory rendering of verse 10 is possible; but there is no reason for regarding it as a gloss (Ryssel).
12 Yea, there anxiously longeth for good the maiden dweller in Maroth:
   Yea, evil hath come down from Jehovah’s presence,
   To the gate of Jerusalem.

13 Harness the chariot to the steed, maiden dweller in Lachish,
   — The beginning of sin was she to the daughter of Zion,—
   For in thee were found the transgressions of Israel.

   V.

14 Therefore shalt thou give parting-gifts
   To Morésheth of Gath.
   The houses of Achzib are a disappointment
   To the kings of Israel.

15 Moreover, the possessor will I bring
   To thee, maiden-dweller in Mareshá;
   Even unto Adullam shall come the glory of Israel.

16 Make thee bald and shave thee for the sons of thy delight;
   Make large thy baldness like the vulture,
   For they have gone captive from thee!

I.

ii. 1 Woe, planners of crime, and contrivers of evil, on their beds!
   At morning light they do it, when it is in their power.

2 Yea, they desire fields, and seize (them), also houses, and carry
   them off,
   And they crush the vigorous and his house, a man and his heritage.

3 Therefore thus saith Jehovah:
   Behold! I am planning against this family evil,
   From which ye cannot withdraw your necks,
   And ye shall not walk haughtily, for it is an evil time.

4 In that day shall they lift up over you a (mocking) song,
   And shall lament a lamentation, saying, We are utterly spoiled:
   The portion of my people is measured with a line,
   And there is no one to restore; to our captors our fields fall as
   portions.

5 Therefore none shall there be to theé
   That casteth a line in an allotted portion, in the congregation of
   Jehovah.

   II.

6 “Talk not” — so they talk— “they should not talk of these things,”
   Reproaches do not cease!”

7 Say ye so, house of Jacob?
   Is the spirit of Jehovah impatient? Are these his doings?
   — Do not my words go to the upright in his walk?

But ye are to my people as an enemy that riseth up against one at peace with him.
A cloak ye strip from those passing by in security, averse from fighting.
The women of my people ye drive out from the house of their delights,
Away from their children do ye take my glory for ever.
Rise ye, and go, for this is not the resting-place.
Because it is polluted, ye shall be destroyed — and a grievous destruction!
If a man were walking in vanity, and in deceit should lie,
— "I will talk to thee about wine and strong drink," —
Then he would be the talker for this people!

I will verily gather, O Jačob, all of thee,
I will verily collect the remnant of 'Israel.
Together will I place them, like a folded flock,
Like a flock in the midst of the pasture, yea they shall murmur with men.

The one who breaketh through hath gone up before them,
They have broken through and passed the gate.
And gone out by it;
And their king hath passed on before them,
Even Yahwēh, at the head of them.

And I said:
Hear, I pray you, chiefs of Jačob,
And rulers of the house of 'Israel.
Is it not yours to know what is just?
Haters of good and lovers of evil,
Tearing their skin from off them,
And their flesh from off their bones;
Even they who have eaten the flesh of my people,
And their skin from off them they have stripped,
And their bones they have crushed,
Yea, they divide as flesh in the pot,
And as meat in the midst of the kettle.

Cf. LXX.
Read יֵברֶנֶם.
4 Then shall they cry unto Yahweh,  
But he shall not answer them,  
That so he may hide his face from them  
In that time,  
Even as they have evilly done their deeds.

II.

5 Thus saith Yahweh:  
Against the prophets who are misleading my people,  
Who are biting with their teeth while crying, Peace!  
And whoever does not put (something) over their mouth,  
They proclaim a holy war against him.

6 Therefore night (shall be) yours, without vision,  
Even darkness (shall be) yours, without divination;  
And the sun shall set upon the prophets,  
And black over them shall grow the day.

7 And the seers shall be shamed, and the diviners confounded;  
And they shall cover over (their) beard, all of them,  
Because there is no answer of God.

8 But as for me, I am full of strength  
By the spirit of Yahweh—even of judgment and energy,  
To declare to Jacob his transgression,  
And to Israel his sin.

III.

9 Hear this, pray, chief of Jacob's house,  
And rulers of the house of Israel,  
Ye who make judgment abominable,  
And all that is upright perverted.

10 — Building Zion in blood,  
And Jerusalem in unrighteousness—  

11 Her chief men, for a gift they judge.  
And her priests, for a price they teach,  
And her prophets, for silver they divined;  
And upon Yahweh they lean, saying,  
Is not Yahweh in the midst of us,  
There shall not come upon us calamity.

12 Therefore, on your account  
Zion, as a field shall she be ploighted,  
And Jerusalem, ruin-heaps shall she become,  
And the mountain of the house shall be heights in a forest.

I pass by chapters iv. and v., where the problems of literary criti-

cioum are peculiarly intricate and difficult, and make only a few remarks on chapters vi. and vii.

Chapter vi. makes the decided impression of a new prophecy, editorially joined to the preceding. The general result of analysis in vi. and vii. is to the effect that vi. 1–vii. 6 forms a continuous prophecy, originally distinct from vii. 7–20. In the former passage there are two places where the text is evidently defective; one is at vi. 5, just preceding the words “from Shittim as far as Gilgal”; the other is at the end of vii. 6, where the prediction breaks off with the utmost abruptness.

The whole passage is made up of three-toned lines; there appear to be seven strophes; five of them have thirteen lines each; the other two include the defective texts just referred to; strophe two having now but six lines, and strophe seven but nine. It is not at all unlikely that the lines which the sense requires would make the number thirteen in each of these strophes.

Metrically, the verses immediately following agree with the preceding passage; but the contents—representing judgment as long since inflicted—seem to forbid connection. This brings out the point that, while difference in metrical structure is a positive argument in favor of separation, agreement in metrical structure affords no positive argument, but only a certain presumption which evidence may overcome in favor of integrity. It should be added that the stanza before us, verses 7–10, contains fourteen lines, and not thirteen, the number in the foregoing strophes.

Similar remarks may be made about the eight-line trimeter stanza which follows, verses 11–13.

Chapter vii. 14–17 agrees in general, as to content, with verses 11–13, although the tone and style are quite different. We have here the blessedness of Yahweh’s restored rule over his people, and the overwhelming fear of him that shall come upon the nations. The passage is a nine-line stanza of five-toned movement.

Finally, we have at the end, vii. 18–20, a stanza separated by both matter and form from the preceding. It is profoundly spiritual, deeply conscious of sin, entirely peaceful in the assurances of forgiveness, the author resting upon the promises of the covenant-keeping God, the God of the fathers. It is composed of eight four-toned lines.

Thus Micah vi., vii. appear to contain five different pieces: (1) vi. 1–vii. 6; (2) vii. 7–10; (3) vii. 11–13; (4) vii. 14–17; (5)
vii. 18-20. With reference to three of these, the poetical measurements are important factors in the analysis. As a specimen I give Micah vii. 11-20:

a. (Trimeter).

11 A day for building thy walls!
(In) that day the bounds shall be wide;
12 (In) that day even to thee shall (men) come,
From Asshur and the cities of Maçôr,
And from Maçôr as far as the river,
And to sea from sea, and mountain's mountain(?).
13 But the land shall become a desolation,
For its inhabitants' sake, for the fruit of their doings.

b. (Pentameter).

14 Shepherd thy people with thy rod — the flock of thy heritage,
Dwelling apart — a wood in the midst of Carmel;
Let them feed in Bashan and Gilead — as (in) days of old,
15 As in the days of thy forth-going from the land of Egypt, — will I show him marvels.
16 Nations shall see and be shamed — at all their might;
They shall put hand upon mouth — their ears, they shall be deaf;
17 They shall lick dust like the serpent, — like creepers of the earth;
They shall come quivering out of their strongholds.
Unto Yahweh, our God, shall they trembling turn, — and shall fear because of thee.

c. (Tetrameter).

18 Who is a God like to thee — one that pardons iniquity,
And passes over transgression for the remnant of his heritage;
Not hath he confirmed, forever, his anger,
Because delight in mercy doth he.
19 He will turn, he will take pity on us, he will subdue our iniquities,
Yea thou wilt cast into depths of (the) sea all their sins;
20 Thou wilt grant truth to Jacob, mercy to Abraham,
Which thou swarest to our fathers from days gone before.

a. Micah vii. 11-18 (Trimeter).

13

רֵעַ הַשְׁכֵּךְ נַעֲשֵׂה
כְּעִם הַיָּמִים הַגְּלָע
בַּעֲדוֹ בַּבָּשָׁן וְתֹטָל
כְּעָשָׁן בַּעֲדוֹ נָעֲשֶׂה

14

הַיָּמִים הַגְּלָע
כְּעִם הַשְּׁכֵּךְ נַעֲשֵׂה
בַּעֲדוֹ בַּבָּשָׁן וְתֹטָל
כְּעָשָׁן בַּעֲדוֹ נָעֲשֶׂה

15

הַיָּמִים הַגְּלָע
כְּעִם הַשְּׁכֵּךְ נַעֲשֵׂה
בַּעֲדוֹ בַּבָּשָׁן וְתֹטָל
כְּעָשָׁן בַּעֲדוֹ נָעֲשֶׂה

16

לְמָהּ יִשְׁלַח הַנְּאָשָׁר יִשְׂרָאֵל
לַהַלָּאָשָׁר יִשְׂרָאֵל

17

וְהָעִמְק הָעִמְק מִצָּבָה יִשְׂרָאֵל
וְהָעִמְק עֲלָהָ יִשְׂרָאֵל

18

c. Micah vii. 18–20 (Tetrameter).

בֹּא לָשֵׂש מֵאָם לָהּ
בֹּא לָשֵׂש מֵאָם לָהּ
בֹּא לָשֵׂש מֵאָם לָהּ
בֹּא לָשֵׂש מֵאָם לָהּ

19

בָּשָׂר הַשָּׁבָע עָלָיו
בָּשָׂר הַשָּׁבָע עָלָיו
בָּשָׂר הַשָּׁבָע עָלָיו
בָּשָׂר הַשָּׁבָע עָלָיו

20

אֶזְרַּמִים לֶאֱבֹא לְמַעַן
אֶזְרַּמִים לֶאֱבֹא לְמַעַן
אֶזְרַּמִים לֶאֱבֹא לְמַעַן
אֶזְרַּמִים לֶאֱבֹא לְמַעַן

But illustrations in some respects more interesting still can be found in Isa. i.–xii.

Isa. i. offers many difficulties. Several critics find distinct pieces in it. Thus Lagarde (Semitica i. pp. 1, 2) recognizes four: verses 2, 3; 4–9; 10–17; 18–31 (read “18” for “28”). Cornill (Z.A.W. 1884. i. p. 83 sqq.) finds the same pieces. The contents afford the arguments used by these critics. Cornill holds that verses 2, 3 imply outward prosperity; verses 4–9, on the contrary, a most pitiful condition; verses 10–17, prosperity again, with special emphasis on regularity and punctiliousness of worship; verses 18–31, the worst abominations, and even idolatry. Better divisions are: (a) verses 2–4; (b) 5–9; (c) 10–20; (d) 21–28; (e) 29–31. The wretched external state of the people is not mentioned until verse 5, and the person of the verbs here changes. Verses 18–20 follow logically upon the exhortation of verses 16, 17, and bring the foregoing verses to a fitting conclusion. Verses 21–28, like verses 10–20, contain sharp arraignment, and yet at the end a promise; the ground of the arraign-
ment being here immorality and injustice. It may be questioned, however, whether verses 28, 29, which seem explicitly to refer to return from exile, originally were a continuation of verses 24–26, where there is no indication that exile was expected, and whether they are not rather a late — exilic or post-exilic — gloss. Verses 29–31 announce the punishment of idolatry, which has not been previously alluded to in the chapter.

These divisions suggested by the contents are, at least in part, suggested by the poetical measurements also. Verses 2–4 form a stanza composed of seven lines in a six-toned movement. Verses 5–9 make two strophes of five lines each, with a five-toned movement. Verses 10–20 yield five such strophes, the last four words of verse 20 being regarded as a closing addition. These might be, as far as form is concerned, a continuation of the preceding two. It is only the contents that seem to preclude this. The question at once arises whether similarity in poetical movement may not have been one of the motives which led to the combination of verses 5–9 with verses 10–20 on the part of the editor (cf. chapter xi. in combination with xii., although there the strophical divisions are unlike). Verses 21–26 yield two strophes, of six lines each, in a six-toned movement. Verses 27, 28 give two six-toned lines (perhaps another instance of editorial regard for agreement in measurement of lines). Verses 29–31 contain a stanza of six five-toned lines.

It would appear, then, that the analysis of Isa. i. is, on the whole, decidedly confirmed by the poetic structure of the several parts.

a. Isaiah i. 2–4.

בָּנָתָם דַּלְלֹהוּ וְרָדָהוּ צְרָה מַעְטֶה בָּהֶם
רָתַּף שַׁעֲרֵיהּ גְּנַטְוָה אֵבֶטֶם בֵּלֵל
יִשְׁאֲלוּ לֹא רֵיֵצֶק נָא אַשְׁפָּנָה
תְּנוֹי נַשְׁאָה סְמָכָה נַפְלַע
וּרְאֵה נִרְגְּצִים בְּנֵי מָשֶׁיחְתָּם

ב. Isaiah i. 5–9.

עֲלִימָה חָכָם צְרֵי יָחֵשׁ שָׁה
כָּל לְאָם בְּלֶלֶפֶת שָׁה

14 Om. lxx.
16 Probable gloss, cf. Studer, l.c.
17 LXX, Syr., Vulg. omit.
18 LXX divides here.
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Verse 5 has two such lines; but verse 5 is probably a gloss (cf. Studer, Jahrb. Prot. Theol. 1877. pp. 718 sqq.).

With verse 6 begins a sublime poem, also in trimeter movement, but sharply distinct from the foregoing both in contents and in strophical divisions. It is somewhat mutilated and disarranged; but I think

Verse 5 contains eighteen three-toned lines. 19

Isa. ii. 2–4 (== Micah iv. 1–3) contains eighteen three-toned lines. 19
we can, with the exception of one broken place, restore it. In verses 6–21 the structure is in three strophes of eleven lines each, with double refrains of nine lines each.

Isaiah ii. 6–21.

I. (6–11.)

[Verse 9 omitted as interpolation; cf. Studer, J. Prot. Theol. 1877, pp. 718 sqq. The first half of the refrain, verse 10, lacks one line — "When he ariseth to shake the earth," which is found in LXX, and in M. T. verses 19, 21. (cf. Lagarde, Semitica, i. p.6.).]

6 (For) Thou hast cast off thy people, the house of Jacob,
Because full are they (of sorcery) from the East (of old, LXX, Vulg.),
And of diviners like the Philistines,
And with the children of strangers they make compacts.

7 And his land hath been filled with silver and gold,
And not any end to his treasures;
And his land hath been filled with horses,
And not any end to his chariots;

8 And his land hath been filled with idols,
To the work of his hands he doth homage,
To that which his fingers have made.

[9 omitted.]

Refrain: 10 Go into the rock,
Yea, hide in the dust,
From before the terror of Yahweh,
And from the splendor of his majesty,
(When he ariseth to shake the earth).

11 The hauty eyes of humankind, they shall be brought low,
And abased the loftiness of men,
And Yahweh shall be exalted alone
In that day.

II. (12–19.)

[Verse 13b suspicious. אנה never used elsewhere of a lofty tree; moreover, the catalogue of lofty objects is interrupted by these words, which look like a repetition of verse 12c, or an anticipation of verse 14b ad fin. Verse 18, "And the idols, they shall wholly pass away," interrupts the thought. Probably verses 17 and 19 should be transposed.]
12 For a day hath Yahweh Sebaoth
   Upon all that is exalted and high,
   And upon all that is lifted up, — yea, it shall be laid low —
13 And upon all the cedars of Lebanon,

And upon all the oaks of Bashan,
14 And upon all the mountains, the high,
   And upon all the hills, the uplifted,
15 And upon every tower that is lofty,
   And upon every fortified wall,
16 And upon all Tarshish ships,
   And upon all the objects of delight.

Refrain: 19 And they shall go into caverns of rocks,
   Yea, into holes of earth,
   From before the terror of Yahweh
   And from the splendor of his majesty,
When he ariseth to shake the earth.
17 And the haughtiness of humankind shall be abased,
   And brought low the loftiness of men,
   And Yahweh shall be exalted alone
In that day.

III. (20, 21.)

[Verse 20 ends most abruptly; the thought is incomplete. Besides this, half the refrain is gone. Probably six lines are missing between verses 20 and 21, and four after verse 21.]

20 In that day shall mankind cast
   His idols of silver
   And his idols of gold
Which he hath made him to worship,
To the moles and to the bats.
[6 lines missing.]

Refrain: 21 [To] go into clefts of the rocks,
   And into rents of the cliffs,
   From before the terror of Yahweh,
   And from the splendor of his majesty,
When he ariseth to shake the earth.

(And the haughtiness of humankind shall be abased,
   And brought low the loftiness of men,
   And Yahweh shall be exalted alone
In that day.) (cf. verses 11, 17.)
Verse 22 does not fit into this strophical scheme, and an argument against its genuineness is therefore added to that from its omission by the LXX, and those from its inappropriateness and its elegiac style.

Isaiah iii. is composite. Verses 1–5 form an eight line stanza, with five-toned lines; verse 1⁰ being evidently a gloss (Hitz. Kn. Cheyne):

1 Yeâ, behold! the Lord, Yahwêh Sabaoth,
Removeth from Jerusalem and from Judah support and stay,
[All support of bread and all support of water,]
2 Héro and mán of wâr, judge and prophet,
And diviner and âlder, (5) captain of fifty and exalted one,
And counsellor and skilful artificer and shrewd enchantér;
4 And I will set bóys as their princes, and childishness it shall rule over them.
5 And the people shall be oppressed, each by the other, each by his neighbor,
They shall be haughty, the boy toward the elder, and the base toward the honorable.

This stanza is followed by two verses, the contents of which indicate a much greater extremity than that announced in verses 1–5. The form is apparently prose.

6 When a man shall take hold of his brother, (in ?) the house of his father (and say) : “A garment hast thou; ruler shalt thou be for us, and this ruin under thy hand;” 7 He shall lift up (his voice) in that day, saying: “I will not be a governor, there being in my house no bread and no garment; ye shall not set me as ruler of a people.”

This is certainly an interruption to the thought of 1–5, (more on iv. 1).

iii. 8, 9 form a good continuation of verse 5. The movement is the same, five beats to the line:

8 For Jerusalem hath stumbled, and Judah he hath fallen!
Because their tongue and their doings are Yahweh-ward, perversely treating his glory.
9 A look upon their face, it witnesseth against them,
And their sin, like Sodom, they have declared, they have not concealed it.
Woe to them! For they have done to themselves an evil!

The stanza ends abruptly after the fifth line. Verses 10, 11 drop from the sharp, vivid, concrete situation of verses 8, 9 into the form of abstract moralizing:
10 Blessed (the) righteous, for (it is) well,
For the fruit of their deeds shall they eat.
11 Woe to the wicked,—ill!
For the achievement of his hands, it shall be done to him.

בֶּן is nowhere else used (as v. 10b) in this figurative way, with a good sense, (cf. Hos. x. 13; Prov. i. 31; xviii. 21). The nearest approach is of post-exilic, Ps. cxxviii. 1, 2, which verse 10 resembles in some other respects:

1 אַשְׁרֵי נָתַן חֶסֶד יְהוָה
2 חַגֵּל בַּר יִשְׂרָאֵל
3 נָתַן פָּסָחָה כָּהֵנַּי
4 אֵשֶׁיִּים וַעֲבוֹדֵי

Cf. also Isa. lviii. 14; Ps. xxii. 27; Prov. xiii. 2. Moreover, verse 11 is hardly more than a weakened repetition of verse 9c.

From all these considerations, it is not unlikely that verses 10, 11 are a gloss (cf. Studer, Jahrb. Prot. Theol. 1881, p. 166, Anm.). They may have been designed to soften and modify the sweeping condemnation of the prophet, or may have been added to round off the thought of verses 8, 9. A distinct evidence of their not being originally in their present context, is found in the movement, which is that of the three-toned (six-toned?) line. The stanza, verses 8, 9, which well carries on that of 1-5, is then incomplete, three lines being lost.

iii. 12-15 contain a new stanza, a brief, independent prophecy, springing out of a situation not unlike that of verses 1-5, 8, 9; but at an earlier stage, when Yahweh remonstrates, and does not yet overwhelm in judgment. The lines are twelve in number, with three beats in each. This, with other things, is opposed to the view of Studer (J. Pr. Th. 1881, p. 165 sqq.), that iii. 8-15, or at least verses 13-15 formed the original continuation of v. 1-7. (See on chap. v.)

12 My people, its overseers, wilful children,
   And women, they have ruled over it.
   My people, those guiding thee are misleading,
   And the way of thy paths they have swallowed up.
13 Yahweh is stationed to contend,
   And standeth to judge (the) peoples;
14 Yahweh, into judgment will he enter,
   With the elders of my people and its princes.

20 So Duhm, Cheyne.
Ye it is that have consumed the vineyard(s),
The spoil of the poor (is) in your houses.

15 What mean ye that ye crush my people,
And the face of the poor ye grind?

Utterance of Adonay, Yahweh Sebaoth.

iii. 16–24 contain stern announcements of judgment upon the
women of Jerusalem. But these verses were not originally all con-
tinuous.

Verses 16 and 17 clearly belong together; the movement seems to
be one of five beats to a line; the last line is incomplete, and there is
an introductory phrase:

16 And Yahweh said:
Because that the daughters of Zion have been haughty,
And have walked with outstretched neck and wanton eyes,
Keep mincing as they go, and with their feet are tinkling,

17 Adonay will make scurvy the head-crown of the daughters of Zion,
Even Yahweh, their secret parts will he lay bare.

Then follows the remarkable catalogue of women’s finery, verses
18–23, the artistic arrangement of which has been pointed out by Dr.
J. P. Peters, (Hebraica, Jan. 1885, p. 186.) The movement is one
of three beats, with two (or according to the present text, three)
two-toned lines.

Verse 24, on the other hand, is neither clearly in the movement of
verses 16, 17, nor of the artificial form of verses 18–23. Its literary
relation to the foregoing is obscure:

24 And it shall come to pass, instead of perfume, rottenness there
shall be,
And instead of a girdle, a rope,
And instead of turner’s work, baldness,
And instead of a mantle, a girding of sackcloth,
Branding instead of beauty.

Verses 25, 26 are in the common three-toned (six-toned?) move-
ment. The subject is only externally the same with that of the pre-
ceding. The person of verse 25 is second sing. fem., referring evidently
to the city, not to the women of the city; the third person fem. appears
in verse 26, but the two verses doubtless belong together.

25 Thy males, by the sword shall they fall,
And thy mightiness in the war;

26 And her gates shall lament and mourn,
And she shall be emptied, on the earth shall she sit.
Isaiah iv. 1 is a prose verse, by its style strongly suggestive of iii. 6, 7. It stands in no original connection with the rest of chapter iv., nor yet with iii. 26, although its relation of thought to iii. 26 is close enough to explain its receiving this place at the hands of an editor. Possibly iii. 6, 7, and iv. 1 formed part of a prophecy which was divided and entered on the margin, at points appearing suitable to a commentator-copyist:

1 And seven women shall seize upon one man, in that day, saying: Our bread will we eat, and our garments will we wear, only let us be called by thy name, remove our reproach!


Isa. v. is evidently composite. We have first, verses 1–4, 5–7, the story of the vineyard, in two strophes, each containing nine five-toned lines. Then, verses 8–24, we have, in six-toned lines, the gloomy series of “woes,” apparently in five strophes of six lines each. But there are some difficult questions here. Verse 17, making the sixth line of strophe three, is senseless in its context, and must have been displaced. If we remove it, we shall have one line too few. On the other hand, verse 22 disturbs its context, seems to be a repetition of verse 11, and is not needed to make out its strophe. I am inclined to regard this as interpolated.

But I wish to suggest the possibility of finding a sixth strophe in x. 1–4*, which begins with a “Woe,” and has the same movement and number of lines. There has certainly been transposition in these chapters; for v. 25–30 do not form the conclusion of the foregoing, but of an entirely different prophecy, viz. ix. 7–20. We have here six-toned lines in four strophes. Strophes one to three have six lines each, and strophe four twelve lines; each strophe has a refrain.

There are three remarks to be made about the text:

(a) Isa. ix. 14, “The elder and the uplifted of countenance, he is the head, and the prophet, teaching lies, he is the tail,” has long been regarded as interpolation, on internal grounds. The poetic structure confirms this. It is a disturbance to the strophical structure.

(b) Isa. ix. 20*, “Manasseh, Ephraim; and Ephraim, Manasseh, — they together against Judah,” is probably an interpolation:— (1) No sufficient evidence that the civil wars of Northern Israel to which reference is had were along tribal lines; (2) No propriety in the mention of Judah; (3) Impossible to interpret this line grammatically, in con-
nection with the preceding. — With this agrees again the poetic structure. This line disturbs the strophe.

(c) In Isa. v. 25-30, the closing double strophe, the refrain has been displaced and appears at the end of verse 25. It should follow verse 30. With these changes, the strophical division is regular.

Two other questions in the same connection:

(a) Ewald, and others since, regarding x. 1-4 as a continuation of ix. 7-20, append v. 26-30 to x. 4. Metrical and strophical considerations do not decide this question, for in both passages we have six-line hexameter strophes, and — what is the strongest argument — the refrain appears at the end of x. 4. But internal grounds are against it, very strongly: — (1) It begins with "Woe!" like the several strophes, v. 8-24; (2) It rebukes the injustice and oppression of the officials and the rich, also like v. 8-24; (3) It is directed against Judah, also like v. 8-24. In all these respects it disagrees with ix. 7-20. Probably, therefore, it has been, as we have already assumed, dislocated, placed here where it did not originally belong, and furnished, after a time, with the refrain, to make it fit better in its new surroundings. (I find that Studer has proposed this, Jahrb. Prot. Theol. 1881. pp. 162 sqq.)

(b) Ewald and others further separate v. 25, from verse 26, and prefix it to ix. 7. It has probably been thought of only because the refrain is now found in v. 25, and, evidently not closing a strophe there, has been thought to be an introduction. There is really no sufficient reason for this separation, and the strophical arrangement, which this would disturb, is a decided argument against it, added to the unsuitableness of v. 25, in comparison with ix. 7, for the beginning of a prophecy. The only change needed is that of transposing the refrain from the end of verse 25 to the end of verse 30 (Studer, l.c., retains verse 25, but without transposing the refrain).

The translation and poetic arrangement follows:

Isaiah v. 1-7.

I.

v. 1 Let me sing now of my beloved one, a song of my beloved about his vineyard.

A vineyard had my beloved one, on a height abounding in richness;

2 And he trenched it, and freed it of stones, and planted it with choice vines,
And built a tower in its midst, and also a wine-press cut out in it; And he expected its bearing clusters, and it bore worthless things. 3 And now, dweller in Jerusalem, and man of Judah, Judge ye, pray, between me and my vineyard: 4 What to do more (was there) for my vineyard, that I did not in it? Why did I expect its bearing clusters, and it bore worthless things? II. 5 And now let me, pray, make known to you what I am going to do to my vineyard: Remove the hedge of it, and it shall be a consuming; Break down its wall, and it shall be a down-treading; 6 Yea, I will make it a waste; it shall neither be pruned nor hoed, And briers and thorns shall come up. And on the clouds will I lay command not to rain upon it; 7 For the vineyard of Yahweh Sabaoth is the house of Israel, Even the man of Judah his planting of delight; And he expected justice, and beheld blood-pouring,—rightness, and lo a cry!

v. 8–24; x. 1–4.

I. v. 8 Woe! they that make house touch house, field to field they join, Until there is no more room, and ye dwell by yourselves in the midst of the land; 9 In my ears (saith) Yahweh Sabaoth, Surely houses (are?) many, Destroyed shall they be; great and fine ones, that there be no dweller. 10 For ten acres of vineyard, they shall yield one bath. And seed of a chainer, it shall yield an ephah.

II. 11 Woe! early risers in the morning, to hurry after strong drink, Lingerers in the evening, that wine may inflame them; 12 And there is hite and harp, tambrel and pipe [and wine] (at) their feasts; And the doings of Yahweh they regard not, and the work of his hands have not seen. 13 Therefore captive is my people without (their) knowledge, And its honorable empty 21 from hunger, and its multitude parched with thirst.

III.

14 Therefore She'ôl hath enlarged her greed, and opened wide her mouth — no limit,
Yeas down hath gone her splendor, and her tumult, and her uproar,
and the jubilant in her;
15 And bowed down is humankind, and brought low is man, yea the eyes of the lofty are brought low.

16 And exalted is Yahweh Sebaôth in (his) judgment,
And the 'El, the holy, is declared holy in (his) righteousness.

[17 And lambs graze as (in) their pasture, and their deserts of fat ones, sojourners, they shall eat.] 22

IV.

18 Woe! they that draw iniquity with cords of vanity, and as with cart-ropes, sin;
19 They that are saying, Let it hasten, let it hurry, his work, in order that we may see,
Yea, let it draw near, let it come, the counsel of Israel's Holy One, that we may know.
20 Woe! they that are saying of evil, (it is) good, and of good, evil;
Putting darkness for light, and light for darkness,
Putting bitter for sweet, and sweet for bitter.

V.

21 Woe! wise ones in their (own) eyes, and before their (own) faces prudent;
[22 Woe! heroes in drinking wine, and men of valor for mixing strong drink. 22]
23 Justifiers of (the) wicked for a bribe, and the justice due the just they turn away from them.
24 Therefore, as a tongue of fire devoureth chaff, and hay in a flame sinketh down,
Their root, as rottenness shall it be, and their sproit like fine dust shall go up,
Because they rejected the teaching of Yahweh Sebaôth,
'And the word of Israel's Holy One they spurned.

VI.

x. 1 Woe! they that are deciding decisions of iniquity, and recorders (that) oppression have recorded,

22 Cf. above, p. 91.
28 Verse 22, which makes one line too many, disturbs the thought also. Verse 23 illustrates verse 21; vs. 22 is inappropriate between them. Verse 22 is a mere repetition, in thought, of verse 11.
2 Thrusting aside from judgment weak ones, and snatching justice from the distressed of my people, Widows becoming their spoil, and the orphans they keep plundering.

3 — And what will ye do at the day of visitation, and at the desolation — from afar it cometh? Unto whom will ye flee for help, and where will ye leave your glory?

4 — Except he have crouched beneath captives, and beneath the slain they fall!

[In all this his anger hath not turned back, and still is his hand stretched forth.]

ix. 7–20; v. 25–30. (Hexameter).

I.

ix. 7 A word hath Adonay sent into Jâcob, yea, it hath fallen into 'Israel;
8 And the people shall know it, all of them. Ephraim and the dweller in Samâria,
9 Bricks, they have fallen, but hewn (stones) will we build; sycamores, they have been cut down, but cedars will we substitute;
10 And Yahweh exalted the princes (H. adversaries) of Kassôn against him, and his enemies he spurreth on,
11 'Aram before and Philistia behind, and they devoured Israel with open mouth.

Refrain: For all this his anger hath not turned back, and still is his hand stretched forth.

II.

12 And the people, it returned not to him that smote it, even Yahweh Sebaôth they did not seek.
13 And so Yahweh hath cut off from 'Israel head and tail, palm branch and rush, in one day.

[14 omitted.]
15 And the guides of this people have become misleading, and its guided ones lost ones;
16 Therefore over its young men doth Yahweh not rejoice,24 And its orphans and its widows he doth not compassionate; For every member of it is profane, and an evil-doer, and every mouth speaketh profanity.

Refrain: For all this his anger hath not turned back, and still is his hand stretched forth.

24 Parallelism bad. Lagarde proposes רָשָׁע, (=רָשָׁעַי?) = pass over, spare (רָשָׁע), which in Ex. xii. 13, 23, 27, is joined with לֹא. So Cheyne.
III.

17 For like a fire hath wickedness burned, thorns and briers it consumes,
And it hath kindled in the thickets of the forest, and they have rolled upward a volume of smoke;

18 In the fury of Yahweh Sebaôth hath the land been burnt up,
And the people hath become as food for fire, each toward his brother, they have no pity.

19 And men have devoured on the right and (yet) hungered, and have eaten on the left, and they were not satisfied;
Each one the flesh of his (own) arm they eat.
[20 omitted.]

Refrain: For all this his anger hath not turned back, and still is his hand stretched forth.

IV.

v. 25 Therefore is the wrath of Yahweh kindled against his people, and he hath stretched out his hand over it and smitten it,
So that the mountains trembled, and their cæsures became as refuse in the midst of the streets.
[25 transposed to end of 30.]

26 Yea he hath lifted up a signal to the nations afar, and hath hissed to him at the end of the earth:
And behold! hastily, swiftly he cometh!

27 None weary, and none stumbling among them, he stumbleth not and he sleeppeth not;
Not loosed hath been the girdle of his loins, and the thong of his sandals not broken;

28 Whose arrows are sharpened, and all his bows are bent;
The hoofs of his horses. like flint are they reckoned, and his wheels like the whirlwind.

29 A roaring he hath like the lion, yea he roareth like the young lions,
And he growleth, and he seeth prey, and he carrieth it safe away,—and no one that delivereth!

30 And he growleth over them in that day,—like the growling of a sea.
And (they) look to earth, and lo! darkness, distressful, and light,
it hath grown dark, in the clouds of it!

Refrain: (25) For all this his anger hath not turned back, and still is his hand stretched forth.

The next illustration is from Isaiah vii. Isa. vi., vii., and viii. agree in this, that they all contain prose narrative enclosing or issuing in poetic prophecy. Chapter vi. is homogeneous, and admits of no
analysis. Chapter vii. is more difficult. Passing over verses 1–12, we find in verses 13–17, including the Immanuel prediction, a stanza of 16 four-toned lines — regarding the words “The king of Assyria,” at the end of verse 17 as a gloss. Verses 18, 19, give a stanza of seven three-toned lines, — a variation which corresponds with the contents, and separates verses 18, 19 from the preceding context; but the four-toned movement is resumed in verse 20. vii. 1–12 shows a combination of prose and poetry:

vii. 1
And it came to pass in the days of Ahaz, son of Jotham, son of Uzziah, king of Judah, that Resin king of Aram, with Pekach, son of Remalyahu, king of Israel, went up to Jerusalem for war against it, but he was not able to fight against it.

2 And it was reported to the house of David, saying, Aram hath rested upon Ephraim; and his heart quivered, and the heart of his people, like a quivering of forest-trees before a wind. 26

3 And Yahweh said unto Isaiah: Go out, now, to meet Ahaz, thou and She'ar Yashub thy son, unto the conduit of the upper pool, unto the highway of the fuller’s field, 4 And say unto him:

Take heed that thou keep calm, do not fear, and thy heart, let it not be weak

Because of these two stumps of smoking firebrands,

By reason of the burning of the anger of Resin and Aram, and the son of Remalyahu.

5 Whereas Aram hath devised against thee evil,

(And so) ‘Ephraim and the son of Remalyahu, saying:

6 We will go up against Judah, and we will break into her, and we will snatch her for ourselves,

And we will make king in the midst of her the son of Tabeal:

7 Thus saith Adonay Yahweh, It shall not stand, and it shall not come to pass.

8 For the head of Aram is Damascus, and the head of Damascus Resin.

[—And in yet sixty and five years Ephraim shall be shattered, that it be no people —28]

9 And the head of Ephraim is Samaria, and the head of Samaria the son of Remalyahu.

If ye will not have confidence, surely ye shall not have continuance.27

10 And Yahweh spake again unto Ahaz, saying:

26 Verse 2 might be a stanza of four four-toned lines.

28 An unsuitable gloss.

27 12 — 1 = 11 lines; five-toned movement. Perhaps incomplete; cf. Ewald.
11 'Ask thee a sign at the hand of Yahweh thy God,
  In the depth, toward She'ol, or in the height above. 28
12 And Ahaz said:
  I will not ask, and I will not test Yahweh. 29
13 And he said:
  Hear ye, pray, house of David,
  Is it too little that ye weary men,
  That ye weary my God also?
14 Therefore Adonay will himself give you a sign:
  Behold the (a) young woman is with child, and about to bear a
  son,
  And will call his name Immánu 'El.
15 Curt and honey shall he eat,
  At (the time of) his knowing how to reject the evil and choose
  the good.
16 For, before the boy shall know how
  To reject the evil and choose the good,
  The ground shall be deserted,
  Because of whose two kings thou hast dreadful fear.
17 Yahweh shall bring upon thee,
  And upon thy people, and upon the house of thy father,
  Days which have not come
Since the day of Ephraim's departing from Judah 30
  [The king of Assyria]. 31

The following lines seem to contain a new prophecy:

18 And it shall come to pass in that day,
  That Yahweh shall hiss to the fly
  That is at the end of the rivers of Egypt,
And to the bee that is in the land of Assyria;
19 And they shall come and settle, all of them,
  In the ravines of the torrents, and in the rents of the cliffs,
  And in all the thorn-bushes and in all the pastures 32

vii. 20 reverts to the movement of verses 13–17:

20 In that day shall Adonay sháve
  With a razor, the one hired at the ford of the River,
  [With the king of Assyria.] 33

28 Two five-toned lines.
29 One five-toned line.
30 Sixteen four-toned lines.
31 Gloss.
32 Seven lines; the movement seems to be three-toned.
33 Gloss.
vii. 21-25 do not lend themselves to fully satisfactory arrangement. They have especial difficulties of text and structure, and it seems better not to attempt to give them here.

In chapter viii., after the verses concerning Maher-shalal-hash-baz (1-4), which perhaps combine prose and poetry, like vi. and vii. 1-12, a new prophecy is introduced by verse 5:

viii. 5 And Yahweh spoke unto me yet again, saying:

6 Because that this people hath rejected
    The waters of Shiloh that flow softly,
    And rejoiceeth with Resin and the son of Remalyahu,

7 Now therefore, behold, Adonay bringing up upon them
    The waters of the river, mighty and great
    [The king of Assyria and all his glory].
   And it shall rise over all its channels,
   And shall flow over all its banks,

8 And shall sweep into Judah, overflow, and pass on;
   As far as the neck shall it reach,
   And the stretching-out of its wings is the filling of the breadth of
   thy land.

This arrangement leaves the last two words of verse 8, וּכְפָרָא, for a new stanza. This stanza, verses 8a-10, is, if the text be right, of a peculiarly artistic formation. The prevailing movement in the seven lines is trimeter, but the first and last lines are short, and the middle line is long:

This seems, then, like an independent song of exultation, and it does not accord with the terrible prediction of verses 6-8. It is probably placed where it stands by a collector or compiler.

54 Four four-toned lines.
55 Gloss.
56 Ten lines, in two groups of five each; the movement has four beats.
Isaiah viii. 11-17 contain eleven lines, with six beats to the line:

11 For thus saith Yahwéh unto me, with a grasp of the hand,—
   Ye, he admonished me not to walk in the way of this people.
   saying:

12 Ye shall not say, Holiness, to everything to which this people
   saith, Holiness,
   And their fear ye shall not fear, and ye shall not dread it;

13 Yahwéh Sédawéth, him shall ye esteem holy,
   And he (shall be) your fear, and he your dread, 14 and shall
   show himself as holy,28
   And be a stone for striking on, and a rock of stumbling, to the
   two houses of Israel,
   A trap and a snare to the dweller in Jerusalem.

15 And among them shall many stumble and fall, and be broken, and
   snared, and taken.

16 Bind up the injunction, seal the instruction by my disciples.

17 And I will wait for Yahwéh, who hóleth his face from the house of
   Jácob, and will hope in him.29

The next verses have three beats to the line.

viii. 18 Behold, 'I and the children
   Whóm Yahwéh hath given me
   (Are) for signs and for tokens in Israel,
   From the presence of Yahwéh Sédawéth
   Who dwelleth in Mount Zion.

19 And when they say unto you,
   Resort unto the necromancers,
   And unto the wizards that chirp and that mutter,
   Doth not a people to its god resort?
   On behalf of the living (should it seek) the dead? 40

20 To instruction and to injunction!
   Surely they will speak according to this word.41
   Whén there is for them no dawning.42

viii. 21—ix 6 is in hexameter movement. But viii. 21, "And he

27 Read וּנֵפֶּה or וּנֵפֶּּה, Graetz, Cheyne, Gieseb., Lagarde.
28 Cf. Cheyne; Lagarde, יִפְּסֵנָב (st. יִפְּסַנֵב), hammer; see his discussion.
29 Verse 17 begins abruptly. Lines perhaps missing; cf. Cheyne.
30 A new beginning with verse 18. Verses 18, 19 have ten three-toned lines, in
   two groups of five each.
31 Continues preceding, but ends abruptly.
32 Perhaps belongs to the following.
shall pass through it, hard pressed and hungry, etc.” does not begin a poem. The opening lines of the prophecy are lost. It is quite likely that the last four words of verse 20, דוד גבורה הנרי, belonged to one of these opening lines. Of the preceding piece in trimeter movement, at least three lines are gone. then, from the third five-line strophe or stanza. Now ix. 1–6 contains two hexameter strophes, of seven lines each, and the preceding three verses (viii. 21–23) contain six hexameter lines; the last words of viii. 20 would belong to another line, making seven. If this began the poem, then it consisted originally of three seven-line strophes. But the situation of viii. 21 is such as to need a somewhat longer introduction. It is not at all impossible, therefore, that a whole additional strophe is missing at the beginning of this great prophecy.

I.

viii. 20* . . . . . . . . . to whom no dawn.

21 And he shall pass through it, hard pressed and hungry, and it shall be, when he is hungry, that he shall be enraged,
And shall curse by his king and by his grid(s), and shall look upward,
And lo, distress and darkness, gloom of distress,— and into thick darkness is he thrust.

23 But no gloom to her who had distress.
At the former time he brought contempt on the land of Zebulon,
And in the latter hath he honored the way of the sea, the region beyond Jordan, the circuit of the nations.

II.

ix. 1 The people that were walking in darkness they have seen a great light, etc.

(For ix. 1–6, see Briggs, Messianic Prophecy, p. 198 sqq.)

Isaiah ix. 7–20 and x. 1–4 have been already considered.

x. 5–34 contains a magnificent prediction, evidently from a later period of Isaiah’s activity. It is the one giving the intensely vivid description of the approach of the Assyrians, and their overthrow, verses 28–34. There are five hexameter strophes of nine lines each.

But there is one interruption. Verses 21–23, falling just between strophes iii. and iv. contain four and one half hexameter lines,—agreeing thus in metrical movement with the context, but breaking the strophical arrangement. One might suppose that these lines are
a fragment of a lost strophe. Their contents, however, are hardly suitable. Verses 16–19 are judgment against Assyria; 20 is promise for the faithful remnant; 24 makes this the ground of exhortation to courage and hope. But 21–23 emphasize two things, neither appropriate: (a) That only a remnant shall be saved; and (b) that the land actually is, or is about to be, grievously devastated.

Verses 21–23 are probably a fragment not belonging here. The mention of the “remnant,” 20, may explain why they were inserted here.

May it not be possible that these verses, in which the “remnant” is so insisted on, with a repetition of the words בְּשֵׁם-אמְש (vv. 21, 22) belong to the lost prophecy in which the name of Isaiah’s son, She’ār Yāshūb was explained, and thus belong chronologically before chapter viii.? The whole passage is as follows:

I.

x. 5 Woe! Asshūr, rod of mine anger! Yea, a staff in their hand is my wrath!
6 Against a profane nation do I send him, and over people of my rage do I command him!
To take spoil and to seize booty, and to make it a trampling, like mire in the streets.
7 But he, not so doth he devise, and his heart, not so doth it reckon;
For to destroy (is) in his heart, and to cut off nations not a few.
8 For he saith, Are not my princes altogether kings?
9 Is not Calnō as Carchemîsh?
Or is not Hāmath as ’Arpad, or is not Samāria as Damāscus?
10 As my hand hath lighted upon the kingdoms of the nō-gods,—
and their images are more than (in) Jerusalem, —
11 Shall I not, as I have done to Samāria, and to her nō-gods, so do to Jerusalem and her idols?

II.

12 And it shall be, when Adonay shall finish all his work in Mount Zōn and in Jerusalem,
I will send requital upon the fruit of the haughtiness of heart of the king of Asshūr, and upon the splendor of the pride of his eyes,
13 Because he hath said, By the strength of my hand have I done it,
and by my wisdom, for I have understanding:
Yea, I remove the boundaries of peoples, and their treasures do I plunder;
Ye, I bring down, like a bull, enthroned ones; 14 Yea, my hand hath reached, as a nest, the wealth of the peoples, And like a gathering of forsaken éggs, all the earth have I gathered; And there is none that flittereth a wing, or openeth a beak, or chirpeth!

— Shall the axe boast against him that lifteth it, or the saw set itself above him that wieldeth it?

As if a rod should wield him that lifteth it; as if a staff should lift what is wood!

III.

16 Therefore shall the Lord Yahweh Sebaôth send into his fat partsleaness,
And under his glory shall burn a burning like a burning of fire;
17 And the Light of 'Israel shall be for a fire, and his Holy One for a flame,
And it shall kindle and devour his briars and his thorns in one day;
18 And the glory of his forest and his vineyard, both soul and flesh shall it consume; it shall be like a mourner's 44 pining,
19 And the remnant of the trees of the forest, few shall they be, and a boy he may write them.
20 And it shall be in that day, no longer shall the remnant of 'Israel, And the escape of the house of Jâcôb, rely upon his smiter, But shall rely upon Yahweh, the Holy One of 'Israel, in faithfulness.

21 A remnant, it shall return, a remnant of 'Israel to 'El Gibbôr;
22 For if thy people, O 'Israel, be as the sand of the sea, (Only) a remnant among them shall return; a consuming, decisive, overfowing with righteousness!
23 For a consuming, and (that) decisive, doth Adonay make, Yahweh Sebaôth,
Within all the land. 45

IV.

24 Therefore thus saith Adonay, Yahweh Sebaôth:
Fear not, my people, dwelling in Ziôn, before Asshûr,
With the rod though he smite thee, and his staff raise over thee, in the manner of 'Egypt.
25 For yet a little while, and finished is wrath, and mine anger ... (?) shall cease (?) 46

45 On verses 21–23, sec above.
26 And Yahweh Seba'oth shall brandish over him a whip,
Like the smiting of Midian at the rock of Oreb.
And his staff is over the sea, and he shall raise it in the manner of Egypt.
27 And it shall be in that day (that) his burden shall depart from off thy shoulder,
And his yoke from off thy neck, and broken shall be the yoke, by reason of oil.

V.

28 He hath come upon Ayyath, hath passed by Migron, at Michmash
he layeth up his baggage;
29 They have crossed the pass, at Gebah they have passed the night,
Ramah trembleth, Gibeah of Saul, she hath fled.
30 Cry aloud, daughter of Gallim, give ear, Lavyisha, answer her,
Anathoth.
31 Madmenah hath become a wanderer, the dwellers in Gebum have hurried off (their treasures).
32 This very day (he is) to halt in Nob, brandishing his hand against
the mountain of the daughter of Zion [the hill of Jerusalem].
33 — Behold the Lord, Yahweh Seba'oth, loppeth off the boughs with a frightful shock,
And the high in stature, hewn down, and the lofty, they shall be laid low;
34 And he shall cut down the thickets of the forest with iron, and
Lebanon, by a Mighty One, it shall fall.

On the beautiful trimeter poem of chapter xi. in four strophes of fourteen lines each, it is enough to refer to Dr. Briggs' Messianic Prophecy, pp. 202-204. Its position after x. 5-34 is editorial.

Finally, we have in chapter xii. also, a trimeter movement, but in two nine-line strophes. The connection between chapters xii. and xi. appears thus to be merely external:

I.

xii. 1 And thou shalt say in that day,
I will acknowledge thee, Yahweh, for thou hast been angry with me.
Let thine anger turn back, and do thou comfort me.

47 Text corrupt. Cf. W. R. Smith, Jour. Philol. 1884. His emendation:
however, — הָנָיִם for בָּרָדֵי, with a joining of the last three words to the following,
in the form יָדֻתֶךָ יִהְיֶהוָה, — disturbs the versification.
48 So read.
49 Probably a gloss.
2 Behold the God of my salvation!
   I will trust and not be afraid,
   For my strength and my song is Yahu.50
   Yahweh,61 and he hath become to me salvation.
3 And ye shall draw water with joy
   From the wells of salvation.

II.

4 And ye shall say, in that day,
   Give thanks to Yahweh, call upon his name.
   Make known among the peoples his doings.
   Record how his name is magnified.
5 Play music to Yahweh,
   For majestically hath he wrought,
   Made known be this in all the earth.
6 Cry aloud, and shout (maiden) dweller in Zion,
   For great, in thy midst, (is) the Holy One of Israel.52

I desire to say, in conclusion, (1) that my study of the prophets continually strengthens the impression that they were at first transmitted in a much more fragmentary state, were exposed to much greater mutilation, and in their present form owe much more to compilers and editors than has often been supposed. It seems to me that the poetic structures which can be observed in them afford important evidence of this; (2) that all lines of proof tend to show that the collecting and editorial work was of very different degrees of care and intelligence; (3) that no one basis of arrangement, from date, form, or contents adequately explains, the collections, as we now possess them; (4) that while the theory of "catch-words," upon which Cornill has laid much stress in the arrangement of Isaiah's prophecies (Z.A.W. 1884 pp. 83 sqq.), has received some confirmation from our present study (e.g. x. 21-23), we must also consider, among the external grounds of collocation, metrical agreement. For while metrical disagreement repeatedly helps us in the analysis, metrical agreement, in cases where differences in the strophical divisions or the contents lead us to make separations, may give the reason, or one reason, for the collocation that we find (e.g. v. 25-50, x. 1-4, and

50 Read מַנִּי תְמוּנָה, cf. LXX.
51 LXX omits; possibly מַנִּי dittography from מַנִּי (Diestel); but see Geiger, Urschr. 274 sqq., and Cheyne.
52 On the date of this prophecy, cf. Note on The Date of Isaiah xii., infra.
xii.; (5) that it is evident that to regard Isaiah i.–xii. as a collection made by Isaiah himself, or by a disciple of his, is an untenable position; (6) and lastly, that all these considerations are new reasons why the literary activity of the Hebrews in and after the exile should receive constant and unwearied study until the scope of editorial work is better understood; and, to hint at an immense subject in a single line, the relation of editors to copyists, and of literary criticism to textual criticism is more fully grasped.